

The Catholic Record

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and recommended by Archbishops Fulton
and Sharrett, late Apostolic Delegates to
Canada, the Archbishops of Toronto, Kingston,
Ottawa, and St. Boniface, the Bishops of
London, Hamilton, Peterborough and Oshawa,
S. Y., and the clergy throughout the
Dominion.

LONDON, SATURDAY, AUGUST 2, 1924

THE COLLAPSE OF THE SCHOOL SYSTEM

Rather a startling title, but it is
borrowed; it is not ours.

In British Columbia the Govern-
ment has appointed a School Survey
Commission in order to ascertain,
under expert investigation and coun-
sel, the best means of improving the
educational situation.

Whereupon the Vancouver Sun
makes some remarks and sugges-
tions remarkable for their candor
and sane common sense. They are
well worth quoting in full:

"If the School Survey Commission,
appointed to investigate the school
situation in British Columbia wants
to render real service, it will devote
most of its time to an intensive
study of the fundamental causes of
the dissatisfaction with the Public
school that is becoming so wide-
spread in this province.

"The extent of that dissatis-
faction is indicated in two ways:

"1. By the increase in the number
of Private schools in large centres
in Vancouver.

"2. By the absolute refusal of the
public to support the Public schools
by voting them additional funds.

"The public, today, has got to the
point of believing that primary edu-
cation, as handled by the State, has
become so extensive as to be un-
wieldy, so detailed as to be ineffec-
tive, so 'scientific' as to be de-
humanizing.

"In short, the Public school, so
the public has come to believe, is
usurping the functions of the home
without actually having the moral
force of true home life.

"The Public school says to
parents, in effect, 'Give us your
children; we will classify them,
and run them through our machine
so that they will all be turned out
equal in intellect, teeth, eyes, mus-
cles and ideas like so many brown
little loaves baked in an oven.'

"The ordinary parent, dazzled by
all this display of scientific knowl-
edge and skill, is only too glad to
be relieved of the worries of parental
responsibility and delivers the hap-
less offspring over to the educa-
tional machine, body, mind and soul.

"The result is that the child de-
pends upon the school system for
the development of its character as
well as its brain. And the Public
school system, so far as the forma-
tion of character is concerned, is not
delivering the goods.

"Parents are beginning to find it
out.

"Will this situation result eventu-
ally in the collapse of the Public
school system? Will the State eventu-
ally admit its inability to take the
place of the home in the train-
ing of the child?

"Or will trained experts like Dr.
George Weir find a solution to the
present problem?

"The future of our civilization
depends upon the answer."

An irresponsible Twelfth of July
orator charged the CATHOLIC
RECORD with "always attacking the
school system of the province—the
Godless Public schools." That, as
our readers well know, is not true.
It is shamelessly false. We have
never characterized the Public
schools as "Godless," for the reason
that we know that the epithet
implies a false accusation or igno-
rance. We are glad to know and
happy to testify that God is recog-
nized in the Public schools by the
fact that they open with the read-
ing of Scriptures and with prayer,
that they close with prayer; that
God and His providence and man's
accountability to Him are recog-
nized both implicitly and explicitly.
The Public schools of France are
Godless schools. The very name of
God, even where it occurs in those
extracts from French classics that
find their way into the class-books,
is expunged. The Public schools of
France are and glory in being God-

less. They are often more than
that, they are positively anti-Chris-
tian and atheistic. We are too
deeply grateful for this contrast
between the Public schools of
Canada and the Public schools of
France to use the language attrib-
uted to us.

But we have often, insistently
and consistently, upheld the Catho-
lic position with regard to schools.
And we have quoted over and over
again from non-Catholic educators,
from men of eminence or respon-
sibility, from practically every
gathering of Protestant clergymen
of this province in recent years, in
support of that position. We want
schools—and we have the legal and
constitutional right to have them—
which are not only not anti-relig-
ious or irreligious or Godless,
but in which there is positive teach-
ing of religion. That is schools
supported by our own taxes and
our own share of public grants, in
which our own children shall be
taught their own religion. We
seek not to impose such teaching
on a single other child in the
province. Now we know that we
have discussed this question of
schools without giving offence to
our Protestant fellow-citizens and
fellow-countrymen; without "at-
tacking Public schools" and with-
out that zeal which is not according
to knowledge and which indulges in
ignorant exaggeration and vulgar
abuse of opponents. For what others
have done we are not responsible.
Scripta manent. The written word
remains. So does the printed word.
An honest opponent would substan-
tiate such a charge as we are con-
sidering with quotations from THE
CATHOLIC RECORD.

