

The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacion, 4th Century

VOLUME XLV.

LONDON, CANADA, SATURDAY, JUNE 23, 1933

2332

ALL RELIGIONS UNITE IN PROTEST

THE 12-HOUR DAY IN STEEL INDUSTRY CONDEMNED

New York, June 5.—Protestants, Roman Catholics, and Jews joined forces today in rebuking the Committee of the American Iron and Steel Institute which last week reported unfavorably on the proposed elimination of the 12-hour day in the steel industry. The report of the Committee was made through its Chairman, Elbert H. Gary, at a meeting of the institute in New York on May 25th, and was adopted by the Institute.

The statement issued today is put forth in the name of the Commission on the Church and Social Service of the Federal Council of Churches, the Social Action Department of the National Catholic Welfare Council, and the Social Justice Commission of the Central Conference of American Rabbis.

In round figures these groups represent 50,000,000 members. The statement declares that the report of the Iron and Steel Institute "shatters public confidence" and advances an "unworthy and untenable argument." The churches pronounce the 12-hour day regime "morally indefensible and the demand that it shall cease."

The full statement follows:

"The report of the Committee on Proposed Total Elimination of the 12-hour Day appointed by the American Iron and Steel Institute shatters the public confidence that was inspired by the creation of the Committee a year ago at the request of the President of the United States. It is a definite rejection of the proposal for the abolition of the long day. The public demand in response to which the Committee was appointed is set aside as a 'sentiment' which was not created or endorsed by the workmen themselves. The testimony of competent investigators, including eminent scientists, is ignored, and the conclusion is put forth without supporting data that the 12-hour day 'has not of itself been an injury to the employees physically, mentally or morally.' This statement is made in face of the fact that the committee of stockholders of the United States Steel Corporation, appointed in 1912 to investigate this matter, expressed the opinion 'that a 12-hour day of labor, followed continuously by any group of men for any considerable number of years means a decreasing of the efficiency and lessening of the vigor and virility of such men.'

"Objection to the long day because of its effect on the family life of the 12-hour workers is disposed of in the report with the complacent comment that it is questionable whether men who work shorter hours actually spend their leisure time at home. This is an unworthy and untenable argument which will be bitterly resented by the millions of home-loving workmen in America.

"The Steel Institute's Committee contends that the workmen themselves prefer the long hours. Undoubtedly there are those who will voluntarily work long hours to their own hurt, but the Committee's contention is chiefly significant as showing that workmen whose only choice is between abnormally long hours of labor and earnings that are insufficient to maintain a family on a level of health and decency, naturally adopt the more arduous alternative.

"The plea that a shortage of labor makes impracticable the change from two to three shifts of workmen, affords but a meager defense. The shortage of labor was not the reason for the failure to abolish the long day two years ago when the public waited expectantly for such a salutary step on the part of the United States Steel Corporation. At that time there was appalling unemployment which could have been in large measure relieved in steel manufacturing districts by introducing the three-shift system in the steel industry. The task may be more difficult now than it would have been then, but a past delinquency affords no release from a present moral obligation.

"The Steel Institute's Committee finds that the entire cost of a change to the eight-hour day would have to be paid by the consumption of steel disregarding the possibility of some proportionate contribution out of the earnings of the industry. Thus the safeguarding of profits becomes a consideration superior to that of the wages and hours of the workers, and the willingness of the public to pay higher prices is made a condition of the accomplishment of a fundamental reform.

"The Steel Institute's Committee finds that there are questions of high importance involved in this whole matter which they assert have no moral or social features. They are economic, say the steel manufacturers; they affect the pecuniary interest of the great public, which includes but is not confined to employers and employees. This divorce between the

'moral' or 'social' elements of a problem and its economic aspects runs counter to the teaching of religion. It exalts a misconceived 'law of supply and demand' to a position of equal authority with the law of justice. It excuses inhumanities in the name of economic necessity. Furthermore, it overlooks an important series of demonstrations within the steel industry and elsewhere, of the practicability and superior advantages of the three-shift system. These demonstrations confirm in practice what no honest mind can question in principle—that bad morals can never be economic.

