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

Editors: Messrs. Luke King, John Nigh, P. J. Seven and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, with great interest.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. Falcoffo, Arch. of Loretta, Apost. Deleg.

LONDON, SATURDAY, JULY 2, 1904.

THE DECORUM OF DIVINE WORSHIP.

"Christian," of Montreal, Que., says:

"I have noticed from time to time in the papers, and particularly in those of the United States that Protestant ministers frequently introduce very fanciful and arbitrary innovations for the purpose of increasing the attendance at their Church services.

"I have read of one minister who introduced a species of religious tableaux, among which Jacob's ladder was illustrated by his climbing alternately up and down the ladder to represent the Angels seen in a vision by Jacob going up and down from heaven to earth and vice versa in accordance with what is said in Genesis xxviii.

"Other strange novelties have also at various times been introduced into Church services, but I will mention here only one more.

"A few days ago in Jersey City, fanciful fans were handed out to the people as they entered a certain church, and lemonade was passed around during the service.

"Such innovations seem to me indecorous in the divine service, and several of my friends as well as myself are shocked that any clergymen professing to have a mission from Almighty God to man should take such methods to propagate the Gospel.

"From Holy Scripture, it is perfectly clear that the sacrifice of the Mass is the great act of worship of the New Law. This sacrifice was instituted by our ever Blessed Lord at His Last Supper, when taking bread, He blessed and broke and gave to His disciples, saying, 'Take ye and eat, this My Body. And taking the chalice, He gave thanks and gave to them saying 'Drink ye all of this. For this My blood of the New Testament which shall be shed for many for the remission of sins.'

"In these words the Last Supper of our Lord with His Apostles is described by St. Matthew, and St. Mark's account is identical with this.

"In the account of the Last Supper given by St. Luke (chap. xxii.) we have the same thing with slight verbal changes; for it is to be remarked that as the Evangelists did not write in the same language in which our Lord instituted the Blessed Eucharist, it is not to be expected that their narratives, written independently of each other, would be expressed in exactly the same words. And, besides, they are more concerned about giving the exact meaning of our Lord, in a manner suited to the different circumstances under which they wrote, than about giving His words in full in each case.

"It is always the case that different historians of the same event dwell in a different way on the details, when they write independently of each other, and thus while all the Evangelists give a perfectly true account of what was said and done at the Last Supper of our Lord, certain points are told with diversity of detail by each Evangelist.

"St. Luke in his account mentions a detail which the other two Evangelists omit, and this shows us that the administration of the Eucharist was intended to be the great act of worship of the New Law; for Christ tells His Apostles to do the same thing which He had done, saying, 'Do this for a commemoration of Me.' That is to

say, as Christ had changed bread into His Body, and wine into His Blood, the Apostles should do likewise.

From St. Paul's first Epistle to the Corinthians (xi. 20-29) it is clear that the celebration of the Blessed Eucharist was, in obedience to Christ's command, the chief act of worship of the first Christians, and that Apostle gives directions how this sacrament is to be received: 'For as often as you shall eat this Bread and drink this chalice, you shall show the death of the Lord until He come;' and, 'Let a man prove himself and so let him eat of that Bread and drink of the Chalice.'

The Acts of the Apostles also show that the Eucharistic celebration, which is the Sacrifice of the Mass, was the chief act of worship of the Apostles, and of all whom they converted to the faith of Christ. Thus we read in Acts ii. 42-46:

"And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers, and continuing daily with one accord in the temple, and breaking bread from house to house."

This breaking of bread was evidently the respectful celebration of the Holy Eucharist, and it was accompanied with prayer and doctrinal teaching as received from the Apostles, and this is to this day the manner in which the Catholic Church observes Sundays and holy days; and even all days of the week, because we learn from the above passages that the Apostles did so daily, sometimes in the temple, and sometimes from house to house.

Other passages of Holy Scripture which prove or confirm our contention are the following:

In St. Luke xxiv. 13-30 we have an account how Jesus entered into conversation with two of His disciples who were going to Emmaus after His resurrection from the dead. Our Lord explained to them the application of the prophecies of the Old Testament to Him, and they recognized Him only when "He took bread, and blessed, and brake and gave to them." There can be no doubt that this was a repetition of the great mystery of the Last Supper.