With this more or less necessary
digression let us return to our
mutuals.

No one will accuse the Vancouver
Sun of "attacking the Public
schools." Nor do we quote it in
support of the Catholic position.
The Sun's discussion is fair, dis-
passionate, candid and sane. If the
Public schools—and the Separate
schools as well—cannot stand that
sort of discussion then they are in
a bad way.

Gladstone, in his day and accord-
ing to his lights, spent himself in
the service of his country and
of his countrymen. His work was
appreciated and he was loved and
honored for his work. That was
grateful to him for he was human.
But also he was bitterly criticized
and virulently abused. Toward
the close of a long life he said that
he would sooner be without praise
or appreciation than to be deprived
of the bracing air of free criticism.
Perhaps he benefited more from the
criticism than from the praise.

What is true of persons is true
of institutions; it is especially true
of schools.

The Vancouver Sun's editorial
has the merit of being direct and
unmistakably clear. It is worth
re-reading; it is worth thinking
over. But it is not the Public
schools of British Columbia nor the
Public schools anywhere else that
we have in mind. It is our own
Catholic schools. Our schools are
necessarily very closely assimilated
to the Public schools. They have
the same curriculum, very largely
the same text-books, the same
tests, the same standards, the same
training and qualifications for
their teachers. May they not
have the same weaknesses, the same
defects, the same shortcomings?
Is there a consideration in the
Sun's article on Public
schools that may not profitably be
taken into account by every one of
us whose chief interest lies with
Separate schools?

True we have positive religious
teaching and, what is of equal im-
portance, the holy and wholesome
religious atmosphere throughout
school life. But even in the matter
of teaching religion do we take full
advantage of our opportunities?
No one may teach a class or a sub-
ject in our Separate schools without
adequate training. Not a class
unless it is a class of Catechism; not
a subject unless it is religion. There
is not a subject for the teaching
of which we do not exact special
training—except religion.

"The Public school," says the
Sun, "is usurping the functions of
the home without actually having the
moral force of true home life." And
again, "the ordinary parent is
only too glad to be relieved of the
worries of parental responsibility."

Even our self-sacrificing, devoted
and thoroughly competent religious
teachers can not make the school a

substitute for the home. Not even
in the teaching of religion. And,
we have been told by those in a
position to know whereof they
speak, it is very often the case that
where Catholic children go to Pub-
lic schools with Protestant teachers
they are taught their religion at
home conscientiously, effectively, by
their parents; but where they go
to Catholic schools the parents
shuffle off their responsibility on to
the religious teachers and neglect
the great duty and privilege of
attending personally to the relig-
ious instruction and formation of
their children.

It does not follow, it need hardly
be said, that it is therefore better
that Catholic children should go to
Public schools. But it must be
driven home to parents that send-
ing their children to Catholic schools
and religious teachers does not and
cannot relieve them of a bounden
duty imposed on them by God.

Nor is the parental duty fulfilled
by the teaching of Catechism in the
home. The Home must be the
school of obedience, the school of
unselfish service to others, the
school in which the practical duties
of religion are learned by practice;
the school, in short, where the
character is formed and the founda-
tion laid for the habits of a life-
time.

It is a matter of universal com-
ment that the influence of the home
is growing weak and weaker, that
parents, to an alarming degree, fail
more and more to measure up to
their responsibilities and their
unique opportunities. Catholic
parents should be an exception.
They have learned in Catechism that
at every examination of conscience
they must examine themselves "on
the duties of their station in life."
That above all. How then can
fathers and mothers who go again
and again to Confession fail to
realize their responsibility with its
duties and its privileges? "Stir up
the grace that is in thee by the
imposition of my hands," writes
St. Paul to Timothy. Stir up the
grace that is in you, fathers and
mothers, by the great sacrament of
matrimony. Through it, if you
earnestly strive to acquit yourselves
of the duties of your station in life,
you will be able to bring up your
children in the fear and love of God.
Thereby you will not only fulfil your
graves duties imposed by God and
religion; but you will render the
highest possible service to Canada.

