

catechism, therefore, might be suggested, the Catechism of the Council of Trent as translated into English by Fathers McHugh and Callan, the Imitation of Christ, the Introduction to a Devout Life, the Roman Missal and Vespers in Latin and English, and a suitable manual of Apologetics. The Decrees of the Council of Trent, and of the Vatican Council would make a useful addition to the list. The student who has mastered these books and modeled his or her life accordingly, need not be afraid to meet the test prescribed by St. Peter: "Be ready always to satisfy everyone that asketh you a reason of that hope which is in you, but with modesty." (1 Peter iii., 15-16). The Catechism of the Council of Trent is the Church's official summary of what a lay person should believe and do. Apologetics gives a rational proof of the Divinity of Christ, and of the infallibility of His Vicar. In the words of Cardinal Newman, a cultivated Catholic layman should be "gravely and solidly educated in Catholic knowledge and alive to the arguments in its behalf, and aware both of its difficulties and of the way of treating them." The use of the Imitation of Christ, of the Devout Life, of the Missal and of the Vespers, in meditations and prayers will enrich one's ascetic and liturgical life. This modest list of books should not be thought excessive. The Book of Deuteronomy in giving the divine command to teach the word of God to children, prescribes that it be a perpetual study: "Lay up these my words in your hearts and minds. . . . Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way and when thou liest down and risest up. Thou shalt write them on the doors and the posts of thy house." (Deuteronomy xi., 18-20). The tradition of the Church likewise is unanimous in requiring plenty of time for the study and meditation of the truths of religion. St. Jerome, in outlining a programme of studies for a young lady, gives her a much more difficult list of text-books, for he tells her to read St. Cyprian, St. Hilary and St. Athanasius, the last named doubtless in the original Greek. Our Catholic Bachelors of Arts should leave their aula academica with a zealous love of the Church of God and a philosophical grasp of her doctrine. That love and that light will strengthen and guide them in their journey towards eternal life.

HOLY SCRIPTURE

We have just seen how St. Jerome in his letter to Laeta outlined the study of Christian Doctrine from the Fathers which he wished her daughter Paula to make. With the guidance of the same great Doctor of the Church, we shall now consider the other branch of Christian Doctrine, namely, the study of Holy Scripture. A serious study of Holy Scripture should be undertaken in every Catholic Arts Course, whether for men or for women. It should include as a minimum, a general introduction to Holy Scripture, explaining its inspiration, inerrancy and interpretation and the general contents of the various books. In addition there are at least two books with which the student should be especially familiar, and these are the Psalter and the Gospel, and, I will add, the Psalter in Latin, and the Gospel in Greek—or, if for some students that be impossible, at least in Latin as well as in the vernacular. It is but too painfully apparent that in this country of ours, apart of course from seminaries and religious houses, the study of Holy Scripture does not occupy the place which it should in a Catholic liberal education. Compare the neglect of the study of the Bible in most of our convent schools and colleges with the preponderate part in education assigned to the study of Holy Scripture by the Fathers of the Church, whether they are referring to the education of boys or of girls.

St. Jerome would begin the education of a young girl with Holy Scripture. Laeta's daughter should "every day repeat a lesson culled from the flowers of Scripture, learning a number of verses in Greek and immediately after being instructed in Latin." To another Roman maiden, Demetris, he wrote: "Arrange at what hours you must study Holy Scripture and how long you will read it, not as a task but for the delight and instruction of your soul." The same young lady received similar advice from another Doctor of the Church, St. Augustine. That this was not merely an ideal to be admired but a programme which was very generally practised by educated girls, we know, for example, from the testimony given by St. Gregory of Nyssa of the Scriptural knowledge that his sister St. Machrina the Younger had acquired before she was twelve. Let any one who should claim that the Scriptural education advocated by the Fathers is not suitable or desirable in our Catholic colleges today, I shall now show how Pope Benedict XV., in his Encyclical Letter on St. Jerome and Holy Scripture, applied the words of St. Jerome to our own day. The following are the Pope's words:

"Jerome's teaching on the superexcellence and truth of Scripture is Christ's teaching. Wherefore we exhort all the Church's children, and especially those whose duties it is to

teach in seminaries, to follow closely in St. Jerome's footsteps. If they will but do so they will learn to prize as he prized the treasure of the Scriptures, and will derive from them most abundant and blessed fruit. What these gains are we will set out briefly. At the outset, then, we are deeply impressed by the intense love of the Bible which St. Jerome exhibits in his whole life and teaching; both are steeped in the Spirit of God. This intense love of the Bible he was ever striving to kindle in the hearts of the faithful, and his words on this subject to the maiden Demetris are really addressed to us all:

"Love the Bible and wisdom will love you; love it and it will preserve you; honor it and it will embrace you; these are the jewels which you should wear on your breast and in your ears."

