A NON-CATHOLIC PHYSICIAN'S CONVINC ING ARGUMENT FOR

The following remarkable forecast of a thoughtful Protestant physician twenty-five years ago is one of the best possible arguments for the soundness and necessity of the Church's uncompromising position on the school ques-tion. It is reprinted from an article in an old number of the Chicago Advance (Congregational) by Henry M. Lyman, D. D., and is circulated as one of the "Little Hand Leaves on the School Question," of the excellent Penny Booklet series published by the Amer-ican League of the Cross, Chicago:

"Passing one day through the squalid quarter of the city, my attention was attracted by the walls of a lofty building which overlooked everything in the neighborhood. In size and form it seemed designed to some days that the country of the countr seemed designed for some industrial purpose, but certain churchly emblems on its front indicated other reasons for its existence. I soon discovered a worthy Irishman, who, in reply to myquestion, informed me that this was the new building for the parochial school con-nected with St. So and So's Church, and that when completed it would acmmodate fifteen hundred scholars.

"Here, said I to myself, is another of that almost superhuman wisdom which guides the operations of the Roman Catholic Church. Everywhere where guides the operations of the Roman Catholic Church. Every-where, even among the poorest inhab-itants of our great cities, these people are paying their school tax without a word of complaint. In addition to this heavy tribute they are also quietly finding the money for the erection not only of splendid churches but also of only of splendid churches, but also of costly school houses.

"This quiet season of preparation, however, will not always last. The time is not far distant when a large proportion, if not the majority, of Roman Catholic children will be furnished with the means of education in their parochial schools. Then will arise a demand, either for emancipation from the requirement of taxation for the support of public schools, or for a division and allotment of their share of the fund thus produced. The result of such a demand is easy to foresee. It will be successful in spite of opposition, for it will be founded on the eternal principles of justice. To compel a man who is spending his money for the education of his children in the manner which he believes to be for the highest good—to compel such a man to submit to burdensome taxation for the main tainance of a system of education which he believes to be erroneous and danger ous, is the height of injustice.

"The first dawning perception of this truth is evident in the recent elim-ination of the Bible from the Public schools. This is an attempt to secure justice by removing one cause of com-plaint against the Public school system. But while it removes one objection, it creates another which is far nore serious. The complete secularization of the education thus provided deprives it of the greater portion of its value. It is useless to assert that in-tellectual training will make men more moral, or that it will add to the security of the state. History teaches the contrary. The secular education imcontrary. The secular education imparted in our schools produces men and women fitted only for those forms of worldly activity which require little or no moral discernment. The ambitious, unscrupulous adventurer is the legiti mate product of such an education; and of such characters the world has never known a dearth. The great want of the age is moral training; but that can never be obtained at purely secular schools. For this reason the Roman Catholic Church is right in its theory of shurchly education for the young. of churchly education for the young. If the clergy are to influence the community otherwise than by their lives and their official unistrations, if they and their official ministrations, if they are to retain their hold upon the masses, they must fashion the minds of the rising generation. Children who are trained to so to church to the minds of the rising generation. who are trained to go to charten, respect the rites and the ministers of religion, to believe in a future state of religion, to believe in a future state when you can point to such positive and in the existence of a God Who escape from the influence of such ideas. But the children of irreligious amilies—and they form the majority—who attend a school that has been deprived of all religious color and of nearly all moral flavor, receive no such impression; and they naturally grow up indifferent to everything but the pleasures and profits of this world. It need excite no surprise that pagan ism so greatly abounds when we are doing our very best to create pagans even out of the children of the church. Our public school system is a splenbid monument of self sacrifice and of zeal for the improvement of mankind; and it should never be wholy abandoned. But it has far outgrown its legitimate sphere, and by misappropriating cer-tain of the most important functions of the Church it has well nigh paralyzed the influence of the Church in certain directions.

" The time has come when our Pro testant churches must resume the responsibilities which they have resigned, mless they are willing to remain possive spectators of the prosperous growth of indifferentism and scientific unidelity. By the side of every church should stand the parochial school house. Then the unjust system of school taxa-tion which now disgraces our civiliza-tion would soon become a thing of the past. The morals of the pulpit would then find their way through the schoolroom into the community, instead of being, as now, forbidden to emerge among Jews and Gentiles beyond the door of the church.'

