

a sound mind is combined with a sound body, so also in journalism we can only hope for the Catholic press to be equal to its opportunities and demands when its mind is yoked to an adequate equipment freed from the worries and hardships of poverty.

But is the Catholic press thus happily harnessed? We know that the status of Catholics both intellectually and socially has changed for the better, but we also know that the Catholic press has not kept pace with the new needs and new responsibilities of the Catholic people. Quite a few Catholics have acquired wealth in our day and still more have arisen to easy circumstances but comparatively few take any active part in public affairs and least of all in the advancement of the press.

We have schools, colleges, colleges, seminaries and hospitals fitted with modern equipment, while we allow the press to struggle on in the whitening harvest-field with tools obsolete as Ruth's sickle or the pioneers grain-cradle.

Catholic newspaper men live in an atmosphere where, on the one hand, prejudice dominates reason and public opinion is poisoned by dishonest propaganda, and where, on the other, lack of sympathy and lack of support are withheld by Catholics themselves. Contemptuous disregard and utter indifference cannot but depress the strongest hearts. I know of no body of professional men called to the higher places of life who labor under so many difficulties and discouragements. Though foremost in the first line of the Church's defence they have never received recognition commensurate with the service they have rendered the cause of truth, religious liberty and social welfare. They have been abandoned in their life-breaking toil and criticized when they presented but a half-gathered harvest. The marvel is that in the circumstances they have at all maintained the ordinary technique of modern journalism. Well-nigh everything that inspires and enthralls is absent. Apart from appreciation and encouragement there is inadequacy of salary, inadequacy of man-power and inadequacy of physical equipment.

Editors are overburdened and overdone. No writer can turn out a paper each week and retain his gift of freshness, no matter what may be his learning and natural ability. After addressing his readers for, say a year, his style necessarily becomes undistinguished and old in kind. His literary venture grows threadbare and commonplace and loses its power to woo and win. His editorials eventually show staleness and flatness because the performer has tired and lost his top note. It requires time, leisure and constant reading to invest the old truths with the shine of gold fresh from the mint and principles of long standing as if they had been discovered yesterday.

I especially allude to the charm of a style because I regard the cooking and serving of meals as important as the quality of food itself. An unreadable paper is a lost venture. With Catholic journalism, undermanned and underpaid as it is, and receiving such feeble support from the laity, we can hardly hope for a high-voltage press capable of adequately supplying the ministry of the spoken word by the ministry of the written word. We have too many papers languishing to the point of exhaustion. They are practically written out; look at their front page: it contains nearly all the same contributions. At first sight one should be inclined to think that the owners or managers made their living by the sale of one another's washing. But in the circumstances nothing else seems possible.

In my humble opinion there should be but one newspaper in the province and that should be Catholic rather than diocesan, provincial or national. In addition to an editor-in-chief who should be possessed of large brains, large views, and generous culture, and a Canadian, I would suggest two of the best trained Catholic writers from the English school of journalism. If I have struck a note of dissatisfaction anent the Catholic press I do not intend it as a reflection upon those who have labored so valiantly in the cause of truth against great odds. Only a superman can be expected to do the work of three men. Differences frankly expressed need not interrupt friendly relations that mean so much to us all. In matters of opinion I claim the same right to differ from others that others have to differ from me. It would be mere affectation on my part to pretend that all are satisfied with a press so poorly patronized by the Catholic laity in general.

At the back of all I have said in this paper, either by way of praise or dispraise, is the thought and wish for a great Catholic tribune which will interest, attract and stimulate a somewhat indifferent reading public, and by its disciplined thought, varied scholarship and arresting realism raise Catholic journalism to an eminence beyond the level of the secular press.

I yearn for a press that will deepen and speed the current of Catholic thought; that will command notice whenever it breaks silence and that will utter the great truths of holy faith with the decisive ring of anvils. We want

great editors whose hissing flaming words will set brain on fire and heart aflame. The cause of Church can no longer be maintained by dumb prophets or Baptists in the wilderness. Our apologetics is too old and fatigued; a constant defence tires the echoes. We want less primness and more robustness, less reticence and more outspokenness, less negativeness and more assertiveness. In a word we want fire-touched pens as well as fire-touched lips whose red-hot words will kindle the mind and move the heart with noble thoughts and generous impulses.

