

head of their parliamentary union. Dr. Seipel had already received from the Pope the dignity of papal protonotary.

AGRICULTURALISTS OF CANADA

PAY VISIT TO TRAPPIST FARM AT OKA

Montreal, July 17.—How the religious spirit of the old world is being coupled with modern scientific methods in the development of agriculture was impressed upon members of the Canadian Society of Technical Agriculturists who were guests of the Trappist Fathers of the Order of Cîteaux at their monastery farm in Oka during their recent convention here.

The Agricultural Institute is part of the Abbey of Notre Dame du Lac at Oka and there more than one hundred students are studying the latest devices for farming and cattle raising.

The visitors were met by Father Leopold, O. C. R., the director of the Institute and were taken on a complete tour of inspection, including in their survey the barns, the truck farm, the poultry house. As these are all within the monastery precincts ladies were politely waved back and only the male members of the society were able to view the work being carried on.

Animal husbandry experts in the party were warm in their commendation of the excellent results obtained by the monks in breeding dairy cattle suitable for the climate, commenting especially on the uniformity of size.

The celebrated Oka melon, a ten-pound fruit with a salmon-colored pulp which is considered one of the most delicious products of the farm was the principal object of interest in the truck farm and the manner in which this prize was developed by selection extending over a period of many years was described to the visitors. Experiments to produce a breed of Canadian Chantrelle, extending over a period of fifteen years, were described when the experts visited the poultry yard.

Father Leopold mystified some of the visitors when he produced a number of skins which he described as those of the silver fox, but which proved to be those of a special breed of rabbits being raised on the farm. Many of these skins had been carefully dressed and dried and resembled those of the expensive variety.

Following the tour the guests were invited to luncheon "a la Oka," everything on the table being provided by the farm, including the famous Oka cheese and the pleasant wine of the Oka vineyards.

Dr. F. C. Harrison, principal of Macdonald College, the agricultural offspring of McGill University paid high tribute to the work being done by the monks. It reminded him, he said, of some of the old monastic institutions of England and France, joining as it did the past with the future in a way that was unique. Surely such a spirit, he said, must be exalted, and must have its effect upon the students who labored under the care of the Trappist Fathers.

SERBS INFLAMED AGAINST CHURCH

BY RUSSIAN GROUP

Belgrade, June 22.—The Serbian Orthodox Church is under the immediate influence of the most reactionary element of the Russian Orthodox Church and her attitude towards the Catholic Church becomes daily more hostile. The chief of the Russian clergy in Yugoslavia is Antoni, the Metropolitan of Kiev. His residence is the town of Karlovitz, which has become the seat of the so-called Supreme Ecclesiastical Council of Russian Orthodoxy. Since most of the Serbian clergy are devoid of theological culture, and among the Russian clergy there are several learned professors of the ancient theological academies of Russia, the Russian clergy are assuming the moral and spiritual leadership of the Orthodox Serbians.

A proof of their influence is a curious protest of the Serbian Orthodox clergy against the Vatican on the occasion of the alleged concordat between the Holy See and the Russian Bolsheviks. The protest, addressed to Dimitri, Patriarch of Yugoslavia, was inserted in the "S-moupravna," the official organ of the Serbian Democrats and the Serbian Government. The signers to the document complain of the attempts of the Papacy and the Jesuits to spread the Catholic faith in Russian territory, as an endeavor to raise the prestige of the Holy See. The Patriarch is urged officially to resist the Catholic propaganda. The help of the other Orthodox churches, above all the great church of Constantinople, is necessary, it is declared, "to thwart all the intrigues of the Vatican."

"The corrupt Western countries have no right to interfere with Eastern Orthodoxy," it is announced. "Our Christ of the East will always rise against the corrupted West. The Russian people do not want to be sacrificed to the interests of the Vatican."

