Catholic Scourier NUMBER 18 TOTATINE THE MAY 1, 1941 Contract Herepaper of The Rechaster Discons

A EVENY WEEK

Horn than IV Takes

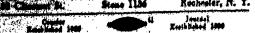
With the Approbation of the HONT REVEREND JAMES EDWARD KEARNEY, D. D. Dichop of Recipeter

Genter Cethalie Press Association of the United States Sector to N. C. W. C. News Service (Washington, D.C.) 

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Colonies Lindbergh has the right to speak his view on the war and its possibilities for Anarisaa, who has the right to resign his store of the war and the beirayed Belgins. An Americaa, who has lived and associated with his view on the war and its possibilities for Americaa, he has the right to resign his approximation in the army. But will resigning his a been atupid and arrogant. The sendership has been atupid and arrogant. The sendership has a time when his experience is needed chieve for the nation what he could do by dicking to it, whatever the provocation?

ticking to if, whatever the provocation? This is no time to stop in persistent ef-metric for the schievement of peace for these initial fister and fue the world. Linder a train, which is undoubtedly un-time a train, which is undoubtedly un-the fieldst of bloody counflict; Possibilities destructive bombing have come close to the tag the Vation, comfar of Catholiciam,

The suprement of mem's problems. The Suprement of quit now in storming Heaven

fatthful not to quit now in storming Heaven for that which all peace-loving men desire. It is "instant prayer" that he pleads for. To little children, His Holiness directs his appeal. It is to the Blessed Mother whose inthreesions have been effective on innumer-The "what's the use" attitude furnished a-resignation when the going is tough, by will not suffice now for the seekers of a peace of justice and charity. The thing to do now is pray and work for the ideals set forth in the five-point program of the Holy Father. Therein lies the only successful achievement of men's desires.

Golden Anniversary of the issuance of Pope Loo's Encyclical "On the Condition of Labor" and of the tanth anniversary of Pope Plus XI's Encyclical "On Reconstructing the Social Order," is being observed throughout the Catholic World. The anniversary is on May 15.

Principles as set forth in these two profound documents were not set forth solvy for Catholics. They were written for the betterment of all men. They should be made known to all men as they have been in later years by these zealous exponents of the Encyclicals.

Why success has crowned the efforts of industrial mediators, backed by their knowledge of those principles, is evident upon the reading and re-reading of those papel pro-nouncements. Another "must" for this month should be the procuring of the pamphiets available at the 'National Catholic Welfare Conference, 1812 Massachusetta Ave., Washington, D. C. and the deep perusal of them.

### Selected INSOLENT GUESTS (The Monitor, San Franchico)

(the Martiner, and Fransman) We hear much complaint about ex-pairiot ex-Americans repairlated by fear at the Nazis and about propagandizing foreigners insciently telling us to hop into the war is save their shame. There is little jets materially to save abread. It may well be that there is a strong case for sur entry into the war for American reasons. If so, we would prefer to have the case stated by responsi-ble Americana than by foreigners, we matter where they were here.

they were been. The war propaganda by foreigners in this country is dividing Americans and preventing American unity, such a unity as we shall need if we do go

has been stupid and arregant. The bendership has brought on the decant people of Maginad and en the Australians in the Maar Meet this awrul slaugh-

it an?"" "Meetly about priests being rich and living on the fat of the land."

tiruly engraved; you go to swell places like night clubs and the-aters, and you're too proud even to look at me. O.K.! I may be ugly and insignificant, but I've got something you haven't got. I'm decent, I go to church every Sunday where you haver enlar.

WHY? Issued by Defenders of The Faith Conception, Mo.

Harpy And Hymne And Growne Of Gold-Is That

# CATHOLIC COURTER

### IF HE HAD HIS WAY

**STATES** 

Easter in Chief Catholic Action of the South

"Why, Cedis, what goes on ?"

The Indecent Dollar

unsearchable are His ways?"

Diocesan

Recordings

various sections of the diocese

FOURTH DEGREE

record of achievements.

