Bishop Kearney's Appointments For the Month of November

1 Tuesday — St. Francis de Sales, Geneva — Confirmation — 7:30 P.M.
2 Wednesday — Chamber of Commerce, Silver Jubilee Celebration of Rochester Council of Social Agencies — 12:15 P.M.
Church of the Epiphany, Sodus — Confirmation — 7:30 P.M.
3 Thursday — St. Gregory's, Marion — Confirmation — 7:30 P.M.
4 Friday — St. Patrick's, St. Monica Sodality Mass — 8:00 A.M.
St. Bernard's Seminary, Students' Conference — 8:00 P.M.
St. Andrew's Church — Confirmation — 7:30 P.M.
5 Saturday — Columbus Civic Center Chapel, [illegible] — 8:00 A.M.
St. Joseph's Villa — Confirmation — 10:00 A.M.
6 Sunday — St. Francis Solanus, Interlaken — Diamond Jubilee Celebration — Low Mass, Sermon, Confirmation — 10:15 A.M.
Immaculate Conception, Ithaca — Confirmation — 1:30 P.M.
Our Lady of the Lake, King Ferry — Confirmation — 3:30 P.M.
St. Bernard's, Scipio Center — Confirmation — 5:15 P.M.
7 Monday — Sheraton Hotel, Diocesan Laymen's Retreat League Banquet — 6:45 P.M.
8 Tuesday — St. Francis Assisi, Auburn — Confirmation — 7:30 P.M.
9 Wednesday — Canandaigua, Knights of Columbus Banquet — 7:00 P.M.
10 Thursday — Chamber of Commerce, Opening Rochester Hospital Campaign — 5:30 P.M.
15 Tuesday — Washington, D. C., Meeting of Trustees of Catholic University of America — 10:00 A.M.
16 - 19 — Washington, D. C., Annual Meeting of the American Hierarchy.
20 Sunday — St. John's, Greece — Diamond Jubilee Celebration — Preside at Mass and School Dedication — 11:00 A.M.
St. Margaret Mary, Laying of Cornerstone of New Church — 3:00 P.M.
Sacred Heart Pro-Cathedral — Adult Confirmations — 4:30 P.M.
Corpus Christi — Adult Confirmations — 7:45 P.M.
21 Monday — St. Alphonsus, Auburn — Confirmation — 7:30 P.M.
22 Tuesday — St. Monica's — Confirmation — 7:30 P.M.
27 Sunday — St. Catherine's, Addison — Confirmation — 10:30 A.M.
St. Vincent's, Corning — Confirmation — 2:00 P.M.
St. Patrick's, Corning — Confirmation — 3:30 P.M.
St. Mary's, Corning — Confirmation — 5:00 P.M.
St. Mary's, Bath — Confirmation — 8:00 P.M.
28 Monday — Corpus Christi — Confirmation — 7:30 P.M.
29 Tuesday — St. John's Atonement Seminary, Monteur Falls — Dedication Ceremonies — 10:00 A.M.
Our Lady of Lourdes, Brighton — Confirmation — 8:00 P.M.
30 Wednesday — St. Patrick's — Solemn Pontifical Mass for St. Andrew's Seminary, Patronal Feast — 9:00 A.M.
Holy Ghost, Coldwater — Confirmation — 7:30 P.M.

WOMAN'S VIEWPOINT

A Book and a Couch, What a Bewilderness!

By Marie Weidman

For those who can afford it, the leathern confines of some psychoanalyst's couch is considered a comfortable place on which to unburden modern bewilderment and anguish.

Marie Weidman

For those who cannot afford such specialized listeners (even at half price, if you bring your own couch) there are about twenty-five or more current books written at a popular level which are supposed to knit the ravelled sleeve of care.

These volumes, doing nicely in the sales division, purport to deal with the frustrations and conflicts which just seem to happen in our hydramatic, push button world.

The writers of these books, psychiatrists, teachers, clergymen and assorted thinkers, seem to be attempting to solve our problems each with his own special blend of religion, stoicism, natural virtue, and psychos.

