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LONDON, SATURDAY, OCTOBER 2, 1915

THE ATHANASIAN CREED

St. Athanasius was born about the year 296 and died May 2nd, 373. The Creed that bears his name is a short, clear exposition of the doctrines of the Trinity and the Incarnation. Unlike most of the other creeds, or symbols, it deals almost exclusively with these two fundamental truths, which it states and restates in terse and varied forms so as to bring out unmistakably the trinity of Persons in God, and the two-fold nature in the one Divine Person of Jesus Christ. At various points the author calls attention to the penalty incurred by those who refuse to accept these essential and fundamental doctrines concerning the Trinity and the Incarnation. These clauses have been called "minatory" or "damatory," and have given our Anglican friends a good deal of trouble.

The Athanasian Creed is incorporated into the liturgy of the Church; it was retained by the authors of the Anglican schism and still finds a place in the Book of Common Prayer, with a rubric ordering it to be read on certain feasts.

In the thirty-nine Articles of Religion the Eighth reads: "The three Creeds, Nicene Creed, Athanasian's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture."

It might then be taken for granted that our Anglican friends accepted the Catholic doctrines of the Trinity and the Incarnation as defined in the Athanasian Creed. It is undoubtedly a great document of the "primitive" Church. But at the recent Synod in Toronto we find the report of proceedings headed: "Athanasian Creed under Strong Fire," and the subheadings tell us that "many declarations were made against it" and that the "controversy raged for nine hours but no conclusion was reached."

The controversy suggests "The Comedy of Convocation": it is amusing but may be at the same time instructive.

Dr. Lansing Lewis, Montreal, speaking as a layman, said he respected the views of the Archbishop of Algoma, and he hoped his view would be respected. "I respect the old fathers of the Church, but I am more concerned about the fathers of to-day who cannot understand this creed. Could I say to my dearest and nearest: 'You'll be damned if you don't believe the Athanasian Creed.' Nothing can make me say the creed to-day; you cannot force me to say it, and I have lived under a Bishop who never recites the creed at the service." (Laughter and uproar.) "My plea is for Christian charity in the Church of England," said Dr. Lansing Lewis in conclusion.

But the objections were not confined to laymen.
Archdeacon Patterson Smythe, Montreal, described the creed as great triumph war song over Arianism. It contained the same spirit as "confound their politics," and it was not right to put it into the mouths of people to repeat who would shrink from stating that some people were damned eternally. "No one believes it literally," declared Dr. Patterson Smythe amid cries of dissent and approval. "Jesus did not damn anybody."

There were not wanting stout defenders of the Creed, men who felt that their Church was drifting on the sea of free thought.

Dean Shreve, Quebec, in a fighting speech, declared that the revision was "a daring act of iconoclasm." "They had three creeds in the thirty-nine articles and in the draft book they had two and a half creeds. The Canadian Church does not know which way to go. She stands at the parting of the ways. We will have within the Church two methods of leading."

Archbishop Thorneol of Algoma, replying to the Bishop of Ottawa,

said too much had been made of the gospel of love and not enough of the gospel of sternness. "Our Lord Himself said: 'Woe unto ye Scribes and Pharisees; how can ye escape the damnation of hell.' Is there anything stronger than that in the Athanasian Creed?" asked the Archbishop amid the silence of the house. "Is it not better to have a weapon of defence sharper than dulled, lest we make it absolutely useless. There is a tendency to break through the barrier of defence, even in the Church in England, to wander at large in the region of free thought. This is not a day to loosen the tie that binds us to the old faith." He deprecated the calling of the verses "damatory"; they were "warning clauses." "The mother Church loves us all, but like a mother, she says 'Beware.'"

He would be in favor of the new translation if it were not mutilated creed.

Through the entire discussion of which the foregoing are a fair sample, we miss the living voice of the Church of Christ speaking with authority in His name. We have a medley of views, of likes and dislikes; the faith for which the Eternal Son of God became man does not appear so essential as the susceptibilities of those enthusiastic Church members who cannot accept that faith. Not the statement of the doctrines but the assertion that it is necessary for salvation, curiously enough, was the bone of contention. But is there anything in the Athanasian Creed more emphatic and unequivocal than the words of our Lord himself:

"And he said to them: Go ye into the world, and preach the Gospel to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Do the clergymen of the Synod believe they are thus commissioned?

