

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th 1902. Dear Sir: For some time past I have read your estimable paper THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

CHRISTMAS.

The feast of Christmas or the Nativity of our Lord Jesus Christ, which occurs on Thursday of next week, is kept by the Church as a festival of the first rank, as the birth of our Lord and His Resurrection from the dead are to us the most important events of His life on earth.

The first Christmas day is fully described by the Evangelist St. Luke, who relates that when Christ was born in Bethlehem of Judea, an Angel of the Lord appeared to a number of shepherds who were watching in the night, and they were stricken with fear as the brightness of God shone round about them; but the angel dispelled their fears, telling them: "Fear not: for behold I bring you good tidings of great joy that shall be to all the people. For this day is born to you a Saviour who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes and laid in a manger."

Then suddenly "there was with the angel a multitude of the heavenly army praising God and saying 'Glory to God in the highest, and on earth peace to men of good will.'"

Christmas is essentially a joyous festival because it is God's pledge of peace to mankind, on account whereof we should rejoice, giving thanks also to Almighty God who bestows this peace on men of good-will.

The purpose of Christ's birth is solely to redeem mankind. By the fall of our first parents and by the commission of other sins, the human race had not only forfeited all right to heaven, but had multiplied and strengthened the barriers which excluded them from eternal happiness. It was requisite that the justice of God should be satisfied in full before these barriers could be removed. But it was impossible for man to pay the price which alone could atone for the enormity of sin. All that we have is from God and belongs to Him, but if it were our own, we could not even, with the sacrifice of our lives, repair the evil we have done by the commission of repeated sins. There was, therefore, no atonement possible except through God's own mercy, and this mercy is extended by the work which Christ did on earth, beginning with the first Christmas day, all His acts being directed toward our redemption. His death upon the cross on Good Friday was the culmination of this great work of Redemption, as that was the sacrifice of atonement which He came on earth to offer, but the mystery of His death for our sins is one which we celebrate with affection and sadness; on the other hand, His Incarnation, which we celebrate on Christmas day, is a mystery which fills us with joy, because it is the beginning of that great work, without the sorrowful features of Passiontide.

It is a good custom which exists on Christmas Day to mark the occasion with acts of charity to the poor, and also with kindly greetings to friends, wishing them a happy Christmas. Another good custom is that which generally prevails to renew friendships, and to give Christmas gifts, especially to the young. These customs give the habit of regarding the day as one of special joy, and contribute toward the end of the institution, as announced by the angel, being so many means of confirming the peace and reciprocating the good will which is the condition on which that peace is promised.

But the peace which is most important for us is peace with God. Hence the Church desires that during the

Christmas time all Catholics should approach the sacraments, by means of which, chiefly, peace with God is obtained.

It is to be earnestly hoped that all our readers will bear in mind that the best way to celebrate Christmas is to make good use of the means of grace left us by God, and that they will before the Christmas season is over make their Christmas confession and Communion after a good preparation, if they have not already fulfilled this important duty.

AN IMPORANT EVENT.

The opening of the new Memorial Church in Penetanguishene, a report of which appears in another column, is an occurrence of more than ordinary interest. We congratulate the pastor, Rev. Father Laboureau, on the great success of his undertaking. It must have been consoling to him to have about him on this important occasion, His Grace the Archbishop of Toronto as well as a large number of Bishops and priests from all parts of the country. We trust Father Laboureau will live many years in the pastorate of a parish about which centres so many historic and thrillingly interesting religious associations. It is a pity that the church is as yet in an unfinished condition, but it is to be hoped that our Catholic people will remember Father Laboureau when they wish to make a donation for a most worthy undertaking. We publish a full report of the dedication in another column.

AN APOLOGY NEEDED.

Our attention has been called to an article which appeared in the McLeod Advance of Oct. 21, in relation to a statement which was made by Mr. G. W. Fowler M. P. for King's, N. B., while he was criticising the last Dominion census in regard to cost and the value of its results.

Mr. Fowler's statement was, according to the Advance, that "The enumeration in the Province of Quebec was a great disappointment to both political parties. The members showed so great a falling off from the expectations of all concerned that it was deemed expedient to verify the returns, and to this end what is known as the Cote resolution was introduced. Under its provisions an office was opened from which circulars were sent out to the cure priest of every parish in Quebec asking him to make a return of all the inhabitants of his district. Mr. Fowler, M. P., averred that the lists sent in, the names of people who had long left the country and perpetrated similar frauds to an extent that gave the Province of Quebec additional representation in Parliament at the expense of the other provinces."