In Acts xx. 7, 11, the breaking of bread is spoken of as being the chief part of the worship when the first Christians assembled according to custom. Similar references are found in Acts xxvii. 35; and 1 Cor. x. 16-17.

But the New Testament is not the only source from which we may learn what instructions Christ gave to His Apostles. The Holy Scripture itself teaches us that many things which Jesus did are not recorded therein. (See St. John xx. 30; xxi., 25.) But what is written in Scripture is intended to lead us to a firm faith in the words of Christ. We must, therefore, look to the practice of the Apostles to supplement the knowledge which the Scripture gives us on such subjects, and that practice is to be ascertained from the usage of the Church, Christ being its Founder, Who declared that the gates of hell should not prevail against it. And further, if there are details of Church worship which have not been specially laid down by Christ and His Apostles, the Church itself has authority to supply them. These are matters which certainly do not belong to the idiosyncrasies or fancies of individuals.

This is clear from Ep'l. iv. 11-14 where we are told of the different offices which Christ established in His Church: "Some Apostles, some prophets, and others evangelists, and others pastors and teachers, for the perfecting of the saints, for the work of the ministry, unto the edification of the body of Christ. . . that we may not now be children tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men by which they lie in wait to deceive." It is evident, therefore, that the rule of the Church of Christ belongs not to private individuals, but to the pastors of the Church, as Christ has appointed. These pastors after holding their first Council in Jerusalem issued a decree which was obligatory on the whole church as they declared it to be the decree of the Holy Ghost:

"For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things." (Acts xv. 28.)

In Acts xx. 28 we find St. Paul admonishing "the ancients of the Church" who had been sent for from Miletus to Ephesus, "Take heed to yourselves and to all the flock over which the Holy Ghost hath placed you Bishops to rule the Church of God which He hath purchased with His own blood. I know that after my departure ravenous wolves will enter in among you not sparing the flock."

These Bishops or ancients are therefore authorized to suppress these ravenous wolves, and in all things to guard the purity and decorum of the worship of Christ's Church.

In 1 Cor. xiv. 40 the same Apostle ordains that all things in divine worship "be done decently and in

order." This also implies that there is an authority in the Church which has the right to decide how this order and decency is to be preserved.

Elsewhere in the same epistle (xi. 34) the Apostle declares that all other things which are not otherwise regulated he will set in order on his arrival among them.

From all these sources it is evident that there is a great want of decorum, and a disrespect to God in the fantastical novelties of which our correspondent speaks as having been introduced by whimsical ministers into the services of their Churches. In fact, it is only in the Catholic Church that there exists an authority which has the right to order the form of public worship.

Under the Old Law God laid down clearly the manner of worship which should be acceptable to Him. Under the New Law God has also established at least the main features of public worship, and whatever else is needed or useful is ordered by the Catholic Church. Such vagaries as have occasioned the queries of our correspondent are totally improper.

The passing around of lemonade and similar contrivances have evidently been suggested by what is customary in public exhibitions and variety theatres, but they are certainly indecorous in the House of God, or as an attraction to bring people to assist at divine worship.

RITUALISM AND LOW-CHURCHISM IN BATTLE ARRAY.

It will be remembered that in 1901 the Archbishops of Canterbury and York with thirty one bishops of the Church of England, issued a pastoral or encyclical letter to the clergy of the Church enjoining on them to obey the commands of the Bishops of each diocese; and an injunction was given forbidding to use incense or candles during the Church services for ritual purposes, though these things were expressly stated to be lawful whenever a special occasion arose which required a more gorgeous ceremonial than ordinary. Such would be, for example, the coronation of a monarch, and some other occasions.

In fact when the Rev. Edward Ram of Norwich was accused before the Court by his Bishops on a charge of using incense in his church, the following rule which had been discovered in the archives of St. Michael's Church, Cornhill, prescribing to the vestry what should be done to enable the clergy to use incense with decorum, was brought forward:

"They shall provide for fire at all such feasts as incense is accustomed to be offered unto Almighty God, with other things necessary to the office, according to the solemnity of the feast."