CATHOLIC PRESS REPLIES

The Catholic press has not hesitated in answering vigorously this outburst of religious intolerance. The "Naradna Politika," of

Zagreb, rightly observes that the protest of the Serbian Clergy deserves to be described as the protest of Russian Tzarism. First of all, it is not true that there was a concordat signed between the Holy See and the Soviet representatives. Secondly, instead of accusing the Vatican of encroaching on the "immaculate" Eastern Countries, it is a fact that the Serbian Orthodox clergy invade or try to invade the "corrupted" West.

It is only necessary to recall that the Serbian Bishop Dositei, with a fund of 100,000 dinars, given to him by the Serbian department of foreign affairs, went to Prague and helped the leaders of the clergy who had apostatized from the Catholic Church. It was in Belgrade that the first bishop of the National Schismatic church of Czechoslovakia was ordained with the assistance of Metropolitan Antoni and his Russian clergy. There are Serbian priests who, in the exceedingly Catholic town of Lubiana, exploiting especially the facilities of Orthodox canonical legislation on divorce, have converted 200 Slovenes of the intellectual class to Orthodoxy. It is again Dositei who has sent among the Ruthenians of Hungary emissaries to seduce them from obedience to Rome. Hence it follows that far from reproaching the Catholic Church with invading the Orthodox "vineyard" the Serbian clergy ought to confess the warfare they are levying on the Catholic Church.

"And if they are allowed to encroach on the 'corrupted' West," writes the "Naradna Politika," "why are the Catholic clergy to be accused of intolerance for carrying on their charitable mission in Russia? There are Catholics among the Russian population, and the Vatican is in the right in caring for their spiritual needs, even to the extent of entering into unofficial contact with the Bolshevik authorities, if necessary."

RUSSIAN AUTOCRATS LEAD

The protest of the Russian clergy was dictated by the Russian priests in Yugoslavia, who are also the pioneers of the movement in favor of the restoration of Russian autocracy. They have brought to Yugoslavia the methods and principle of Pobiedonoszev, with whom Metropolitan Antoni was extremely friendly. Since most of the professors of the Orthodox theological faculties of Yugoslavia are from the entourage of Metropolitan Antoni, undoubtedly the young Serbian clergy will be educated in a spirit of hostility towards the Catholic Church, and, unfortunately, the parish church, which the Serbian Government will surpass the extreme record of Russia in persecuting its Catholic subjects.

PRAISES ACTING OF OBERAMMERGAU PLAY

Boston, July 17.—A touching description of the faith and devotion of the actors who participate in the great Passion Play at Oberammergau has been sent to this city by Harold P. Page of Roxbury, the son of a Protestant minister and business secretary of the International Y. M. C. A. Mr. Page tells of the deep religious spirit in which the actors approach their work and gives tribute to the outstanding Catholicity of the cast.

"One Monday morning," wrote Mr. Page, "we went along with the entire populace, or at least so it seemed, to six o'clock Mass in the parish church (the community is almost wholly Roman Catholic) where prayers were sent up to God for His blessing on the town, and the nation, on the play and on those who had come from the outside world to see the play. It was most impressive."

"Then after breakfast we went at eight o'clock to the huge Passion Theatre, seating 4,500 people, where we found every seat taken and hundreds standing. The play began promptly and continued for four hours. The last scene before the morning session closed was that of the Last Supper. It was set just as Leonardo da Vinci painted it and so well was it done that it was all but impossible to believe that one was looking at a living picture and not at the original."

"Perhaps the most dramatic moment was when Christ dipped the bread in His cup and gave it to Judas, thereby branding him as the one who was about to betray Him. The washing of the disciples' feet was very tenderly and reverently done, and after the last farewells had been said, and Judas had slunk away, the curtain went down."

"The afternoon performance opened with Christ in the garden of Gethsemane. This was in many ways the most touching scene in the whole play. Lang, as Christ, was a tragic figure, and the man who could see him portray the lonely, all but forsaken Christ and not be the better for it, must indeed be made of stone. The other high-lights were when Christ was carrying His cross to Calvary and of course, the crucifixion."