It is almost needless to say that so serious a charge of fraudulent dealing should not have been made without positive proof that the charge was correct, but there was no attempt at specific proof that any such fraud was perpetrated in a single instance. We must, therefore, set down this allegation as a deliberate calumny uttered against the whole body of Catholic clergy of the Province of Quebec.

We are not prepared to say whether or not the Census Department did send some circular demanding information in regard to population; but if the information was asked of the clergy, we are certain that it would be given accurately if given at all.

The Advance says in regard to Mr. Fowler's statement: "We are loath to believe and do not believe that any body of Christian clergymen could be so depraved as to deserve what was thus publicly charged against them. On the other hand, consider by whom the charges were made, and what are we to believe? We have heard one side, let us hear the other. Who is authorized to speak for the Roman Catholic clergy of Quebec?"

We can say this much, that the clergy are accustomed to keep accurate lists of their parishioners and their families and to send in a report annually to their Bishops a summary of their books in regard to the Catholic population. Hence no more reliable means of obtaining accurate information could be thought of than from the cures; and if the authorities having charge of the census took this means of procuring information, we do not see that they could be very seriously blamed for so doing. But of this we may be sure, that if this was done, a point on which we have not certain information, the cures would be strictly truthful in their answers. It devolved on Mr. Fowler to give the evidence of fraud, if he could find a single instance in which there was fraud. As he has not even made a show of doing this, we must conclude that the supposed frauds exist only in his imagination.

It was surely to the interest of the whole Dominion that the truth should be ascertained, and the authorities had the right to use the most efficacious means to ascertain it at a minimum of cost.

But what was the actual increase in the percentage of population from 1891 to 1901 in the provinces of Ontario and

Quebec? In Ontario the population, according to the census returns, increased by 3.2 per cent., whereas that of Quebec increased 10.7 per cent. Are these improbable figures? We think not. During the previous decade the percentages of increase were respectively 9.7 and 9.1. Thus it appears that the rate of increase in Ontario diminished very greatly, while in Quebec it increased moderately. Does this accord or disagree with other known facts?

On turning to the annual reports of the Education Department we find that from 1889 to 1890 the school population of Ontario rose from 489,924 to 617,856, but for the next decade it fell to 580,105. These periods come as near to the census dates of Jan. 1 as we can find in the Educational Reports, and they show that the increase in Ontario had fallen greatly during the second decade. But let it might be said that the stated school population is not a fair test, as it is in many cases a mere estimate, let us take the number of pupils actually registered as attending the Public Schools in the years mentioned. The figures in this case will be indisputable, as they are recorded daily in all the schools of the province. They are:

In 1880 there were 483,045 registered in the Ontario Public Schools; in 1890 there were 496,368, but in 1900 there were only 462,491. Is it not clear, then, that for some cause or other there was a certain not a large increase in the population of Ontario during the decade from 1890 to 1900? In fact, it gives us the probability that there was an actual decrease, and the suspicion arises that the inflated figures were in Ontario, and not in Quebec. Will Mr. Fowler apply his rule to Ontario, and accuse the Protestant clergy of this province of having caused this inflation by some acts of fraud?

The fact is that with the exception of the year 1895, when there was a small increase in the registered attendance at the schools, the attendance diminished every successive year from 1889 to 1900. In Quebec there was a constant increase during the same years, if we take all schools into account. The large increase shown by the census for Quebec is, therefore, fully borne out by correlative facts, and Mr. Fowler's insinuations of fraud on the part of the Catholic priests is therefore entirely without foundation.

The Hon. Mr. Borden and Mr. Bell were present at the meeting when Mr. Fowler made the above statements, and Mr. Borden has stated publicly in the Presse that Mr. Fowler did not speak as the McLeod Advance stated he did.

We have, on the other hand, a statement dated Nov. 8, to the effect that Mr. Fowler was correctly reported. This is signed by Messrs. A. F. Grady, ex-Mayor Wm. Black, Colin Geuge, ex-Mayor Joseph Nixon, Local Land Agent, and M. McKenzie, lawyer and Crown Prosecutor, all of whom are Protestants, and also by John Ryan, sr., and P. McCarty, who are Catholic residents.

We must say that to our mind the statement appears to be proven, and it would be in order for Mr. Fowler either to disprove the statement or to make an ample apology for it.

