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LONDON, SATURDAY, JUNE 28, 1924

### SOCIAL SERVICE PROBLEMS AT HOME AND ABROAD

The Rev. Mr. Millson is past president of the London Methodist Conference and head of that Church's social service work in this district. In a local Methodist church on June 1st he stated that, guided by a newspaper reporter, he visited several places in Montreal recently and in one tavern "he saw hundreds of men and women in various stages of drunkenness from merely hilarious to several cases of actual unconsciousness, men and women lying on the floors and tables. In another hotel, where college students were celebrating their graduation, he saw only two of a party of men who could be called sober."

The Free Press report of the Rev. Mr. Millson's sensational "traveler's tales" having come under his notice, Mr. Chas. Duquette, Mayor of Montreal, wrote to the Free Press a dignified but very emphatic denial of the clergyman's charges and their implications. "I am sure," writes the Mayor, "that this reverend gentleman must have been carried away by his imagination, as no such condition as he cites could possibly exist in our city."

He then makes a statement which should hardly be necessary to make: "That vice exists in this city it would be idle to deny, but there is not and there never has been any idea of countenancing vice with favor."

Decent men and women everywhere in Canada will believe this of Montreal and of any other city, and only those afflicted with "an excess of zeal," as Mayor Duquette rightly diagnoses the disease—would for a moment think otherwise. The Mayor brands Mr. Millson's statement as "libellous in the extreme" and not to be excused because of similar previous statements.

But Mayor Duquette goes much further than mere denial. He writes:

"The standard of the morality of Montreal's citizens has been raised in a wonderful manner since the introduction of the law regulating liquor."

"Whereas intoxicated men were seen in the streets of Montreal in the past years, it has become an unusual sight since the introduction of this law."

"A short time ago the chief of police of Halifax visited Montreal, having been told that the city and its citizens were victims of the above-mentioned conditions."

"He held this information from certain statements that had been published in certain papers of the Province of Ontario."

"The chief of police of Montreal offered to lend him two competent and trustworthy men to take him around at night to the different taverns in the congested part of the city which are the most frequented."

"He consented with pleasure and this visit was made between 7 o'clock and 11 o'clock that very night."

"The chief of police observed that not even a slightly intoxicated man could be seen in any of the taverns visited."

"Conditions can hardly be different when one consults data and reads the figures of cases brought before the courts for drunkenness, say, between two cities of approximately equal importance, namely, Montreal and Toronto."

"Total arrests in 1921: Toronto, 4,727; Montreal, 6,363. Per 100,000 of population: Toronto, 900; Montreal, 1,029. Total arrests in 1922: Toronto, 4,042; Montreal, 4,356. Per 100,000 of population: Toronto, 770; Montreal, 704. Total arrests in 1923: Toronto, 4,701; Montreal, 3,352. Per 100,000 of population: Toronto, 895; Montreal, 642."

And favourable as these statistics are it should be remembered that

thirsty strangers from places blessed with Prohibition flock to Montreal where they do not practice that restraint and self-control acquired by the free citizens of that non-prohibition city.

Few will be inclined to deny that the Chief of Police of Halifax is by training and experience a more competent witness than the Rev. Mr. Millson. Zeal for the cause of Prohibition, is as everyone knows, peculiarly liable to outrun discretion.

Though we think that it is but justice to give prominence to Mayor Duquette's refutation of an oft-repeated slander we should hardly have taken the matter up at all but for another item or two in the same number of the London Free Press.

Four youths, sons of very respectable farmers of Westminster Township, were acquitted of a charge of being disorderly.

The great interest aroused is thus indicated by the Free Press:

"The case attracted widespread interest, the people of Westminster turning out en masse to witness the hearing. Long before court opened the corridors and courtroom were packed with crowds of interested spectators. When court opened at 11 o'clock, rows upon rows of men stood at the back, while the doorway was surrounded. Women and girls almost filled the courtroom to overflowing, and the whole scene took on the appearance of one of the most spectacular trials in the annals of Middlesex County."

Naturally a case that aroused such exceptional interest was worth investigating; so in another article the Free Press gives this explanation obtained from the farmers themselves.