"During all the years when the Passion Play was to be a remote and never-to-be-attained reality, I had always felt that no human being could possibly hope to reproduce the Christ on the cross faithfully and reverently. But Anton Lang did it, and left me agast but everlastingly grateful for having been permitted to

visualize that awful moment in the world's history. It was beyond words."

ZIONIST PAPERS IN ENGLAND BITTER AGAINST CHURCH

By H. C. Watts

London, June 30.—Apparently to bring pressure on the League of Nations during the consideration of the British Mandate in Palestine, next month, the Jewish press in England is appealing for the support of extreme Protestantism, and is trying to put a check "upon the Vatican's assumption of international power." These Jewish papers are trying to give the impression that the religious liberties of others than Jews are threatened by what they picture as the Holy See's attempt at aggrandizement.

Following the vote in the House of Lords against the Government's interpretation of the "Balfour Declaration," and the Vatican's firm stand for the recognition of the religious and civil rights of the Palestinian peoples, the organs of Zionism seem to feel the need of a more vigorous effort to erect a Jewish State in the Holy Land. They are evidently seeking to influence to their own advantage the decision of the League of Nations when it begins the discussion of the British Mandate on July 15.

The assertion of the Jewish World that the Vatican is assuming "international power," is not merely an unguarded statement made by one particular Jewish journal. The Jewish Chronicle has also signaled itself in recent weeks by uttering threats against both the British authorities and the Vatican, and by declaring that the Jewish people will, in the last resort, impose their own interpretation of the phrase "National Home." The Jewish Chronicle has manifestly received the same inspiration as that which prompted the utterance of the Jewish World, "since it continues the same policy of hostility to the Catholic Church."

JEW AS BODY NOT ATTACKED

So far as the British Catholic press is concerned, and the case is the same with the Catholic press of North America, the Jews have not been the objects of attack, though the political ambitions of the Zionists in Palestine have been courageously yet firmly resisted. Nevertheless, the fact that the Apostolic See has made certain observations to the League of Nations on the Palestine Mandate, has aroused in certain Zionist organs a temper that is by no means admirable. "Rome is becoming politically too strong," says the Jewish World; continuing the argument with the statement that: "It is a question not merely for Jews but for the world at large, how humanity can be spared from a recrudescence of Vatican influence in the region of politics, such as is now threatened, and which, in pre-Reformation days, was so ghastly a blight upon all the world."

Now there is a curious similarity between this sort of thing and the sentiments which the Jewish Chronicle chooses to thrust upon the attention of its readers. "It is unlikely," says this latter journal, "that the ideas of the Roman hierarchy will evolve an enlightened and broadminded policy in the affairs of the world. In this matter of the Mandate, the protest is all on the side of narrow-mindedness and intolerance. The Jew must be repressed, if he cannot be oppressed, and every effort that he makes to release himself from his age-long moral bondage and take his rightful place as a nation among the nations of the world must be remorselessly crushed."

A GROSS DISTORTION

This is a wilful and gross distortion of the very mild and perfectly reasonable observations that were made by the Holy See; so that it is not surprising to hear the same journal making this unrestrained outburst.

"But there is also a 'religious' purpose underlying this protest—the unending bitterness and the cruel enmity which the Papacy exercises as a very tradition against our people. Jews must be kept still the wandering and despised of humanity, the rejected of men, a people torn into segments and prevented from becoming a national entity, so that the doctrine of the Catholic Church shall be proved in the everlasting curse to be marked in the Jew for his alleged doing to death of Jesus and the actual rejection by Jews of His doctrines. It is a remorseless mentality, which thus condemns a whole nation two thousand years after the events of which some of its people are wrongfully supposed to have been guilty occurred! But it is a mentality that is peculiarly typical of the Roman Catholic Church."

