

Krilenko—"What happened after the closing of the churches?"
Cepliak—"We sent a deputation to Moscow. At the Smolny we were met with a refusal."

Krilenko—"Were there priests in this deputation?"
Cepliak—"No, they were the faithful."
Krilenko—"Consequently it was not the request of the clergy? It was a private request by the faithful. Is there an assembly? What was the role of the clergy?"

Cepliak—"Two laymen were chosen."
Krilenko—"Where did these private individuals go?"

Cepliak—"To the head of the section."

Krilenko—"What did they ask for?"
Cepliak—"The opening of the churches."

Krilenko—"Of all the churches?"
Cepliak—"Of all, for all time."

Krilenko—"What answer was given them?"

Cepliak—"They will be opened if you sign the release. This reply was sent to the Holy Father."

Krilenko—"How?"
Cepliak—"Through the Papal Mission."

Krilenko—"And you communicated the fact that you received an answer?"

Cepliak—"No, because I knew that the Government was already informed of the answer."

Krilenko—"I request the tribunal to present official information from the 5th Section of the Narkomjust on the subject of these relations."

Krilenko—"Then you were acting in accord with the faithful and the clergy?"

Cepliak—"Yes, in accord. We are always in accord. We have a common misfortune."

Copy of the last edition of the New Code of Canon Law brought into court and Prosecutor with considerable contempt read certain passages (translated into Russian) regarding the alienation of Church property and asked Archbishop which law he would obey. Archbishop replied he would always defend law of God and Canon Law of Catholic Church. With Krassikoff, of Department of Justice prompting from a hidden corner, Krilenko next endeavored to prove that Archbishop had political dealing with Polish Government.

Krilenko—"Do you depend upon Warsaw?"
Archbishop—"On Rome alone."

KRILENKO'S SURPRISE

Krilenko hereupon, with an air of great triumph, waved a letter which the Soviet spies had intercepted and asked to have it read. With an air of expedition all waited and the Judge began:

"Polski Nunciatura—Warsaw" and read contents of a letter from Apostolic Nuncio Warsaw.

Archbishop—"Not Polish, but Apostolic Nuncio, Warsaw. The Apostolic Nuncio, Warsaw, is an Italian, the diplomatic representative of His Holiness in Poland and has nothing to do with Polish politics."

Krilenko—"Oh, not Polish. How did you get correspondence to him?"

Archbishop—"M. Chicerin, Minister of Foreign Affairs, placed some facilities of the Commissariat of Foreign Affairs at our disposal for letters."

The bomb-shell proved to be a blank cartridge.

During his defence, the Archbishop also introduced the telegrams sent by the Cardinal Secretary of State last May to Chicerin at Genoa and the later one of June 7 to Lenin, Moscow, offering to buy the Church treasures and thus avoid all religious friction. This caused some perplexity to Prosecutor who did not seem to know anything about it. The Archbishop likewise told of the negotiations that had been carried on in Moscow between M. Krassikoff and a representative authorized by the Vatican and that these negotiations had succeeded to the extent of having one formula finally approved by the Vatican with the permission to sign.

"Therefore," he pointed out. "We have been perfectly willing to settle all these matters with the Soviet Government, but we were not allowed. No reply was vouchsafed to the telegrams from the Vatican regarding the purchase of Church treasures; and when the permission was granted by Rome to sign the formula some time in February, the Petrograd authorities refused to allow the signing. And here we stand, accused of 'counter revolution'!"

Krilenko then asks Fedoroff for explanations on the subject of his memorandum on the instruction concerning the decree on the separation of Church and State.

Fedoroff—"The 5th Section proposed to me that together with the Metropolitan Ropp, I should take part in the proposed elaboration of an instruction concerning the practical application of the decree. We were very glad, and the Metropolitan Ropp was happy over this outcome. I talked this matter over several times with Bontch-Brounevitich and Kursky. They assured me that no commentary on the decree would be published without our cooperation. And suddenly we saw that this was not done. The instruction contains contradictory orders, it was published and we found ourselves in a strange position; we did not know what to obey—the decree of the instruction. No answer was received to any of our interpellations, until it was a question of this

release. I naturally protested against the removal because I have no right to dispose of the objects, but as far as I am concerned, I am in favor of giving up the valuables. But at the same time, no outrage against the sanctuary can be permitted."