"That the time has come for the farmers throughout the County of Middlesex to band themselves together and rid the country of the petting parties, was the opinion expressed by the residents of Westminster Township, following the hearing of the four Glendale youths at the county courthouse yesterday morning."

"Groups of indignant farmers stood outside the courthouse yesterday morning telling of parties of young girls and boys that are rapidly demoralizing the social life of the rural communities. It is claimed that conditions have gone beyond all reason and that the time has come for the authorities to launch a ruthless war on these parties."

"Admitting that High Constable Wharton and his staff are doing all in their power to cope with the situation, numerous farmers expressed the willingness to be sworn in as constables, minus pay, in order that the plague might be destroyed."

"Why, it is not even safe to send your children to church at night," declared one irate ratepayer. "I have come out of my lane with my wife and children and have had to ask couples to move out of my lane-way so that I could get out."

"One farmer stated that he had been doing a little sleuthing on the side and had moved more than a dozen couples along with the aid of a stick during the past few nights. Another indignant farmer reported finding a couple on his doorstep."

"It's simply terrible and the welfare of our children is at stake, and you can swear me in right today as constable," declared one prominent resident of Westminster Township. "The other night a neighboring friend of mine found a girl with her clothes literally torn off."

While such things are going on right under his nose the Rev. Mr. Millson, head of the Methodist social service work in this district, might profitably defer further slumming expeditions in Montreal until he had devoted some time to social service work at home.

### MODERN EDUCATION AND UNBELIEF

By THE OBSERVER

The Christian Century, an undenominational magazine, has been investigating the state of Christian belief in Protestant colleges, and makes the following statement as typical:

"The graduates of a Grade A college under denominational control last year, for the benefit of a campus organization, answered a series of questions bearing on the point. Ninety per cent. of the class claimed to be Christians, but between forty and forty-five per cent. stated that at the close of their

collegiate course they did not believe in the existence of a personal God. Eighty-five per cent. were members of some church; yet fifty-one per cent. admitted that, during the four years, they had seldom attended a church service. Seventy per cent. were graduating without having received any religious instruction while in this school. Fifty-six per cent. declared that their experience in college had not deepened their religious beliefs. There were forty-three men in this class who had entered college with the expectation of going into the ministry; sixteen of these finally went to theological schools. Twenty-five years ago, in this same institution, the ministry stood first in the list of professions chosen by graduates; business stood sixth. Last year the position of the two was exactly reversed."

And "America" justly remarks on this statement:

"If this be the green wood of professedly Christian colleges, let the Catholic reader draw his own a fortiori conclusion for the dry wood of the nonsectarian colleges and universities."

In the June number of "The Catholic World" there is an article by a teacher in a nonsectarian university. "The students comprise," he tells us, "representatives of almost every sect and religion. They come from all over the United States, from every class of society, and from every type of school; though the majority are from the larger preparatory schools. They have passed difficult entrance examinations, and because our enrollment is limited, have been further selected on the basis of character."

Having, by reason of some conversations, become curious about the religious beliefs of the students in his class (freshman Latin), he put to them three questions, as follows:

A. Do you believe in the Christian God or the God of any recognized religion?

B. Do you believe in the immortality of the soul?

C. Have you read honestly one or more of the Gospels of the New Testament?

These questions were put to 76 young men. Only 35 of them now hold views which the majority of their grandparents would endorse. Six of these are Catholics, all the Catholics in the 76. One of the non-Catholics, after answering "Yes" to the three questions, added:—"Now and then have doubts on A and B." Nine stated their doubts as to immortality of the soul. One man said:—"If I did not believe in immortality, I would not hesitate to put away all thoughts and pretences of conventional living."

Of the balance of the answers, 39 in number, the professor gives a number of illustrations. "All of them have a vague idea of a supernatural power, or a first cause, or a 'law of the Universe,' but almost all of them admit their lack of any firm convictions." Examples:—"I have no definite conception of what God is, and do not have any idea of ever finding out."

"There must be some reason for the Universe being in existence, and therefore one says God created it. . . . It is impossible to imagine the infinite."

"I do not believe in God as an immortal being who presides over human affairs, while there is some fundamental law of nature in accordance with which everything exists."