"The one redeeming feature of the Committee's report is the intimation that it is not final. The public has waited long for the fulfillment of a virtual promise from the industry that the 12-hour day would be abandoned. The public expects the initiative to be taken by the United States Steel Corporation. It is a task that presents admitted difficulties, but none that a powerful corporation which has accumulated an enormous surplus should find insurmountable. The forces of organized religion in America are now warranted in declaring that this morally indefensible regime of the 12-hour day must come to an end. A further report is due from the Iron and Steel Institute—a report of a very different tenor."

SCOTTISH PRIEST ATTACKS MODERN DANCE EXCESSES

The modern dance has penetrated even into puritanical Scotland, and Mgr. Stuart of St. Andrew's in Edinburgh, has taken occasion to speak his mind on the antics that are reported in the dance halls of the Scottish capital.

"In many halls throughout the city," says Mgr. Stuart, "art has given place to senseless contortions expected from apes, but foreign to reasonable beings, and abominable, judged by the standard of Christian conduct."

"It is not merely the indecent posturings and suggestive huggings of half-clad women during the dance that should be denounced but 'sitting-out' opportunities ingeniously contrived for perhaps worse conduct. Young people need warning on this subject. They are growing up accustomed to nothing else than unseemly travesties of what was, and should still be, a beautiful art."

WOULD BAR ATHEISTS

Sacramento, June 11.—A recommendation that no teachers be employed by the Sacramento Board of Education who do not profess some creed has been made by J. B. Giffen, a member of the Board, who believes that religion should play a greater part in the lives of Sacramento children. The recommendation will be considered at a future meeting of the Board.

"My principal reason for employing only teachers who believe in some creed is to safeguard the moral interests of our children," declared Giffen. "It has come to my attention that some teachers, not particularly in our department, have only a sneer for religion. I don't care whether our children profess to be Protestants, Catholics or Jews, just as long as they believe in God. Communism teaches immorality, and that belief will mean immorality among our children. Such practices will wreck our homes and that means the backbone of the nation will be shattered."

Giffen asserted that religion is losing ground in alarming proportions and that something should be done to check the sentiment toward communism that is sweeping not only California, but other States.

ACT OF EXPIATION TO ST. JOAN

Winchester Cathedral, the mother church of the Anglican diocese of that name, but in old days the cathedral church of Cardinal Beaufort, Lord Chancellor of England, is the first Anglican church in the world to do public honor to St. Joan of Arc since her canonization by the late Pope Benedict XV.

As Cardinal Beaufort sat with the French Bishops in passing judgment on the Maid of Orleans, it is appropriate that his cathedral church should be the scene of an act of expiation and reparation. The statue of the Saint has been placed near to the fine canopy tomb of the former Cardinal Bishop of Winchester.

The installation of the statue took place towards the end of May, and a shrine was prepared behind the high altar of the cathedral. The Dean of Winchester, who has taken the lead in promoting this memorial, has stated quite frankly that the act is to be looked upon as one of expiation. The statue was presented to the cathedral on behalf of the subscribers by the Lord Lieutenant of the County of Hampshire, who was formerly War Minister.

THE RIGHT OF PARENTS

FRANCE FIRMLY SUPPORTS PARENTAL CONTROL OF EDUCATION

When the Administrative Committee of the National Catholic Welfare Council decided to give moral and financial aid to the Church authorities and the Catholics of Oregon in pressing the action to test the legality of the Oregon law compelling all children between the ages of eight and sixteen years to attend the Public Schools, the Press Department of the Welfare Council wrote to its correspondents in European countries asking:

First—For judicial decisions, Government acts or declarations confirming the right of parents to control the education of their children.

Second—Quotations of noted authors of their country upholding the parental right to direct the education of the child.

The information which will be given in the series of articles of which this is the first, was obtained in response to the questionnaire.

Those who follow the series will find the best European opinion on the subject of education gives little support to the policy now being proposed in the United States to divest parents of their authority and responsibility for the direction of the education of their offspring and give full control to the State.