President—"When did you go over to Catholicism?"
Fedoroff—"In 1902."

President—"In Italy?"
Fedoroff—"No, in Switzerland."

President—"Where were you born?"
Fedoroff—"I was born in Petrograd."

President—"You are the son of an artisan?"
Fedoroff—"Son of an artisan—My father was a chef. After his death my mother had 15,000 roubles. She gave me as my share 1,500 roubles, and with this sum I pursued my studies for several years."

President—"You belong to the corporation?"
Fedoroff—"Yes, according to the passport."

President—"But the cooks in Moscow had automobiles, houses."

Fedoroff—"Perhaps, I only say that we didn't have any. I might perhaps have liked to have automobiles and houses, but there were none (laughter in the room)."

My grandfather was a peasant, a serf."

President—"You went over to Catholicism by conviction?"
Fedoroff—"That goes without saying."

FEDOROFF ASKS NATURE OF CHARGE

Fedoroff then turns to the Prosecutor: "May I ask the procurator to tell me what is in the act of accusation against me? For I shall defend myself, I have no lawyer, I therefore beg you to tell me what there is in the act of accusation that has to do with me."

President—"The first 13 accused, and you are among this number, are accused of having created, by common accord, counter-revolutionary organization to resist the application of the decree on the separation of Church and State; to take advantage of religious prejudices in order to oppose the application of the decree on the nationalization of ecclesiastical property and on the drawing up of civil acts and records; for maintaining a hostile opinion against the Soviet government; for resisting its orders, Articles 62, 119 and 121 of the Penal Code."

Fedoroff—"May I ask that the document in which my considerations and those of Kouznetzoff concerning the reason why the instruction could not be accepted by us in its entirety be published, as also my memorandum. In these statements it is shown why we opposed a contradiction of duties."

Krilenko—"I am against the publication."

The court rejects the request.

Fedoroff—"Article 24 of the Penal Code deals with the importance of the psychological moment for the appreciation of the personality of the accused. It has been said here, when we referred to our priesthood, 'your priesthood does not concern us'... I ask whether that is in harmony with article 24 of the Penal Code or not?"

As his only answer, Krilenko quotes article 25 of the Penal Code.

Fedoroff—"I beg the citizen procurator to explain to me what they have in view when it is question of teaching children in church and, on the other hand, teaching children in schools near the church?"

There was no reply.

In reply to Krilenko's request for explanation of the motives for sending a telegram to the Polish Government, Vicar-General Budkiewicz said: "When the telegram was sent I had not read it; I considered it as a compliment and at that time I considered myself a Polish citizen, but after the treaty of Riga I no longer found it possible to do so."

ADDRESS THE COURT

BISHOP AND PRIESTS MAKE POSITION CLEAR

In their addresses to the Court the accused clergymen make abundantly clear that they were willing and eager to give to Caesar what belongs to Caesar, but that in defence of sacred rights and in the exercise of sacred duties they must obey God rather than man.

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

Before sentence was passed upon the accused they were all given an opportunity to address the court.

Particularly remarkable were the addresses of Archbishop Cepliak and Father Fedoroff, the Exarch of the Catholic Church in Russia. Archbishop Cepliak spoke as follows:

"After all that has been said by our honorable lawyers, I, a man on the eve of death, I assure you, on my word as a priest, as a bishop, and on my word of honor, that we created no secret organization, that we pursued no political aim, that we had no intention of doing so."

"We were far from dreaming of a counter-revolutionary activity. We were always loyal citizens of the Russian Soviet Federated Socialist Republic. We rejoiced over the proclamation of the great principles of liberty of conscience because we had obtained the right to live according to our laws, in which we, the Catholics, had always been hindered and persecuted under the old regime. Every Catholic must act in accordance with the instructions

of his religious center; I had to do so all the more as I had to give an example and had been given the guard of the faith and the truth. We were causing no damage to the State, but, according to my deepest convictions, we were procuring its welfare. Our principal occupation was ever to proclaim and to realize that divine truth which for 1000 years has lightened the whole world and which is recognized as the truth by the greatest geniuses of humanity. And after all this, behold us on the bench of the accused; we are accused of counter-revolution."

My complicity and myself refute this accusation with the greatest indignation."

"At this moment I am before an earthly tribunal and soon, perhaps, I shall appear before the one on high. I have but one desire: that the earthly tribunal be just toward me and that the heavenly tribunal be equally merciful."