OBLIGATION

nent

In Plain Words

Mortimer Adler. I have no intention of "plugging" we do in styles. Everything changes. Philosophics that excellent philosopher's stuff, but I hope readers and moralities are in a state of flux. Philosophical will not object to a mention of him once again after so short an interval

This time he shall be one of three corners of a Max Oito, author of a volume entitled The Human Enterprise, and Lancelot Hoghen who revises. Dr Otto's book in the New York Herald Tribune of March 2. Hoghen you will remember as the author of Mathematics for the Million, a literary phenom-enon which achieved best-seller standing Dr. Otto is trying to discover a system of morals valid for an age of science, or, as his reviewer says.

to examine moral attitudes in the light of current

MERICA trouble to say that there are no universal moral formulas." In other words, a fundamental tenet held by Mortimer Adler-and before him by hundreds of philosophers from Socrates to Aquinas-is considered by Lancelot Hoghen and Max Olto so absurd as not New what does all this mean? The author of

Mathematics for the Million has the reputation of being able to explain deep truths in language the common people can understand. It is to he regretted that he didn't find space even in a book review for a line or two to say in very simple terms, such as the normal newspaper reader could understand, just what it means to have, or not to have, a universal moral formula. Since he doesn't do it, perhaps I may try.

It means that no moral principle is good for all times and all places. If no moral principle, then

times and all places. If no moral principle, then no moral code, and indeed no single moral maxim is good for all men and all times. For example: the Ten Commandments may have been all very well in their day. They were com-posed for an ancient oriental spricultural people. But that doesn't mean that they are good for a modern occidental industrial people. They served a purpose and became outmoded. Whether their author was Moses an Egyptan Jew of Hammurabi a Bab-ylonian King, the Ten Commandments cannot last for ever. They cannot be applied to Europeans and end of days.

By REV. JAMES M. GILLIS, C.S.P., Editor, The Catholic World Last week this column was concerned largely with . We have to keep up with the times in morals as

and moralities are in a state of flux. Philosophical systems are no more permanent than political systime. And neither are ethical systems, codes of controversy about the relationship of science and morals, or commandments. They change from year philosophy to morals. In the other two corners are to year. Dr. Otto, and with him Dr. Hogben, con-Max Otto, author of a volume entitled The Human siders it a manifest absurdity that in 1941 we should be bound by the moral rules of 1274

Mary 1, 1941

Einsteins theory of relativity applies, apparently, in politics and morals as in the natural sciences. But if all is relative and nothing absolute; if all is transient and nothing permanent; if all is local or i temporal, and nothing universal, then how do we know where we are or whether we are going back-wards or forwards? I wish Dr. Höghen had taken a "to examine more, " circumstances." Now here is where Dr. Adler comes into the pic-ture. It is Adler's contention-after St. Thomas and a host of others - that you cannot Sursum construct, and you should not judge - morel avatem on the basis of cur-cure of inches of his precious space to enternance couple of inches of his precious space to enternance question. I confess I am no scientist, as he is, and still tess am I a relativist, as Dr. Einstein is, so I am bewildered in a world - physical or philosophical world, still more a morel world - in which there is count of departure, no goal of arrivel and no a morel avatem on the basis of cur-Cords a moral system on the pasis of cur-rent circumstances alone You must apply the fouchsions of "universal moral truths irks Dr. Hogben. He rejects the notion that a philosophical or ethical principle can be uni-versal. As for Dr. Max Otto, he "does not take the induction of the state are no universal moral if there is a tree or a rock of a house or something. if there is a tree or a rock or a house or something But the tree or the rock or the house many something still: At least it must stand still relatively to the flow of the river. But if some modern philosopher or actentiat or moralist happens to be sitting in the stern laughing at me and saying "You chump, don't you know that the land and all that is on the land you know that the land and all that is on the land is a fluid as the water?" and if I ask "What then, can I not know whether I am coming or going, winning or losing?" and he says, "Neither you nor anybody else." In that case I may as well ship the oars and drift. Or perhaps I should crack him over the head with the care.

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You see, these popular explainers of modern philosophies and modern morals do not say in concrete terms just what they mean. If they told us just what they mean we should see how craig they are. They say, "no universal moral formula": what they should say is "Nothing is really good or bad, right or wrong, everywhere and always." Things seem good or bad, right or wrong here and now, but they will soon be outmoded and rejected. What was bad in 1274 may be good in 1841. What was good in Furnes or Asis in the time of Moses may be hed Europe or Asia in the time of Moses may be bad in New York today.