It is not surprising, then, that such an unguarded utterance as this should be followed by a wild recrimination. "The protest, therefore, forms," so the Jewish Chronicle goes on, "a menace far beyond the confines of Jewry and affecting far wider interests than the Jewish National Cause. If it is successful, then the Roman Catholic Church will have gained encouragement to pursue the same course with others. It is the Jew today, but it will be the Christian who refuses to accept Rome tomorrow, and who is now, we notice, in this very protest referred to despitely as 'Schismatic.'"

And so this tirade ends up by appealing to Catholics, or at least certain Catholics, who, so the Hebrew organ hopes, "will resent, as energetically as we do ourselves, this latest manifestation of the folly and ill-will of the Vatican."

APPEAL FALLS FLAT

Now this appeal to religious antagonisms among the Greek Schismatics and the non-Catholic Anglicans are strongly opposed to the Jewish political ambitions in Palestine, and only a small section of not very discerning Protestant extremists has been found to lend a show of support to the Jewish claims, and that not because of any particular affection for Zionism, but simply because they regard the return of the Jews to Palestine as the fulfilment of a scriptural prophecy.

SEVEN CHALICES MADE FROM GIFTS OF GOLD TO SHRINE

Washington, July 17.—Seven chalices already have been fashioned from gifts of gold by devout clients of Mary to the Shrine of the Immaculate Conception at the Catholic University. Rev. Bernard A. McKenna announced.

Father McKenna expressed the belief that by the time the crypt of the Shrine is completed sufficient gifts of gold will have been received to furnish sixteen chalices, one for each of the altars. The plans for the crypt include fifteen side altars, which will be set in groups of five, shamrock-like, along the walls of the Mary Memorial chapel.

The gifts from which the seven chalices have been fashioned varied from tiny baby rings to gold-rimmed spectacles. Two of the chalices, including one made from gold given by the Pittsburgh delegation to the annual convention of the National Council of Catholic Women, have diamond crosses. The chalices already fashioned represent gifts covering a period of four years. In addition 1,383 pennyweights of gold and more than 100 ounces of silver have been melted down from gifts given during the past six months.

ATTITUDE OF HOLY SEE TOWARD PALESTINE

OUTLINED BY CARDINAL

London, July 10.—Cardinal Bourne has rendered a great patriotic and religious service, both to his Church and to his nation, by explaining the real attitude of the Holy See towards the Palestine Mandate and the Power to whom that Mandate is about to be committed.

The situation was quite difficult enough in the first instance; but it has been made more complicated by the imprudent conduct in Palestine of the Zionists, and more recently by their very thinly veiled threats against not only the British authorities but also the Apostolic See itself. Cardinal Bourne has, then, performed a very great service by facing the whole situation boldly.

There is a misunderstanding of the attitude of the Vatican, the Cardinal said at a great public meeting in the Lancashire city of Bolton. Asserting, quite properly, that he knew quite as well, and perhaps better than anyone in the country what is the attitude of the Holy See in the matter, Cardinal Bourne said that the Holy See has no objection to the Mandate for Palestine being given to the British Government. On the contrary, the Holy See welcomes the Mandate because it recognizes the fairness and justice of Britain in dealing with such questions.

But—the Cardinal went on—the Holy See objects to the proposals in the draft Mandate which would give to the Zionists, that is, to the newly imported Jewish population of the Holy Land, a privileged position over those who belong to other races and other religious beliefs.

The need for plain speaking on this matter was never so urgent as at present. Wrathful at the intervention of the Vatican, the organs of the advanced Zionists have worked themselves into a passion, declaring that the action of the Holy See is only part of a plan in which the Vatican seeks to advance its political power at the expense of the Jews, and when that is accomplished, at the expense of the religious bodies having no connection with the Apostolic See.

