

The Catholic Record.

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

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THE IRISH AGREEMENT

TRIUMPH OF STATESMANSHIP AND GOOD WILL

London, Dec. 8.—(Associated Press Cable)—The negotiations at London for settling the difficulty caused by the refusal of Prof. Eoin MacNeill, the Free State representative, to recognize the award of his colleagues on the Irish boundary commission, has been concluded with a celerity unusual in Irish disputes.

The terms of the new agreement, amending the articles of the Anglo-Irish treaty, were issued tonight and Premier Baldwin was able to read them to the Commons before the House rose. The new agreement was signed in the prime minister's room in the House of Commons at 8 o'clock this evening and embodies settlement of the boundary question with the full assent of all parties concerned.

The agreement was signed in behalf of the British Government by Stanley Baldwin, Winston Churchill, Sir William Jönsson-Hicks, Lord Birkenhead and Col. L. C. M. Amery; in behalf of the Free State by William T. Cosgrave, Kevin O'Higgins, Ernest Blythe and Peter O'Byrne, all members of the Irish Cabinet; and in behalf of Northern Ireland by Sir James Craig, the Ulster premier, and Secretary Blackmore, of the Ulster Cabinet.

WITHHOLD AWARD

Final formalities were arranged with top speed in order to allow Mr. Cosgrave and his colleagues to catch the night boat train for Dublin. Among the last proceedings was an interview between Premier Baldwin, Judge Keenan and Joseph Fisher of the boundary commission, which arranged that the commission's award is not to be published.

The new agreement revokes article 12 of the Anglo-Irish treaty, which provided for the boundary commission and releases the Free State from obligation under article 5 to pay a portion of the British war debts, while the Free State undertakes to shoulder the whole costs of compensation for damage to property in Ireland.

A slight concession also is made to the Northern Government in the transfer to the Ulster Parliament of powers heretofore invested in the Council of Ireland. Ulster has the advantage, too, of retaining the existing boundary.

In his statement to the Commons Premier Baldwin expressed the hope that the necessary legislation authorizing the new agreement would be passed before the House rises for the Christmas recess.

NO STATEMENTS

After the agreement was signed there was just time for the Free State ministers to dine with President Cosgrave and the British ministers who signed the document before starting for Dublin. They had no time to make a statement to the press.

In British Government circles emphasis is laid on the comprehensive nature of this triple agreement on the boundary problem which prevented a settlement at the Buckingham Palace conference before the War and nearly wrecked the Irish treaty four years ago. In this connection the prime minister wished to acknowledge on behalf of the Government its deep sense of the services the boundary commission has rendered to the cause of Irish peace and unity.

The Government's view is that the new Irish agreement is more satisfactory to the general interest than the result of any arbitration would have been, and that it could not have been secured but for the work of the commission.

It is understood that in the course of the debates in the House of Commons the ministers will make a full explanation of the negotiations and the meaning of the new agreement. It is believed that the article abrogating the provision for the council of Ireland and permitting the different governments to get together may mean still further advances toward reconciliation.

THE AGREEMENT

In the text of the new agreement, amending and supplementing the articles of the Anglo-Irish treaty, as issued tonight, the preamble says:

"Whereas, the progress of events and the improved relations now subsisting between the British Saorstát (Free State) and Northern Ireland governments and their respective peoples make it desirable to amend and supplement said articles so as to avoid any causes of friction which might mar or retard the further growth of the friendly relations between said governments and peoples, and

"Whereas the British Government and the Saorstát Government being united in amity in this undertaking with the Government of Northern Ireland, and being resolved mutually to aid one another in a spirit of neighborly comradeship, hereby agree as follows."

Then come the five articles of the treaty.

Article 1 revokes the powers conferred by the proviso to article 12 and leaves the territory of Northern Ireland as fixed by the Irish treaty.

Article 2 releases the Saorstát from the obligation under article 5 to assume the liability therein mentioned. (Part payment of British war debts)

Article 3—The Free State assumes all liability undertaken by the British Government for malicious damage done since January 1, 1919, to property in the Free State area and will repay to the British Government the money that has been paid with respect to such damage.

Article 4—The Free State agrees to promote legislation increasing by 10% the compensation with respect to malicious damage to property done in the Free State area between July 11, 1921, and May 12, 1923, and providing for the payment of this compensation by issuing 5% compensation stock or bonds.