"When I speak of God, I do not mean any spirit or anything to do with humanity. I mean a kind of law."

"A. (Belief in God.) Not sure, but think so. Depends on mood. A and B seem impossible, but are the only way to explain time and space. . . . Don't believe in hell."

"I do not believe exactly in the Christian God, but have a sort of hazy belief in God."

"Yes, but not all the stories about him."

"I believe in a Christian God, but not as put forth by the Christian Church of today."

"I am not satisfied with the Christian God, and am at present time casting about for a more satisfactory explanation."

"I believe that each man's God is something in his own self, of which each man holds a separate and different conception."

"On earth God takes the form of ideals and inspirations. He is a common element but to each person

he is in a different form, living in each of us to be called upon at will."

"If by the Christian God you mean the Trinity, I don't believe in it. My belief is more Mohammedan—one God and Christ his prophet."

"I believe in God, not necessarily the Christian or the Mohammedan God but that there is some supreme being behind all. My conception of him is, that church is unnecessary for him, and for worship of him, that he belongs out doors in the world he created, and it is there that worship should take place. Creeds are ridiculous. The Catholic religion is the height of folly and idolatry, even coping with Buddha worship in the latter respect."

Six of the thirty-nine say that immortality is unimportant. Only three specifically deny the immortality of the soul. Three believe in re-incarnation. Twomention spiritualism.

"I have thought about immortality, and it seems that nothing will be known until psychic research is terminated."

Four of the 39 think that the only immortality lies in one's influence on others. The rest of the 39 say that they believe immortality or that they have not studied the subject long or carefully enough to form a definite belief.

As to Bible reading. Of the 39 unbelievers, (that is, not believing in God,) 17 had read the whole of the New Testament; eight had read portions of the Gospels and eleven admitted complete ignorance. Four failed to answer the question, and three Jews said they had read the Old Testament but not the New. Some of those who had read the Bible made curious statements:

"I really think I can tell the difference between the Apostles of the New Testament and the other books of the Bible."

"I have read the four Gospels at the beginning of the New Testament. . . . I have also read a few Gospels in the Old Testament."

"I read through the Acts two or three times trying to pass a Bible Class examination at school, as well as part of the Phoenicians and other odd passages."

We have quoted these passages somewhat at length, because they are important illustrations of the state of Christianity in modern universities, both sectarian and non-sectarian. We shall take occasion to make some comments later on.

### THE FAITH IN FRANCE

By M. Massiani  
 (Paris Correspondent, N. C. W. C.)

The French Committee for Aid to the Churches of the Devastated Regions has collected again this year 1,800,000 francs, bringing to 18,000,000 francs the total amount subscribed for the reestablishment of worship in the parishes ruined by the war.

The Committee has distributed 6,984 sacred vessels; 7,648 gold objects; 23,000 chasubles; 140,000 altar cloths; 250 altars; 400 pieces of furniture for sacristies; 12,000 choir boy cassocks; 6,000 priests' outfits and 110 bicycles for priests who have to serve several villages.

These figures were reported to the public at the general annual meeting of the committee which was presided over by the Archbishop of Paris and attended by Marshal Foch and some of the most active benefactors of the Committee.

M. Louis Martin, Minister of the Liberated Regions in the Poincaré Cabinet sent his regrets at his inability to be present and expressed his pride in having been one of the founders.

200,000 FRANCS FROM UNKNOWN

The general secretary of the organization, M. Fernand Laudet, member of the Institute, announced that twice during the past year an unknown friend of the work had sent him a gift of 100,000 francs, but declaring that these donations would cease if any effort were made to pierce the veil of anonymity surrounding them.

During his address, the secretary congratulated Cardinal Hayes, upon his elevation to the cardinalate, and recalled the fact that the New York diocese was one of the first and most generous, in coming to the aid of the devastated churches immediately after the War.

The secretary also reported on the progress of the work undertaken for the permanent reconstruction of the churches in the devastated regions of the north and east. It had been feared, in the absence of the payment of reparations, that this reconstruction would have to be postponed indefinitely. Fortunately, this is not the case, and thanks to the 200 million francs subscribed in five days by the French Catholics, the sanctuaries are rising, one by one.