TWO GOOD APPOINTMENTS.

We are pleased to notice that Mr. J. F. White, who has been for the last twenty years Inspector of the Catholic Separate Schools of Ontario, has been appointed by the Ontario Government to succeed the late Dr. J. A. MacCabe as Principal of the Normal and Model School of Ottawa.

Mr. White has discharged his duties as Inspector of the Separate schools with great efficiency and ability, and we are confident that he will fulfil the duties of his new position with the same success as he has already had in that from which he retires. He has had much experience in educational matters, having taught in the High, Public and Separate Schools of the Province. He also took a prominent part in the preparation of the excellent Catholic readers now used in the Separate schools of Ontario.

Mr. White's salary, as fixed by an order in Council, will be \$2,300 for the first year, which will be increased by \$50 each successive year till it reaches a maximum of \$2,500.

Mr. J. F. Power, of the Simcoe Collegiate Institute, has been appointed to the position of Inspector of Catholic Separate schools, made vacant by the promotion of Mr. White. Mr. Power is also well known as an educationist, having taught with success in High, Public and Separate schools. He is a science specialist, and a graduate of Queen University. His salary as inspector will be \$1,700, with an extra allowance for travelling expenses.

When the heart is heavy, and we suffer from depression or disappointment, how thankful we should be that we still have work and prayer left to comfort us. Occupation forcibly diverts the mind; prayer sweetly soothes the soul.—Golden Sands.

THE PAROCHIAL SCHOOLS OF THE UNITED STATES.

The Very Rev. William O'Brien Pardow, S. J., of New York, delivered a brilliant lecture in Chicago on the 1st inst. on "Saint de La Salle and Modern Education," the object being to raise funds for the use of the teaching orders of the Catholic Church. There was an audience of 3,000 persons present in the Auditorium, and at the close of the lecture \$25,000 were subscribed for the purpose indicated.

In the course of the lecture Father Pardow said: "The Roman Catholics in the United States are annually paying into the national treasury \$25,000,000 beyond their rightful taxes, and are educating 1,000,000 children without charging the country one cent for it. Yet we have never been given one word of praise for this tremendous work. The country is not to blame for this. We ourselves are at fault, because we have never told the United States what we have been doing."

It is to be borne in mind that while educating their own children at their own expense, in the parochial schools, the Catholics of the United States are also contributors towards paying for the education of the children of their Protestant neighbors.

Of the above mentioned amount contributed, \$10,000 was a donation from Mr. Burke Cochrane of New York.

HENRY VIII. AND CATHARINE OF ARRAGON.

We had occasion in our issue of Nov. 29 to insert an article in our columns showing from historical evidence that the marriage of Henry VIII. to Catharine of Arragon was a valid one both under the ecclesiastical and the civil law, and that the marriage with Anne Boleyn was invalid under both laws.

We regret that while treating of this subject we mistook the purpose of the lady, Mrs. Robinson, who delivered the lecture in which a contrary statement was made.

We understood the information we received in the sense that the lady was an anti-Catholic lecturer, and we wrote our article in this conviction. We gladly correct our mistake and apologize to the lady for the severe and unwarranted references we made to her in this regard.

Our statements in regard to the historical facts were strictly correct, but we have learned that Mrs. Robinson is a highly estimable lady, much respected for her excellent qualities by all who know her. She was, however, undoubtedly mistaken in her history. The lady's name was also wrongly printed in our article. This arose from the fact that our informant used a contraction instead of her full name.

SOME CENSUS GLEANINGS.

The religious census of the Dominion as officially reported for 1901 shows that the total number of Catholics is 2,228,997, which is an increase of 236,980 during the decade. The total population of the Dominion is now 5,371,051, being an increase of 567,811. It was 4,833,239 in 1891.

Thus from being 41.21 per cent of the population 1891, Catholics have made a small advance to 41.50 per cent. We are not to infer too hastily that this represents any considerable relative gain to the Catholic body, as it has been stated that the basis on which the resident population was estimated was somewhat changed. On this matter we cannot give any certain statement, and we therefore prefer to give the bare facts as they are announced in the governmental report.

At the least, the Catholics have well held their own throughout the Dominion, increasing apace with the total population.