Cardinal Bourne swept all this humbug and one-sided propaganda aside, by stating the simple fact that the Holy See is not, and never has been, opposed to the Jews as such. The Holy See has protected the Jews over and over again. And, speaking for himself, Cardinal Bourne said that he had stood upon public platforms and had written to defend the Jews against the terribly unjust persecutions to which they had been subjected. The protest of the Holy See, which Cardinal Bourne himself reiterated, has nothing to do with any dislike of the Jewish people; and the Cardinal made the assurance that if the Holy See felt called upon to make its protest it was simply and solely in the interests of the peace of the world.

The position is not made any the easier by the actions of some of the Continental nations who, ostensibly in the interests of religion, are

seeking to promote their own political interests in Palestine and Syria. The British authorities stick to their contention that what was promised was a National Home for the Jewish people in Palestine, and nothing more. The elaborate and wide-spread interpretation of what that National Home is supposed to imply is something that has sprung from the fertile and inventive imagination of the Zionists themselves.

Meanwhile, all the Holy See has asked for is some modification in the terms of the Mandate, and as the Mandate has not been finally passed and approved by the League of Nations there are grounds for hope.

PRIESTS MAY SIT IN COMMONS IF NEW BILL PASSES

London, July 5.—Two prominent Catholic clerics attended a meeting held recently in the House of Commons, when clergy of all denominations gathered to discuss with members of that body the revision of the existing law whereby Catholic priests, as well as clergymen of the Church of England and ordained ministers of the Free Churches, are disqualified from membership in the lower branch of Parliament.

The Catholic representatives, Monsignors Brown and Grosch, assured the meeting that the proposed measure has the sympathy and support of their ecclesiastical authorities.

As a result of the meeting the Anglican Bishop of Birmingham, who sits in the House of Lords as a spiritual peer, has promised to introduce the proposed measure in the Upper House at the earliest opportunity.

The political disqualification of clerics does not extend to local politics or government, since a priest, or a minister or a clerk in holy orders (the official denomination of an Anglican clergyman) can be elected to the Guardians of the Poor, or as a municipal councillor or alderman, or even as a Mayor or Lord Mayor.

But none of these categories of clerics can become a Member of Parliament. There is an exception, which applies to Anglican clergy, and possibly to priests and ministers, though in the case of a priest it amounts to apostasy. An Anglican clergyman can go through a legal process whereby he renounces his orders; thus legally he becomes a layman and can then be elected to Parliament.

For some time there has been a strong feeling that this disqualification, which excludes clergy from the House of Commons, but which does not exclude Anglican Bishops and Archbishops from the House of Lords, should be done away with.

Up to the present the movement seems to have been in the hands of the Anglicans, but the action of the two Catholic representatives indicates that the Catholic clergy are not unwilling that the disqualification be removed.

FIGURES OF SAINTS ADORN PROTESTANT CATHEDRAL PARAPET

New York, July 17.—Outstanding characters of nineteen centuries of the Christian era who are deemed to have contributed most to the world's spiritual advance are represented in a parapet recently dedicated in the Cathedral Church of St. John the Divine, the most noted Episcopal edifice in America. Most of them are familiar figures in Catholic Church history, many of them being canonized.

In their order the nineteen characters are: St. Paul, St. Justin Martyr, St. Clement of Alexandria, St. Athanasius, St. Augustine, St. Benedict of Nursia, St. Gregory the Great, Charles Martel, Charlemagne, Alfred the Great, Geoffrey de Bouillon, St. Bernard, St. Francis of Assisi, John Wycliffe, Christopher Columbus, Archbishop Cranmer, William Shakespeare, George Washington and Abraham Lincoln.

The comment has been made that the Catholic Church could well be proud of its sons thus honored among the outstanding figures of Christianity in a Protestant house of worship.

THIRTEEN NATIONS SEND DELEGATES TO "WHITE" UNION CONVENTION

Paris, July 5.—Thirteen nations were represented at the second congress of the Christian Labor Unions' International held at Innsbruck last month and which attracted more than four hundred and fifty delegates.