Article 5 does away with the council of Ireland—in which the British Government participates—and provides for Ulster and the Free State meeting together whenever necessary for consideration of matters of common interest.

The agreement is subject to confirmation by the British Parliament and the Free State, and the act of the British Parliament confirming the agreement will fix the date on which the agreement shall become effective.

SEEK PEACE

Col. Amery, secretary for the colonies, in a speech here tonight, alluded to the agreement. He said that Northern and Southern Ireland had agreed to put aside any boundary settlements which would disturb the existing boundary and to accept the existing frontiers so that no man could be shifted from one government to another, but that on each side they should continue to live at peace for all time.

"To make that agreement possible," he went on, "we have freely and generously withdrawn our claim to the Irish Free State's proportion of the war debt. On the other hand, the Free State has taken upon its shoulders to repay to the British Government the cost of the compensation to those who suffered in the recent disturbances in Ireland and, further, to show their good-will have undertaken to increase the compensation 10%."

"They also, in conjunction with Northern Ireland, have agreed to lay aside certain difficult and contentious cases relating to the co-operation of Northern and Southern Ireland and also that they would meet freely to co-operate whenever necessary in the common interests of Ireland."

"I believe that the agreement will stand towards the previous treaty as the treaty of Locarno stands to the treaty of Versailles—a supplementary and complimentary treaty, which will not only clear up the outstanding difficulties but exchange for a formal settlement of peace a true peace of the spirit, a true and permanent reconciliation in which the signatories have not only joined hands, but hearts in working together for the common good."

CRAIG PLEASED

Belfast, Dec. 8.—(Associated Press Cable)—Sir James Craig, the Ulster premier, sent a message to the Ulster people tonight, thanking them for their restraint and patience during a prolonged period of anxiety and suspense.

"I am fully satisfied with the outcome of the negotiations," the premier said in his message. "The signatories to the agreement separated with cordiality, which I sincerely trust may result in more friendly relations being permanently maintained among all parties and cliques throughout Ireland."

Sir James Craig's satisfaction over the agreement is not unanimously indorsed in Belfast. The Northern Whig comments: "The British Government has surrendered once more to the Sinn Feiners. But for the taxpayers who furnish the bribe to the latter the proceedings of the last days would supply material for a screaming farce."

The Belfast News Letter, on the other hand, indorses Premier Craig and rejoices that his pledge not to yield an inch of territory has been made good.

6,800 NUNS MEMBERS OF GERMAN RED CROSS

By Rev. Dr. Wilhelm Baron von Capllaine (Cologne Correspondent, N. C. W. C.)

Fifty-four mother-houses of Sisters and 6,800 nuns in Germany are members of the Red Cross, according to the report presented by its officers at the annual meeting which has just been held in Berlin.

Other statistics presented in the report show that the Red Cross is supporting 214 hospitals with 20,000 beds, and thousands of community stations; that it now has 4,628 branches in Germany with 12,000,000 members; and that it maintains 2,055 sanitary detachments with 69,700 workers.

Because of its international character, this organization of mercy also has had the care of those expelled from the occupied districts.

It was decided at the Berlin meeting to establish a Junior branch to propagate the ideals of the Red Cross among the youth of the country.

RADIO LECTURE ON SCHOOLS

REV. JAMES H. RYAN GIVES REASONS FOR CATHOLIC SCHOOLS

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

New York, Nov. 3.—"Principles of Catholic Education" was the subject of an address by the Rev. Dr. James H. Ryan, Executive Secretary of the Department of Education, National Catholic Welfare Conference, broadcast from Station WLWL (the Paalist Fathers' Station) tonight during the weekly N. C. W. C. Study Club Hour.