The Methodists are numbered at 910,862, which is 17.07 per cent, and an actual increase of 69,097; Presbyterians, 842,301, or 15.68 per cent; the Church of England, 680,346 or 12.67 per cent; Baptists, 349,077 or 6.50 per cent; Lutherans, 92,394 or 1.72 per cent. The Lutherans for their numbers have made the large increase of 28,412. This is evidently due to a large immigration from Germany.

The Congregationalists number 28,283 being 53 per cent of the population. Their increase during the decade was small, being only 126, and their ratio to the whole population has grown smaller, having dropped from 58 to 55.

Thirty denominations are reported as amounting to only 149 members, taken all together.

Among the sects named are the Restorationists, the Transmigrationists, Daniel's Band, the Church of the First-born and others of queer names and queerer beliefs.

Brethren, Quakers, Salvationists, and Universalists show a decrease in number. The Unitarians show an increase of 157, which however falls behind the general ratio of increase.

The Jews show the most remarkable increase, having risen from 6,114 in 1891 to 16,432 in 1901. They are 13

per cent of the total. Their rapid increase is due to immigration. In the Western Provinces and districts of the Dominion,—that is in Manitoba, British Columbia, and the Territories,—Catholics have risen from 15.05 to 16.81 per cent of the population, and now number 108,384.

The Methodists have risen from 14.56 to 15.75 per cent, and number 101,623; the Baptists have risen from 5.95 to 6.38 and number 41,145, and the Presbyterians from 19.07 to 20.23, numbering now 139,473.

The Anglicans number 117,251, but have fallen in their ratio to population, from 20.15 to 18.17 per cent. All other denominations taken together have fallen from 24.31 to 22.66 per cent. Under this head are enumerated the Pagan Indians, and all those whose religions were unknown when the respective censuses were taken.

THE PROJECT OF A NEW CATECHISM.

THE ARCHBISHOPS AND THE NEW CATECHISM.

"At the recent meetings of the Archbishops such vital questions as a universal catechism and the status of the Greek Catholics were discussed. There were a number of other topics discussed, only to be put aside for further consideration, or to be referred to the Holy See for settlement—as, for example, the difficulties arising from the interpretation of the Lenten dispensations, and the prohibition against the use of fish and flesh at the same meal, and the practice of celebrating Patronal Feasts on the following Sunday.

"The Catechism question, however, is of most serious importance. It is admitted pretty generally, by those who have the care of instructing children, that the generation that has grown up under the present Baltimore Catechism know less of their religion than the previous generation. If this be true, it is a terrible indictment against the availability of the present Catechism. There is another evil now menacing us, traceable to the inferior quality of the Baltimore Catechism, and that is the multiplicity of catechisms. Not being able to use the present catechism, educators have made catechisms of their own, so that there are at least a dozen or more catechisms clamoring for public recognition. In the meantime the faith of the children is suffering. In the midst of the vagaries of error it is needless that the minds of the children be gradually and fully unfolded to the knowledge of their religion. A good system of catechetical instruction will be the most useful means to this desirable end.

There is some talk of Rome itself preparing a Universal Catechism to be translated into all languages. Such a universal catechism would be of eminent benefit, and perhaps there is no better solution of the difficulty in this country. A universal catechism would possess many advantages. In all probability it would be prepared by the most capable men—that is, men who are not only theologians, but who have had years of training in the best methods of imparting knowledge. Such a catechism, moreover, would be a bond of union between the various countries of the world. It would do more than any other thing in perpetuating the unity of the faith. The marvel is, when one thinks of the advantages of a universal catechism and remembers the wisdom of Rome, that this idea has not been adopted to effect before this. The Roman Catechism did such service in the sixteenth and seventeenth centuries, but it is rather a handbook of primary knowledge than a catechism, and it probably will be used as the basis of the universal catechism when the idea is made effective. What is wanted is a series of catechisms beginning with the most elementary, and gradually merging into the text books of theology that are used in the seminary, each succeeding but enlarging and developing its predecessor. If this is done by capable men, with the sanction of Rome, it will be a great monument of usefulness. It should be done quickly. It cannot be done too quickly. Let us hope that the writing in this country, in this regard, will be in the Catholic World Magazine for December.

INDIVIDUAL EFFORT IN NON-CATHOLIC MISSION WORK.

Special to the CATHOLIC RECORD.