FATHER FEDOROFF'S ADDRESS TO COURT

When Exarch Fedoroff was speaking he was frequently interrupted by the President of the court. The interruptions of the President clearly indicate his prejudice. Father Fedoroff said:

"My whole life has been based on two elements: love of the Church to which I have united myself, and love of the country which I adore. If it is all the same to me whether I am condemned to ten years in prison or whether I am shot, it is not because I am a fanatic. Frequently an innocent person must be executed in order not to release a guilty one. Since I have gone over to the Catholic Church my sole object has been to bring my country closer to this church which I esteem to be the only true one. Under the old regime I was in prison two and a half years at Tobolsk. One of my priests spent three years in the prison at Souzdal."

President—"Do not digress. What do we care what the Catholic priests suffered?"

Fedoroff—"I wish to say that the Government did not understand us. I made great efforts to prove that the Russian Catholics resembled the others in every way, and yet we continually had to endure the threat of deportation to Siberia. This is why not only the Metropolitan Ropp and all the Latin Catholics breathed freely at the time of the events of October, but above all we Russian Catholics were very happy. I was still happier in 1918 when the Metropolitan Ropp received from Bontch-Brounevitich an invitation for our participation in the committee for the further examination of the instruction on the separation of Church and State. If consideration had been given to the considerations expressed by us in the course of those deliberations, we should not be present here in the capacity of men accused of having created a secret organization; that idea would have no foundation."

(The President interrupts him asking him not to digress.)

Fedoroff—"There is no secret organization—our meetings were known perfectly well to the 5th Section of Narkomjust and Bontch-Brounevitich, and there can be no question of a secret organization."

What thing can the Procurator have observed in our actions that is contrary to law? We were working in accord with the government, and when we were near a solution of the question, suddenly and unexpectedly this unreflected instruction appeared. It was a visible denial of the decree. I do not wish to criticize the actions of the government. But the citizen Procurator has considered as a crime my meeting with Kouznetzoff. It is true that I was the initiator of the joint petition on the subject of the examination of the instruction, but what did it matter to me why Kouznetzoff was a judge? For me Kouznetzoff was not an elected officer or any kind of inspirer, he merely took part with me in drawing up the considerations in connection with the instruction."

Fedoroff then mentions his memorandum on the instruction and points out the contradictions in the latter:

"According to the decree ourselves do you not teach children anything before the age of eighteen years? What sort of a child would be he who had learned nothing before he was eighteen?" (Laughter.)

President—"You are criticizing the laws of the Soviet Power."

Fedoroff—"I am explaining our religious psychology. According to the constitution I may spread my religious ideas. Why can I not impart them to children?"

President—"The law forbids it, it was not given psychology but reasons."

Fedoroff—"I am obliged to reason in spite of myself. I cannot take my heart and show it to you."

President—"Abakumov cursed his heart."

Fedoroff—"Thank God you have not the tests of Abakumov, for if we are given freedom of conscience we shall not be burned at the stake."

The President stops the accused.

Fedoroff—"Then permit me to explain our state of soul otherwise. Our faith is the sole motor of our religious life, and urges us to have others participate in it. If a communist were forbidden to teach communistic ideas to his children before the age of eighteen years, would he consent? Then why this law which deprives us of the possibility of transmitting our religion to our children? ... All editions

REJOICED OVER SOVIETS' TRIUMPH

Fedoroff—"Under the Temporary Government it was easier to defend oneself against the intervention of the State in the sphere of our purely religious rights. The Temporary Government recognized us, but it constantly attacked us to the department of foreign confessions and demanded service from us. It was only under the Soviet power, when the Church was separated from the State, that we could breathe freely. As a man of good faith, I considered this deliverance as an act of Providence. To you, who do not believe, this is altogether incomprehensible. You have gone farther in permitting all sorts of infamies by the Komsomol! (Alliance of Communist Young Men)."

President—(interrupting him)—"What is that?"

Fedoroff—"The procession."

The President urges him not to criticize the Government and not to digress.

