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Abbey's Salt

In a subsequent letter from the Rev. Father Eugene L. Gervais, Notre Dame de Grace, to the one we recently published, he writes:—"Your Salt is worth fifty times its weight in gold to me, and my wishes are that its value may be known, and that it may be used by all similarly troubled as myself."

BOOKLOVER'S CORNER

Book Notes.

It has been well remarked that Modernism partly owes its growth to the fact that Catholic students have studied their philosophy and their logic (which is necessarily a part of philosophy) from a pantheistic standpoint. Modernism is a revolt from the scholasticism of Albert the Great, St. Thomas Aquinas, Dun Scotus, etc. Yet "exitus acta probat", modern philosophies striving to solve one difficulty, fail when confronted with another: scholasticism has this of merit that it offers a consistent and rational answer to all the problems of ontology, cosmology, and psychology. It takes the view on these matters "which naturally commends itself to the great mass of mankind."

Scholastic philosophy presupposes a scholastic view of logic, or of the science which directs the operations of the mind in the attainment of truth. To supply a text-book on logic from the Christian standpoint is the aim of a recent writer in his "Principles of Logic" (by G. H. Joyce, S.J., M.A., Oriel College, Oxford, S. J. M. Green, 6s 6d net, pp. 431.) The method of treatment is all that could be desired; lucid and intelligible in exposition, the uninitiated will follow with as much ease as the initiated. It is complete in almost every way. The body of logic is fully presented, whilst modern views are by no means ignored, but brought to test and shown in what respects they are wanting or unsatisfactory. The book divides itself into two sections—the logic of thought and applied logic, or the method of science. Close attention is also given to the method of induction, nowadays sadly misused. The volume will be especially welcomed in schools and seminaries, and no less relished by the private inquirer. Excellently bound and printed, it is published at an absurdly low price.

We refer those interested in social problems to the following publications. "Why no Good Catholic Can be a Socialist" by K. D. Best (Price 3d, Washbourne); "An Examination of Socialism" by H. Bellot M.P., and "A List of Some Recent Works on Housing and Rural Problems" (1d each, Catholic Truth Society). Father Best follows Savini, Pius IX and Leo XIII in his condemnation of socialism, as distinct from social reform, and has given us some very pertinent paragraphs. Mr. Bellot is a more indulgent critic. His associating from the socialist cause the airy and extravagant proposals of the average mob-orator, he gives it a fair hearing and shows that the very "freedom", socialists aspire to give to the lower classes would be in the end nothing but a slavery. To remedy existing evils, he advocates the increase of those "Catholic Societies whose ultimate appetite is for a state of highly divided property, working in a complex and probably, at last, in a co-operative manner." The pamphlet deserves to be studied. The third little work to which we refer is a catalogue of books relating to problems of much moment. The compiler hopes it will be of service to Catholics, who need knowledge before they can bring into action the "goodwill and sound social principles already given by the Faith."

"A City set on a Hill" would be an excellent booklet to put into the hands of a non-Catholic. It is the "apologia" of one of our most distinguished recent converts—Rev. R. H. Benson. He states in a practical way the reasons that led him to join the Church in which alone he sees the characteristic marks of unity and authority. Admirably written and like all this author's works, lucid. (Price 3d.). A similar little book on the "Holy Class" (Price 1d) should prove very useful for intending converts. Both are published by the Catholic Truth Society, from which we have received also "The Secular Solution of the Education Difficulty" by Rev. McNabb, O.P., "St. Louis, King of France," "The Nuns of Dolene, Excluded at Orange in 1794," (1d each) and "Poems on England's Reunion with Christendom," (2d each).

Additions are ever being made to the great literature that has grown up round the name of St. Francis of Assisi, for that Saint has many lovers. "Pilgrim Walks in Franciscan Italy" relates the experience of Thomas Jorgensen (a convert to the Church) in his tour through

FURTHER KIND AND WILLING WORDS.

the "Galilee of St. Francis—Umbria, Tuscany, the March of Ancona, the fairest region of fair Italy, hallowed by the footsteps of the Saint, rich in historical and legendary lore."