We can realize the desire of life, we can attain unto perfect happiness only in so far as we give ourselves to the doing of the will of God. There is no other way. Everything must be made subordinate and contributory to this one supreme aim, to do the will of God. Everything that conflicts with the will of God, as revealed through Jesus Christ, must be given up without question if we are to enter into the fullness of life; such is the gospel of Christianity.—P. T. Olton.

Thurston. S. J. Benziger Bros. Publishers. Channel. In one respect, however, the lirish have a distinct advantage over the firsh have a distinct advantage over the former is spontaneous, impulsive, unof civil society. Death lurks in both, studied and unselfish, while in the

THE ETHICS OF THE PEN.

IRRESPONSIBLE UTTERANCES NEVER OUT OF PLACE AS NOW, WHEN TRUTH IS UNIVERSALLY ACCESSIBLE.

At the annual meeting of the International Catholic Truth Society, held recently at the Catholic Club, New York, an excellent paper on the Maning of Truth' was read by Rev. Dr. Shahan, spoke with expectal points. Dr. Shahan spoke with especial point-edness on the ethics of the pen. "Through your organized endeavor,"

he said, "that decent regard for the right of others, which is the inspira-tion of our civic life, is fast becoming a literary virtue also. In quicken-ing the sense of moral responsibility, which should govern all statements of Catholic doctrine by whomsoever made, this society has added a real contribution to the ethics of the pen and established itself as a factor in moral progress. It has not rested its plea for a fair hearing and a fair ac-count of Catholic belief on the grounds of injured feelings, but has taken the question out of the domain of sentiment altogether, and raised it to the dignity of a moral and ethical issue. Institutions, like individuals, have a moral character and right to good name which publishers and penny-a liners alike are bound to

respect. Irresponsible utterances were never more out of place than in these bookish times when accurate and official sources of information are within the easy reach of every pen-man; and the retailers of shop worn prejudices have no longer the old ex-cuse of ignorance which sheltered prejudices have no longer the old ex-cuse of ignorance which sheltered their sires. It is no small achieve-ment, therefore, for this society to have taught many among those who live by the pen that the Catholic Church is not the legitimate prey of their profession, a convenient but to sharpen their wits or vent their spleen upon, a shining mark for every poisontipped arrow in their quiver.

"Self-control in the matter of thought and expression is a noble virtue, and those who teach it do no mean service to the moral uplifting of the world that thinks and writes. Accuracy is the badge of scholarship and the prime duty of those whose busi ness it is to report the doctrines of the historic Church of Christendom for whatever purpose. No man can disclaim responsibility for his utterances when the rights of individuals or insti-tutions are invaded by them. The bit and bridle have their place and use in moral progress much more than the slackened rein. Falsehood is not always overtaken by its refutation, and this fact alone is sufficient to condemn the wilful haste of those who make woe ful want in the souls of others without so much as a thought of the havor they are producing. If the same high sense of responsibility actuated those who start misinformation on its career as actuates you who, for Truth's sake, set out to overtake it and run it down, the burden of your apostolate would indeed be lightened, and Macedonia, with out-stretched arms, would not implore you

so insistently as it now does to come over and help us.'
"But circumstances make men and men make circumstances, too. The very contagion as your example is spreading. The instinct of fair play is too deeply ingrained in the American character not to respond to the stimulus of your proddings. Those who do not accept our faith have been made to see the moral necessity of stating Catholic belief correctly. Truth has rights, travesty has none. And in helping to spread the spirit of fairmindedness, and reverence for the eternal verities, you have made your influence felt even outside the household of faith, and in augurated an ethical movement that is for the good of all. Not only has the annual output of misinformation been reduced, but the circulation of Catholic better tribute could be paid to this society and who is he that would with-

SOCIETY'S BULWARK.

THE CHURCH AND HER TEACHINGS THE SAVIOUR OF SOCIETY. By Archbishop Ireland.

Man is by nature a being fashioned for society. His instincts, his needs demand society: they demand the guarantees and the encouragements of so-ceity. He depends for his existence and for his growth upon the family, the first of all social units; individual and family depend for the undisturbed enjoyment of their most sacred rights up on the higher social form—the State. It is the superior ability of the body politic that secures "life, liberty, and the pursuit of happiness."