Dr. Ryan took up the necessity of education for the maintenance of a democratic form of government and pointed out that private education in the United States now takes care of between four and five million children as compared with 25,000,000 in the Public schools. He defended the right of the private religious school to exist and asserted there is no reason why the present arrangement cannot be continued. Discussing Catholic schools in particular, he said:

The reasons why Catholics maintain separate schools are the following:

"In the first place, there is an historical reason. The first schools in the American Colonies were religious schools. The Catholics founded schools in their different settlements at the same time as they built homes and churches. Schools followed the missionaries into Florida, California, New Mexico, and Maryland. Later academies and colleges were built. As the settlers moved towards the Middle West they were followed by the priest and the schoolmaster. What was done by Catholics was also done by other religious bodies. Many of our most famous educational institutions, like Yale, Harvard, Princeton, and Dartmouth, owe their origin to the desires of religious bodies to bring education to their people. From the very beginnings until well towards the middle of the last century, practically all education in the United States was in the hands of religious organizations. The Catholic Church maintained its interest in these early schools which she had founded. New schools were built, new colleges founded, the work of education was developed, teachers were better trained, equipment was brought up to date, with the result that today the Catholic Church is educating wholly from its own resources of men and money, upwards of 2,500,000 children in 7,000 schools and colleges. The Catholic Church, therefore, is in the educational field in the United States today because she always has been an educator and cannot remain true to her glorious past were she to refuse to do her share of a work begun hundreds of years ago by those great men and women who first came to these hospitable shores."

Secondly, the Church is in education for religious reasons. The Church is essentially an educational organization because she is the bearer of a message delivered to her by Christ Himself to the people of each and every generation. Christianity is not an emotional religion. It possesses certain beliefs and it advocates a certain mode of life. For one to be a true Christian he must be educated in Christian doctrines and practices. His mind must be trained in the acceptance of the beliefs of the Church; his emotions must be purified; his will must reach out for and attain the highest morality. Such an acquisition is patiently impossible unless the Church teaches what her beliefs are. The very complexity of the Christian ideals makes constant striving towards its attainment the work of every believer. Nor can we be satisfied till the truth of Christ is made to illumine the minds of all men, till this truth in its fulness becomes the guiding star for nations as well as for every individual conscience.

"In the third place, the Church is in education for the reason that she cannot be the teacher of mankind in any adequate way unless she conducts schools and colleges. In our complex modern industrial society it is plainly necessary to conduct schools if a church wishes to make secure the acceptance and understanding of her beliefs. The home is inadequate to this task; the Sunday sermon or Sunday school no less so. The school with its religious atmosphere and conducted by consecrated teachers, can bring to bear upon the minds of the young the full force of Christian truth. The school thus becomes a laboratory where the child is taught the formal truths underlying the Christian religion and is exercised

in the living of these truths. The religious school is thus not only a preparation for life; it is a life in which correct religious ideals are taught and wholesome attitude and habits are inculcated. The Public school because of the secularist philosophy which guides its work and outlook presents to the child a series of educational values which we Catholics regard as inadequate and an attitude towards Christianity and life which we believe to be both false and unsatisfactory. If we could accept this secularist point of view there would be no reason for duplicating the educational work of the State. But here precisely is the point at issue. We cannot accept an estimate of the Christian religion which begins by minimizing its eternal unchangeable truth and ends in the theory that one religion is as good as another."

A BLACKGUARDLY REGISTRAR

London, Eng.—The Lord Chancellor, who wrote the other day to Judge Cluer when his attention was called to remarks favoring birth control uttered in court, will have another case before him soon. The South London Catholic League, which brought the Judge Cluer case to the attention of the Lord Chancellor is again active.

A paper devoted to birth control propaganda published the other day an offensive utterance attributed to the registrar of Croydon. The South London League wrote to the Lord Chancellor about it, and he in turn wrote to the registrar, who denied that he used the words alleged. The Lord Chancellor gave the League the substance of the denial and that Catholic organization then expressed its regret.

Now the woman to whom the alleged remarks were addressed has come forward, and she insists that the words complained of were those used. She writes to the Secretary of the League:

"The writer of this letter is the person referred to. I have had fifteen children and fourteen are alive. I have done my best to bring them up healthy. The registrar of Croydon County court used the words: 'Are they all your husbands?' and I said 'Of course they are,' and he snarled my husband should have known better. I answered: 'We have not asked anyone to keep them,' and walked out of the box."

"It was the first time I knew it was shame on a married woman's part to have children, and I wished the floor would have let me through. The court was full and it seemed as if everyone was thinking the same thing of me. I am grateful to think there are some people who do not think it a sin."

The woman has been interviewed by a priest and she adheres to her statement. The South London Catholic League has now written to the Croydon registrar, Mr. J. E. Fox, and announces that it will communicate his reply to the Lord Chancellor.