Fedoroff—"Then came this contradictory and ambiguous instruction. We could not understand why it was forbidden to marry and baptize people before registration. What does it matter to the State whether or not people are married in the Church? Then we again had a meeting with the representatives of the Orthodox Church, asking that the why and wherefore be explained to us. No explanation was given us. At present the affair has turned in such a way that it is a question not of 'discussion but of execution.' The representative of the 5th Section of the Narkomjust, citizen Krassikoff declared to me that this contract was temporary, that the country was passing through a crisis and that we must submit. I admitted this and I calmed my parishioners at the meeting. If we are to believe the affirmation of the Holy Scriptures that all authority comes from God, then, as a Catholic priest I must admit that this power also comes from God; perhaps it is given us for our sins ... (laughter and movements in the room)."

President—"You are of the opinion that the Workman's and Peasants' Government is sent you as a punishment for your sins?"

Fedoroff—"Yes, that is within the domain of our Christian opinions. Power is one thing and the propaganda of atheism is another. I have always fought atheism by showing its powerlessness. I often spoke at the meetings in Petrograd; politics was excluded and there is no man who could accuse me of even the shadow of politics in my speeches. As for the teaching of children—the idea of teaching is an integral part of Catholic dogma. We should cease, I repeat, to fulfill our duties as a priest if we did not teach. I shall always celebrate Mass, in the same way we must always teach religion to children. The Soviet power forbids teaching religion to children. This contradiction is a frightful thing for us, citizen judges."

I leave to the conscience of the citizen Procurator the idea that we wanted to drive something into the heads of the children."

Krilenko—"Enough. This is a comedy."

Fedoroff—"As you like; certainly, if you consider us as charlatans, offerers of sacrifices, if you say that I am playing a comedy, it is impossible for me to defend myself, and there remains for me nothing but the role of victim ... Bontch-Brounevitich told me personally that 'teaching religion to children is your right,' and Krassikoff said 'then you will be seized.' ..."

President—"Do not say anything which cannot be proved; you should have said this during the investigation, then we should have summoned these witnesses; now I ask you to remain within the limits of the right which is granted you."

A PERTINENT QUESTION

Fedoroff—"All right. What is a church without teaching? For instance, if some young people between sixteen and eighteen years of age come to me to marry them, how can I do it without giving them some notion of religion? You yourselves do you not teach children anything before the age of eighteen years? What sort of a child would be he who had learned nothing before he was eighteen?" (Laughter.)

President—"You are criticizing the laws of the Soviet Power."

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treating of these questions are expelled and forbidden in Russia."

President—"Have you tried to have any sent from abroad?"

Fedoroff—"Yes, I have ordered some. The philosophical works arrived but the theological works were confiscated at the frontier."

President—"You should have stated that during the investigation also, and you could have made a complaint. Now it is too late..."

REMINDED OF POPE'S AID

Fedoroff—"I am coming to the end. Our protests to the Government had nothing counter-revolutionary about them. The removal of valuables, I repeat, took place at my place without incidents. In reply to the accusations that we did not wish to give church property for the great cause of saving the starving, we remind you of the 40 car-loads sent by Pope Benedict XV. and the 130,000 children who are now being fed by Pope Pius XI."

President—"What of that? The Pope can aid the starving and there can be resistance among the Catholics. Go straight to the point."

Fedoroff—"I am coming to the point."

President—"It is certainly time."

Fedoroff—"I had nothing in secret. The Government knew everything and I cannot be accused of having taken part in secret organizations. All the misunderstandings can be explained by the vicious circles of ideas in which we found ourselves placed as the result of contradictory instructions and from which we could find no way out. We are guilty neither of counter-revolution nor of secret organization, still less of having the intention to resist the Soviet power or to abolish the Soviet power. I have nothing more to say. Our hearts are full, not of hatred, but of sorrow—we cannot be understood. Freedom of conscience does not exist for us—this is the conclusion drawn from all that we have heard here."

President—"That is your conclusion?"

Fedoroff—"Yes, my conclusion, and a painful impression. There remains nothing for my last words."

VICAR-GENERAL BUDKIEWICZ SPEAKS

When given permission to address the court, Vicar-General Budkiewicz spoke as follows:

"With regard to the reproach of hatred ... on the part of the representatives of the struggle for proletarian interests. They cannot understand that their adversaries have not this hatred. Our activity is not based on sentiment but on a certain ideology. I understand this hatred, but hate and anger do not exist among us. We are brought up to drive them out, according to the Latin expression 'inimici cordis' (from the very depths of the heart). We cannot nourish hatred. According to the teaching of our Church, if I do not dominate this sentiment of hate, I shall not receive absolution. This is how serious a matter it is for us."