A most pleasing feature in the development of the non-Catholic Mission work is the earnest efforts made by priests and laity to work out the problem of presenting Catholic truth to the non-Catholics in their respective neighborhoods. The enumeration of a few instances of the diverse methods that have been adopted will be somewhat of an instructive object lesson. With priests it is now a common thing to adopt the Question Box in their Sunday yet in town in writing in his efforts in this regard says: "In four months my Vesper service was attended by some of the children and a few pious women. During this past year I introduced the question box. It took the people a few Sundays to appreciate its value. But since then the interest in and attendance at the Sunday evening services has steadily developed until recently the capacity of the Church is the only limit that can be placed to the Church comers, and the converts received this year have quadrupled the number of any previous year." The experience of this priest may be duplicated by that of many other priests. Vespers has become carried on simply out of obligation and in a most perfunctory way. The people do not come and why should they? There is no obligation and there is surely nothing attractive in listening to a number of amateur singers drawing out a *Dixit Dominus* and other latin psalms. The possibilities of an attractive Sunday night service are very large.

People expect to go somewhere during Sunday evening. They are always ready to hear a good sermon. They are desirous of a sound and comprehensive knowledge of their faith. This priest who writes the letter from which the above quotation is taken has utilized the possibilities of a Sunday night service and focused attention on it by the use of the Question Box. The result has been increasing crowds all during the year and nearly half a hundred converts.

Here is another instance—a lady of some social standing has grouped about her a dozen young people, some few of whom are converts. They gather in her parlors on Wednesday evening. A paper is read on some point of Catholic teaching by one who had been daily assigned to it and after the reading of the paper the one who has prepared it answers any questions put to him concerning the Church's teaching on the topic under consideration. The members of this coterie invite all their non-Catholic friends to their friendly conversations. Care has been taken to exclude any spirit of acrimonious controversy, and to infuse a spirit of honest inquiry. The result of these meetings has been half a dozen converts.

A Mrs. Elwell in Philadelphia, a convert from the Free thinkers still retains her hold on her former friends. They are a coterie of people without any definite creed and of multiplied vagaries, but they are sincere. They are earnest seekers and honest inquirers, somewhat egotistical to be sure and most devout believers in themselves; but they are anxious to learn. Mrs. Elwell gathers them at her "Circle." Some noted priest is invited to address them and by this means they have learned more of Catholicity in the last few months than they learned in their whole life before. In a town in New England a group of converts gathered of their own accord to say the Stations of the Cross every Sunday afternoon. The priest in former years came once a month to the little Church. The efforts of these few converts have so awakened the spirit of religion that many of the old "fallen-aways" have come back, new converts have been secured and a general spirit of religious fervor has been awakened—so that they have now every Sunday and the Bishop will probably place a priest there next year.

CHRIST'S ESTEEM FOR TRUTH.

BY JAMES CARDINAL GIBBONS.

If there is one virtue reflected more clearly than another on the pages of the New Testament, it is that of truth. It is one virtue for which Christ and His disciples were eminently conspicuous in their public and private life, it is the virtue of truth, candor, ingenuousness and simplicity of character; and if there is any vice more particularly detested by them, it is hypocrisy, cunning and duplicity of conduct.

So great is our Saviour's reverence for truth, so great His aversion for falsehood, that He calls Himself "the way, the truth, and the life." His Holy Spirit, He names "the Spirit of truth," while designating the devil "a liar, the father of lies and of liars."

Even His enemies could not withhold their admiration for His truthfulness, and sincerity: "We know that Thou art true, and teachest the way of God in truth; neither carest Thou for any one; for Thou does not regard the person of men."

"Let your speech," says our Lord, "be yea, yea, nay, nay," as if He would say: Let your conversation be always frank and direct, free from the tinsel of embellishment and exaggeration, divested of studied ambiguity with intent to deceive.

I can recall but two instances in which Christ pronounces the eulogy of any man outside of the Apostolic circle. He extols John the Baptist for his constancy and austerity, and praises Nathaniel for his guilelessness and sincerity of heart. "Behold an Israelite indeed, in whom there is no guile." When he was instructing His disciples for their future mission, He told them to be "wise as serpents and simple as doves." While they were to be wary and reserved among a hostile and captious people, He never allowed them to prevaricate or deflect one iota or tittle from the truth, or even to save their lives. As the serpent is said to expose his whole body to protect his head, so the Apostles were admonished to surrender not only their goods and their body, but even to sacrifice their life, rather than betray the truth.

Christ is the martyr of truth as well as of charity. Caliph Abulrahman II. advised Theodosius the living God that "Thou tell us whether Thou be the Christ, the Son of God." How easily could Jesus have saved His life on this occasion by His silence or by an evasive answer! But by openly avowing that He was the Christ He signed His own death-warrant.