"It is an admirable thing," the secretary declared, "to realize that

the faithful of this country, already staggering under burdens of every description bequeathed to them by the War and the non-execution of the treaty of peace, have been willing to make this additional sacrifice in order not to be deprived of their houses of prayer."

By a curious coincidence, several members of the committee, M. Fernand Laudet, Marshal Foch and Maitre Fourcade, head of the Paris Bar Association, all come from the Pyrenees, and M. Laudet declared that the Christians whose churches, like their own in the Pyrenees, had remained intact felt it to be an imperative duty to come to the aid of those which, in the words of Maurice Barres, had "fallen on the field of honor."

GIVING THE VILLAGE A SOUL

Maitre Fourcade, in an inspirational talk, based on the theme "Lapides clamabant," describing the gripping picture given by the prophet Ezekiel of the rising of the dead, when the bones shall be reassembled and the skin shall cover them again, but when bodies will remain inert until the Spirit breathes upon them.

"In this unhappy country," he said, "where the ravages of War have left nothing but a solitude which passes all imagination, it would appear as though the skeletons of the villages had been reassembled, that the stones had been built up in an arid world which has exceeded all hope, to restore homes, regroup hamlets and regain the original aspect of the earth. But this work would have been very incomplete and the image would be that of a country which is dead unless the spirit likewise had breathed upon it. It is you Christians who have done this miracle by restoring to each village the church in which burns the flame of life, the church without the village would be a body without a soul."

### FRANK BRANGWYN MOST CONSIDERABLE LIVING ARTIST, DECLARES TIMES

The Universe, London, Eng.

"Taking range, productiveness, and variety of medium into account, Mr. Frank Brangwyn, R. A., is probably our most considerable living artist," writes the Times critic in reviewing an exhibition of Mr. Brangwyn's work, arranged by Barbizon House, at 184 Queen's Gate, London.

The exhibition contains 471 works and is described by the Times as "an event of public importance."

It represents Mr. Brangwyn as decorative designer, painter in oils, tempera and water-colour, draughtsman, etcher, lithographer and wood-engraver. The Times pays a tribute to Mr. Brangwyn as a rhetorical artist, and continues: "His outstanding capacities are his ease and fertility as a designer, his instinct for the right way with whatever medium he happens to be using, and his immediate grasp of requirements in the application of his work. His designs fill-out their spaces generously; he appreciates the fitness of oil pigment, the clean dryness of tempera and the washiness of water-colour; and when he engraves on wood or metal the accent of the material is felt throughout the design. He never seems to do the right thing for the wrong purpose."

ROMANTIC RATHER THAN IMAGINATIVE

"His personal attitude to life is romantic rather than imaginative, and he has great curiosity about the way things are done, or undone—for demolition interests him just as much as construction. The doing should be over-dramatised is only to be expected, and a just criticism of many of his pictures of labour is that they remind one of the activities of the professional strong man with weights which are presently carried off the stage, in a bundle, by a little boy in tights. It is the same with his treatment of the elements and of architecture. His buildings bare themselves to the light or drape themselves with shadow from dramatic rather than meteorological necessity."

Mr. Brangwyn is "intensely human, accepting humanity in its most basic attributes," as the Times sees him.

"It is the human tragedy rather than the Divine sacrifice which has inspired 'The Crucifixion,' the most highly organized of the oil paintings in this exhibition, with its dominating uprights and horizontals; and it is the sequence of human incidents which makes moving the temporary studies for the 'Stations of the Cross' designed for a church in Belgium."

EXHIBITION OPENED BY PREMIER

The Prime Minister formally opened the exhibition. "I love colour and detest materialism," he declared, in paying a tribute to the great artist who had symbolized "the fundamental and eternal verities and the struggles of humanity" with more reverence and more profound respect than any other man of his time.

The Premier was taken to task by a newspaper paragrapher last week for having reiterated, in opening an exhibition, that Frank Brangwyn is comparatively unknown and unappreciated in England. But there comes, in defence of the Prime Minister, this evidence (in the Observer) from so well known a critic as Mr. P. G. Konody: "Whatever the reasons may be—and the artist's reluctance to exhibit in his

own country ranks foremost among them—it is a fact that Brangwyn is better known and more enthusiastically appreciated on the Continent and in America than in England. Abroad, when English art is discussed and compared with foreign modern achievement, Brangwyn's name will inevitably be the first to be mentioned—and mentioned with profound respect."