"Then, the idea of a struggle. My companions, a few among them, accepted that word. But I say no, not a struggle, but defense. We cannot and we have not the right to conduct a political struggle. We are forbidden to deliver political speeches. To engage in politics would be to weaken our Christian ideas. We defend ourselves only when our Christian teaching is attacked. We distinguish parties from the government. We discern very strictly the social idea of communism from all the rest."

What is the social order to us (the form of government) our affair is religion only. I must say that the citizen Procurator was right if one looks at things from his point of view. He asked me where my head was. I should consider myself as having no head if I proposed to fight against the Soviet power. A man who wanted to fight would look for means to fight, while my only means is religion. I say that I planned no fight against the Government. What did I do? I am accused of having instigated the closing of the churches. The Catholic Church is obliged to accept the laws of the country and concern itself only with the propagation of Christianity. My superiors would have excluded me from their representatives if I had planned to oppose the laws of the country in which I live. The word 'contract' was a temptation to me. No punishment was indicated for failure to sign the contract. Personally, I should find it much more convenient to sign this understanding. When the words are quoted from the letter from Metropolitan Ropp to me in which it is said that 'the present government will not last long' and on the subject of the contract, then in this case, I criticize my Metropolitan. I am always the partisan of legal action."

ORGANIZED PROLETARIAN SCHOOLS

"I love a quiet life, that is why I thought that an arrangement such as that proposed by the Metropolitan Ropp would cause anxiety, and something undecided and wavering in the future. And I was right, for only very clear conditions win benevolence. 'clara facta amicos faciunt,' although comparison is not reason. The citizen Procurator has made a leader of me. I have done nothing but point out all our efforts for a peaceful arrangement of religious interests with conditions of life. I do not speak calmly at present because I am excited; ordinarily I speak much more

calmly. We cannot sign any contract without permission from the Holy See, that is the main idea. The privation of Communism is not a threat. My plan for the conclusion of a contract was not realized. The organization of which we are accused is the organization of the Catholic Church, as has been demonstrated. I wrote all this principally for myself, in order to remember and not to return to what had already been said. In my papers it is easy to follow the thread of affairs and of ecclesiastical questions, ecclesiastical, purely ecclesiastical, there was nothing political. I was so convinced that my actions were in no way illegal that I did not even take the trouble to read over all those papers which I had written so long ago. It was not my fault that the project for a peaceful solution of the question of the decree did not succeed. I have done nothing contrary to law. I am not the author of propaganda nor any kind of a director—that would be too much honor for me. I organized all the schools near the Church of St. Catherine for the proletarians. I do not say this to please you but to show that my activity had nothing counter-revolutionary."

FATHER MALETZKY SPEAKS

When Father Maletzky was called upon he said:

"I concur in the words of my chief. The help of the unfortunate is our object ... to collect not for ourselves but for the poor."

"The origin of my companions has been mentioned. But of me alone, nothing has been said as to who I am. I shall therefore permit myself to supply this lack of information because a certain fact in my life can enlighten the tribunal concerning my religious point of view. I come from an ancient, rich and noble family. My father had taught me love and respect for all men. At the age of twelve I was a proud boy. My father was an army engineer under the Emperor Nicholas I. The event of which I wish to tell consists in the fact that once I offended the door-keeper by calling him a fool. My father learned of this and sent for me to come to him. When I entered his office, the old man was seated in front of him. My father said to me: 'Get down on your knees, kiss his hand, and beg his pardon.'"

"That had a great influence on my life. If I had only Christians here before me, I should say that God (because of that) called me to the priesthood, but I am speaking before citizens in general, and everyone can understand that my father implanted in my soul the idea of the equality of all men. This is what our Catholic faith teaches. I completed my studies at the 'Annenschule' and the Professor Sergeeff taught us always to listen to the truth and preach the truth. Therefore, the tribunal will understand why I effaced my signature on the contract which was not really that of the priest Budkiewicz. My love of the truth forced me to do it. I could not have done it if I had not felt I was right. If a man possesses and serves an idea, he will never judge severely those who have other ideas. The Christian idea is love and respect of all men. I beg you to give attention to this fact, for in accordance with this Christian idea I accept all laws when they are not in contradiction to my religious conscience."