That way lies the suicide of thought and the de bacle of morals. I think I still prefer Adler and Aquinas to Hog-

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Workingmen's Magna Charta

## By REV. BENEDICT EHMANN

as a milestone of history. It was the day of the Magna Charta, the Great Charter of English liberties signed under an oak tree by King John It may take a few centuries before there will be sufficient perspective to make the same judgment of the event that took place on May 15, 1891. But we may be sure the judgment will finally be made. For the Encyclical on Capital and Labor-Rerum Newarum-to which Pope Leo XIII attached his signature on that dey marked the beginning of a new order of human liberty which is coming, slowly and

fifty years old. A few Rochester Catholics are planning to signalize the golden anniversary-the Cath-olic Workers, who will present Fr. John P. Boland, chairman of the State Labor Relations Board, to any interested people who will come to their House of Hospitality. 402 South Ave, this Sunday evening at 3 o'clock, and the Rochester Along Branch of the Catholic Central Ve-

FOURTH DEGREE FOURTH DEGREE OBLIGATION Active Catholic laymen from eph's Hall, on Sunday, May 18, at 2:30 P. M.

honestly and fairly all equitable agreements freelyentered into, never to injure the property or person of an employer, never to resort to violence in defending their own cause nor to engage in riot or disorder, and to have nothing to do with the men of evil principles who work upon the people with artful promises. (10)

8. Religion teaches the wealthy owner and the employer that their workpeople are not to be accounted their bondsmen, that in every man they must respect his dignity as a mail and a Christian: that labor for wages is not a thing to be ashamed of y ..., and that is shameful and inhuman to treat men like chattels, to make money by or to look upon them as so much muscle and physical strength. (11) 9. The employer is bound to see that the worker has time for his religious duties . . . must never tax his workprope beyond their strength or employ them in work unsuited to their age or sex... in exercise pressure upon the indignant for the sake of gain, to gather one's profit out of the need of another is condemned by all laws human and divine (11)

10. The rich must religiously refrain from cutting down the workmen's earnings whether by force, fraud or usurious dealing. (1)

"I just-had the most beautiful argument on my hands, and you could have been a big help." "Borry to have missed it, darling." What was

His Apostles should lead us to think that, maybe, one can be found now and then today." Students of social progress regard June 19, 1215, "Why should Our Lord permit it, Fran?" "Now, darling, you flatter me a little too much when you expect me to decipher God's mind. You know the text of the Bible: 'How Or. ansesrenatie are ris ways? Or, as the Baptist Negro preacher said. Brethern and Sistern, we can't hope to unscrew the in-screwtruable."

painfully, but inevitably, to birth. Two weeks from now, Renum Nevarum will be.

Along

In prepartion for this notable anniversary, this will assemble in Rochester on Sunday for exemplification of the column will be given over to the brilliant digest which the late Eric Gill made of Pope Leo's great Knights of Columbus Fourth Dedocument. gree. This is the patriotic sec-

for ever. They cannot be applied to Europeans and Americans and Australians, to English, Irian, Germans, Slavs, Chinese in these our days and to the ben and Otto. "Fran, I wish you had come in about fifteen munk

GEMY Right Rov Migs Poter MH Wynhoven

-RO.OFRE

# Whatcha Know Joe'

It is not often that a dance band and its personal furnishes an example for youth that would draw commendation from parents. Must parents are concerned over the influ-ence, which the "jitter-bug, boogy-woogy" dance babds have on their children and are worried over the effects in future life.

Worthy of mentioning then, is a dance and which has demonstrated loyalty and operation, two essentials for youth as they

The daily press recently told of Woody lemma and his orchestra and of the loyalty manifested by the band to Joe Bishop, one their number who lies ill at Saranac. When the band was starting out, the musi-Struggles of getting to the top

the play it function is and the band can reasonably the play is tune called "Whatcha Know They play it for him and when they infot play the song they call him long disas some one holds the receiver, the

det:

1. 16

they forgotten that he was one aber and still see to it that he Wishers of the band's sarrings. aidering in a world where

and is appearing more and more in the of these appointed by God to the post or better aving, these days.