The Synod finally solved the difficulty by agreeing to print the whole Creed of Athanasius, indenting the objectionable verses and supplying a rubric making their reading optional!

This may make for "comprehensiveness," but it is not after the manner of Athanasius, who "has impressed an image on the Church which, through God's mercy, shall not be effaced while time lasts."

THE FIELD AFAR

There is published at Maryknoll Ossining, N. Y., a most interesting and stimulating little paper in the interest of foreign missions. It surveys the fields afar white with the harvest and gives each month some news of the far off workers; sadly depleted, alas, are their ranks, and straightened their means by the world war. Hardly a day passes, *The Field Afar* tells us, without a message from some portion of the mission field and every letter reveals a fine spirit of faith and resignation.

"Thanks be to God," writes Bishop de Guebriant, Kien-Tehang, China, "the more terrible the tempest that shakes the world and the more severe the blow that it inflicts on our distant missions, the more firmly do we place all our hope in God, Who will not deceive us."

The glimpses we get through *The Field Afar* of the missions and missionaries show heroic but humble and happy men and women bearing the light of the Gospel of Christ to those that sit in darkness and the shadow of death.

Here is an item that will bring joy to Irish hearts:

"O'Leary of Cork and Fr. O'Reilly of Meath are leaving Ireland in September for China. Another young man, Mr. James O'Connell of Tuam, is studying at Maynooth for the vicariate of Che-kiang, also in China. We have one candidate in all Hallowes, one in Thurles, and two in Roscrea."

"So writes Fr. Galvin, himself Irish born, but formerly a priest of the Brooklyn diocese, until he left for China a few years ago."

"Mungret College, too, with a growing proportion of apostolic students, branch houses of the Lyons African Missions, an earnest lay-society in Dublin, pushing the foreign mission idea through its attractive periodical, St. Joseph's Sheaf, — all these enterprises mark the strong beginnings of a new, or rather a renewed, missionary career for the priesthood of Ireland."

Father Orsenius Mullin, a Franciscan, who left Montreal for China some ten years ago writes:

"God alone knows how much the future of the missions depends upon America. The present war has robbed us of the best and most valiant French missionaries, leaving only the old and sickly. It has also closed the sources from which so many promising missionaries came. It has emptied the French seminaries, especially the one at Paris. It has depopulated many a college in Germany and Austria and will probably have a similar effect in Italy. The Belgian seminaries are annihilated."

"America stands almost alone and all eyes are turned towards her. Your seminary, like all the works of God, comes just at the time when it is most needed. May God guide and prosper it! There are a few of us in China who come from America, but what are eight or nine Catholic priests compared to the hundreds of American Protestant missionaries?"

That our readers are interested in the foreign missions is proved by their generous support of the great work of their fellow countryman in China, Father Fraser.

We call attention to *The Field Afar* knowing that many will be glad to get into closer touch with the great work in whose interest it is published. Great was the work of reconstruction in home lands, and vast the field opened up by the colonizing of English speaking countries; but the time has come when the foreign mission field must claim a large share of interest and support from English-speaking Catholics. *The Field Afar* is sowing the good seed and we heartily recommend it to our readers.

PRAYING FOR VICTORY

A reader finds it difficult to understand how Catholics on both sides of the great war can pray for victory each for his own side. And he shows some solicitude for what Protestants may think of it. We don't see that it matters much what Protestants think unless they think right.

Incidentally and by the way, Protestants used to assert in season and out of season that Catholics could not be thoroughly loyal because theirs was a divided allegiance. Could there be a refutation of this never dying calumny more complete, more crushing than the action of Catholics in this world war?

But they not only fight, they pray. Our reader's difficulty lies in the inadequate conception of prayer. Prayer is a union of the soul with God. Before His infinite majesty the soul is immersed in humility. Prayer is also the catechism states, a humble petition to God for all necessities for soul and body. There can be no real prayer without humility. Not the self-righteous Pharisee proudly boasting of his good works and his merits, but the sin laden and despised publican humbly acknowledging his sins is placed before us by Christ as our model in prayer. Another condition of prayer is resignation to God's holy will; this condition expressed or implied must be always present.