Mr. Diddin, who appeared on this occasion as counsel for the Bishop tried to offset this by contending that the incense was used merely to fumigate the church, but the wording of the rule showed that it was used as a symbol of adoration, inasmuch as it was offered to Almighty God. Abundance of instances of the use of incense for this same purpose were also adduced both from pre-Reformation and post-Reformation times. Among the proofs showing the use of incense in the Christian Church in the period of its primitive purity, an era admitted by all Protestants, it was shown from a panegyric delivered in three hundred and twelve at Tyre by Eusebius, that incense was then universally used in the Church.

It is now practically admitted by the Bishops that they have not the authority to forbid the use of incense as an act of worship, and that they can only advise its disuse in accordance with the Episcopal decree of 1901.

But the Bishop of Liverpool has discovered a means of putting the screws on the Ritualistic clergy, and thus compelling them to comply with his wishes in regard to the disuse of incense. As he cannot forbid it directly and with authority, he is refusing to license an assistant clergyman in those parishes where the rectors persist in the use of the obnoxious incense, and the reservation of the "Lord's Supper." Several parishes have already been refused assistant clergymen on these grounds, and the Bishop proposes to follow up the battle by extending this principle of practice, unless the recalcitrant clergymen fall in with his views.

One of the rectors affected by the Bishop's resolve is the Rev. Mr. Brookman of St. John's Church, Tue Brook, to whom an assistant is denied though his parish is large and important; but so far is he from yielding that he says:

"The Evangelical party have hitherto told us that we were uselessly giving offense to the Protestant sentiment of the nation, but now you see that I was fighting for the true Catholic Faith which has been transmitted to us from the days of the Apostles. I saw the insidiousness of the attack, which was intended by the Bishop to storm the citadel of the faith of the High Church party. It is simply the Bishop's interpretation of the Communion rubric that the office of the Com-

munion is merely meant as a Communion, and not as an act of worship or an obligation to God, as the Catholic party in the Church assert it to be. It is not to be permitted that the Bishop's interpretation should be enforced by pains and penalties."

From this it appears that the battle is not ended, and there appears to be no authority but a new Act of Parliament which can decide what the real faith of the Church of England is on this question. It is thus evident that not of the Church, but of Parliament should St. Paul's words have been uttered: "The Church of the Living God is the pillar and ground of truth." The dispute ought to convince the people of England that if they wish for a Church which possesses really the authority which Christ left to His Church, "to set all things (relating to Church matters) in order" they must look only to the Catholic Church. We have no doubt many will actually do this.

A SOLEMN CELEBRATION.

It is indicative of the great change which has come in late years in the Church of England, when we find in one of the Church organs, the London Church Times, a respectful account of a religious ceremony held in the Cathedral and city of Bruges in honor of a most highly prized relic of the Sacred Blood of Jesus which is kept in the Cathedral, and is carried in triumphant procession through the city every year. The relic consists of some of the water in which, it is asserted, that Joseph of Arimathea washed the blood-stained body of our Lord before depositing it in his own newly hewn sepulchre, as we read in the Gospel of St. Matthew, (ch. xxvii.)

The celebration was held this year on May 9th, with great solemnity, thousands of people flocking to it from all parts to participate therein, many Bishops and priests being among them for the solemn occasion.

A tradition has come down to the effect that Count Dierick [of Alsace, who accompanied the Emperor Conrad and Louis VII. of France on the second crusade in 1147, received the vial of this water from Baldwin, King of Jerusalem, after which nearly all which that crusade accomplished was due to the courage and perseverance of Dierick.

After the Holy Sacrifice of the Mass was offered by the Bishop of Bruges, the relic is borne in triumph through the city and is attended by all the religious societies, bearing flowers, and banners representing mysteries of religion, also by soldiers and the clergy, including the Archbishop and Bishops. Palm branches were borne in memory of the branches borne by the multitudes who greeted Jesus, and welcomed Him to Jerusalem a few days before His crucifixion.

A few years ago this ceremony would have been ridiculed as idolatrous by a Church of England paper, but it is now described most respectfully by a correspondent of the Church Times, showing that now relics of the Saints would be venerated, at least by the adherents of the High Church party of the Church of England.