FRANCE RESUMES HER WAR ON RELIGION

By THE OBSERVER

Canadians have kept up their
sympathy with France longer than
any other people who were engaged
as allies of that country in the War.
Perhaps Belgium may be regarded
as an equally firm friend of France;
but certainly public opinion in
Canada has been more firmly with
France than any other population
amongst the Allies has manifested
these last few years. The reason
for this firmness, this staunchness
on the part of Canada is not far to
seek.

In Canada we were influenced by
the higher motives which actuated
the Allies. We had not very much
to fear for the actual safety of our
own country. We had not the tre-
mendous pressure on our sentiments
which was excited by the sight of
the ravages of war close at hand.
We proceeded on motives which
were largely those of chivalrous
anger and scorn for the breaking of
treaties and the invasion of un-
offending countries. In no country
did the hatred of powerful oppres-
sion find a more potent reaction
than in Canada. We regarded
France and Belgium as nations
attacked most unjustly and un-
necessarily and fighting for their
national safety and for the prin-
ciples of liberty. The idea of liberty
in the abstract, more than the fear
of actual invasion or conquest of
this country, moved powerfully the
public opinion of Canada.

We were most enthusiastic about
France. We regarded her as the
champion of national and individual
liberty. We recalled the story of
her lost provinces; and we thrilled
at the thought that we should have
a part in aiding her not only to
throw back the tide of the Hun in-
vasion but also to recover the prov-
inces that had been wrested from
her in the former war. During the
four year's struggle we thought
continually of France as the pattern
of chivalry; fighting to save free-
dom for Europe and to restore free-
dom to Alsace and Lorraine.

Were we right or were we wrong?
We have begun to ask ourselves the
question. The people of Alsace and
Lorraine have begun to ask the
world this question. Frenchmen
have begun to ask each other whether
the proposed war on religion in
Alsace and Lorraine will serve
France well or ill; will confirm her
in the respect and love of her recent
Allies or will drive home to them
the fact that by allying themselves
with France in the War they have
taken from the re-conquered prov-
inces the liberty which Prussia
never dared to take from them, and
have opened to them a prospect of
tyranny; a tyranny the more detest-
able because it is to be practiced
there, as it has so long been prac-
ticed in France itself, with shibbo-
lethic formulas on the lips; with
insincere mouth proclamation of
liberty and equality; as though the
world had forgotten the record of
French legislation against religious
liberty these last thirty years.

What is to be the future attitude
of Canadians towards the country
from which has just gained the friend-
ship and admiration of the world for
its bravery and by its loud declara-
tions of regard for liberty, and
which at the very moment when its
affairs are at a critical juncture,
and it needs all the friendship it
can get, is yet so infected with the
poison of hatred for religion that
it is ready to antagonize and dis-
gust its friends? How have the
people of Alsace and Lorraine
benefited by the restoration of a
power which is at once to be exer-
cised in restraint of liberty?

Let us hear no more of mock
liberty in France. We have heard
too much of it in the past. Let the
truth be told at last. Is it liberty
to be told that you may not educate
your children in the religion of their
forefathers? Is it liberty to be told
that you may educate them as you
choose; but that the State intends to
take away and to expel from the
country the teachers you want to
teach your children? Is it liberty
to be told that you may set up
schools if you will, but as soon as
you have set them up the State will
seize all the money and property you
have put into them?

The liberty and equality of
France are farcical if they are to
be so interpreted. In France these
last thirty years, the man who has
desired to teach atheism has been
free and protected; while the man
who desired to teach the existence of
God and the commandments of God
and the science of Christian doc-
trine has been persecuted and ham-
pered by every devisable means. Is
that what the French nation means
by liberty? If so, we shall in this
country remember it in the future,
and we shall not so soon again be
deceived by the mouthing of mere
formulas.

But there is more: The people
of Alsace were distinctly promised
by Marshal Joffre in 1914 in the
name of France that their religious
liberties would be respected. They
are now told that they may swim if
they like but they must not go near
the water. We were in our senses
or were we under the influence of a
shibboleth when we sent our men to
die in France for the establishing in
Alsace and Lorraine of that sort of
liberty?

NOTES AND COMMENTS

THE VERY citadel of advanced
Ritualism (or "Anglo-Catholicism,"
as ritualists now prefer to call it)
has been invaded by the conversion
of Miss Adeline Thellouin, niece of
Lord Halifax. This well-known
peer has long been the leader of the
High Church party and zealous of
his maintenance of the "Catho-
licity" of the Establishment. The
reception of his niece into the Catho-
lic Church, therefore, has a signifi-
cance all its own.