The writer has a fine power of description and an easy and pleasant style; and as we read, we feel we are by his side, whether ascending the grey mountains to the monastery at Greccio, or Fonte Colombo with its many springs, or through the loontide haze to La Foresta, sequestered in a forest of oaks and chestnuts, or in the Sabine pilgrimage returning from San Felice to Poggio Buscone, thence to Foligno where rests Blessed Angela, to Assisi and Cortona, and lastly through the pelting rain to Monte Alverno.

In his description of all these places connected directly or indirectly with St. Francis, Mr. Jorgensen keeps a good hold of the reader's attention. The interest is lively and sustained; the persons he meets and the scenes he beholds start from the printed page into real life. "But listen!" A soft sound breaks the stillness. Someone is singing out of the distance. The voice is that of a child; the song I recognize at once as one of those strangely plaintive, lingering melodies that I have often heard the Umbrian peasants sing at their work in the fields. I cannot distinguish the words, but about the tune there can be no mistake. Many a time have I heard it wafted from the olive groves in the vicinity of Assisi, on a tranquil autumn evening, when the mist begins to rise in the broad meadows, and later on, while the shades of night are falling, some solitary peasant girl, going home at the close of the day, may be heard singing in slow, measured cadence, that same sad, sweet melody.

But over and above this is a strong personal note that adds no small charm to the book, which is published by Messrs. Sands & Co., price 2s 6d.

A. B. PURDIE.
All books mentioned in these columns may be ordered through Milroy's Book Store, 241 St. Catherine street West.

Jobs or Vocations.

A Lack of Thoroughness in the Youth of To-Day.

Young men nowadays, says the Boston Herald, look for jobs, not for vocations. The exceptions, of course, fulfill the usual duty of exceptions and prove the rule. The big, general average will try their hands at almost anything until, in a while or a fret, a foolish despondency, or an equally futile enthusiasm, they change over and try something else, for which they are no better fitted than they were for their first adventure. They start out not knowing what they want to do, beyond getting a living, but it seldom occurs to them that it would be a good idea to fit themselves for some particular thing, even for the thing they first turn their hands to, or to cultivate the readiness which will fit them for whatever they have to do.

A good deal of praise has been wasted on American versatility, on the facility with which our young men transfer themselves from one calling to another, as if steadfastness were not a virtue. Ask a hundred youths what they intend to do with their lives, or wish to do, and ninety of them will express but the dim mist notion. They will decide after they have secured a start somewhere. Something that will pay is the chief thought.

But what thing? What can they be best fitted for? What will be the most congenial thing for a life's wear? On all this there is but the scantiest reflection. The world is large, the country is new, the opportunities are many; smart youth will slip in somewhere. But the world is not looking for "smart" youth. It is looking for reliable youth "who make some conscience of what they do," and who have the faculty of application. Ambition is all very well, but without reliability and stick-to-itiveness it is a gross weed in the garden of character.

The managers of all large enterprises are accustomed to the processions of youth passing through their establishments—in this week, gone next month. Work has appalled these novices, discipline displeased them, and drudgery dismayed. They look for something better elsewhere.



This contribution was written in Toronto, because the writer is in the Queen City for the purpose of entertaining himself at the annual tournament of the Royal Canadian Golf Association. Uh, is that the sort of a fellow that's writing this stuff, I can fancy some reader remarking with emphasis, if not characterized by smooth grammatical accuracy. Yes, that is just the sort of fellow he is. He plays golf. I daresay to certain ears that will sound as wicked as if the writer had been accused of heresy. It might be added that there was a pretty long record of lacrosse, hockey and football before the golf stage was reached, and so this last game is fitted for its own place. Should you think that golf is not a man's game, let me point out that Harry Trihey and Frank McGee, than whom there were no sturdier forwards in Canadian hockey, are now players of the game, and they like it, too.