THE CERTAINTY OF FAITH.

At the meeting of the Niagara Synod of the Church of England in Hamilton last week, Bishop Lamoulin spoke regretfully of the apparent restlessness which now seems to pervade the people in religious matters. He said, addressing the clergy:

"Let nothing doubtful or hesitating come from you. If you have honest doubt, take heed that you do not let it out among your people. Be clear, dogmatic and strong upon the great truths upon which our salvation rests."

To the laity, he said: "Stand fast in the truth, holding fast to that which you have and which has made you free."

Amid the clash of doctrine between the High, Low, and Broad Church parties, it would be somewhat strange if there were not honest doubt even among the clergy, and this even in regard to the most important teachings of revelation; and when such doubt exists, it is at least a worldly-wise advice to the clergy "not to let it out among the people." But it will be a puzzle to many honest souls how to be "clear, dogmatic, and strong" upon the great truths of salvation where such doubts exist. There can be no clear, dogmatic, and strong faith where there is no solid and firm authority to tell with certainty "that are the truths on which salvation rests. As an example of the certainty with which doctrine is taught in Anglicanism we may cite the note which is added by the Protestant Episcopal Church of the United States to the thirty-fifth article of religion as found in the Common Prayer Book used in England and Canada, viz., the article on the Book of Homilies:

"This Article is received in this Church so far as it declares the Books of Homilies to be an explication of Christian Doctrine. But all references to the Constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the

reading of said Homilies in churches until a revision of them may be conveniently made for the clearing of them, as well from obsolete words and phrases, as from the local references."

From the fact that there are doctrinal as well as local omissions in the American Prayer Book, the uncertainty of what is taught in both churches may be inferred, even as regards "the great truths on which salvation rests," which have grown obsolete, as well as certain words and phrases.

It is vain to look for "clear, dogmatic, and strong" teaching from the clergy of a Church which is admittedly fallible.

It may well be asked: "How are the laity to stand fast in the truth, holding fast to that which they have" when there is so much doubt in regard to the real teaching of the Church, that the clergy in adjoining parishes, and sometimes in the same parish, teach doctrines which are absolutely irreconcilable?

The certainty of faith can be had only in the Catholic Church in which the transmission of authority from the Apostles, through an indisputable succession of pastors, is beyond dispute.

ST. JOSEPH'S HOSPITAL.

Once again we desire to remind our readers of the "Mid-Summer Fair" which is to be held in this city on Dominion Day in aid of St. Joseph's Hospital, under the management of Rev. Father Stanley. A select programme has been prepared for the occasion, and we have no doubt but that all who attend will spend a very pleasant day. Besides this they will have the additional satisfaction of knowing that whatever expense may be incurred will very materially aid the good Sisters of St. Joseph in their Christ-like work. Indeed one can not but wonder at the vast amount of good which has been effected by the Sisters on the slender revenues placed at the disposal of St. Joseph's Hospital.

It is truly an ornament to our Forest City, and its management is up-to-date in every respect. An enormous outlay has been incurred in the new wing which has been recently added to the Hospital. Hence the Sisters have had, for the first time, to appeal to the generosity of the public.

In the course of his reference to the picnic Rev. Father Stanley announced last Sunday that he felt extremely grateful to the people for their kindly and generous co-operation with him in his endeavors to make the results in some degree commensurate with the needs of the Hospital and a practical proof of our gratitude to the Sisters of St. Joseph in their work of alleviating distressed humanity. Some people were, however, under a very erroneous impression in regard to St. Joseph's Hospital. They imagined that it was not a charitable institution. As an evidence of its work in this regard Rev. Father Stanley remarked that during the past year the Hospital Sisters of St. Joseph cared for no less than one hundred and forty-five patients for whom they received no remuneration whatever save the Government grant of sixteen cents a day. Of this number thirty-four were non-Catholics. St. Joseph's Hospital had never denied admittance to poor patients. Were the Sisters of St. Joseph to do so they would be frustrating one of the very designs for which their Congregation was established. It is a well-known fact that St. Joseph's Hospital is at all times, strictly speaking, a charitable institution. And as such it was richly deserving of our encouragement and assistance.