THE LATE VERY REV. DEAN CONNELLY

The Quinte Sun, Trenton, Ont., Oct. 4

In the tranquillity that enveloped the dawn of the beautiful morn of September 25th and in the sweet peace that pervades life's closing scene for the chosen ones of Christ, Very Reverend Dean Connelly has gone to lay at the Master's Feet the burden of his life and its infirmities, together with the sheaves of forty-two years of consecrated service. Those who were dearest to him in life were with him at the end to witness the close of that truly apostolic career. The last blessing was given by his own devoted nephew, Reverend Father Creamer.

His physical condition during the past year caused grave apprehension to his loved ones, yet they hoped that a sojourn at Mount Clemens would restore his strength. Unfortunately the treatment had a contrary effect and rather precipitated the fatal development of an old organic disease.

The plaintive tolling of the church bell at five o'clock on Thursday morning cast a gloom over the entire town for it announced the sad news that a great citizen had passed away. To his parishioners there was a more personal grief, for they lost an affectionate Father whose solicitude extended from the youngest to the oldest of his flock, a prudent counsellor, whose advice was frequently sought and an ever faithful friend, always ready to assist them in their troubles. His humility tactfully concealed innumerable acts of charity which will now receive the golden crown of recompense.

Dean Connelly was beloved by all classes and creeds because of an innate kindly temperament, which attracted all types of persons. Serenity, buoyancy, and admirable urbanity rendered him easy of approach. The large attendance at the funeral service of Trenton's most representative persons of other churches is the best testimony of public appreciation of Dean Connelly's sterling worth.

His hallowed memory needs no eloquent panegyric because his work is an imperishable monument which lives after him and will continue to bear fruit until Time shall be no more. Dean Connelly's life history and pastoral ministrations are inseparably interwoven and the thousands of souls, here and in the world beyond, who owe to him their salvation, constitute a magnificent spiritual edifice built during a long sacerdotal career.

Despite the arduous duties, the weighty responsibilities and the many heroic sacrifices, particularly in his earlier years, there still clung to the revered Priest, the aroma of holiness and fervor, characteristic of the young Levite of forty-four years ago. This sacred influence exhaled as a fragrance and is the secret of the remarkable spiritual attainments of those whose privilege it is to call him their pastor.

Dean Connelly was born in Perth on July 19th, sixty-eight years ago and there received his elementary and secondary education. His classical course was made at St. Michael's College, Toronto, and after the usual term in philosophy and theology at the College of St. Anne de la Pocatiere, Quebec, he was ordained to the Holy Priesthood August 15th, 1880. His priestly functions were exercised with great zeal in ten different parishes before coming to Trenton sixteen years ago.

To his grief-stricken relatives and friends, there is a consolation in the thought, "There is no Death what seems so is transition." The soul of their beloved one has thrown off the frail tenement of clay and gone, bearing the Victor's palm, to enjoy eternal felicity. His genial presence will be sadly missed but his memory will be ever held in loving benediction.

On Monday at 8.30 p. m. the remains were conveyed to the Church of St. Peter-in-Chains to lie in state until the hour of the final obsequies. The sacred edifice presented a sombre appearance with its heavy drapings of black and purple. The members of the Holy Name Society and the Knights of Columbus formed a Guard of Honor in relays throughout the entire night, during which they kept prayerful vigil with their dearly beloved Pastor. At 7.30 the priest chanted the Solemn Office of the Dead.

Solemn Pontifical Mass was sung at 9 o'clock on Tuesday morning by His Grace, Most Reverend M. J. Spratt, D. D., Archbishop of Kingston, assisted by Very Reverend Dean Hogan of Perth as Deacon and Very Reverend Dean McDonald, Portsmouth, as Sub-deacon. Right Reverend Monsignor Hartigan was High Priest and Reverend E. J. Lacey, Master of Ceremonies.

Reverend A. J. Hanley, Gananogue, delivered an eloquent funeral oration in which he paid beautiful tribute to the life and labors of the deceased Priest.

The last solemn dirges concluded, the funeral cortege headed by the Holy Name Society and the Knights of Columbus proceeded to the C. P. R. Station to take the train for Perth. At the latter place, citizens were out en masse to pay a final tribute of respect to one whom all knew and loved. At St. John's Church, the Libera was sung and the sacred remains were then borne to the cemetery where all that was mortal of a great Priest was reverently placed beside his brothers, Reverend M. Connelly and Mr. Edward Connelly, who predeceased him.

As a tribute of respect, the stores were closed during the hours of the funeral service. The Collegiate Institute also suspended their classes for the morning.