They are emphasizing emotional maturity, self-confidence, the healthy mind in the healthy body axiom which smacks a bit of Bernarr MacFadden, since their findings are not tied together by any firm religious dogma.

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THE UPSHOT of all this mental furrowing seems to be that every man is his own Freud—a state of affairs which can only be described as definitely far from felicitous. Surely, in view of certain trends, it is enough that ONE man had to be Freud.

One psychiatrist, commenting on the introspective and reflective mood which is on the reading public, says these books are only giving people new, glib vocabularies with which to worry more about their mental states.. (They laughed when I said I had a neurosis, etc.)

However, one is inclined to infer that he may be just simply biting his hypocondriasis in cold fury because he didn't think of doing a book of two on the mature mind or how to stop worrying and start living.

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Now all this so-called "peace of mind" literature has stemmed from two books, one by Jewish Rabbi Leibman entitled PEACE OF MIND, the other by our own Msgr. Fulton J. Sheen called PEACE OF SOUL. They do not compliment each other. Indeed, they cannot, since Msgr. Sheen has the depth of understanding and the width of vision which priests and thinkers in the True Church have to possess.

By substituting the confessional for the psychoanalyst's couch, by thinking in terms of man's sins instead of his subconscious, Msgr. Sheen is able to establish a path to peace of soul in our time. By adroitly using the phraseology of the psychiatrist he is able to prove that our aching need is not for more and more involved terms in which to describe our chaos, but rather clear-cut directions on how to get out of the modern morass of moral turpitude.

PEACE OF SOUL is able to map such a course for those who sincerely want peace. The question though is, how peaceful do you WANT to be? And so very like the rich young man of the Gospel, too many moderns prefer to be wretched with a couple of guilt complexes than peaceful and in a state of Sanctifying Grace.

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ON THE OTHER side of the best seller is Rabbi Leibman with his PEACE OF MIND. At great length he tries to soothe the unquiet nerves of our generation by an attempt to show that religion is really the handmaiden of psychiatry, that the clergyman and the psychoanalyst both have the same aims — to soothe the troubled in spirit by denying sin and personal guilt.

The author does have the penetration to recognize that vast numbers of folk need help, but from here on he's wrong in holding that man is nothing more than a bundle of unconscious urges. Admittedly, it would be the height of mental ease if man could air condition his conscience by denying personal guilt, by thinking we cannot be held for what goes on deep down in our sub-conscious.

The mature mind set have a way to go yet. They will never have peace unless they recognize Soul. And that is a big step when you must keep running on an obstacle course of complexes.

TOWARD INDUSTRIAL PEACE

Unemployment: A Challenge To Labor-Capital Cooperation

By Richard M. McKeon, S. J.

Director, Le Moyne College School of Industrial Relations

The official figures released from the Census Bureau of the Department of Commerce tell us that 3,689,000 people were unemployed in mid-summer of 1949. Admitting with certain economists that this is not too great a percentage of our labor force is seriously in [redacted] Fr. McKeon June the entire world of American industry, nevertheless that is small comfort to those actually without work.

The causes of unemployment call for clearer understanding if proper remedies are to be applied to this problem. And let us say that unemployment had been a constant problem, not merely the product of the boom-bust cycle. The problem arises from the maladjustments in industry.

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LET US GO to rock-bottom in this matter. Every man has the right to make a decent living. This does not mean that society owes him a living, but that society must accord him the opportunity to provide all things necessary for the moderate [illegible] in this age in which we live.

[illegible] of other persons in society. Therefore we are joined together in brotherhood. Can we apply the principles of Christian brotherhood to modern industry so that this opportunity to make a decent living is denied to no willing person?

An economic system like our traditional one has not done so in the past. If it fails again, will our people throw it aside as other nations have done and accept a system wherein the state is supreme?"

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WHAT IS wrong with the present system of capitalism? It still stresses individualism and freedom from restraint. It fights hard to remove laws which in any way impede its program. It has created the gigantic unions which now are more determined than management to establish economic security. This is seen in the bargaining for adequate pensions.