Rev. Father Stanley earnestly urged upon the people the necessity of continuing to work energetically and harmoniously together so that the coming picnic may be a grand success. He thanked them all for their willing and active co-operation in the past—a thing which he had expected, and which had in fact been characteristic of the people of London for its very beginning. If this were not continued the undertaking would be an assured success and the people would have just cause to be proud of their efforts.

Very Rev. R. McBrady, C. S. B., President of Assumption College, Sandwich, spent last Sunday in our Forest City. In the Cathedral at High Mass he delighted the congregation by an eloquent and touching sermon on devotion to the Sacred Heart of Jesus; while in the evening he preached in St. Mary's Church in East London. Father McBrady holds a warm place in the hearts of the Catholics of our Forest City, and we are always pleased to have him in our midst.

The Ba and Yarawa missions on the Fiji Islands are presided over by Rev. Thomas Fox, a young Irish missionary. He has built with his own hands the large frame structure which serves as a school and church.

THE END OF EDUCATION.

CONTINUED FROM PAGE ONE.

impel men Godward, to illumine the mind, to purify the heart, to exalt the imagination, to shape conduct. In this lies the good of literature, which is the interpretation and criticism of life, the outcome of the efforts of the most sensitive and eager souls to explore its depths and heights, to fathom its mysteries, to reveal its infinite wealth of suggestion and promise. They throw the light of the mind on all man's hopes and love, on all his defeats and victories. They lead to new worlds, acquaint with the best that has been thought and done, bring us face to face with the noblest who live and have lived. They arouse enthusiasm, inspire courage awaken divine yearnings. They interpret nature and in science and art make intelligible the harmony and beauty which are everywhere.

If education did nothing more than open the great and vital books, giving us the ability to read ourselves into and out of them, its worth were beyond all price. Is there anything better than to live in conscious communion with the truth and beauty, to cherish great thoughts, to nourish immortal hopes, to aspire to habitual loftiness of view, to bring one's self day by day into ever increasing conformity to God's will and the order of the universe? What is all this but the persistent effort to educate one's self? They who cease to educate grow more and more to feel and know that life is immortal and shall continue to rise heavenward through eternity.

They who live in the true self retain the freshness of youth even in age. Life is shorn of its sameness, for they are ceaselessly turning toward new worlds, where father prospects and brighter hopes dawn upon them. They are never lonely, for they are never without the companionship of the high and beautiful spirits who have left record of themselves. Wherever they be, they are attended by great thoughts and sweet memories. Alone in the blessed solitude of their rooms they may sail all seas and visit all lands. They grow, and growth is youth and joy and freedom. Each day they become other and better. They gain truer insight into themselves and the world, learn to see things as they are, to judge not by opinion, but by evidence, and as they advance the endless variety and wealth of God's universe become more and more manifest. Their interest is many-sided, their tolerance genuine, their patience imperturbable, their cheerfulness abiding. If the fire and flash of their young years had gone out, they still breathe the pure air of autumnal days where nature in its decay clothes itself with a more ethereal beauty than the spring time wears. What they have lost in fervor of feeling and brilliancy of imagination they gain in sureness of judgment and elevation of thought. They have attained a deeper view of life's sacredness and worth; they have acquired the serene temper which is the mark of wisdom.

Should one be tempted to turn from all this, calling it a dream, let him consider that they who expect to accomplish a little must hope to do a great deal; that nearly all the good in the world is the work of enthusiasts and dreamers, of idealists and apostles, and that what is of most practical use is what best educates the spirit which is a man's self.