This war, whatever be the proximate causes, is undoubtedly a chastisement for the sins of the world. In all humility those who pray for victory acknowledge their unworthiness and their sins. Throughout the Old Testament we see again and again that through the affliction of war God brought his people back when they had fallen away. So today we see the people of the warring nations turning to God, acknowledging their sins and imploring His mercy. The prayers for victory in the awful struggle must lead to humility, recognition of God's overruling Providence and resignation to His holy will.

IRISHMEN AND THE WAR

If Home Rule means anything it means that the people of Ireland should solve their own problems and choose their own course of action. This elementary truth is not recognized by certain Irish American papers which denounce the accredited leaders and spokesmen of the Irish people, and panders to the prejudices arising from the bitter memories of past injustices. The people at home do not live on memories, they live in the Ireland of to-day. They know that at the very time that Germany was spending millions to dispossess the Poles of their land and transfer it to Germans, the British Government was providing hundreds of millions to buy back the land of Ireland for the Irish people. And that is but one of the wrongs redressed in recent years.

It is not surprising then that the people of Ireland have outgrown the sentiments of a time now happily gone forever.

The following from the Tablet throws an interesting light on the Ireland of to-day:

At a recruiting meeting in Dublin Lieut. Alderman M. Walter said the city of Dublin had contributed, in proportion to its population, more men than any other city in the United Kingdom:

At present 20,000 of their kith and kin were fighting at the front. These men needed rest, and it was up to some of them to come forward and take their places. He was speaking in the shadow of the walls of the old House of Commons, of the Parliament which they hoped to get

back before long, but he was sure that if the voices of Grattan and Flood and O'Connell could be heard they would say it was the duty of the men of Dublin to act and to help their kith and kin and to offer their services to the Government, knowing that their wives and children were safe and would be taken care of. A great deal had rightly been written about Irish valour in the past but he believed it was true to say that never in the history of this country, from its brightest times, had such heroism been shown as in the last twelve months. How true this was was proved by the fact that out of 100 V. O's which had been won, 17 had been won by Irishmen.

RELIGIOUS DISCUSSIONS

It is quite the fashion with those outside the Church to discuss theories of religion at all times and in all places. In the train and the street car; in the workshop and at the street corner their spiritual unrest finds voice and utterance. They are like a traveller who has lost his way and is continually enquiring of the passers by to direct him.

To Catholics this perpetual dogmatic discussion seems to border on the irrelevant. The things of God are too sacred to be talked about in the same breath with the science of aerodynamics. It is not becoming to bracket Christ with the latest Arctic explorer. Besides, Catholics are not spiritually perplexed. They have no doubts to set at rest; no theories to sustain or attack; no fears to allay. For them the matter of their belief is fixed and certain. Dwelling in the city of peace, their spiritual life well ordered, they know nothing of the stormy currents of doubt and disorder.

But this consciousness of the truth within us should not lead us to carry this spiritual reticence too far. Frequently we have heard non-Catholics, genuine enquirers after the Truth, remark how very difficult it is to get Catholics to discuss matters of faith and belief. This is a very regrettable mistake. By thus acting we deprive the non-Catholic of the information his soul ardently covets, and we oftentimes confirm him in his inherited prejudices against things Catholic. When we feel fairly certain that our questioner is in good faith we should deem it a very great privilege to be able to explain to him Catholic truth, careful always to preserve charity and politeness towards him. We should always give him credit for being sincere in his belief and remember at the same time that if he knew the truth as we know it he would gladly embrace it. To be able to explain our holy faith to others it is necessary that we first know it ourselves. To this end we should listen attentively to the sermons preached in church; we should read books that treat of Catholic belief and doctrine, such as "Faith of Our Fathers;" and we should find time every week for an intelligent perusal of such a paper as the CATHOLIC RECORD.

COLUMBA.