# to Industry

as a Catholic priest has taken A Catholic priest has taken ment of a labor dispute has have value it once had be-many or then, trained in coing that way thing that way thing that the second bility, too.

2000 0 20 20

Outside the Church the idea of Heaven has been.

greatly distorted. Those who left the Church in the alxieshib century discorded the theology of the Church about Heaven along with many ether things of historic Christianity. In consequence they have

of Misiorie Christianity. In consequence they have been forced ever since to fail back more and more on the imagery of Scripture. For over four hundred years now they have talked and preached and sung of Heaven as a place of harpe and hymne and crowns of gold and streets of jasper. These of course are but symbols. As symbols they are good as far as they go but they give us no more an idea of the life of <u>Heaven then</u> pictures of more with wings rive us a notion of the home men with wings give us a notion of the being of Annela.

ibelituting the symbol for the substance, and discarding the teaching of the Church on the subject, the non-Catholic world for centuries has had not food for its mind on this subject except the symbols; and symbols, while they may serve very will as stimuli for the imaigination, ars not food sufficient for the intellect. The result is that for the average man Heaven, thought of in terms of endiess hymiainging, is anything but attractive. This, however, is not the idea of the Church about Heaven. For her Heaven is the clear Vision and the Perfect Possession of God with all that that implies.

Feast Davs

Sunday, May 4-ST. MONICA, THE MOTHER OF AUGUSTINE.

Monday, May &-ST. FIUS V. Tuniday, May 4-ST. JOHN BEFORE THE LATIN GATE. Wolnisday, May 7-ST. STANISLAUS, BISHOP OF CRACOW.

Thursday, May 5.—THE APPARITION OF ST. Friday, May 1.-NT. GREGORY NAZIANZE

# Five Years Ago--

- --- In the files of the CATHOLIC COURIER

#### From April 96, 1996. Edition

The nation-wide drive of Catholics of the United The nation-wide grive of Gaugins of the United States to cleaned the motion picture screen of in-decency and obscenity draw high praise from Pope Pius XI speaking at the Congress of the Interna-tional Federation of Motion Pictures.

"I want a laity, not arrogant, nor rash in speech, not disputatious, but men who know their religion, men who antar into it, who know just where they stand," said the Most Rev. John J. McNamara, Aux-illary Bishop of Baltimora in a nation-wide broad-east featuring the world-wide celebration of the thirteenth annual universal Noire Dame ngiht.

District Deputy John J. Leo was honored at a faitmenial dinner given by Auburn Council, Knights of Columbus, and held at the Auburn Chamber of Commerce with a program following in the K. of C. bome

Following a visit to his home in Rochester, the Rat. Charles P. Hilbert, Marykholl ynimsioner, sailed 10 mgain for hiz mission parlah in Chuiling, Kwontung 10 mgain for hiz mission parlah in Chuiling, Kwontung 10 mgain for hiz mission parlah in Chuiling, Kwontung 10 mgain for his customary vacalism, Father Hilbert 10 main for the customary vacalism, Father Hilbert 10 main and spent ten years in the Chinese mission field,

Mrs. Leo. Curtin was re-elected president of the ble criticism." "Tou say there may be sad ex-reptions. Do you know of any, Pete's sake, shut up! "No. Cedie, T cas't think of ant." "No. Cedi

Td known it a little earlier. As a matter of fact, I had a good bit of trouble upholding my and of the argument. Some priests do impress neople As being to well off they shouldn't be associated with a weekly handout. That's what the collection box is considered to be, by heaps of people." "That's ridiculous, Cedle To begin with, it makes not a particle of difference. As far as the pastor is personally concerned, what is put in the collection basket on Bunday.

"My paster told a good joks

"What is it?" Do you remember

"I think so. A big, snooty silver

dollar passed as little, ugly cent without saying helio. The penny stopped and said. "Bay, listen, you big stiff; setting too elegant is notice me, eh? You're made of

fine, shiny silver, and you're beau-tifully engraved; you go to swell

Bunday, where you never enter. Let that be a lesson to you" "Not bad. Fran. Only I wish

that would have helped you in that argument, Cedie."