It is not difficult, however, taking the point of view of the matter of fact, to show the great value of education, though this is hardly needed, for nearly all who praise and maintain schools are inspired by faith in their utility. Wit, learning, eloquence, virtue itself, are in their eyes little more than means of getting on in the world. They have worth because they may help one to acquire money or office. This is a true view. Schooling when it is not failing increases ability to succeed in all walks of life. It cultivates habits of attention and observation; it stimulates the desire to know; it opens new prospects, it insures to industry; it makes plain the necessity of care and accuracy; it enlarges the vocabulary and consequently the sphere of consciousness; it appeals not merely or chiefly to the memory, but to the reason, which is the mighty instrument God has created. It enforces discipline, trains to obedience, insists on behavior, on cleanliness, politeness and truth speaking. If the school, the elementary even, does not do something of all this, it were better that it were closed. But, in doing this it serves all kinds of practical ends and starts its pupils on the road to success whatever the business of the occupation they choose. It will not enable them to do what their endowments forbid, but it will make them more alive, more intelligent, less mechanical in their work. Whether they plough, or build, or sell goods, or run machines, or practice law, or medicine, the fact that they have been to school will add to their efficiency, because they will bring the mind to bear on what they do, will be less dwarfed and crippled by their tasks, and will therefore labor with more heart and joy. The more men are educated, the less will they become drudges, the less will they be in love with the strenuous life. Ability to read, even for those who read only newspapers, acquaints with a large part of the daily life of the world, stimulates thought and widens interest; though it is needless to say the mere newspaper reader never becomes a man of intellectual culture. An illiterate people is hopelessly inferior—inferior in peace, in war, in commerce, in agriculture, in art and in science. Religion loses half its saving power in minds and hearts unprepared by education. Political institutions which secure opportunity to all, secure it to little purpose to those who are sunk in ignorance. The uneducated are easy victims of tricksters, and demagogues—of all the beasts of prey in human form that lie in wait for those who are incapable and unthinking, who furnish the breeding ground for the worst evil which infect the social organism.

The development of science may be due to the activity of specially gifted

minds, but the school agent by which its benefits within the reach of all awakens the general mind, information concerning health and the means to ease may be to avail him methods of agriculture, the mechanic to get grasp of his tools, mind is brought to bear the greater the case performs his task. A school day increases augmented, and the labor-saving machine natural forces do what nature prevails, drudges condemned to do. The agent one is, the more raise himself to higher able work. If the wition in one's calling, may be taken as a measure of the worth of education, argument is necessary to thousands of those who college, one in forty of been, achieve distinction is the strongest of and where there is ntion, the multitude ar somnolence, continue narrow paths which u There is rich gain tude are made aware exists, that it is w and sooner or later to service of man. Now adequate conception knowledge, and now appreciated and loved danger of our ceasin increasing success to attain and hold coe acy; little danger of courage or the abili country against for little danger lest we number. But riches spirit and ever-mul are not the highest ided people. Mate and martial prowess to be one of a m counted by tens of ur its advantages; but things whose symbol knowledge, hope a ness and industry. He may grow, and increase of power t and help, and to pr purpose of all right truth, which is ind speculative nor histor truth which nouris principle of conduct and invigorates ma which enters as a spi all his thinking and mines and transform stances, but hims self, is indispensable money, nor things cures, but the love truth and beauty which is indispens which procures the and indulgence, but man wiser, better a true benefactors a of pleasure, but the Happiness is bor inner freedom, of power and all t ost faculties to the is denied to the and to the victims of to those alone, who ly from the lower s Kingdom of God and proceeds from life, like. We can give o whether money or faith or hope or t evil, is communicab led and inspired by wise. They who liv with the noble ar young are idealists those who walk in t They are hero wor uplifted and streng words and deeds. z teachers a great of his speech is the ut it has the highest e he himself is wis comes the most real influence is as inve nature. Juvenal in of heaven upon the that the teacher sh and honor of a rever

Life is a lesson o Eternal Father, ar praise and gratitu help us to learn t understand and fee piness, that wido virtue is its own re preme law and goo will; who do what cause they have g capable of great s investigate the in ordering is entrusted If the school is i joy, the teacher mu in himself. If h make progress, he improve in knowle If they are to th must continue to le be made capable of of awe, are to se one, gentleness an tues must inspire t of those whose s insight have secur and office of educa not finance, not m merce, but educat deep sense of the highest concern of the truest patriots rsnor captains o vention, but tea women who live themselves and a under their influ and happier. This is honor, wort

St. Anthony's Ch high being wreke to the fact that so dynamite under t saved many lives.