The great movements which improve and elevate the human race spring from the emulation which society supplies, and they are carried to success through the co-ordination of distinct forces under the law of unity, which is the abiding principle of order, power and For man the absence of social beauty. organization means warfare with his fellows, the paralysis of his energies, and barbarism as his permanent condition. Man, the perfectable being as nature intended him, is not possible

outside of society.

Society requires a central authority, a government. We are here confronted with the great problem which underlies all social philosophy—the construction of society upon principles which, while of society upon principles which, while guarding it from anarchy, will guard it with no less jealousy from despotism.

Anarchy is the total disruption of the social framework. Authority is needed to avert this evil; but authority suggests the danger of an evil no less fatal, the abuse of authority, or depotism, which, under pretence of warding off ruinous righting creakes out with

and will come as surely and swiftly

and will come as surely and swiftly from one as from the other.

Never in the history of the world was the difficulty of the social problem felt so keenly by humanity as it is to-day. Society is unstable; it reels as if drunk with wild passion. At one moment it is trembling on the brink of final dissolution amid the clamors and violence of Commonists and Ninilists; at another it is rushing with the mad shriek of it is rushing with the mad shriek of despair into the ruthless grasp of military Caesarism, or worshipping idolat-rously the irresponsible absolutism of the State. Doctrinaires have lied to society. In hearkening to them, society re-nounced the principles of life with which its Divine Author had endowed it, and it is paying the penalty of its apostasy. What those principles are, the Church, the faithful custodian of the revelation of God, tells us. Her teaching saves

FATHER MATHEW AS JUSTIN McCARTHY REMEMBERS HIM

In one of his recent books Justin McCarthy says that in his young manhood among the literary and educational institutions of Cork was educational institutions of Cork was the Temperance Institute founded by Father Mathew. Here young McCarthy came often in his evenings to hear lectures and debates. Father Mathew had a strong confidence in the common desire of young men and boys to cuitivate their natural intelligence when the opportunity was placed easily within their reach. . . . He visited the Institute very often himself and talked with the members, always in the friendliest and easiest way and entered thoroughly into all the ideas and pursuits of the young. "My own knowledge of Father Mathew," says Mr. McCarthy, "was close and intimate for many years. I was little more than a child when I accepted from him the temperance pledge and was invested with his own silver medal —the ed with his own silver medal —the badge of the order. I was a frequent visitor at his house, and he often came visitor at his house, and he often came to see my father and my father and mother. He was ever ready to lend a helping hand, by advice or personal intervention, when a friend was involved in any sort of difficulty, and in the houses of the very poorest it was noticed that whenever serious trouble came on Father Mathew was sure to appear. like a protecting sure to appear, like a protecting angel. . . . With all his horror of drunkenness, with his life abstinence from all intoxicating drinks, Father Mathew had a never failing patience with and pity for the drunk-ard. . . . It was this very attri-bute of unfailing sympathy and sweet-ness that made Father Mathe w's in fluence all but magical over those with whom he had any influence whatever.

THE SON OF MAN.

The Rev. Joseph McSorley, C. S. P., writes, in the April Catholic World, a timely and instructive paper on "The Son of Man."
"God's ideal of a man—the selfless

Christ! How strange and far away from it are we! and how clear this is in the moments when our better nature is deeply stirred. The head of the nation is shot down by an assassin and expires with a prayer on his lips; the fire demon leaps forth in a crowded theatre and, while men are hurrying to the rescue, five hundred die-an awful holocaust; an excursion steamer, with its freight of singing children and light-hearted parents, meets with a sudden mishap, and a thousand perish miserably under the very eyes of the mother city out of whose womb they all came forth. These things shock us; and for the moment we act like Chris and for the moment we act like Christians. Great pity chokes a man; and tears well up; the human heart asserts itself in the worst of us. We go so far as, for a moment, to suspend our business, to devote our goods recklessly, to forego opportunities of gain, to risk our very lives. For one divine instant we sound the note of charity; the music of Christ's love re echoes in our souls as the Chicago dead are cared for and the Slocum victims are carried by, good for us thus to be moved, though at such dreadful cost. It tell us what we could be, what we on to be. It will remain a help to all our lives, even though, after a day or two, the lesson seems to be forgotten. We shall do well to recall it, to multiply the moments which make us feel as we felt then, to extend something of the same spirit into the smaller and more frequent events of life; for just as truly as a surrender life; for just as truly as a surrender to our brutal instincts is a checking of Christianity's progress, so surely, to be pitiful, sympathetic, kindly, is to bring the spirit of Christiamong men, and to strengthen His presence in souls. To turn away from an inviting opportunity for evil-doing, to relinquish the chance of sinful pleasure to resist a seductive of sinful pleasure, to resist a seductive temptation, though with a pain at the heart and a groan on the lips, and to do all this because we are unwilling to hurt neighbor, race, enemy, any fellow-creature, born or unborn—this is to become for the memoratant and in some little and the second of the memoratant. come for the moment, and in some little measure, like unto Christ's ideal of a