A RECENT issue of the Weekly
Scotsman (Edinburgh) has some in-
teresting references to the Hebridean
emigration enterprise of
Father Andrew Macdonell to which
the daily papers on both sides of the
Atlantic have given much space
during the past year. Father
Macdonell, it is pleasing to learn, is
more than satisfied with the result
of his labors. With very few ex-
ceptions all his protégés have
materially benefited by the change,
and Canada, we may also be
assured, will in the long run be very
much the gainer by this absorption
into her citizenship of these virtuous
and hardy people, who for so many
generations maintained the hard
struggle for existence on the storm-
beaten isles of the West.

MANY OF the immigrants, we are
further assured, are already well
established on farms of their own
in Alberta; the others have found
satisfactory employment in the
service of farmers or townspeople.
An occasional man has "wearied"
for the sea and drifted out to the
Pacific coast, but the main body
have remained in the places where
they were originally located, and, in
pursuance of Father Macdonell's
policy, families have been kept
together as much as possible.
As fresh contingents arrive (and
there are many in prospect) the
same policy will be pursued and
there will therefore naturally grow
up a community united in purpose
and ideals, bringing to the up-
building of this Canadian nation
qualities which have stood the test
through centuries of hard toil and
stress. The gain, let us repeat, is
all Canada's.

FATHER MACDONELL has now on
foot another scheme to make transi-
tion easier for his people. From
the British Government he is
obtaining a grant of £25,000 for the
erection of 100 cottages; he pro-
poses to obtain from 100 farmers in
Alberta a plot of land three acres
in extent, on each of which he will
erect a cottage. In each of these
cottages he will place a Scottish
family, whose members, he hopes,
will find employment with the
granter of the plot or a neighbor.
The male head of the family will
thereby gain an apprenticeship in
Canadian farm conditions, and yet
be able to remain with his family.
In a year or two he will be ready to
take up a farm of his own, under
the supervision of the Settlement
Board, and make room for another
family freshly arrived from Scot-
land. On these replicas of their
former crofts, the settlers will be
able to keep a cow and poultry, and
raise sufficient vegetables for their
own use. By this means Canada is
assured of a steady reinforcement
of immigrants of the right type.
Scotland, alas! will be correspond-
ingly the loser.

NOTWITHSTANDING this drain of
emigration upon the diocese of
Argyle and the Isles religion con-
tinues to progress and the diocese
to promise restoration some day
to something of the glories of this
ancient See. Although restored
only in 1878, the restoration of the
Scottish Hierarchy being almost the
first act of Pope Leo XIII. on
ascending the Papal throne) it
dates back beyond the thirteenth
century. Originally there were
two distinct dioceses; that of
Argyle founded in the year 1200,
and that of the Isles which was
much more ancient. Indeed, it
claimed foundation by St. Patrick
himself about the year 477. It
was in the thirteenth century that
the two dioceses were combined in
one.

By REASON of its geographical
situation it is a scattered diocese,
most of it embraced within the
shires of Argyle and Inverness. A
peculiar glory attaches to its out-
lying portions in the numerous
islands on the Western coast of
Scotland. Some of these enjoy the
unusual distinction in Scotland of
having always remained Catholic.
For a long period priests visited
them at the risk of their lives and
from 1553 to 1878 they were with-
out a bishop. The story of their
existence as Catholics during this
trying period forms one of the
most inspiring chapters in the
history of British Christianity.
Canada's immigrants above alluded
to are the descendants of these
men. Some of them have indeed a
spiritual ancestry going back in an
unbroken line for some fifteen
hundred years.

DEPRIVED of its property and its
churches levelled to the ground by
the "rascal multitude" of the
sixteenth century, the united
diocese of Argyle and the Isles is at
length to have a new cathedral.
Ever since its restoration in 1878
the presiding bishop has been
obliged to put up with "his little
tin tabernacle" at Oban, the
episcopal seat, but a project has
now been launched for a more
adequate structure and with innate
Highland loyalty, the Bishop's
flock has entered joyfully into the
enterprise. The Holy Father him-
self, whose interest in things
Scottish is well known, has warmly
approved the scheme and given his
special blessing to its promoters.
This, then, is one more stone towards
the restoration of that ancient

fabric of Scots Catholicity, which
every day gives increasing promise
of arising once more from the
despoiled ruins left by the so-
called Reformation.