ARTICLE NO. 1
By M. Massiani
(Written for the N. C. W. C. News Service)

Paris, May 22.—Despite the fact that during the last century there has been a constant move towards secularization of education by the government, which reached its climax in the Laws of 1904 forbidding religious congregations to teach in the schools, the advocates of nationalism in education have never gone so far as to deny the right of the parent to select the kind of school he would wish his children to attend. Not only under the monarchy, but even under the Revolution, the right to establish private schools was unquestioned. The Emperor Napoleon first attempted a State monopoly of education, but he met severe opposition from every side.

NAPOLEON REVERSED

The philosopher, Victor Cousin, expressly stated in open parliament that "in the matter of education the Emperor committed a grave mistake, a veritable attempt against liberty, since he forced every one to follow his lycées, even the pupils of the little seminaries." M. Montalembert called Napoleon's policy "a fatal innovation." By the law of 1833 freedom was restored to primary education. And the Revolution of 1848, in Article IX, of the new constitution, proclaimed: "Education is free. Liberty of education may be exercised in accordance with the conditions of morality and ability determined by law under the supervision of the State. This supervision extends to all educational and teaching establishments without exception."

At the present time in France any individual or group of individuals may open a school provided that both the school and the teaching therein must meet certain requirements, none of which are onerous. These requirements have to do, in the main, with the educational status of the teacher, the curriculum to be offered in the school, the sanitary requirements in school buildings.

Frenchmen have consistently fought every effort to hand over to the State the right to control the education of their children. Nothing is clearer from French law, including even the most recent enactments made in favor of the children orphaned by the World War, than that the government recognizes the fundamental right of the parent to select the kind of education he wishes his child to have. Speaking of this subject, Colonel Keller, President of the Societe Generale d'Education et d'Enseignement, a national organization founded to support and, if necessary, to defend Catholic schools, says:

"The right of the father of a family to select the school to which he entrusts his children is not contested by any French law. Education is compulsory in France; the Public School is neutral, and the teaching orders of religious disappeared in 1904. However, by virtue of all existing school laws, Public, neutral school, or the private, Catholic school (where the teachers are frequently former members of religious orders who have been secularized) or else they have been taught at home. If we have no decisions of the courts consecrating the rights of parents over the education of their children, it is precisely because these rights have never been questioned."

PARDONS POOR BIGOTS

Mayor William E. Dever, Chicago's Catholic Mayor, gave a Christian rebuke to intolerance and bigotry when he pardoned from jail the man who had raised the bigotry issue in the recent municipal campaign.

GREAT LAWYER'S VIEW
M. Joseph Laurentie, a lawyer of the Paris Court of Appeals and one

of the best known attorneys of France, when interviewed concerning the legal status of the parent with reference to the education of his child, stated that "the right of the head of the family to send his children to the school of his choice is evident in all French school laws passed during the last century."

"The rights of the parents in all matters pertaining to the education of their children are so firmly established on the basis of French legislation," said M. Laurentie, "that the civil code, the law on legal loss or restriction of parental rights and the law on divorce regulate, to the most minute detail, the exercise of these rights in cases of the disappearance, condemnation, insanity or divorce of the parents."

The rights of parents over their children in everything pertaining to the choice of the school, is so clearly inscribed in French laws that the courts have never called upon to interpret the texts. No one has ever made any complaint concerning them."

Of particular value to the student of French educational legislation is one of its most recent enactments, called the law "on the words of the nation." This law was promulgated July 29, 1917, and expressly stipulates that any minor child whose father, mother or legal guardian died a victim of the War or was incapacitated from earning a living, has a right to the moral and material support of the State until it reaches its majority. In the debates in the Senate and the Chamber of Deputies concerning this law, the question was brought up as to how it would affect the education of the child, and assurances were given by the different ministers that the law in no way envisaged a diminution of parental rights in the field of education.

M. Painlevé, the Minister of Public Instruction, replying to a question of Senator de Lamazelle, said that "there is no doubt concerning this question. The right of the head of the family remains entire."

VIVIANI FOR EDUCATIONAL FREEDOM

Later in the Chamber of Deputies, M. Viviani, the Minister of Justice, put forth the views of his government in the following characteristic statement: "Whether the child attend a Public school or whether he attend a private school matters little to us, as long as he attends a school. This is the scope of the law. The man who fell for his country, when he closed his eyes to the light, had at least, the consolation of being able to say that whatever may have been his religious belief or his independent thought, the French Government did take upon itself to safeguard it in the souls of his child."