But the real reason is that each enterprise is set on saving itself and not looking to the common good of the whole economy. It believes that the great surpluses arising from the war and post-war profits must be saved for future conflagration or what they confuse as the inevitable bust following an excessive boom. To a certain degree this action is justified and wise. Who will determine the cumulative effect to prove at what degree it is unwise for the nation?

Evidently this calls for some type of cooperative economic planning between the major groups of management, labor, agriculture and the professions. That is why we advocate repeatedly the formation of economic councils which we have explained in other articles.

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ONE OF the grave maladjustments calling for immediate correction is the failure to provide sufficient purchasing power at all levels to take care of our products. This is the serious challenge

Firms generate incomes in production. Firms collect revenues from sales. In the long run, the revenues cannot be greater than the incomes, for the only source of revenue is the income stream generated by firms.

If four is spent, four can be collected in revenue. If only three is paid out in incomes, and one reserved for surplus, no more than three can be collected next time around. But three is not enough to move products calculated to bring in four. Consequently some products are left unpurchased to glut the market. These gluts lead to reductions in output, cuts in employment, reshuffle cuts in incomes, and the familiar chain-reaction we call depression."

Editorials

Voting Forms Bulwark To Dictators

75 Years of Faithful Parish Service

World Owes Debt To Faith of Christ

By Msgr. William M. Hart

Why Vote?

Americans have as a precious right the power to govern themselves. To every citizen is given the constitutional guarantee of a voice in the government of city and state and nation. No man assumes power in our country, no man arises as a born superior, no man dares to declare himself a dictator.

Consent of the governed alone constitutes our presidents, governors, legislators, sheriffs, mayors, supervisors and councilmen, our judges, as lawful rulers over our destinies. That is the American system, that is the American constitutional tradition, that is the priceless possession of the electorate.

Why vote? Because we believe in the American system. Because we feel ourselves competent to do what is expected of free men, to give intelligent consideration to the welfare of our city and state and country, and to vote into office those we judge best fitted to secure for all the blessings of a free government.

Why vote? Because God has given to each of us the power of mind and the wealth of experience that fit us to have a proper part in government. Not ours to lightly give up our right to vote, not ours to carelessly lay aside our responsibility to our nation in its many divisions by neglecting to vote. Not ours to cast before the world a silent vote for dictators of every type by not casting a decisive effective vote for administrators of our own choice, responsible to us, and obtaining their lawful power from God under our democratic system of suffrage.

Let every voter register his choice in the coming election by casting a vote according to his best judgment, his competent knowledge on men and principles, his desire to see our system work out to the best advantage of all our citizens.

Go to the polls—go in the fulness of your dignity as a believer in democracy—go to show America needs no self-constituted dictator when it has so many millions of free men far better in mentality and morality to rule their brethren than any totalitarian upstart. Why vote? Because you are an American!

St. Michael's Church 1874-1949

For seventy-five years St. Michael's Church has been a power for good in the city and diocese of Rochester. It came into being through the deep faith of a group of Catholics who asked Bishop McQuaid to erect for them a new parish. It came into life through the willing sacrifices of poor men and women who longed to have near their homes their own house of God. It passed quickly from humble beginnings to take its place among the larger parishes in the diocese, giving to its people in 1890 the present beautiful gothic structure that stands so strikingly over the skyline of Rochester as a constant tribute to Almighty God under the patronage of the most loyal Archangel, St. Michael.

St. Michael assailed the rebel angels with the heavenly war cry—"Who is like to God?" St. Michael's Church has been for its people and for all of our community the perpetuation of that war cry in living stone—"Who is like to God?"

Seventy-five Years! Four Pastors have served a faithful people during that time. Father Pascalar was the great builder, Father Hargather the wise and capable administrator, Father Schied the gifted preacher of God's word. Father Florack is a worthy successor of zealous men, a true shepherd of the flock, building up sturdy Catholic principles in the hearts of young and old, fostering a financial structure that tells of a prosperous parish, conserving carefully and adding new beauties to the parish plant and its crowning glory, the stately church building.