SIGNIFICANCE OF OREGON SCHOOL DECISION

The contention of the State of Oregon that it had a right to abolish private and parochial schools for the public good, is what brought from the United States Supreme Court its momentous pronouncement against making the child "the mere creature of the State," against standardizing children "by forcing them to accept instruction from Public school teachers only," and upholding the right of the parent to direct the education of his child, said the Rev. Dr. John A. Ryan in his "Education Week" address, at the Catholic University of America.

Dr. Ryan explained that these pronouncements are not integral parts of the Supreme Court decision, but are *obiter dicta*, or expressions of the court's mind in passing. They do not deal with the matter immediately before it for decision, but with allied subjects. Thus, said Dr. Ryan, the Court could not rule specifically upon the rights of parents and children in the Oregon case, since no legal action on that phase of the question had been brought or could be brought at the time.

The Supreme Court was warranted, however, in uttering these collateral beliefs by the fact that the State sought the abolition of the private and parochial schools for the public good, he continued. The *obiter dicta* constituted the Court's reply—that the public welfare did not include standardizing children, nor making the child the creature of the State. This pronouncement, while not a specific decision, nevertheless indicated what the decision of the court would have been had these related questions been before it.

"This is quite sufficient for all the practical interests and purposes of educational freedom in schools, the maintenance and choice of schools. It has a very great practical value," said Dr. Ryan.

EDUCATE FOR PEACE

NOTABLE EDUCATION WEEK ADDRESS AT CATHOLIC UNIVERSITY

Washington, Nov. 21.—The development of a peace-loving habit of mind is the concern of education, a function of school and college, and should be an essential part of every teacher's duty, the Right Rev. Mgr. Edward A. Pace, Director of Studies at the Catholic University of America, declared in an Education Week address before the student body this week.

Dr. Pace spoke on "Education for Peace," in a three-day observance of American Education Week where in twelve members of the faculty delivered addresses covering many phases of education.

CULTIVATING PEACE LOVING HABIT

International contacts and interchange of ideas, diplomacy, arbitration, assistance in times of calamity and the very horror and costliness of war itself are education for peace, said Dr. Pace, but the developing of the essential peace-loving habit of mind should begin "with the earliest years of each citizen's life."

"It should affect every faculty of the pupil's mind—imagination, emotion, intellect and will," he continued. "Directly or indirectly, formally or incidentally, it should enter into the teaching of every school subject and in particular of those things which have the strongest appeal to human interest."

This does not mean, Dr. Pace warned, that the school should exaggerate the value of peace or hold it up as a condition that must be preserved at all costs. The teacher must look at the question of war from all possible angles. "By so doing," said the speaker, "he will come to recognize, as a matter of principle, that war under given conditions is justified, and even more, that the waging of war may become a nation's imperative duty."

What should be borne in mind, said Dr. Pace, is that war "is the extreme measure—to be prevented if possible, to be adopted only as the last resort, and never to be adopted save for good, just and sufficient cause." This conviction, the speaker held, should be implanted so firmly in the mind of the pupil that it will grow deeper and stronger as he advances to maturity of judgment and takes up the full duties of citizenship. Regarding preparedness, Dr. Pace said:

"If preparation for national defence is necessary, preparedness to reason calmly, to weigh alternatives and to avoid precipitate action is the more urgent need of government and people alike."

"If education is to further the cause of peace," he continued, "it must engender the habit of considering the rights of others no less than our own. It is well that our children be proud of their country; but their pride and ours will be more fully justified when, as a result of genuine education, we shall appreciate the fact that there was some civilization in the world before Columbus the foreigner came to these shores."

Declaring that "we have yet to realize our ideals of liberty, of a free people governing themselves, with due respect for authority and of the freedom to which every citizen is entitled," Dr. Pace drew the lesson that "to make narrowness and sectional bitterness impossible at home is to develop a breadth of view and a calmness of judgment that will go far toward the maintenance of friendly relations with all other peoples."

FATHER WASHINGTON SON OF LAST OF NAME BORN AT MT. VERNON

Hot Springs, Va.—The Rev. Richard B. Washington, pastor of Sacred Heart Catholic Church here, is a collateral descendant of the first President of the United States. His pastoral charge includes not only the fashionable visitors to the resort hotels, but also the native Catholic population, which includes many Catholic negroes. His administration of his parish with all its diverse elements has been a marked success.