IRISH POLITENESS.

The French have always been considered nationally and individually as the patterns of courtesy, and, within certain bounds, they have fairly won that enviable pre-eminence. Nevertheless, we believe that the Irish are the equals if not the superiors of their Gallie consins, in the charming characteristic of politeness. Courtesy may be defined as the sparkle in the wine, the delightful Graymence of count and be defined as the sparkle in the wine, the delightful effervescence of sound and generous spirit. This in a very high degree is found in the national make up of the French. They are brave, gentle, tender, considerate, chivalrous—in a word, all that goes to constitute a courteous and graceful personality; but in each and everyone of these points they are not a wit more propoints they are not a wit more pro-nounced than are their kin beyond the

If a man's wife is a good baker, nothing

but the best flour is good enough for her. There can be no greater extravagance than the use of inferior flour.

Winchester Springs, Feb. 27th, 05.

"I read about Royal Household Flour which is purified by electricity. I also read about the woman paying freight 25 miles before she would be without it. Royal Household was not sold in our town, I was asking about it and my grocer told me to wait a day or two and he would get some, and I am glad I did so. My wife is a good baker and made good bread out of other flours, but what she has now made out of Royal Household is so far ahead that I would be willing to pay freight fifty miles instead of twenty-five, rather than go without it. There is no flour 'just as good' as Royal Household."

(Signed) JOHN HENDERSON.

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case of the latter, there is always the self consciousness of a graceful action

gracefully performed.

What can be more beautiful, on the other hand, than the exquisite bloom and freshness of Irish courtesy and compliment? Of that race it may be truly said that its worthy representa-tives from the highest to the humblest individuals never wantonly have injured a human being or hurt the feelings of one of God's creatures. To be sure, there are brutes and boors in every nationality; but taking the Irish all in all, they are uniformly a kind hearted, gentle people, whose first impulse is to be happy themselves and make others be happy themselves and make others likewise. Quick to resent insult or redress wrong, they can fight like lions or their honor or their rights, but the very sensitiveness they display in defence of their own feelings, renders them thoughtful and careful of the feelings of their fellows.

ings of their fellows.

The truest politeness springs from a kindly disposition, and in this possession the Irish are the superiors of the world. Out of a gentle heart naught but gentleness can naturally come, and this explains the native tact, grace and beauty which distinguishes the compli-ments and repartee even amongst the poorest and humblest of Ireland's chil dren. In the case of those who have had the advantages of success, culture and the advantages of success, culture and fortune, the perfect flower of Irish character is almost invariably seen—so much so indeed that as the proverb goes, "An Irish gentleman is the finest gentleman in the world." — Catholic Union and Times.

ARCHBISHOP KEANE ON THE SUCIAL QUESTION

Never again, we trust, can the multitude be dealt with as simply a mass of industrial machines. Never again, we trust, can it be the accepted policy to wring from them a maximum of work for a minimum of pay. Never again can any country be content or permit that its toiling multitudes should be housed and fed and cared for like dumb, docile beasts of burden. Dumb and docile they can be no more; for the wisest statesmen everywhere, equally with Leo XIII., have recognized and proclaimed that the tollers are not beasts of burden, that they are men, with all the needs and all the rights of men and that they must be treated and dealt with accordingly. The hours the toiler shall labor, the pay he shall receive, the humane and hygienic conditions in which he shall work the consideration that the shall work that the consideration that the shall work that the consideration that the shall work that the shall work the shall work that the shall work the shall work that the shall were the shall work that the shall work the shall work that the shall work t work, the consideration due to age and sex, the safeguarding of morals, the encouragement of all that refines and uplifts the masses, these are matters that no civilized country dare neglect to-