NOTES AND COMMENTS

NOT to be outdone by its weekly collaborator, The Presbyterian, the official organ of that body in Canada, enlarges from time to time upon "Rome's" delinquencies, and upon her traditional "hostility to the Bible." "It is a fact in South America," it says in its June issue, "that while Rome professes to be a Christian Church, founded on the teachings of the Lord Jesus Christ, she not only forbids her people to read the simplest parts of His Word, but also destroys it whenever possible."

IN ILLUSTRATION of so incontestable and self-evident a "fact," the Presbyterian Record proceeds to quote so unimpeachable an authority as Robert E. Speer, a Y. M. C. A. emissary, who, "after travelling about in that country for six months, said that he never saw such darkness except in Central Africa; that he visited seventy cathedrals, and after diligent enquiry found but one Protestant Bible, and that was destined to be burned."

NOT CONTENT with what it appears to regard as so stinging an arraignment, this Presbyterian oracle gives, to use the vernacular, Mr. Speer more rope, and lets loose more of his "facts." "It is a fact in South America," it quotes him as saying, "that where the Church of Rome's power predominates, ignorance and illiteracy are correspondingly great." "It is a fact in South America that wherever the power of Rome wanes, enlightenment speedily manifests itself;" and "It is a fact that as the people of South America leave the

Roman Catholic Church, the countries progress along all lines" and so forth, and so forth, interminably.

Now, we might use up paragraph or pages in showing the other side of the picture. Readers of these columns have had opportunities in the past of learning the truth about South America, and are in a position therefore to appraise the value of Speer's wild sayings or of the Presbyterian Record's capacity in swallowing them. Both are in perfect harmony with the traditional Protestant policy towards the Church—a policy that shuts the light and gives new significance to the terms, slander and vituperation. It would be idle to correct where correction is not wanted, or to enlighten where there is no capacity for receiving it. "I want not your informations," said Ballie Baldino, "they would no help the market for me."

BUT AS TO SPEER! Speer is a conspicuous figure head of the New York Y. M. C. A., who visited South America a few years ago and returned with a string of wondrous tales. Among them was a letter which he published in support of his allegations against Rome purporting to have been written by a South American Bishop. It was a forgery on the face of it, and Speer was asked to produce the original or to publish the name of its writer. This reasonable and courteous request he ignored, and for two years or more turned a deaf ear to every representation made to him as to his manifest duty in the premises. Driven into a corner finally he was forced to acknowledge that he was mistaken as to the authorship of the letter and accordingly withdrew the allegations which he had founded upon it. This he did, however, only upon being confronted with facts which were as discreditable to himself as they were destructive of his gratuitous and worn-out calumnies. This is the sort of witness which the Presbyterian Record finds a congenial and companionable bedfellow.

BUT, is the Church in South America hostile to the circulation of the Scriptures as these precious defamers aver? To the circulation of the true Bible, of course not, but to that of the mutilated version peddled about by unscrupulous and irresponsible vendors in South America, or in any other country for that matter, yes! emphatically so! The Church's mission is to safeguard the faith and eternal welfare of her children, and whether these are assailed by tyrannical rulers or by wolves in sheep's clothing in the shape of false teachers who, with a distorted version of God's holy Word in their hands, seek to sap the allegiance of simple, trusting people to their true Mother, she is ever on the watch to warn and to fortify her children against them. This as every honest and well-instructed person knows is the basis—the sole basis for the silly and threadbare lie which Robert E. Speer, and the Presbyterian Record seek to propagate anew.

COLUMBIA MIGHT be devoted, as they have been devoted time and again in this journal and elsewhere, to the place the Bible occupies in the Catholic Church's work of evangelization. It is to her the world owes the Bible, and, as has been well said, it is she who is safeguarding its integrity while Protestant theologians and Higher Critics are busy in robbing it of its supernatural character in men's eyes, and in explaining it away. And she will still be teaching its precious truths, perhaps to an unheeding world, when the linesal heirs of Robert E. Speer and the Presbyterian Record are sending highly-paid agents to South America to tell its inhabitants that the Bible, which at other times they had found so convenient a weapon, is the merest collection of fables, and that their previous efforts for its dissemination were all a mistake.