Emphasis was laid on the necessity of following the teachings of Christ as the only safe rule for the reestablishment of proper relations among the peoples of the world. Plans were made for the greater extension of "white" labor unions and a resolution was passed favoring the inviolability of the eight-hour day.

Among the recommendations were the participation by employees in the profits of business concerns and in the ownership of such concerns, the annulling of all war debts with the reduction of reparations, the restoration of economic relations with Russia as soon as it recognizes its foreign debts and the equal treatment of immigrants from various countries.

Besides the general meetings of the International Congress, there were various sectional meetings, including those of women's organizations, federations of industries, the textile workers' international and the railway workers' international.

M. Schener of Switzerland opened the Congress, which was attended by notable Catholic labor leaders from many countries.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

Rev. J. M. Fraser, M. A., China Mission College, Almonte, Ontario.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,359 55
John Hall, Chatham, N. B. 1 00
W. D. Walsh, Chicago, 1 00
Ill. 1 00
Mrs. Pat Cunningham, 2 16
Eureka, Montana.

ST. ANTHONY'S BURSE

Previously acknowledged \$1,370 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,642 48

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$392 50

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,485 48

FRIEND, SOUTH NELSON, N. B.

Previously acknowledged \$254 05

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$314 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$249 00

HOLY SOULS BURSE

Previously acknowledged \$1,438 94

LITTLE FLOWER BURSE

Previously acknowledged \$560 04

THANKSGIVING

Previously acknowledged \$5 00

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,445 25

BARNJUM PRIZES

AWARDED FOR ESSAYS ON PRACTICAL FORESTRY

Prizes have been awarded in the \$1,000 Prize Essay contest on Practical Forestry offered by F. J. D. Barnjum as follows:

First Prize: \$500 to P. Swanson, Timmins, Ontario.
Second Prize: \$250 to M. Currie, Grand Mira South, Cape Breton.
Third Prize: \$150 to Donald C. Oxley, Annandale, Queens Co., N. B.
Fourth Prize: \$100 to R. M. Brown, Pincher Creek, Alta.

So many of these essays were of high order that the judges had a very difficult task in awarding these prizes, but inasmuch as the names and locations were detached from all essays before being submitted to the judges, the contestants have the assurance that no bias or favoritism entered into their decisions.

All these prize essays will be published in the press from time to time so that the public may have the benefit of the suggestions and recommendations contained in these valuable contributions to the cause of Forestry.

The unsuccessful contestants can feel happy in the thought that even if they did not win a prize this time they have contributed to the welfare of their country by the valuable suggestions contained in their essays, and as our forests are our most valuable asset (for without trees civilization could not exist), they are helping to solve Canada's greatest problem.

The success of this prize offering has been so pronounced that it is now intended to repeat this series of prizes in the immediate future, and from time to time, also increasing the amount or value of the same.

It is important for our Government to know that 90% of these 225 essays which have come from all over Canada, dating all the way from British Columbia to Cape Breton, call for an Embargo or heavy export tax on all pulpywood shipped out of the country. Eighty per cent. call for the permit system for all persons entering the woods, such as recently inaugurated in the Province of Quebec, and the same percentage as for the electrification of all railways, as a means of reducing the fire risk in our forests and also as a means of reducing our heavy railway deficit.

My sincere thanks and high appreciation are extended to the able judges who have given unstintingly of their time, thought and brains for Canada's good, not only in acting as judges in this prize contest, but in the many other ways in which they have assisted in the important cause of Forestry. All honor to Dr. C. D. Howe, Dean of Faculty of Forestry, University of Toronto; G. C. Fiehe, Chief of Forest Service of the Province of Quebec; R. H. Campbell, Director of Dominion Forestry Branch, and

G. H. Prince, Chief Forester of the Province of New Brunswick.

The thanks of all Canadians are also due to the press of Canada for the splendid publicity they have given to the cause of Forestry and all good Canadians should support Canadian newspapers and Canadian magazines. A prosperous press means a prosperous country.