"We must lay the foundations in piety and humility of mind; only when we have done that does St. Jerome invite us to study the Bible. In the first place, he insists in season and out, on daily reading of the text. 'Provided,' he says, 'our bodies are not the slaves of sin, wisdom will come to us; but exercise your mind, feed it daily with Holy Scripture.' And again: 'We have got, then, to read Holy Scripture assiduously; we have got to meditate on the Law of God day and night so that, as expert money-changers, we may be able to detect false coin from true.'"

"For matrons and maidens alike he lays down the same rule. Thus, writing to the Roman matron Laeta about her daughter's training, he says:

"Every day she should give you a definite account of her Bible-reading. . . . For her the Bible must take the place of silks and jewels. . . . Let her learn the Psalter first, and find her recreation in its songs; let her learn from Solomon's Proverbs the way of life, from Ecclesiastes how to trample on the world. In Job she will find an example of patient virtue. Thence let her pass to the Gospels; they should always be in her hands. She should steep herself in the Acts and the Epistles. And when she has enriched her soul with these treasures she should commit to memory the Prophets, the Heptateuch, Kings and Chronicles, Esdras and Esther; then she can learn the Canticle of Canticles without any fear."

"He says the same to Eustochium: "Read assiduously and learn as much as you can. Let sleep find you holding your Bible, and when your head nods let it be resting on the sacred page."

"When he sent Eustochium the epitaph he had composed for her mother Paula, he especially praises that holy woman for having so wholeheartedly devoted herself and her daughter to Bible study that she knew the Bible through and through, and had committed it to memory. He continues: "I will tell you another thing about her, though evil-disposed people may cavil at it: she determined to learn Hebrew, a language which I myself, with immense labor and toil from my youth upwards, have only partly learned, and which I even now dare not cease studying lest it should quit me. But Paula learned it, and so well that she could chant the Psalms in Hebrew, and could speak it, too, without any trace of a Latin accent. We can see the same thing even now in her daughter Eustochium."

"He tells us much the same of Marcella, who also knew the Bible exceedingly well. And none can fail to see what profit and sweet tranquillity must result in well-disposed souls from such devout reading of the Bible. Whosoever comes to it in piety, faith and humility, and with a determination to make progress in it, will assuredly find therein and will eat the 'Bread that cometh down from heaven'; he will, in his own person, experience the truth of David's words: 'The hidden and uncertain things of Thy Wisdom Thou hast made manifest to me.' For this table of the 'Divine Word' does really 'contain holy teaching, teach the true faith, and lead us unfalteringly beyond the veil into the Holy of Holies.'"

"Hence, as far as in us lies, we, Venerable Brethren, shall, with St. Jerome as our guide, never desist from urging the faithful to read daily the Gospels, the Acts and the Epistles, so as to gather thence food for their souls."

"We confidently hope that his example will fire both clergy and laity with enthusiasm for the study of the Bible. Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all surpassing knowledge of Jesus Christ."

That, my dear brethren, is the programme of Scripture studies for Catholic men and women, which Pope Benedict XV., on September 15, 1920, the fifteenth centenary of

St. Jerome's death, gave to the world. When and where and how will Catholics familiarize themselves with that most difficult of all studies, Holy Scriptures, if not in a Catholic school? To those Catholic schools which neglect this branch of learning, the words of the Council of Trent concerning the teaching of Holy Scriptures in universities might not inappropriately be applied. "In public universities or colleges (the phrase used is 'in gymnasiis publicis') where this honored and most necessary of all studies has not been established, let it be established by the piety of religious princes and peoples and by their zeal for the defence and progress of the Catholic religion and for the preservation and propagation of true doctrine; and where it was established but neglected, let it be restored." 17

LITERATURE

The first secular subject in a liberal education is Literature. The educational advantages of literature have been described by Cardinal Newman in his Idea of a University in a sentence which I beg leave to cite:

"If then the power of speech is a gift as great as any that can be named,—if the origin of language is by many philosophers even considered to be nothing short of divine,—if by means of words the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, experience recorded, and wisdom perpetuated, if by great authors the many are drawn up into unity, national character is fixed, a people speaks, the past and the future, the East and the West, are brought into communication with each other,—if such men are, in a word, the spokesmen and prophets of the human family,—it will not answer to make light of Literature or to neglect its study; rather, we may be sure that, in proportion as we master it in whatever language, and imbibe its spirit, we ourselves become in our own measure the ministers of like benefits to others,—be they many or few, be they in the obscurer or the more distinguished walks of life,—who are united to us by social ties, and are within the sphere of our personal influence." 17b.