5

"Why not?" "He gets his regular monthly salary, stipulated by diocesan regulations, irrespective of wheththe Sunday collection be heavy or light. Directly, he doesn't get a nickel of it. T never realized that, Fran. Oh, why weren't you here to bolster up my arguments!" You'll do beter the next time.

darling. Oh, here's another point you could use. If Catholics think their pricat should live like a nauper, they prove to have very ittle regard for the high station and our nation." and position of their clergy." In the Congre "That's solid reasoning, Fran. page 2817, Volum After all, they don't begrudge the January, 1915,

standing of the mayor of the town, the doctor or the judge. All of them are supposed to be respectable men, and still they do not have a higher standing than

the privat." Of course. You see, angel, if you'd only use that good head of yours you could argue with any-A two-edged compliment, I'm

airaid, Fran. "It wasn't meant to be-truly." ness and strife . . " "What these critical people Four high Masonic officials at don't seem to realize is that a that time said: "We hereby cerpriest must keep up a certain physical and material dignity becoming his exalted office as God's representative. He should be well dressed, his home must be nice. and his living, although frugal, that of a man of distinction." "Say, you're fashioning some wonderful cannon balls for my next battle. I'll be tempted to go out and challenge all comers." "Of course, you can. For people to form a judgment that priests live on the fat of the land in in the majority of cases, unfair and, is not a few cases, impossible." "My Waterloo in the argument were cited of priests who had en-tered the priesthood with noth-

"That doesn't prove anything, Cedie. A priest may be thrifty, and put some money away for good reason and purpose; but, when he comes to die, as a rule. the conscientions one always will the conscientious one always will leave his estate to good works. There may be sad exceptions to this rule, but they're few and far between, and they shouldn't make

the priesthood as a whole the Snickers subject of unfair and uncharita- Dentist: Can

The Oceasion of the Encyclical

tion of the K of C order and 1 The enormous fortunes of some few individuduring its long existence throughals and the utter poverty of the masses . . . the out the country has a notable prevailing moral degeneracy.

2 The misery and wretchedness pressing so un-There was a time, not too long justly on the majority of the working class (2) ago, when attacks were made on the Fourth Degree and a bogus oath was circulated widely. The knights took immediate steps to 3. The working men have been surrendered, isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition increased by rapacious usury ... practised by covetous and grasping men. (2) offset the misunderstandings cre-ated by this bogus oath. They

4. The hiring of labor and conduct of trade are concentrated in the hands of comparatively few, so submitted the entire ritual of the Knights of Columbus to leading Protestant gentlemen to have that a small number of very rich men have been able to lay upon the teeming masses of the labor-ing poor a yoke little better than slavery itself. (2) 5. The socialist contention that individual posthem pronounce upon it. At Seattle, in October, 1912, this

was done. A committee of promisessions should become the common property of all to be administered by the State or by municipal clared the obligation taken in the bodies emphatically unjust, for they would rob Fourth Degree to be "one of loy- the lawful possessor, distort the functions of the alty and patriotism to our flag State, and create utter confusion in the com-and our nation." munity. (2-3)

In the Congressional Record, The Church

page 2817. Volume 52. Friday. January, 1915, is recorded a 6. No practical solution will be found apart from the intervention of religion and the Church. (9) speech from the floor of the 7 There is no intermediary more powerful than religion. In drawing the rich and the working class House by the Hon. William Kett-

"As a thirty-third degree Mason, and a working member of the Masonic order, I esteem it a privilege to present this report of these distinguished and fair-

minded men on a subject which has been grossly misrepresented. and has caused religious bitter-

non-Catholic citizens

tify that, by authority of highest officer of the Knights of Columbus in the State of Call-fornia, who acted under instructions from the supreme officer of the order in the United States, should impress everyone as being we were furnished a complete copy of all the work, ceremonies and pledges used by the order. and that we carefully read, dis-cussed and examined the same. We found that, while the order is in a sense a secret association, it is not an oath-bound organization, and that its ceremo nials are comprised in four de-

great free state." These men examined the cere-

ing, coming from poor families, monials and obligations to deter-and had died rich." mine if the false oath was included. They stated: "We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the coremonies of any degree of the

Knights of Columbus."