Father Washington is the son of the late George Washington, who was the last person born at Mount Vernon. The line is descended direct from John Augustine Washington, eldest full brother of General George Washington. Father Washington's mother was Miss Sarah Porterfield, daughter of the late Col. George Alexander Porterfield, who served as aide to General Zachary Taylor during the Mexican War and as head of the Confederate forces in West Virginia during the Civil War. The pastor of Sacred Heart Church is the last of his branch of the family.

Before his ordination to the priesthood Father Washington studied at Mt. St. Mary's College, Emmitsburg, Md., and later attended the North American College in Rome.

SISTER OF CHARITY PUBLICLY DECORATED WITH CROSS OF LEGION OF HONOR

Shanghai.—The Catholics of this part of China are greatly elated over the honor which has come to Sister Gilbert, Superior of Saint Vincent's House at Ningpo. The French Government has awarded the Cross of the Legion of Honor to Sister Gilbert and the presentation was made by Admiral Frochet in the presence of the French consul and of the officers of the French naval vessel "Algol." Sister Gilbert has labored in China for forty-three years.

Speaking of the wonderful work accomplished by the Sisters of Charity, Admiral Frochet, in his speech, said: "Do not be afraid, Sister, wear this Cross on your breast, for it is well deserved. While nations agitate, held Congresses and come to blows to find a solution for the great problems of the life of peoples, you, Sister, have found the secret. It is the means which your great Order has known and employed for more than three hundred years; that of delicate charity which does not humiliate him who receives nor fill with pride him who dispenses it, because it is based on love and humility. And this is why I am happy to have honored you, and in your person all your Sisters here and your great Order, all through the world which it edifies by its charity and its example."

Again, at the luncheon which followed the ceremony, Admiral Frochet said:

"On the eve of giving up my command, at the end of my career, I feel that I could receive no greater reward for my work and my services than the honor which has come to me today in decorating an humble Sister of Charity, thus expressing to the Shanghai Mission all my esteem and admiration for its work."

KING ALBERT OF BELGIUM HONORS CARDINAL

Rheims.—Baron de Gaiffier d'Hestroy, Ambassador of Belgium to France, recently came from Paris to present to Cardinal Luçon the insignia of the Order of the Grand Cross of Leopold which has been conferred upon the eminent French prelate by King Albert. Many persons of prominence witnessed the presentation.

The Ambassador recalled the tragic hours of the bombardment of Rheims and paid a tribute to the proud attitude of the great prelate who gave to the world so splendid an example of patriotism, courage and dignity. He expressed the feeling of admiration of the Belgian sovereign and people.

Cardinal Luçon thanked the ambassador and praised the heroism of King Albert and the Belgian people. He then paid a tribute to the great Cardinal Mercier whose moral authority has won the admiration of the world.

MARSEILLES RIOTERS SENTENCED

Marseilles, Nov. 22.—The Court of Assizes has passed sentence on one of the men who was responsible for the death of three Catholics and the wounding of many others following the manifestation organized by the National Catholic Federation here last winter. The men taking part in the manifestation were attacked on their way to their homes by bands of anti-clericals armed with revolvers and clubs.

Only three of the aggressors were found. Two of them were sentenced to several months in jail by the Correctional Court. The Court of Assizes has just handed down its judgment on the case of the third who was accused of killing one of the manifestants with his revolver. The assassin was an Italian anarchist named Ricardo Carretti. He has been sentenced to seven years confinement and five years of exile.

FRENCH-CANADIANS HONORED IN PARIS

Paris, Nov. 22.—Seventy-two members of the Society of French Canadian Delegates, led by Mgr. Le Pailleur, their chaplain, stopped in Paris on their return from a pilgrimage to Rome. The Canadian pilgrims visited many of the principal shrines of France: Notre Dame de la Garde, Lourdes, Lisieux, etc.

In Paris they visited Cardinal Dubois. They were received by Cardinal Touchet in Orleans and also went to Versailles to pay their respects to Bishop Gibier.

President Doumergue received the Canadians in the Elysee Palace and the Municipal Council of Paris held a reception for them at the Hotel de Ville.