Bishop Kearney in his message on Jubilee Sunday paid tribute to Father Florack for his capable and inspired leadership in parish affairs, and for the loyal and zealous help in every diocesan project. Bishop Foery gave the Jubilee Sermon and sounded the praises of Bishops and Priests and people who had sponsored seventy-five years of yeoman service to God in St. Michael's Church.

A prayer in stone! A marvel of churchly architecture! A tower that ever points to the heavens in silent tribute to God! A tower that speaks in reverberating musical tones the glory of the Almighty! A crowning edifice built on a hill to bless all who behold it; our Jubilee Church, our parish Church of St. Michael's!

The Faith Of Christ

How much the world owes to the faith of Christ! To no man since the time of Christ's birth can salvation come save through sincere faith in Him. "There is no other name under heaven given to men whereby we must be saved." What pity children of the Church must have for those who strive to substitute other doctrines for Christ's teaching!

Lamenting the excesses of error into which unfaith has brought men who know not Christ nor His Church, we thank God for our faith in Him while we pray that our separated brethren may be brought to a knowledge of the truth.

To Settle Accounts

Our life is made up of dealings with others. We have family life, we have social accounts, we have business contacts. Just as we are ruled directly by our love of God, so we must reflect the love of God in our life with those about us. Our accounts with God are settled on a basis of His love.

Where would poor sinners be were God to insist on stern justice with no word of mercy? God's forgiveness we do not deserve, we have no right to: it comes to us of God's infinite mercy. What happiness it means to us that in mercy God settles accounts with us!

To settle accounts! How do we settle accounts with our neighbor? Does God's love have any part in our dealings? Does the mercy God has shown us find any reflection in the treatment we give those who have accounts to settle with us? In the matter of mercy, are we always on the receiving line? Have we any right to say—"Forgive us our trespasses, as we forgive those who trespass against us"?

To settle accounts! The arresting parable of today's Gospel is God's message to each one of us. It gives a vivid picture of the act of mercy of the king in withholding action against the servant who could not pay: it gives the act of violent hardness of the same servant in exacting payment from a fellow servant. The contrast is bound to impress one. Christ willed that it should impress all of us.

Punishment came to the wicked servant: punishment will come to us from our heavenly Father if we follow his lead. Christ would have every one of us forgive all who have injured us, all who stand in need of our mercy.

LIFT UP YOUR HEARTS

Conscience and the Draft: Let's Get It Straight!

By Rev. James M. Gillis, C.S.P.

This is the third and — at least for the present — the last article on the subject of the supremacy of conscience. The discussion started over a month ago when I made the first comment upon the jailing of Larry Gara in Toledo for refusing to register for the draft, and for advising certain young men to follow their conscience in that matter.

Fr. Gillis

Many letters appeared in the newspapers, some approving and others condemning Mr. Gara. One correspondent in particular, a "liberal" Protestant, Rev. Donald Harrington of the Comunity Church in New York City, explained that he too would go to jail if need be, for sharing the convictions of Mr. Gara. Thereupon I used this space to say that the Quaker and the Protestant were in that respect Catholic.

The reaction was surprising. Many letters came in, not a few of them written at great length. Speaking frankly, I am astonished to find that some Catholics and non-Catholics looked upon my statements as unusual and even alarming. What I said is to be found perhaps not in every small catechism, but in every manual of Christian ethics.

I had recommended for easy reading a little treatise in Cardinal Newman's "Difficulties of Anglicans" Vol II, pages 246 to 261. Those who wrote me seem not to have done me or themselves the favor of looking up that passage or of studying the question in the works of other authors.

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SINCE MY mail on the subject continues to accumulate, perhaps I had better make one more attempt to convey the doctrine of the Church. As a convenient introduction I quote from one of my critics.

"I have found your articles on Conscientious objectors to the draft rather difficult to accept. They seem to conflict with a text I learned in my early Catechism, 'Let every soul be subject to the higher law. He that resisteth the law resisteth the ordinance of God, etc., etc.' . . .