Reasons for Christmas Rejoicing.

On this recurring day, therefore, Christians have reason to rejoice as did the Angels when they sang long ago over Judean fields: "Glory to God in the highest, and on earth peace to men of good will!" In a sense, indeed, Christians have greater cause for joy than did the heavenly host, for since that natal morn, Jesus has tasted death and changed it into life; the mission they but announced He has accomplished; through the ages that He has been ever climbing zenithward; and now shines redolent over every sphere of life, warming into activity the latent energies of virtue, invigorating man with high purpose, inspiring him to spurn the clay of earth, and to look beyond the stars—into the mercy of good will.

And love and serenity of God Himself, whither, creature though he be, he has it within him to attain, and there abide. —Rev. Joseph V. Tracy, D. D., in Donahoe's for December.

HONORS TO MGR. FALCONIO.

CHURCH AND SOCIETY ATTENTION.

Washington Star, Dec. 5. The feast of the Immaculation was observed with more ceremony at the Catholic University yesterday. The celebration with Solemn High Pontifical Mass, the university chapel and brilliant reception to Archbishop, the new Papal Legation, the course of which Faculty, as well as Church, paid its tribute to distinguished prelate.

The two ceremonies, if properly called such, were probably the most elaborate that have been the university for many years. The interval between the closing of Church services and the beginning of the reception of the guests of the city, many of them Catholic, more or less high rank, were of Bishop Conaty, the rector of the institution.

HIGH PONTIFICAL MASS.

The Solemn High Pontifical Mass celebrated in the chapel in Hall and presented a brilliant scene. The chapel was crowded with students, Bishop Conaty, Mass, and he was assisted by William B. Martin of New York; the Rev. Stephen N. Loston, Ill., dean; the Rev. A. Schetter of Baltimore, a Baltimore, Thomas E. McKeon, Archbishop of Baltimore, the gate, in cope and mitre, occurred in the sanctuary with the Rev. Burris, C. S. C., president of Cross College, and the Rev. Duffly, S. S., president of St. College, as assistants, each the robes of his office. Mr. the secretary of the Apostolic Legation, also occupied a seat of honor. As the occasion was a university ceremonial, as religious rite, the professional students attending all academic robes.

SERMON BY DR. STAFFORD.

The sermon was preached by D. J. Stafford, D. D., of St. Church. Dr. Stafford traced of God from the creation of His goodness and the first man in sinning against God. This sin forced the separation man and God, and in order redemption might have effect necessary that God assume in one who was sinless the Blessed Virgin's seed, intermediary between God and the act of God was free from stain of sin. The sermon was and forceful, glowing with passages and logical reasoning. Dinner was served at the house of the rector in honor of Falconio. This was the first kind given in honor of by his fellow priests since the city, and a score or leading figures in the District of Columbia sat the board. Bishop Conaty health of the Holy Father drunk standing. In proportion to the Apostolic Delegate extended a welcome to the honor sent by the Pope. University owes its being.

MGR. CONATY SPEAKS.

Referring to the establishment of the institution, Conaty said: "All this means sacrifice, generosity, unselfish Catholic education on the part of the men who are building this. Men sometimes fail to realize the university is in its infancy, and has had to contend with well-endowed universities whose name is one of honor and respect."

"It is not a seminary, nor has the attractive partitions of professional instruction. All to-day as an institution of work, without collegiate to be judged by the scope as defined by those who Pontifical constitutions, at its aims and purposes, and the conditions which surround the graduate body seeking education outside of professional lines."

"Give it the years of its needs, and its record of the pontiff who laid it. With the full appreciation that is being done by our colleges, the university has declined to enter the field. In consequence its body of undergraduates as well the registers of richer American universities have such while it is to its purely graduate class."

"A large percentage of students is found in non-tuition, but it must be that many of these who pursued their undergraduate these same institutions near their homes, while the attraction which social advantages which possess."

"It is difficult to conceive of colleges should a man yet, disguise it at must eventually be there. He developed the auspices of the church, university, in which the as the ecclesiastical shall ity for doing professional work. If we read that granted to it by the Society, we cannot fall to recognize, indeed, is the scope University, as planned them. To dissuade the higher education from university is to expose danger of non-Catholic. To diminish in any way of the university upon great American people hold and confirm those