Golf is a game that is good alike for young, middle-aged and the old, while the women can play it to great benefit for themselves. The game was invented in the far off years in Holland, and the Dutchmen made it, although a majority of people cling to the impression that the game was a Scotch production. However, it must be said that the development of the game was entirely Scotch. Now the game is played wherever there are enough

"Something better" usually means something easier. And it is worth noting, although as yet but little talked about by the sociologists and the philosophers, that great numbers of these roving and apparently aimless cases seem animated with a kind of hostility to the estab-

lishments which employ them, starting in life with a smouldering surliness which it would be pretentious to define as class prejudice, or animosity to capital, but which, for all that, is a little of both, with some ignorance to boot. But why wonder at this, when the prints of agitation, the oratory of discontent and the constant campaigns of abuse occupy so much of the attention and conversation of their elders? When this spirit of discontent does not prevail, a happy-go-lucky one is apt to be the most itself.

But youth with these blights upon it is not to be blamed. It is to be helped. It has lacked guidance. The old truth about training the twig has still to be applied. There is immediate fault in the home, no doubt, but the greater fault is in the system by which society has undertaken to train its twigs. There is too much teaching without education. Over schooling and under-education have long been complained of. It is easier to find fault than to devise remedies. But it is easy enough to estimate the product of the education mill as the product finds its way into the business undertakings of this land, where, to be useful, men must be thorough.

Thoroughness, and the appreciation of thoroughness, appear to have no place in the conventional systems and places of education. Youth is supposed to catch it by inspiration. But it must be taught. It is worth more than all the embroidery now flimsily stitched on to "education." The schools, for the most part do not awaken the interest of youth in the meaning and usefulness of study. When the awakening comes it is usually too late. Thoroughness has to be learned early, else it is never learned at all. The usefulness of language will not be disputed. But what paltry percentage of youth appreciates the usefulness of language, or is taught to appreciate it, even the usefulness of its own language? Contemporary youth speaks a jargon, and occasionally reads English. With much difficulty it writes what is neither jargon nor English.—The Columbian.

To Study Plain Chan.

Rev. L. M. E. Bernard, S.S., of the faculty of St. Mary's Seminary, Baltimore, and the seminarians, will shortly start for the Isle of Wight to study the Gregorian chant in the Benedictine monastery there. The monastery has been selected by the faculty of the seminary because the Benedictines have musical traditions running back to the fourth century, and are considered masters of the chant. The Benedictines were recently expelled from France, and have selected the Isle of Wight for their home.

The Baltimore party will remain there a month and a half, and will then return to their respective dioceses, and will be able to instruct in the use of the Gregorian chant.

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A devout thought, a pious desire, a holy purpose is better than a great state or an earthly kingdom.

Scotland, England and Ireland have the finest courses in the world, but there are some fine links in Canada and in the United States. The two best courses in Canada are those of the Toronto and Lambton clubs, both at Toronto. After those come Royal Montreal, Hamilton and Deseronto, and then a long list reaching from the Atlantic to the Pacific. In Canada there are practically no public courses. The Metropolitan Club has the privileges of Fletcher's Field, but it can hardly be called a public course. It would be a good idea to turn it into a public course, and provide suitable accommodation. There is nothing at all extraordinary in this. Space is provided for youths who want to play, so why not provide for the adults? It is done in the old country, while in some of the large cities of the United States there are magnificent links open for public play.

Golf is a great game because it compels the player to free his mind from everyday thoughts, pay attention to the ball and thus enables him to secure healthy exercise under the best possible conditions. Played over lush green fields and under the bright sky there is no more pleasant recreation or saner pastime than this same golf.

HANS.

IRISH NATIONAL UNIVERSITY.

VY

Yet Irish Catholics are Willing to Give it a Trial.

The new Irish University recently established by Act of Parliament and officially called "The National University of Ireland," is sometimes referred to as a Catholic or the Catholic University. This, however, is a misleading designation. The new institution is or will be Catholic in the sense only that it is at the start and will be in the future under the control of a Senate consisting mainly or by majority of Catholics, and that there will be nothing anti-Catholic or offensive to Catholics in its curriculum or teaching. It will have no Theological chairs endowed by state funds nor will any buildings for religious worship be permitted within its precincts. There will be no "religious tests." It will be open to students of all creeds and professors of all creeds, says the N. Y. Freeman's Journal.