The languages occupy at least half of the curriculum during the first years of a classical course. The first language to be taught is of course the vernacular. Unless one can speak and write correctly his own language, one is not educated at all. What is expected as a result of our study of English is a taste for the classics of the language, the ability to write it clearly and idiomatically and a facility and grace in speaking it, whether in private conversation or on the public platform.

In addition to this knowledge of the vernacular, a necessary part of any liberal education is either Latin or Greek, for since Latin literature is a carrier of Greek culture, the same fundamental educational advantages can be obtained from either. If a choice must be made, that choice, for the West, has always been Latin. For from Rome the nations of the West received both Christianity and civilization. Latin till the seventeenth century was the international language of educated men. Its perpetuity is guaranteed by the fact that it is the official language of the Catholic Church.

While a mere smattering of Latin or Greek grammar is of minor educational value, the cultural advantages can be obtained from a thorough knowledge of the Latin or Greek classics are great, undeniable and not otherwise obtainable. To those who would practically crowd the Greek and Latin classics out of the curriculum of a liberal education to make plenty of room for the study of the natural sciences, Astronomy, Chemistry, Physics, Biology and the rest, Cardinal Newman answered: "To advance the useful arts is one thing and to cultivate the mind another. The simple question to be considered is how best to strengthen, refine and enrich the intellectual powers: the perusal of the poets, historians and philosophers of Greece and Rome will accomplish this purpose, as long experience has shown; but that the study of the experimental sciences will do the like, is proved to us as yet by no experience whatever." 18.

For a Catholic, Latin has in addition a practical value. It enables him to follow with understanding the priest and the choir at Mass and at Vespers. To ensure the possession of the required vocabulary, it is not too much to expect that, if necessary, one hour a week be devoted in the first years of Latin in our Catholic schools, to the Latin Gospel and Psalter. Till the Protestant Revolution of the sixteenth century all educated Catholic lay persons were familiar with the Latin Psalter. Latin is useful also in enabling one to read the Occidental Fathers and the mediaeval and modern Catholic theologians and philosophers. For the candidate to the priesthood, Latin is of course indispensable.

17 See Canon V. Decree on Reformation, Chapter I.
17b. Idea of a University, p. 264.
18 Idea of a University, p. 268.

The question of having Greek on the curriculum has been much discussed. In America, except in Catholic colleges, it is omitted by the vast majority of the students. Students preparing for medicine or applied science feel that having so much mathematics and science to learn they have no time to acquire any real familiarity with the Greek classics. On the other hand, to students preparing for theology, a thorough knowledge of Greek possesses more practical value and cultural advantages than geometry, algebra, trigonometry and calculus combined. As a compromise, one might suggest at least one year devoted to New Testament Greek. This would enable every student to read the Gospel according to St. John. Those preparing for medicine and engineering might, if they wish omit the study of the Greek classics; the others might most profitably devote themselves to them. Side by side with the orators of ancient Greece, three of the Fathers merit to be studied, St. Basil, St. Gregory Nazianzus and St. John Chrysostom.

The study of a modern language in addition to the vernacular though it is another reason for the lessened knowledge of the classics so observable today should not on that account be omitted or slighted. This modern language is chosen chiefly for practical and social purposes. For us, it is French; for students otherwise circumstanced, it may be English, Spanish, German, Italian, Irish, Polish or any other. Those students who spend a vacation or two where the language they are studying is spoken, will facilitate enormously their progress therein. The great mediaeval and modern literatures, especially in as much as they are the product of Christian civilization, though they are often inferior to the ancient classics in form, are on the whole vastly superior to them in content.

Needless to say in the study of the ancient classics one omits the obscure passages, and in modern literatures one must simply ignore those that write against faith or morals. No one would drink poison simply because the cup which contained it was beautiful.

HISTORY

From Literature we pass naturally to History. On this subject permit me to cite a paragraph from the Key to the World's Progress by Charles Stanton Devas:

"A historian," he writes, "is no purveyor of an indiscriminate collection of facts, is no unscientific chronicler, but precisely one whose narrative is the fruit of a process of reasoning. For out of the vast mass of recorded facts, a confused and unintelligible heap, he must select what is pertinent, relevant, important, characteristic. Even as a skilled lawyer extracts from a mass of evidence what is pertinent to the question at issue, so the historian must pass his materials through a series of sieves of increasing fineness before they are ready for history; he must know what special facts are to be searched for, must grasp what is worth remembering, discern amid a crowd of trifles the leading features of the society of which he writes, show order and drift amid the maze of facts, and among those who deserve any mention determine their proper place and relative importance."