On the other hand, as the Evening Standard points out, Brangwyn has been an Associate of the Royal Academy for twenty years and a full R. A. for five. He is President of the Senefelder Club, hon. member of the Royal Scottish Academy and the Society of Artists, Vice-President of the Royal West of England Academy, and member of a number of other academies and societies. He is represented in the National Gallery, he has decorations in the Royal Exchange and other London buildings, and his work is known to everyone who cares anything at all for art. What many people don't know is that Frank Brangwyn is a Catholic.

Of the forty Royal Academicians, four are Catholics: Sir John Lavery, Mr. Frank Brangwyn, Mr. Giles Gilbert Scott, and Mr. Adrian Stokes.

### ASK POPE TO HONOR BELGIAN SAINT

SEEK TO HAVE FEAST OF ST. JULIANA DAY OF UNIVERSAL OBSERVANCE

By Rev. J. Van der Heyden  
 (Louvain Correspondent, N. C. W. C.)

Belgian Catholics are petitioning the Holy See to grant the honors of public veneration throughout the whole world to St. Juliana of Mount Cornillon, who was God's chosen instrument to confer upon the whole world a great spiritual boon—"God's Feast," as the French endearingly call the solemnity of Corpus Christi.

This is not the first time such an appeal has been made. In 1867 Cardinal Deschamps voiced Belgium's desire in a letter addressed to Pope Pius IX.: "To whom does the Church owe this magnificent solemnity of Corpus Christi, which is today a source of joy to every Christian upon the globe? After God to none other but St. Juliana. If it is to her the Church owes this essentially Catholic feast, is it not fitting that she, in her turn, be honored by a feast truly Catholic?"

The Cardinal's petition, endorsed by all the Belgian Bishops, was followed in 1868 by one from the Queen, who had just suffered the loss of her dearly beloved and only son.

"Mary Henrietta of Austria, Queen of the Belgians, whose heart is broken by sorest trials, shall forget neither what she owes to God nor the claims of His service and glory. She is impelled, therefore, to second the Archbishop of Mechlin's request to Your Holiness, to extend to the Universal Church the name-day of St. Juliana, protectress of the Feast of Corpus Christi."

"It is as a daughter of the Hapsburgs and as queen that she desires this favor from the Holy See."

"As a daughter of the Hapsburgs, who, since Rudolph I., Emperor of Germany, celebrated for his devotion to the august Sacrament of the Altar, have never failed in troth to the faith of their illustrious ancestor."

"As Queen of the Belgians, because Belgium, though fruitful in Saints, does not have one paid homage to by the Universal Church. Particularly entitled to such honor appears to be a Saint whose influence has been and still is truly universal."

Following the usual procedure, the Pope acceded but partially to the prayer, conceding the celebration of the feast of St. Juliana to all the dioceses whose bishops would be pleased to ask for it. Two hundred did so; it was not enough to make the feast of the Virgin of the Eucharist universal.

ST. JULIANA'S VISION

She whom the Belgians would love to see acclaimed every year and everywhere in the Church's liturgical prayer was born at the close of the twelfth century in the little village of Retinne, near the heroic city of Liège. Before the breath of the world had as much as touched little Juliana's sweet innocence of soul, she was entrusted to the care and vigilance of the Augustinian Nuns of Mount Cornillon, and with them, in the shadow of the Tabernacle, dividing her life between prayer, manual labor and the study of the Holy Fathers, she developed an ardent love for the Eucharistic God. During one of her frequent communings with the hidden Prisoner of the Tabernacle she beheld as if in a vision the disk of the moon shining brightly but for a dark bar right across it. The same vision recurred daily, whenever she knelt in prayer, for the space of two years. Wondering what it all meant, the saintly virgin begged day after day to be enlightened. She was so at last and in her soul heard God speaking: "The moon is a figure of the Church, the black spot upon it, that something is wanting to the splendor of her beauty—a festive memorial of the Blessed Sacrament, which I choose you to achieve." Juliana protested her unworthiness and her frailty; but the Lord insisted that she was His choice and that that should suffice.