M. Viviani, on July 23, 1917, reaffirmed this position: "I do not wish the child to be a victim, in his education and instruction, of ideas differing from those which his father or his mother had the perfect right to safeguard."

Not only are guardians allowed freedom in the selection of primary schools for children orphaned by the War, but the government is today paying the expenses of seminarians who "wards of the nation" come under the benefits of the law. Again and again the Minister of Public Instruction has affirmed this position. In practice he has made no distinction in granting aid to those who attend public as distinguished from those who go to private schools.

By a decree of August 19, 1918, the government granted aid to private institutions which harbor "ward of the nation" over and above that which is paid to the orphans in attendance. As a final proof of the government's good faith, it is expressly decreed that a representative of the private school shall sit on the Board of Examiners before which an orphan must appear to ask for a subsidy in order to enter a private institution of secondary grade. University students who are in attendance at private universities become recipients of State aid by a law passed in 1923 which grants them the same rights to ask for loans from the "National Honor Loan Fund" as it does the students of State universities.

Freedom of education is both a fact and a law in France. For the government to attempt a monopoly of education or to invade parental rights in the selection of schools for their children, would be to overthrow the whole spirit of French laws. As M. Laurentie has written: "The rights of parents over their children in everything pertaining to the choice of the school, is so clearly inscribed in French laws that the courts have never been called upon to interpret the texts. No one has ever made any complaint concerning them."

WANT RELIGIOUS TEACHING AGAIN IN ARGENTINE SCHOOLS

Buenos Aires, June 11.—A movement for the restoration of religious instruction in the schools of the city of Corrientes has been inaugurated by an energetic committee of women and is said to be meeting with such encouraging success that it is the intention of the promoters to extend its influence to every part of the Republic.

"It is a remarkable and consoling fact," says the Southern Cross, in commenting upon this movement, "that the necessity of the influence of religion is becoming more and more recognized every day by governments and peoples. This is especially the case in the presence of the anarchy which would destroy everything by violence. Such a reaction was noticed in France during the great War, whose disasters caused those at the head of affairs to reflect on the weakness of things human. It is to be hoped that the step taken by the good ladies of Corrientes will mark the commencement of the return of religious instruction to our schools—especially here in the Capital where the atmosphere is impregnated with strange exotic ideas, brought here from many different lands, and mostly of a tendency that is ungodly."

The movement has however stirred up some opposition among the enemies of religion and one newspaper La Accion has attacked the proposal.

The offender was Louis Golish, who had been convicted of distributing during the "whispering campaign of bigotry" which marked the closing days of the mayoralty race, tracts attacking Judge Dever on religious grounds. The penalty was a term in the House of Correction.

When the petition for Golish's pardon came before Mayor Dever the latter asked his secretary, John J. Kelley, what the man had done. Kelley told him:

"Well he didn't get very far, did he John? Let him go," said the mayor, and signed the pardon.

PRESIDENT BRANDS KLAN

"Secret fraternity is one thing, secret conspiracy is quite another," declared President Warren G. Harding in a notable address delivered before the first session of the Imperial Council of Mystic Shriners, Washington.

President Harding's address was marked throughout by striking sentences in which he emphasized that American fraternalism must be just as it is to survive. It was regarded as a stern denunciation of the use of fraternal organization for the purpose of spreading the spirit of bigotry or of stirring up civic strife. Although the President mentioned the name of no organization, it was understood by many that he desired to make a pointed reference to the Ku Klux Klan when he declared that "men lose their right of fraternal hearing when they transgress the law of the land."

RESPECT FOR RIGHTS OF OTHERS

"In every worthy order," said President Harding, "the principles of civil and religious liberty, justice and equality are taught in lecture and obligation. A respect for the rights of others, the very essence of fraternity, is stressed everywhere, until the rule of justice is the guarantee of righteous fraternal relationship."

"I like the highly purposed fraternity because it is our assurance against menacing organization. In the very naturalness of association, men band together for mischief, to exert misguided zeal, to vent unreasoning malice, to undermine our institutions."

"This isn't fraternity, this is conspiracy. This is not brotherhood, it is the discord of disloyalty and a danger to the Republic."