Such in brief will be the character of the new University. Yet the Catholics of Ireland are fairly satisfied and willing to give it a fair trial. The general Catholic feeling regarding it was well expressed the other day by Cardinal Logue in an address at the opening of a new wing to St. Mary's (Catholic) College of Dundalk, which is conducted by the Marist Fathers. Referring to times when University as well as all education did not exist for Catholics in Ireland, His Eminence said that: For many generations past—from the days of persecution and before it—Catholicity was denied to Irish Catholics to receive a University education under circumstances which would enable them to avail themselves of this education without prejudice to their consciences. Now, continued the Cardinal, that barrier has, to a great extent, been removed, and in the new University you will find an opportunity of availing yourselves of the best assistance which you can get of cultivating your minds, with safety, at least—it may not be altogether without prejudice to your religious feelings, but it will be with safety.

I had an opportunity lately, the Cardinal went on to say, of glancing at the body of laws which have been drawn up by hard-working, zealous, and intelligent educationists for this new establishment, and I think, whoever else have failed in providing for the future success of the National University, the Commission which has been appointed by the Government to draw up the statutes have certainly succeeded in making the best of it possible. I know they have applied themselves with great zeal, and that they spared no labor to make this new University a success; and as far as could be within the very limited bounds of the Act of Parliament, they have succeeded; and I think we have every reason to congratulate the learned Judge who presided, the Archbishop (Archbishop Walsh), who is Chancellor of the new University, and all those others who co-operated in this Commission—we have every reason to congratulate them on the success of their work up to the present.

But, at the same time, you must not imagine that I am completely satisfied with what has been done in the matter of University education. There have given us a University, to be sure, and a University of which we can take advantage, not exactly owing to the principles upon



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which it is established, but owing to our trust in those who are to have charge of it. But it is far, far short of what we Irish Catholics would look upon as an ideal University. We have the reputation of being a religious people, and, as far as legislation at least is concerned, religion is ostracized and ostracized pretty effectually, from the new University.

However—the Cardinal further said—it is an opening, and a very favorable opening for the young gentlemen who are here and in similar institutions in other parts of the country, and all I can say is that I wish they may succeed in turning it to the very best account. I hope, also, a way will be opened to make the new University everything it should be, not only as a school for science, but also as a school where the youth of Ireland will be brought up without losing any of that deep religious feeling which has been a characteristic of the race from the days of St. Patrick.

But the Cardinal made no reference to the question whether a knowledge of the Irish language should be or is to be made an essential for admission of students to the University. This question is still being warmly discussed in Ireland, a great majority being in favor of making Irish essential.

Roman Catholic or Catholic

The Saturday Review (London) represents that section of the Church of England which will not consent to our being called Catholics without some qualifying word, and argues that "Roman Catholic" is a name to which we should not take exception. Practically this is so. Roman forms part of our full official designation, and we are obliged to use it for nearly all legal documents.

In our everyday life we can go on calling ourselves simply Catholics, confident that this world, in its desire for brevity in such matters, will also call us by that name, and also confident that now and forever, in the street if asked by a stranger to direct him to a Catholic church, will always point out one of ours.

The "Saturday's" calm and courteous leading article on the subject contains two things especially worth noting. It cannot deny that some Church of England prelates have at times talked like Dissenters in adorning, the name Catholic, and tells the story of one such Bishop who began a speech in the House of Lords on the question of Catholic emancipation with the words "opposed as I am to the Catholic faith," whereupon a deep voice from behind him, was heard throughout the house to mutter, "Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." The Athanasian Creed from which these words are taken, is still part of the liturgy of the Church of England.

The other thing we wish to notice is the reason given by this high-class journal for the unwillingness of those it represents to be called Protestants. It warns us that we offend them by calling them by this name, and gives as a reason:

"Whatever 'Protestant' may have meant in the Europe of three centuries since, it now means something very like 'rationalist.'"—The Cassel.

THE TRUE WITNESS is printed and published at 316 LaGauchetière street west, Montreal, Can., by G. Plunkett Magan.