THAT DESPITE the calumnies of our Presbyterian, Methodist and Baptist friends—they are all in the same boat in this matter—the Scriptures have a real place in the Catholic life of South America a concrete example may best testify. A single living fact is worth a thousand dead ones. The Presbyterian Record says that the Catholic Church in the Southern Continent "not only forbids her people to read the simplest parts of God's Word, but also destroys it whenever possible." Well! we have before us as we write a volume, translated from the Spanish, and first published in Buenos Aires, the largest city in

South America, entitled "The Book of Bible Meditations." This whole book has been exclusively formed from the Scriptures, and its every line, put together in order of ideas, are the very words of the Bible. There is not in the whole book, as its preface informs us, a single word not to be found in the Sacred Books, and the purpose of its compilation was to enable the reader to meditate in the very words of the Holy Bible on his origin, his duties, and his end. This, then, may surely be classed among those "simplest parts of God's Word," which the Presbyterian Record assures us are forbidden to Catholics by the Church, and which it is her fall purpose to destroy.

WHAT THEN must be said of a book of Bible Meditations and Prayers, written by a Spanish American in the chief city of the Argentine, prefaced with letters of approbation and commendation from Pope Pius X., Cardinal Merry de Val, Papal Secretary of State, the Apostolic Internuncio to South America, and last but not least in that "benighted" land, the Archbishop of Monte Video, the latter of whom thus expresses himself: "What a sweet sense of devotion pervades the heart and soul while meditating these passages of Holy Writ, and praying in words dictated by God Himself! . . . Therefore I believe that your Biblical Book will be most helpful and valuable to such of the faithful as are desirous of cultivating a solid and enlightened piety." How they hate the Bible, these tyrannical and darkness-loving prelates of South America!

ON THE BATTLE LINE

THE BALKANS

The great centre of interest just now is the Balkans. Bulgaria seems to be on the point of striking on the German side. Greece mobilizes, but Roumania's position has not yet become clear.

The Greek army is in process of mobilization. Sir Edward Grey was officially informed yesterday by the Minister of Greece to the Court of St. James that "in view of the mobilization of Bulgaria the Hellenic Government considers it a measure of the elementary prudence to order a general mobilization of the Hellenic naval and military forces." It is estimated that 350,000 Greeks will be under arms in a few days. This prompt action and the fact that the Roumanian Government seems to be increasingly hostile have cooled Radoslavoff's ardor for the Germanic cause. He cabled to the Bulgarian Minister at Washington yesterday a statement that Bulgaria does not intend aggressive action against any of her neighbors, and that her mobilization is not to be construed as indicating that she is about to enter the war. Meanwhile delayed despatches from Sofia indicate that the mobilization order of Czar Ferdinand called to the colours every Bulgarian trained to arms who is under fifty. If that did not mean aggression when Bulgaria was not menaced by any of her neighbors, what could it mean? The swift, decisive action of Premier Venizelos of Greece has probably delayed the Bulgarian program.

IN THE EAST

Russia appears to be making heroic and successful counter drives against the weakened right wing of the Austro-German forces which may materially affect the Balkan situation.

The disastrous result of the Austrian campaign in eastern Galicia and Volhynia may force the German powers to defer the Balkan campaign. General Ivanoff's victory on the Stripa and Styrr front assumes larger dimensions daily. A late Petrograd despatch says in the battle north of Lutsk he took 4,000 Austrian prisoners and recaptured Lutsk. The 70,000 men captured by the Russians during the past three weeks on this front have proved such a serious loss to the Austrians that they are now rapidly retreating from Volhynia. The only substantial results of their advance were the cutting of the Vilna-Rovn railway and the occupation of the frontier fortresses of Lutsk and Dubno. The position of the two armies as shown by yesterday's despatches indicates that Dubno as well as Lutsk is likely to be given up again to the Russians. This, indeed, may already have occurred. South of the Pripiet marshes, therefore, the Austrians hold only a small area of Russia east of the Bug, while the Russians hold a very substantial portion of southeastern Galicia.

In the centre Von Mackensen's army based upon Pinsk, 100 miles east of Brest-Litovsk, is admittedly barely holding its own.