"But, so long as 20,000,000 of Americans are teaching loyalty to the flag, the cherishment of our inherited institutions and due regard for constitutional authority and the love of liberty under the law, we may be assured that the future is secure."

FRATERNITY EXCLUDES CONSPIRACY

"Secret fraternity is one thing, secret conspiracy is quite another. There is an honest and righteous and just fraternal life in America; it embraces millions of our men and women, and a hundred fraternal organizations extend their influence into more than a third of American homes and make ours a better Republic for their influence. In the lodge rooms there is moulded what becomes public opinion. A President would not be ethical if he related fraternal appeals to which he must turn a deaf ear. I will have said enough if I suggest that men lose their right of fraternal hearing when they transgress the law of the land."

MINISTER REBUKED

Acceptance of cash presents from bands of Ku Kluxers, by Protestant ministers was denounced at the union ministers' meeting at the Y. M. C. A. at Chicago by Prof. Edward A. Steiner of Grinnell, Ia.

"If the Ku Klux Klan is a Child of Christian Protestantism," said Prof. Steiner, "then I repudiate the mother."

"Instead of injuring the Roman Catholic by recognizing the Klan you only serve to increase his loyalty to his church and creed. It is un-American and a dastardly attack on the principles of religious liberty under the constitution. I pity the minister who will take a few paltry dollars from a masked body of men who approach the altar of his church. Ministers have no business to encourage the mob spirit, which is one of the most vicious tendencies of our day."

Rev. Howard Agnew Johnston, president of the Chicago Church Federation presided, and Prof. Steiner's attack on the Klan was applauded.

KING'S VISIT

POPE'S ALLEGED STATEMENT CIRCULATED

King George has been to Rome, has visited the Pope, and has returned to England without having left the Established Protestant Church in the pocket of the Pope's soutane, as many Protestants of fervid imagination feared might happen.

For all that, however, it is believed in certain quarters that the royal visit to the Holy Father will not be without some results. For example, it is thought that a great deal of friction in connection with the settlement of certain questions in Palestine will be done away with, and that some of the matters in dispute will come to a settlement.

As to the fears of the Protestants, the Catholic Times calls attention to a matter that is of the widest general Catholic interest. This journal recalls the fact that at the time of the election of Pius XI., certain of the Anglican journals expressed the hope that the new Pope would see his way to removing some of the more serious difficulties which separate Anglicans from the Catholic Church.

"Here," says the Catholic Times, "is a response from His Holiness. Of course it must be clearly understood that the attitude of the Catholic Church is determined by definite and inviolable principles, but we think the Holy Father's words may be interpreted as a promise to make the approach of the Anglicans to the Catholic Church as easy and as free from obstruction as possible."

This is a very significant statement, for the question of some sort of approach to Rome is the all important question amongst practically all the "Anglo-Catholics." There is a disposition in certain Catholic circles over here to look upon the "Anglo-Catholics" as unblushing imitators of all that is Catholic—a sort of imitated Catholicism without the Pope.

As far as it goes, this is true. At the same time the "Anglo-Catholic" clergy are earnest and devout pastors of souls, and it is no more than fair to them to admit that whatever in Catholicism they imitate they imitate for its practical spiritual value.

ANGLICAN BREAK WIDENING

There is no disguising the fact that the drift between the Catholic-minded Anglicans and the Protestant-minded adherents of the same Church is widening daily. It is no longer a mere question of difference between clergy; Bishops of the Establishment are now to be found lined up on either side, and the question of Prayer Book revision is not going to make the line of cleavage any the less.

But Popes do not make statements without weighing their words; and there is a great deal of significance in the statement which Pius XI. is understood to have made after the royal visit, when His Holiness declared his belief that the meeting with the British Sovereigns would further cement the good relations already existing between Great Britain and the Holy See, and would assist their mutual efforts for a satisfactory solution of the various problems of a religious nature existing between them.

If we are to believe High Anglicans, like the Viscount Halifax, the differences between Rome and Canterbury are not such as could not be overcome by the Anglicans themselves in the interests of a united Christendom. Lord Halifax did not go so far as advocating the absolute Supremacy of the Pope; but he spoke of seeing in the Holy Father the Head and Centre of Christendom. And when even only a section of Anglicanism can express such thoughts, it shows a great distance has been travelled since the time when the Anglicans chanted in their Litany: "From the Bishop of Rome and all his detestable enormities; good Lord, deliver us."