"But to do this he must have something previous to his observation; some previously established general propositions, some theoretical anticipations, some criterion to judge what is relevant or irrelevant, what is characteristic or merely exceptional, what is of vital or little importance; and any simple inductive process is triply confused in the case of historical science, by their complicated interaction by the frequent loss, certain or suspected, of many pertinent facts that have dropped from the historical record. And the example of serious historians shows that it is no mere accumulation of facts taken at random, nor a blind induction, which guides them and leads them to such contradictory results, but rather for each historian his own implicit or explicit assumptions, tacit understandings, an impalpable notion of reasonableness, critical feeling, personal conceptions and historical tact, that determine his choice of facts and the issue of his argument."

"A theory therefore is needed beforehand: no gazing at facts will itself provide one. Before we enter the labyrinth we must have a clue, and a lamp before we enter the forest of obscurity. Antecedent to any history we need a philosophy of history for the selection, the adjustment, the appreciation, the limitation of the manifold material." 19

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WANT TO SAVE BIBLE

Fort Worth, Texas, May 10.—That vicious attacks against the authority and integrity of the Holy Scriptures and the fundamentals of the faith are being made daily in educational institutions of the Methodist Episcopal Church, South, was the outstanding charge hurled



Nerve-Worn Women Gain Strength and Vigor by Using Dr. CHASE'S NERVE FOOD

at heads of the denomination Tuesday night by Rev. W. E. Hawkins, Jr., a Methodist evangelist, when he spoke before the Fifth World Conference on Christian Fundamentals at the First Baptist Church. Hawkins presented a number of witnesses, mostly students from Methodist schools in Texas, to substantiate his claim of heresy in educational circles. The college bishops and other ecclesiastical leaders of the denomination, as well as the membership as a whole, were scored by the speaker for permitting this alleged condition to exist. He declared that many of the bishops, presiding elders and other officials, as well as the individual laymen, knew of conditions as they existed and hurled a challenge for them to "clean up in the name of Jesus Christ."

The sessions for the day were opened by Dr. T. T. Martin, a Baptist Evangelist of Blue Mountain, Miss., who fired a broadside into the "educational system of any State that will permit a system of instruction intended to rob a child of its belief in the Almighty God and the infallibility of His written word."

NOTABLE ART MODEL

An unique achievement in American church architecture has been signaled by the completion of a miniature model of the future interior of St. Vincent's Archabbey Church of Betty, Pa., the work of the Rev. Father Raphael, O. S. B., of St. Anselm's College, Manchester, N. H.

The miniature represents the labor of eighteen months and will be transported to Betty, where it is to remain for a year to allow monks and students ample opportunity for suggestions of improvement before they undertake the giant task of reproducing the model in the interior of the structure. St. Vincent's Archabbey Church is 250 feet in length and correspondingly high, and the miniature has been made on a scale of one inch to the foot. The purpose of the architect was not only to secure a harmonious design that would be symbolic of the history of the Benedictines in America, but to stimulate interest in Catholic art and to influence those with artistic talent through the encouragement of original ideas. It was this latter purpose that prompted Father Raphael, two years ago, to found the Catholic Art Association for the development of true Christian art and the diffusion of knowledge of artistic workmanship.

Father Raphael, a talented artist, will himself do the mural paintings for St. Vincent's and he hopes that new and perhaps hitherto unknown talent among the Benedictines and their students will be found to reproduce the mosaics, the sculpturing and the relief work. It is expected that the task will be completed in 1930, when the seventy-fifth anniversary of St. Vincent's will be observed.

Father Raphael has conceived the plan of moving the body of the Right Rev. Boniface Wimmer, founder of the Benedictine Order in the United States, from the church yard, where it is now interred, to a sarcophagus in the center of the apse. And so encircling the miniature apse he has fashioned eight models for the guidance of the relief workers who will complete the work, each a picture of some phase of the life of the venerable founder.

GLASGOW CATHOLICS HONOR THEIR MARTYR

Like many other so called Protestant countries, Scotland is witnessing a strong Catholic revival. Last month the Catholics of Glasgow thronged by the thousands to the High Street Cross, which stands at one of the city's most congested crossings. They came to commemorate the anniversary of the death of the Venerable John Ogilvie, Jesuit martyr, who there won his crown in the month of March, 1615. No organized religious service was possible in that center of traffic, but "there was a continuous march of the Catholics," we are told, "who in a silent stream offered up their prayers at the spot where the Jesuit priest was hanged more than three hundred years ago." From the place of execution the pilgrims marched to the Glasgow Cathedral, now a Presbyterian place of worship. Close to the north door of this edifice is the "malefactor's ground" where the martyr was buried. Here many knelt on the spot to offer their prayers in public. There was no interference with the Catholic devotions, which however "seemed to puzzle the stiff and unbending Presbyterians."—America.

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