BRITISH MARTYRS

TWO HUNDRED AND FIFTY-TWO
CAUSES IN ALL

By George Barnard
(London Correspondent, N. C. W. C. News
Service)

The claims to beatification and
canonization of 252 Catholics who
lost their lives in England during
the persecutions of the sixteenth
and seventeenth centuries are being
considered by an ecclesiastical
court.

Exhaustive inquiries covering
every part of the country have been
made for many years in prepara-
tion for this enormous "trial" of
the claims to sanctity of so large
a body of martyrs. The court,
which has been appointed by the
Pope, is now meeting regularly at
Westminster.

The possibility of having 252 new
British saints has annoyed some
organs of the press, which would
prefer to forget the Catholic blood
which was spilt in the old days, but
G. K. Chesterton, in an interview,
says he thinks it a splendid idea
that the English, who are profoundly
ignorant of their own history, should
know their heroes.

FROM ALL WALKS OF LIFE

Among the 252 martyrs whose
lives are being investigated by the
court are many priests and lay folk
in every walk of life—peas, serv-
ants, tradesmen, schoolmasters, a
printer and some women: one the
mother of a family.

"High treason" was the charge
against them. It was high treason
in the reign of Henry VIII. to refuse
to recognize the King as head of the
Church. In the days of Elizabeth
it was high treason for a priest to
be in England, and it was high
treason for a layman to accept the
ministrations of a priest.

The martyrdoms occurred in many
parts of the country. Of the 11
London martyrs included in the
inquiry, one is a printer named
William Carter, who died for the
Faith at Tyburn in 1584.

The Earl of Arundel who died in
the Tower of London and Viscount
Stafford who was done to death on
Tower Hill are two nobles who
appear on the London list.

Another interesting name is that
of Edward Shelley, of the family
of the poet Shelley. He went to his
death at Tyburn in 1588.

Most of the 252 martyrs were
hanged, drawn and quartered,
usually to the accompaniment of
other indignities. Margaret Clith-
eroe, whose story still lives in York,
was pressed to death.

Two other women on the list
include Ann Line, described as "a
delicate, elderly widow lady," and
Margaret Ward, an unmarried
woman of London who was slaugh-
tered at Tyburn for helping a priest
to escape from Bridewell Prison.

Canon Burton, who is taking an
important part in the investigation,
says that the Catholics of England
have always regarded the victims of
the old persecutions as martyrs, but
before public honor can be paid to
them it is necessary for the Church
to set the seal of approval upon
their sacrifice by beatification.

EVIDENCE FOUND IN LETTERS

The evidence which will be
advanced in favor of the martyrs
is largely contained in contemporary
letters. When the persecutions
were in progress, Catholics who had
fled to colleges abroad received from
their friends in England accounts
of the executions.

In one case letters to seven differ-
ent refugees agree in substance on
the circumstances surrounding the
death of a martyr.

Bishops, priests and laymen will
appear before the court to give
evidence. The evidence is so strong
that a member of the court has
expressed the opinion that he will
live to see most of the 252 beatified.
This could not, of course, happen
immediately, as even after the
Westminster Court has finished its
deliberations, there will be a long
and careful inquiry at Rome into
the evidence submitted.

G. K. Chesterton, when asked if
England needs 252 saints, said he
thought it a splendid thing that the
lives of a number of people, mostly
of no social importance, should be
scrutinized after the lapse of cen-
turies, in order to determine if their
martyrdom warrants their becom-
ing, in the end, the patron saints of
the villages and towns in which they
lived.

"When in course of time a large
number of English centers have a
local patron of their own—Saint
Margaret of York, for instance—I
see no reason," he said, "why we
should not see in England those
wayside shrines which in France
are erected in special intercession
to local saints."

"This close and diligent inquiry
into the lives and martyrdom of
obscure English people is tremen-
dously important historically.

"The English are profoundly
ignorant of their own history, espe-
cially of the history of their own
localities. They know nothing of
the fine and gallant people who
lived in the same town, perhaps in
the same street, as themselves. So,
while the acquisition by a village of
a local patron of its own will tend
to bring about amongst Catholics a
livelier ardor towards their faith,

the whole community will know,
probably for the first time, of a
man of their own town who in
savagely intolerant times was cour-
ageous enough to stand by his
opinion against all the tyrannies of
the ruling sovereign."