The rest, predominantly Baptist, but seldom going to church.

Other mothers employed and earning less than \$10

11. The Church is not so d with the spiritual concerns of her children as to neglect their temporal interests. She intervenes directly on he half of the poor by setting on foot and maintaining associations efficient for the relief of poverty. Many blame the Church for such charity . . . They would substitute a system of relief organized by the State. But no human expedients can make up for Christian charity (16-17)

12 To this end not only the Church but all hu-

man Agencies must concur (17) 13 God has created us for things heavenly and everlasting. (12)

14. The things of earth cannot be understood or valued aright without taking into consideration the life to come ... When we shall have given up this present life then we shall really begin to live. (12) The State

15. By the State we understand any government conformable in its institution to right reason and natural law. (18)

16. Some men make laws or administer justice .... such mon occupy the foremost place in the State and should be held in the highest estimation. (19)

17 t is the province of the State to consult the common good. (18)

18 As regards the State, the interests of all, whether high or low, are equal. (18)

Note: The numbers in parentheses refer to the page numbering of the English translation of Rerum Novarum published by the Paulist Press where these digest extracts may be found in their context. (To be continued)

# That Proves It

#### By REV. DANIEL A. LORD, S.J.

"Don't tell me about the Catholic Church." he said with cynical emphasis. "I know all about it. I was brought up in a strict Catholic family."

The smart young Catholic to whom "he made the boast had heard that sort of thing said before. So defuy she planted a few questions. The first brought out the fact that he had never attended a Catholic School.

"Strange," she said, "that you didn't, if your family was so strict"

"Well," he said, "Mother didn't think too much about that. She never went to church herself, but she was always a Catholic." Were you ever-confirmed ?" she asked.

"I don't think so. No. pretty sure I wasn't, because

never made my first communion either." The Catholic girl almost exploded. "Would you mind telling me," she demanded. "what makes you think you were brought up in a

strict Catholic family. "Well,", he answered indignantly, "We always said grace before meals." Library

- 🐞 - 👘 - 🗤 🖷 Signpost A charming young Southern girl, Catholic and college bred, is now at work in a Boys' Club. She has just finished statistics

on the youngsters who use the club-overwhelmingly underprivileged and these are illuminating: Boys attending the Club. 600.

Boys coming from divorced homes, 300. Boys from families earning less than \$40 a month,

No religious affiliation of any sort, 300.

She concludes, "We are getting out publicity based on More Care for Local Children-before interest in British children or more spectacular causes. Ish't it terrible that we spend here about \$15,000,000 a year punishing the bad boys when we do almost nothing to prevent the causes that make their bedness inevitable?"

The smart young university professor went out of his way in class to lay out the readers' digests in their various manifestations. Awful things, he branded them; a betrayal of sound reading. Important literature, and great books. By way of cli-

max he said. "I for one never read them." Which gave one of the bright members of his class an ides. For his next theme he handed in an article that he copied straight out of the pages of the "Reader's Digest."

But the professor came to class, smiled grimly and said: "One of you turned in a case of pure plagiar-ism. You copied straight out of the pages of the "Reader's Digest."

And the battle was a draw when the guilty pupil rose and said: "Why, professor, how do you know? You never read the 'Digest." 

He's been working for several years for a boss he detests. The boss's name was, let's say, Johnson. He finally got away from the boss for L vacation He was shown to a room in the hotel and looked

out onto the busy street of the resort town. Peace at last and a respite from the hated boss. He would not even need to remember his name! That evening he came back to his room and looked out into the street. A wild yell broke from his

throat. Directly across from him an advertiser bad erected a hoge electric sign that fashed on and all in enormous letters the name of the advertiser. And the name was the name of the hated boss, Johnson!

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Dentist: Can you take a lot of "You say there may be and ex- Irritable Patient: Naw, for Mothers employed in taverns and night clubs, over ceptions. Do you know of any, Peter sake, shut up! 100.

grees, which are intended to teach and inculcate principles. came when a couple of examples that lie at the foundation of every