GRAND RAPIDS, MICH.

Denver, Colo., June 10.—The Right Rev. J. Henry Thien, D. D., Bishop of Denver, today ordained as priest the Rev. Matthew J. W. Smith, editor of the Denver Catholic Register. Father Smith, it is believed, is the first editor ever to be ordained a priest while actively in charge of a Church newspaper. At the request of his Bishop, he continued the editing and managing of The Register while carrying on his theological studies at St. Thomas' seminary, here, a feat made possible only by previous years of experience in newspaper work.

Grand Rapids, Mich., June 11.—The new million-dollar college of the Dominican Sisters was dedicated here last Wednesday by the Right Rev. Edward D. Kelly, Bishop of Grand Rapids. Forty-six years ago six Sisters planted the mustard seed. "A thousand Dominican Sisters today, after forty-six years, continue the work so nobly begun. The simple school of a half century ago cost but a thousand dollars. It has given place to these imposing buildings and to those fifty other foundations dedicated to education," said Bishop McNicholas.

CATHOLIC NOTES

Providence, R. I., June 8.—The \$1,000,000 drive for Catholic High schools in the Providence Diocese has resulted in an over-subscription; approximately \$1,200,000 having been subscribed with several local reports still incomplete.

Maryknoll, N. Y., June 8.—A Japanese priest of the diocese of Nagasaki has been assigned to a mission in Chile, South America, where a colony of Japanese settled several years ago. Until now, in spite of earnest requests, no Japanese priest could be spared for the work.

New York, June 4.—Catholic charities of the archdiocese of New York were left \$25,000 by the will of the late Eleanor von Koppenfels, who died at Zurich, Switzerland. Similar sums were left to the Mt. Sinai Hospital and the Methodist Episcopal Hospital.

Baltimore, Md., June 28.—Seven hundred adult converts were confirmed in the Cathedral by Archbishop Curley on Pentecost Sunday. The confirmation class was the largest in the history of the diocese and the ceremony marked the establishment of a new practice whereby all adult converts of the year will be confirmed on the Feast of Pentecost.

Sienna Heights, Ky., May 28.—Sister Mary Pius Fitzpatrick, the oldest member of the community at the convent of St. Catherine of Sienna, the Mother House of the Dominican Sisters in Kentucky, died here recently within two days of her ninetieth birthday. She had been a professed nun for seventy-two years.

Maryknoll, N. Y., June 8.—The Maryknoll Sisters in Seattle, where they conduct a kindergarten for the Japanese, have recently received a very pleasing token of appreciation. Madame Muira, a Japanese opera singer, has sent them, through The Great Northern Daily News Company, a gift for the use of the Children's Home.

Maryknoll, N. Y., June 8.—The Rev. James Edward Walsh, successor to the late Father Pries as acting-superior of the first Maryknoll mission, has arrived in this country after an absence of almost five years. He comes as the chosen delegate of his associates in China to discuss several important questions concerning the development of Maryknoll in China.

Calcutta, May 21.—Catholic schools, which are discriminated against in respect to government grants, have scored another signal victory in Madras. In a recent examination for government scholarships, competed in by students of Catholic, non-Catholic, government and private schools, every scholarship was won by the Catholic scholars.

Madrid, June 11.—Communists are blamed for the death of Cardinal Soldevilla y Romero, Archbishop of Saragossa, who was shot and killed near the monastery of St. Vincent de Paul last week. Early reports to the effect that the cardinal was slain because of a dispute with laborers whom he had employed have not been confirmed by the authorities and the general belief now is that the killing was planned by anti-Catholic faction.

Calcutta, May 21.—The Capuchin Fathers of Lahore have just completed a notable work in the translation of the Old Testament into Urdu, the most popular language of northern India. Protestants have had partial renderings of the Old Testament in the Indian languages, Urdu, or Hindustani, is the "lingua franca" of India. It is a mixture of Hindu with Persian and Arabic words, and is written in the Arabic or in the Devanagiri characters.

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