A SUMPTUOUS GIFT TO REV. FATHER BARRY-On April the 20th, 1905. Rev. Father Barry of Sarnia, was waited upon at the home of his parents, Mr. and Mrs. Barry, King street, and presented with a beautiful set of vestments, the gift of his cousin Miss Margaret Kelly, Mooresville, formally of Bowanville, Ont.

DIED. Duggan—In this city, on Tuesday, April 18, 1905, Mrs. Ellen O'Meara Duggan, aged fifty three years. May she rest in peace!

McVeigh.—At the residence of her daughter Mrs D J. O'Connor. Stratford on Good Friday, April 21. Mrs Ann Maveigh, widow of the late P. Maveigh, aged 78 year, a native of County Tipperary, Ireland, R. I. P.

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The Catholic Re LONDON, SATURDAY, MAY 13,

ENCYCLICAL OF OUR FATHER PIUS X. THE TEACHING OF THE CA

New York Freeman's Journ To Our Venerable Brothers Pa Archbishops, Bishops and of dinaries in Peace and Cou with the Apostolic See,



Venerable Brothers, Salutat Benediction:

At a time of great trouble culty our littleness has been the inscrutable designs of Div dince to the office of Suprem of the entire flock of Christ. the enemy been prowling rold, attacking it with suc cunning that now more than e to be verified the prediction the Apostle to the elders of the figure of Ephesus: "I know that wolves will enter in among sparing the flock." (Acts Those who still cherish zeal Those who still cherish zea glory of God are seeking causes of this religious d While differing in their cothey point out, each according own views, different ways teeting and restoring the Ki God on earth. But to us, brothers, it seems that while come may also their part we man the seems way the seems way the seems way the seems way their part we man the seems way their part we man the seems way th sons may play their part we n with those who hold that cause of the present lassi torpor, as well as of the ver evils that flow from it, is to in the prevailing ignoran divine things. This fully what God Himself affirmed th Prophet Osee: And there is ledge of God in the land. Cu lying and killing, and theft tery have overflowed, and b touched blood. Therefore earth mourn, and every one t eth in it shall languish." (Os

It is a common lament, onl

founded, that among Christiare large numbers who live ignorance of the truths nec salvation. And when we selvations we mean not only and those in the lower wal who are sometimes not to bla to the inhumanity of hard to whose demands leave them to think of themselves and interests. We include, ar more especially, all those v endowed with a certain talent and culture and posses dant knowledge of profane have no care nor thought for It is hard to find words to do dense darkness that envis persons; the indifference v they remain in this darkn saddest sight of all. Rarel give a thought to the Supre and Ruler of all things or to ings of the faith of Chri quently they are absolutel knowledge of the incarnat Word of God, of the redempt kind wrought by Him, of g is the chief means for the at eternal welfare, and of the l fice and the Sacraments by grace is acquired and preser fail to appreciate the malic ness of sin. They have, th care to avoid it and free from it. Hence they reach the in such a state that the mini anxious to take advantage of est hope of their salvation, i employ those final mome should be consecrated entire lating the love of God, in brief instruction on the temperature of the pensable for salvation—e often happens that the become so far the slave ignorance that he considers he intervention of the prie calmly the terrible passage without reconciling himsel

Our predecessor, Benedict of fore, has good reason to wri This we asseverate: that In the elect." (Inst. xxvi. of those who are In these circumstances brothers, what wonder is we see in the world, not m

barbarous peoples but i midst of Christian nations increasing corruption and The Apostle writing to ians admonished them: "tion and all uncleanness ness, let it not be so mu ness, let it not be so much among you, as becometh six scenity or foolish talking. 3-4.) St. Paul bases this the modesty that curbs the supernatural wisdom; "S brethren how now malkbrethren, how you walk contas unwise, but as wise the time for the days are the time for the days are effere become not unwise standing what is the wis (Ibid, 15, 16.) The Apos reason for speaking in t the human will has retain