On All Saints Day they attended Mass in the Parisian church for foreign Catholics where an auxiliary of Cardinal Dubois presided. The Commissioner General of Canada in France and a representative of the French Ministry of Foreign Affairs were present.

CATHOLIC NOTES

London, Eng.—Forty years after its foundation, the Liverpool Catholic Needlework Guild has just held its first public meeting. The guild has 567 members, and during the year it distributed 1,819 garments to 48 institutions.

Milwaukee, Wis., Nov. 21.—Marquette University's free medical dispensary, conducted in connection with the university's hospital and medical school, treated a total of 7,999 patients during the last fiscal year, it has been announced here. There were 19,914 visits registered.

Milwaukee, Wis., Nov. 21.—Debaters of Cambridge University, England, were defeated by the Marquette University debating team here last week by an audience vote of 286 to 181. The Marquette team had the negative of the question: "Resolved, That This House Pities its Grandchildren." Almost two thousand heard the debate.

London, Nov. 2.—A jubilee gift of \$12,500 was handed this week to the Archbishop of Glasgow, by the Most Rev. Donald Mackintosh, on behalf of the clergy and laity of his diocese. He was ordained in Rome on Nov. 1, 1900, and was afterwards successively vice-rector and rector of the Scots' College there.

The new School of Philosophy Building at the Seminary of St. Mary's of the Lake, Mundelein, Ill., is the gift of Mr. and Mrs. Edwin J. Stubbs of Chicago. The building, which is already in use by the professors and students, is one of the group of Seminary buildings of which the Church is the center, on the heights overlooking the lake.

Brooklyn, Nov. 20.—Announcement has been made here that the new \$2,000,000 clubhouse of Columbus Council No. 126, Knights of Columbus, will be opened with an elaborate program of events beginning November 29 and continuing for one week. The new clubhouse is an eleven story building containing 200 furnished living rooms, a restaurant, a banquet hall seating 1,000, a large council chamber, library, gymnasium, billiard rooms, bowling alleys, Turkish baths and many other features.

Paris.—Marshal Lyautey, as is well known, has always been on the best of terms with the Sultan of Morocco. During a recent interview, the Sultan and the Marshal were discussing the French army of occupation in Morocco. "Valiant soldiers, the French," observed the Sultan, "but they are not really religious." The Mohammedans are so devoted to their faith that they are filled with astonishment at beholding the indifference of some Christians to theirs.

A "Tolerance" edition of the Minneapolis Daily Star, edited by a board of local clergymen of various denominations (including a Catholic and Jewish Rabbi) has been published in Minneapolis. Publication of this edition is a part of the "good-will" movement initiated here to counteract the influence of the Ku Klux Klan. Every line of type which goes into the paper, from the first page to the comic strips, will be carefully scrutinized by the clerical editorial board. In addition, each of the pastor-editors will contribute one signed editorial.

London, Nov. 16.—Catholic Evidence Guild open air speakers gave 4,635 addresses in the twelve months just closed. This is 1,000 in excess of the speeches made by the members during the previous twelve months. During the year 1,680 meetings were held, an increase of 178. Nine new pitches have been opened. Four pitches were closed, two of them by the police who decided that midday meetings caused an obstruction to traffic. So popular has the Hyde Park pitch become that the Sunday meeting now lasts eleven hours. Speakers begin at 11 a. m. and continue with reliefs until 10 p. m. M. G. Hewins, son of W. A. S. Hewins, who was under-secretary of State for the colonies 1917-19, has been elected Master of the Guild.

Dr. Hardee Chambliss in an address at the Catholic University, Washington, named Pasteur, Albert Magnus, Roger Bacon, Basil Valentine, Galileo, Torricelli, Pascal, Coulomb, Galvani, Lavoisier, Volta, Bio, Ampere, Dulong, Chevreul, Becquerel and Jean Baptiste Dumas as eminent scientists and sons of the Church to prove his statement that "from the dawn of modern science seven or eight centuries ago to the present time we find Catholics taking high rank and some of them first place among the experimenters of their time." Concerning evolution, he said: "The Catholic Church has made no pronouncement—the gives her priests and laymen the greatest possible freedom and in many instances offers them every encouragement to pursue, discover and teach scientific truth. Her attitude in this matter appears to be far more liberal than that of any other Christian denomination." He also cited the great number of priests and nuns now studying science in both Catholic and non-Catholic universities.