"Would the Catholic (or any other) Church permit its clergy or theological professors to preach or teach heresy — or the violation of serious laws of such church, even if the offenders claimed they were motivated by their conscience to do so? I feel sure they would not, and rightly so . . . I even recently read of non-Catholic doctors being dismissed for recommending birth - control to patients at a Catholic Hospital. So, what is the difference between the state's punishing a person claiming conscientious grounds for violating its laws, and the Church doing so under similar circumstances?"

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THE GENTLEMAN who writes that letter speaks of "heresy," which would be the denial of a dogma declared by the Church to be a part of Divine Revelation, and of disobedience to a "serious law of the Church." But in the case under consideration there is neither heresy nor sinful disobedience.

The Church does not teach that military service or registration for such service is in all circumstances obligatory, nor has she any law to compel military service. So there is no question of "heresy" or disobedience.

Furthermore, disobedience to the law of the state is not always a sin. To give only one example out of a thousand, all Christians for the first three centuries of our era disobeyed many a law of the Roman Empire. They were obliged in conscience to do so, because the laws they disobeyed were evil. "We must obey God rather than man," said St. Peter, and St. Paul's teaching on civil obedience is to be interpreted in the light of that fundamental principle.

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IT IS TRUE, of course, that the ancient Roman state was pagan and that ours is supposed to be Christian. But the fact remains that in our ostensibly Christian civilization many laws are pagan. The Church cannot be expected to check off the laws in every country in all ages and label them "Christian" or "pagan," "moral" or "immoral." She lays down the principles, leaving the theologians to apply the principles to individual cases.

When the individual, sifting the teaching of the theologians, comes to a judgment as to what is right or wrong, he forms his conscience upon that judgment. Then he must act strictly in accordance with conscience. His judgment and his conscience may be correct or incorrect, but when the moment for decision comes and there is no more time for study, consultation, deliberation, he must follow his conscience as of that moment.

Now let's take the special case of modern war. It is quite possible to believe that all modern warfare is immoral. If one reads St. Augustine or St. Thomas Aquinas on the conditions requisite for a just war, or if he reads such approved works as those of Stratmann ("The Church and War") or Gigon ("Ethics of Peace and War") or Gerald Vann ("Morality and War") or some of the discussions which appear from time to time in Catholic papers and magazines, such a reader might very well come to the conclusion that modern warfare is not only immoral but criminal.

In that case he must refuse to fight; and if in his judgment it is wrong also to register for fighting, he must refuse even to register. In a word, he must follow conscience. Such is the teaching of the Church. I am surprised that so many do not know it.

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A WORD on the discharge of non-Catholic doctors from Catholic hospitals for failing to observe Catholic ethics governing the practice of medicine and surgery. Birth control is a sin, abortion is both a sin and a crime. She states her principles, and all doctors are aware of those principles.

Those who don't accept those principles or refuse to abide by them may offer their services to hospitals which have no such principles. The Church passes no judgment upon their conscience. It simply says, "You shall not use my facilities to commit sin or crime."

There is no parallel between such action of the Church and the action of the state in jailing conscientious objectors. If they are conscientious they have a right to object. The state admits that right. So why punish them for doing what they have a right to do?

THE TOP OF MY MIND

Fashions to the Contrary, The Church Stands Pat

By Gretta Palmer

Among the many traps set for the Catholic mind today, one of the most dangerous is the passion for the pat. The modern mind is troubled by diversity. It hates clear-cut distinctions and it is forever assuring us that everything is really just the same as something else.

Gretta Palmer

The refusal to allow things to be their distinct selves . . . the hatred of the noonday philosophy of separate essences . . . is a mood to which the atheist mind is particularly prone. We need, all of us, to find some principle of unity behind the scattered chaos of things. The man who doggedly denies God has still to find some unity to explain away the clutter of creation considered apart from its maker.

The easiest answer for him is the bold statement that everything is really the same as everything else. The atheist and the pantheist meet in a world where everything has lost its sharp identity . . . a murky, twilit world of universal merging.

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THE SUBTLE distinction of the scholastics are banned from such a world. We are told that space is really time, and that light is only sound wearing another dress, and that all movement can be explained by labelling it "energy."