The battering ram of von Hindenburg continues its progress toward Dvinsk. His left wing is also moving nearer Riga through the difficult country to the south of the Dvina. Military critics in London believe that the Germans will make a big push to capture Riga, and install themselves there before winter sets in and the port is closed for the season. General Ruskay has held back von Hindenburg longer than

was considered possible when the drive toward the Dvina was begun.

IN THE WEST

The French official report and a brief message from Sir John French again place the emphasis on the artillery actions that continue without interruption all along the front.

THE ITALIAN FRONT

On the Trentino frontier the Italians have captured Monte Costan, a dominating peak rising above the Asiatico Plateau. The bulk of the Austrians holding the position escaped, but five officers and 118 men and much war material fell into the hands of the Italians. Snow falls frequently now in the mountains, and there is little prospect of the Italians penetrating to Trent before winter comes on in earnest.—Globe Summary, Sept. 25.

SOME INTERESTING FIGURES

Of the ninety odd millions of people in this country more than one-third are classed as non-church-goers. By the same non-Catholic statisticians almost an equal number are entered as non-professing Christians. What a reliability there is in the figures is a debatable matter. However, this much may be accepted with considerable certainty, namely, that this 60,000,000 and perhaps even a larger proportion, is decidedly materialistic when it comes to measuring results in the various affairs of life.

Yet somehow or another, their spectacles fall them when it comes to viewing the material side of the Catholic Church and what she is contributing to the material benefit of the nation. They see in the city in which they live, churches and schools, perhaps colleges and academies, or maybe homes, hospitals and orphanages, but the cost of construction and the expense of maintenance are thoughts that never enter their minds. Still, thought to, according to the standard of weighing things which they have adopted. And when it does they certainly will find something to admire in the Catholic Church.

Not long ago Truth published some very interesting figures in this connection. A summary of them shows that during the past year the enormous sum of \$104,778,000 was expended in new work, on repairs and in the upkeep of Catholic churches, schools, colleges, seminaries, orphanages, hospitals and homes for the aged throughout the United States.

What a grand contribution it is to the material benefit of the nation. What other church is doing half as much? And yet the cry is quite common throughout the country that the Catholic Church is a foreign institution; and that she is antagonistic to the government, and that her members should be proscribed civilly and politically. How absurd the cry, then, even when weighed in the scales of American materialism?—Church Progress.

IS THE PUBLIC SCHOOL PROTESTANT?

The Right Rev. Michael J. Curley, Bishop of St. Augustine, Fla., protesting as a citizen against the action of the people of Fort Lauderdale, Fla., in upholding the local Board of Education that refused to engage a school teacher solely because she happened to be a Catholic, is rightly and justly indignant. "As Bishop of the diocese," says Bishop Curley in a letter to the Miami Herald, "I have charge of the little outraged flock of Lauderdale, but I write not as a Bishop, but as an American citizen and for so writing I owe no apology to any man."

Our readers will recall the facts in this case. Miss Murphy, who had passed all the necessary examinations, was recommended for appointment as teacher at Fort Lauderdale, but when the school trustees learned that she was a Catholic they refused to appoint her, and at a public meeting of taxpayers this action was indorsed, to the accompaniment of howls and cat-calls against a few persons who had the courage to speak up for the Catholic girl. Bishop Curley makes a telling point in his letter when he says:

"I want it to be distinctly understood that Miss Murphy sought no favors at the hands of the Lauderdale trustees; she asked for no special privilege; she had a right to her position and that right was violated when she was told that she had no place as a teacher in the Public school, because she professes the Catholic religion. It was proclaimed during the meeting in Lauderdale that the Public school is a Protestant institution, and, therefore, no Catholic teacher may cross its threshold. This will be news indeed to the citizens of Florida. It will be strange information for Americans in general. The conclusions from the Lauderdale proclamation concerning the Protestant status of our state schools are far-reaching indeed. If the Public school is a Protestant institution why, I ask, has it to be supported by the taxes of Catholics, Jews and millions who are neither Protestant, Catholic, nor Jew. The Public school, however, the Lauderdale trustees and 'patriots' to the contrary notwithstanding, is not a Protestant institution, neither is it a Catholic institution. It is a public institution of learning supported by all the people of a State regardless of the