Mr. Chesterton explained to his
newspaper interviewer the rigidity
of the scrutiny to which the lives
of the martyrs were subjected before
the Church would accord recog-
nition. He playfully suggested that
it would be a good thing if such
a tribunal could judge a man's life
before a public statue was erected
to him. "Memorials to nobodies
are run up without question or
scrutiny," he said.

"No one in England, I should
think, will take exception to the
canonization of our martyrs," Mr.
Chesterton concluded.

THE PEACE OF CHRIST

INTERNATIONAL GATHERING
AT VENICE TO PROMOTE
NOBLE END

Venice, July 10.—The official pro-
gram for the Fourth International
Catholic Congress to be held here
under the auspices of the International
Catholic League, August 15-20, has
just been issued. It calls for
general and sectional meetings
covering a wide field of Catholic
endeavor.

The Congress, exclusively Catho-
lic and non-political, aims at
uniting fraternally the Catholics of
the world, without regard to nation
or language, in a great movement
to promote the Peace of Christ and
international mutual Catholic col-
laboration.

On Friday, August 15, a religious
service will be held in the morning
in the parish church of San Salva-
tore, followed by the opening
meeting. In the afternoon, a
general meeting on the First Group
of peace subjects will be held.
This group will deal with the funda-
mental principles of the Peace of
Christ under the following head-
ings: "The Teaching of the
Sermon on the Mount and the Idea
of the Peace of Christ," "The Chief
Modern Heresies Concerning Inter-
national Law," and "Patriotism,
Nationalism, Internationalism, in
the Light of Catholic Doctrine."

Saturday morning, the general
meeting will consider the Second
Group of peace subjects, dealing
with the "State as a Member of
Human Society" under the follow-
ing headings: "The Teaching of
St. Thomas Aquinas Concerning In-
ternational Law," "The Limits of
Sovereignty of the State," and
"Duties of the State as a Member
of Human Society." In the after-
noon, the Press Conference will be
held, with a discussion of the
creation of an international Catho-
lic press agency.

Sunday, there will be a Solemn
Mass for Peace, with general Com-
munion for world peace, followed
by a meeting to discuss the Third
Group of peace subjects, "Peaceful
Solution of International Conflicts;
Elimination of War by Law." Under
this heading, there will be discus-
sions: "The Teachings of Suarez
and Vittoria," "The Solution of
Conflicts by Friendly Mediation,
International Tribunals, etc.," and
"Catholics and the League of
Nations Idea." In the evening
there will be a great public
demonstration, "The Pope and
Peace."

Monday morning, "Completion of
the International Christian Law"
will be taken up as the Fourth
Group of peace subjects, and the
following will be discussed: "Peace
Work of the Great Bishop Las
Casas," "Catholic Juristic Philo-
sophy, Natural Law, International
Law," and "The Realization of
Catholic Bibliography Concerning
International Law." In the after-
noon, there will be special confer-
ences on "Cooperation of the
Clergy," with the aim of bringing
about international relationship
among associations of priests; and
on "The Auxiliary Language,
Esperanto," with a discussion of
utility of a modern international
language medium.

Tuesday morning will be devoted
to a special conference of teachers
at which international cooperation
of Catholic teachers for the defense
of the Catholic school will be
sought; a conference of traders, at
which international relations among
traders also will be sought, and a
conference on immigration, at
which the religious and economic
protection of Catholic emigrants
will be discussed. In the afternoon,
the Fifth Group of peace subjects
will be discussed. This group has
been called "Practical Duties of
Catholics in the Labor for the Peace
of Christ," and will be discussed
under the headings "The Spread of
the True Christian Spirit of Peace,
Especially in Instructions, Sermons
and at Catholic Meetings," "The
Duties of the Catholic Press Toward
Christian Peace," and "Active Par-
ticipation of Catholics in the Pacifi-
cation of the World, Especially in
those Institutions which Truly
Serve Christian Peace."

One of the main topics of discus-
sion will be that of an "Internation-
al Peace Week," in which promi-
nent theologians and Canonists
laymen will speak on the Catholic
principles of peace and international
law.

Among the international celebri-
ties whose names appear on the
program are the Rev. Don Ernesto
Vercesi, of Milan; Count Emman-
uel de Rougé, of Paris; Mgr.
Eppstein, of London; Mgr. Dr.