KLAN ORGAN EDITOR SEEKS TO FORM WORLD PROTESTANT ALLIANCE

New York, July 17.—Efforts to bring about a world alliance of Protestant organizations which have purposes similar to those of the Ku Klux Klan will be made by Jesse O. Wood, member of the Atlanta City Commission and editor of the Searchlight, the semi-official Klan organ, who recently sailed for Europe, according to advices received here.

The first step in Wood's program will be the arranging of a conference with leaders of the Second Hundred Thousand, an English organization which is said to have aims and objects similar to those of the Klan. Wood is making the trip, it is said, as business representative of the Southern Publicity Association, of which he is an officer. This organization, which is headed by Edward Young Clarke, carried out the work of publicity and propaganda for the Klan in the United States.

POPE INNOCENT'S FOREST TO BE MADE PLEASURE RESORT

Rome July 5.—The site of the Etruscan city of Fregene, which flourished twenty centuries ago on the shores of the Mediterranean and near which a virgin forest of Roman pine was planted in 1078 by Pope Innocent XI. is to be made an immense pleasure resort for French, English and American visitors, according to an announcement made here on behalf of American, English and Italian capitalists.

"Fregene," according to one of the promoters, will be a combination of Atlantic City and Monte Carlo, with bathing establishments, a race track and other amusements.

In this connection it is interesting to note that Pope Innocent was one of the most determined enemies of gambling in his time and suppressed all the gambling houses in Rome. He also took drastic action against other evils that are subjects of discussion today, passing strict ordinances, among others, concerning modesty of dress among Roman women.

By a decree of February 12, 1689, he encouraged frequent and even daily Communion.

FATHER MCENTYRE NAMED AS PRESIDENT OF DUNWOODIE SEMINARY

(By N. C. W. C. News Service)

New York, July 10.—The Most Rev. Patrick Hayes, Archbishop of New York, has announced the appointment of the Rev. James T. McEntyre, for twenty-four years pastor of St. Teresa's Church in Rutgers Street, as successor to the Right Rev. Monsignor John P. Shidwick as president of St. Joseph's Seminary, Dunwoodie.

Father McEntyre will assume his new duties when the seminary reopens in the fall. Monsignor Shidwick, who was president of the seminary for thirteen years, recently was appointed to succeed the late Right Rev. Monsignor Henry A. Brann as pastor of St. Agnes' Church in Lexington Avenue.

It has been announced that thirty-five young men who graduated from Cathedral College a few weeks ago will enter the seminary this fall.

RECORD ENROLLMENT FOR SISTERS' COLLEGE

Washington, D. C., July 17.—A record number of students is enrolled at the annual summer school of the Catholic Sisters' College at the Catholic University this year, the total registration being 429, with thirty States, Canada and the Philippine Islands represented. Last year's enrollment, the largest of previous years, was 415.

The Sisters of Mercy have the largest number of students taking courses, numbering 105. The Sisters of St. Joseph have 54 students enrolled, and the Franciscans 45. Other religious denominations with ten or more sisters registered include the Ursulines 26, Benedictines 24, Dominicans 22, Holy Cross 18, Our Lady of Mercy 16, Sisters of Charity 16, and the Felicians 12. There are in all 24 religious congregations registered.

Thirty-two different subjects are included in the curriculum this year, courses in accounting and commercial geography being given for the first time.

The States represented at the summer school include Alabama, Arkansas, Connecticut, Florida, Georgia, Kentucky, Illinois, Indiana, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Montana, North Carolina, North Dakota, New Hampshire, New Jersey, New York, Ohio, Oklahoma, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, Washington, West Virginia, Wisconsin and the District of Columbia.