Father Stanislaus Eismont addressed the court as follows:

"The witness exaggerated the affair of his deposition. In explaining the decree to the people I endeavored to do so without incidents. I was convinced that as a Catholic priest I had no right to sign any contract pertaining to the property of the Church. No demonstration took place having for its object an attack upon the government of the State, simply there was a collision between our canon law and the decrees of the government. But progress was being made toward the definite solution. The Soviet government itself recognized this and gave the guarantee that is known. I do not admit any act of counter-revolution nor am I in any way responsible for the article that brought about the shooting. I organized nothing against the Soviet government. I sought solely to conform to the exactions of authority and all my activities were to that end. There was no crowd in the church, only a few persons. ... According to the Constitution the Soviet government grants liberty of conscience and the right of religious propaganda and activities, and the representatives of that government should permit the Catholic Church to exist on the territory of the Russian Soviet in order that she may exercise her functions in the interior of Russia according to her laws and the exigencies of life. Otherwise we are deprived of liberty of conscience and of propaganda. We exercise our influence without the use of force. We only teach and fortify the human soul with grace. First and foremost the love of God and of our neighbor—that is our aim. I would that you might become impressed with our high ideal of Catholic Christianity and would find a way to permit the freedom of Catholics in the Soviet Republic."

NOTHING COUNTER-REVOLUTIONARY

NOTHING POLITICAL

Father Chetzkow answered briefly, saying:

"I have but a few words to say. I have never assisted at a court nor interrogated the procurator. I said that I would teach religion. But I had no idea of being a counter-revolutionist nor that in taking the signatures of the parishioners I was committing, according to the procurator, an act against article 119 of the law. He says that here was intent to abolish the Soviet government. And I say that I never had any intention of abolishing the Soviet government."

Father Paul Chaudnevitch addressed the court as follows:

"My last word is to say that my conscience is at peace. I never took part in politics. In my whole life I have never come in conflict with the law and I never had any intention of doing so. The crime is imputed to me of having assisted at the meetings of my ecclesiastical superiors. The papers upon which this accusation is based I have seen for the first time in the presence of the tribunal. What are my counter-revolutionary acts? They accuse me of having taught religion to some children in their homes. Yet the citizen prosecutor said to the priest Maletzky that: 'It is your duty to prepare for confession and Communion.' I did nothing more than this."

"When the commissary wanted to see the Sacred Species—a thing not subject to inspection and for us the most sacred—if I said 'you will walk over my dead body first'—well, yes, I would have sought death rather than take part in sacrilege. I was actuated solely by my religious convictions. Moreover the priest's chalice which contains the Blessed Eucharist, this chalice is indispensable for divine service and such things are not subject to removal. I hardly think the High Tribunal will punish an act that proceeded from my religious convictions and was exclusively religious in its purpose."

Father Pronketits spoke as follows:

"I am accused of kneeling and of having induced my assistants to kneel and chant the psalms. I was not the first but the last to kneel when everyone else had knelt down. I did not fall on my knees because I was short-sighted as M. the Procurator understood. With us it is customary to kneel before leaving the church. I remained kneeling to avoid an embarrassing situation—to avoid knocking against anyone. Thanks to my short-sightedness I have frequently pushed over someone kneeling beside me praying. For this reason I asked the cure Chedko to escort me. Prayer is not politics. According to our teaching prayer is union with God and that is not punishable by law."

The other accused priests spoke in like manner. Their pleas availed nothing. They were all sentenced from three to ten years in the penitentiary."

COURSE FOR CATHOLICS IN SCOUT LEADERSHIP

Notre Dame, Ind., May 27.—Notre Dame's third annual scout-leaders' course, which will be given from July 5 to 15 in cooperation with the National Catholic Welfare Council and the Boy Scouts of America will mark the end of the experimental stage as far as practical training for Catholic scout leaders is concerned.

Special provision is being made to accommodate priests and religious at the camp which will be under the direction of J. P. Freeman, assistant director of the National Council of Boy Scouts, and there is every indication that the quota of students, limited this year to forty, will be filled.

Practical work will be emphasized at the camp. Men will actually tie the knots, apply the bandages, identify the trees, plants and birds, pitch tents, cook food, practice signalling, play games and do all the other things that successful scout leaders must know how to do if they would successfully lead troops.

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