### FIRST CELEBRATION OF FEAST

Setting about her task, she found aid in the prayers and sacrifices of two souls humble and weak like herself—Saint Eve and the Venerable Isabella of Huy. An Augustinian monk, won over by her fervor and conviction, composed an office in honor of the Sacrament of Love; and the Priorate, also moved by his privileged spiritual daughter's flaming zeal, ordered the Feast celebrated on the Thursday following upon Trinity Sunday. The first celebration took place in St. Martin's church, Liège, June 6, 1247.

From that time on, Juliana's life was one of persecutions and trials, which she bravely bore, and gladly, in the hope of securing through them the fulfilment of her heart's ardent yearning—the extension of the special homage to the Eucharistic God to every church and chapel of the world. If she saw her hopes but partly realized ere she left this mortal prison, she had the consolation to know, through a revelation from on high, that they would be soon after her death. So they were, six years after, in the year 1254, by Pope Urban IV., who had been her mentor and adviser during the days of his archdeaconship of the Liège Cathedral.

### THE ANTI-KLAN ISSUE AT CLEVELAND

By W. C. Murphy  
 (Staff Correspondent, N. C. W. C.)

Convention Hall, Cleveland, June 12.—The "Constitutional Guarantees" plank in the platform adopted by the Republican National Convention here had an exceedingly checkered career before it finally emerged from the Resolutions Committee in the form in which it was adopted by the Convention. Designed as a substitute for an anti-Ku Klux Klan plank demanded by one element in the convention, the "Constitutional Guarantees" declaration was constantly buffeted about. First it was left out of the platform entirely; then it was inserted only to be knocked out of the draft finally reported by a subcommittee to the full membership of the Resolutions Committee. Finally it was again inserted, less than an hour before the Resolutions Committee completed its labors.

As ultimately brought forth before the Convention, the plank read as follows:

"The Republican Party reaffirms its unyielding devotion to the Constitution and to the guarantees of civil, political, and religious liberty therein contained."

When it was read by Charles B. Warren of Michigan, Chairman of the Resolutions Committee, there was not a single manifestation of either approval or disapproval from all the thousands that crowded Convention Hall. The chairman paused for a moment as if expecting some demonstration and then continued his reading. The silence was in marked contrast to the storms of cheers or scattered hisses which had greeted the reading of other portions of the platform.

Inquiry among the delegates developed the fact that the plank as finally adopted was unsatisfactory to many, pleasing to a few, and a matter of indifference to the vast majority.

Mr. B. Creager, National Committeeman from Texas, believes his party made a serious mistake in not adopting a declaration specifically condemning the Ku Klux Klan.

"I think we should have denounced the Klan unequivocally," Mr. Creager told the N. C. W. C. News Service. "Fully ninety per cent. of the members of the Resolutions Committee were against the Klan and all similar organizations based on prejudice and racial intolerance. Not a single member of the Committee defended the Klan. Our discussions all concerned the language to be used. The big majority of the members favored what they called a dignified statement of principles. I voted for the resolution as it finally was adopted because it was the best I could get."

However, all the members fully understood that I would have preferred a stronger declaration. This practical unanimity of feeling against the Klan, referred to by Mr. Creager, on the part of members of the Resolutions Committee was strikingly illustrated in the case of one prominent member of that committee who was generally credited with being rather friendly to the hooded organization. He had, in fact, declared publicly that he was absolutely opposed to any kind of an anti-Klan plank in the platform. But it was learned that in private conversation with another member of the committee he said:

"The Republican party will eventually have to do something to break the Klan, but this is not the year to do it."

An attitude different to that of the Creager element was held by a group of delegates headed by William Lieberman of New York. This group, from the start urged inclusion of a broad statement of principles of religious and racial equality without, however, insisting upon any specific reference to the Klan. New York's member of the Resolutions Committee, Representative O'Brien Mills, voted for the Creager resolution in committee, but expressed his satisfaction with the "Constitutional Guarantees" plank finally adopted.

In the pre-convention maneuvering Sunday and Monday the fight