Now, it is true enough that both the Partthenon and a pile of random pebbles can be grouped under the name of "stones"; but stating their resemblance does not destroy their rather impressive differences. It is true that engineers now know how to convert light into sound and vice versa: but light is still recognizably light, and sound will never make us wink our eyes against its glare.

Massing things together because of a shared quality fails causes do not disappear' be to make them identical. Formal cause material causes are defined in terms of electrons, by the fashion of the hour.

The pat attitude of mind detests the world of status, which is natural to the Church because it is natural to reality. The pat attitude longs to level every thing. It cannot abide the fact that this is a hierachical universe. And this secular viewpoint is sometimes carried over, especially by converts, into the spiritual life. For here, too, differences reign.

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PRECEPTS AND counsels are very different things. Indeed. The distinction has a respectable history; every Doctor of the Church has known that heroism is required by the counsels of perfection and that heroes in the line of security are no commoner than athletes in the field of sports.

St. Thomas points out that Our Lord Himself, in proposing the evangelical counsels, "always makes mention of man's fitness for observing the counsels. For in giving the counsel of perpetual poverty He begins with the words, 'If thou wilt be perfect.'"

To demand of the laicty the same full surrender as is made by priests and religious is to deal very harshly with the common run of men and women. It is a mistake the Church, in her official rulings, never makes; but it is a mistake which crops up frequently among lay zealots who tend towards spiritual snobbery.

Pity for the weak is a common virtue among priests... who really are committed, by vow, to the counsels. It is a disconcertingly rare quality among Catholic lay-leaders of the apostolic type.

There is, no doubt, a "point of no return" in the spiritual life—a point at which the lay-zealot finds that he wishes to surrender all lesser loyalities to the Church. And that is fine. But to deny the name "good Catholic" to less ardent souls is to confuse categories, to skip a valuable distinction. For the Church refuses to be an exclusive organization, a kind of spiritual Racquet Club to which only holy men and women need apply.

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BUSINESS firms may dispense with the services of those who don't live up to a brisk standard of excellence. Armies may throw back into civilian life the soldier who fails to meet their exacting demands. But the Church has room for stragglers: she will not throw them off or excommunicate them until they force the issue, on their own account. She will not say to any sinner "You aren't good enough for the name of Catholic. Turn in your sword and rip the epaulets from your shoulders."

The Church loves her saints. But she also finds her sinners dear to her. The Church admires Creation—but she sees, quite clearly, the difference between Creation and Man, its Lord. The Church can take calmly the knowledge that matter is composed of a common energy, since her own philosophers have discussed this fact for some centuries (they called it First Matter). And she knows that this in no way interferes with the real differences that exist between the forms which matter must assume. The Church is never pat.

The Church is relaxed about the existence of differences of status, even among men—even in the field of spirituality. The Church does not ask pygmies to act like giants. She does not detest the man who humbly says, "The precepts are enough for me."

Courier Journal

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 21 - No. 43

Thursday, Oct. 27, 1949

MOST REV. JAMES E. KEARNEY, D.D., President.

This newspaper is a member of the Audit Bureau of Circulations and the Catholic Press Association. It subscribes to the full reports of National Catholic Welfare Conference News Service, Religious News Service.

Rt. Rev. Msgr. W. M. Hart, V.G., P.A., Editor-in-Chief; Very Rev. Msgr. John S. Randall, Managing Editor; Rev. Patrick J. Flynn, Editor; Rev. Richard T. Tormey, Associate Editor; Thomas H. O'Connor, News Editor; Harold H. Connor, Advertising Manager; Elmer C. Grapenstetet, Circulation Manager; Martin Q. Moll, Public Relations Director.

Published every Thursday by the Catholic Courier and Journal, Inc.
MAIN OFFICE 35 Scio—Baker 6210 Rochester 4, N. Y.
AUBURN OFFICE 126 Genesee St. Ph. 246-W
ELMIRA OFFICE—323 Realty Bldg. Ph. 2-5688 or 2-3423

Entered as second class matter in the Post Office at Rochester N. Y., as required under the Act of Congress of March 3, 1879. Single copy 10c; 1 year subscription in U. S. $3.00; Canada, $3.50; Foreign Countries, $4.50.