CATHOLICS AND SECONDARY SCHOOLS

To the Editor of The Globe: I have read with considerable interest the address of Mr. James McGlade, LL. B., of Brockville, at the annual conference of the Catholic Truth Society of Canada in Columbus Hall, Toronto, as reported in The Globe of Friday, Sept. 19. Though not a Catholic myself (indeed of very pronounced Presbyterian and Anglican descent), as a believer in fair play I heartily endorse Mr. McGlade's statements re the injustice under which Catholics labor in regard to educational matters. In addition to the injustices mentioned by Mr. McGlade there is one which has come more directly under my personal observation, and has, therefore, particularly aroused my indignation. I refer to the fact that, although our Secondary schools in Ontario claim to be distinctly non-sectarian and are supported by the taxes of the Roman Catholics equally with those of the Protestants and are largely attended by Roman Catholic pupils, a very unjust discrimination is made against the employing of Catholic teachers in these schools. If any verification of this statement is needed, all that is necessary to do is to peruse the annual report of the Department of Education re the teachers in Ontario Secondary schools, and note the very small percentage of Catholic teachers even in centres where the Catholics are fairly numerous. Might I ask how many Catholic teachers there are on the staffs of the Secondary schools in the City of Toronto compared with the number of Catholic pupils in attendance at these schools and the amount of taxation paid by Roman Catholics for the support of these institutions?

A. D. L. ROBINSON, Walkerville, Ont.

WEEKLY CALENDAR

Sunday, October 19.—St. Peter of Alcantara, while still a youth left his home and entered a convent of the Discalced Carmelites. He founded the first convent of the "strict Observance" in which the cells of the Friars resembled graves rather than dwelling places. The cell of St. Peter himself was four feet and a half in length so that he could never lie down. He ate but once in three days; his sackcloth habit and cloak were his only garments and he never covered his head or feet. St. Peter died with great joy, kneeling in prayer, in October, 1562.

Monday, October 20.—St. John Cantius, was born at Kenty in Poland, A. D. 1403. He studied at Cracow. For a short time he was in charge of a parish but shrank from the burdens of responsibility and returned to his life as a professor at Cracow. For many years he lived a life of unobtrusive virtue, self-denial, and charity. He made frequent pilgrimages to Rome. He died in 1478.

Tuesday, October 21.—St. Ursula, virgin and martyr, who when the Saxons were harassing England, gathered a number of children entrusted to her care, and with certain adults who followed her direction, took refuge in Gaul. Here she was exposed to the most shameful outrages at the hands of the Huns, but without wavering the members of her entire party preferred death to shame. St. Ursula, who herself set the example gained the martyr's crown in 453. She has been regarded as the patroness of young persons and the model of teachers.

Wednesday, October 22.—St. Mello, Bishop, is said to have been a native of Great Britain. God having blessed his labors with wonderful success, he was consecrated first Bishop of Rouen in Normandy, which See he is said to have held for forty years. He died about the beginning of the fourth century.

Thursday, October 23.—St. Theodoret, martyr, was inhumanly tortured before being slain, because he had assembled the Christians at Antioch after the churches had been closed by Julian, an uncle of the Emperor of that name and like him, an apostate.

Friday, October 24.—St. Magliore, Bishop. When the father of his cousin, St. Sampson, was cured by prayer, Magliore and his father and mother and two brothers, gave all their goods to the poor, and together entered a monastery and

succeeded Sampson as Abbot of Dole and Bishop. He died in 575.

A NATIONAL ASSET

As the greatest transportation company in the world, the Canadian Pacific Railway has maintained a national service in the Trans-Canada Limited which is second to none and on the conclusion of the summer schedule of this crack train has transferred the equipment to the Vancouver Express which leaves Toronto every night 10:10 p. m. on its trip across the continent, via Winnipeg, Calgary, Banff, Lake Louise, the spiral tunnel, Sicomos and parts of the Canadian Pacific Rockies famous throughout the world. Its way to Vancouver, where the travellers are unanimous in their praise of the service of the Vancouver Hotel. The Canadian Pacific also operates a steamship service to Victoria, the Mecca for winter tourists.

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LAX HOME TRAINING

Washington, Oct. 8.—Lax home training of children is the outstanding curse of the nation today according to the Most Rev. Michael J. Curley, Archbishop of Baltimore. Speaking at the laying of the cornerstone for the new Holy Name parochial school here, Archbishop Curley outlined the Catholic position with regard to education. Replying to critics who maintain that education in schools should be purely secular, leaving religious training to be administered in the home, the Archbishop said: "The fact remains that the children are not getting proper religious training in the home. I may say without fear of contradiction that the curse of the country today is the bringing up that is being given the children."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE RUTHENIAN PROBLEM
A circular letter on the Ukrainian question, issued by His Grace Archbishop McNeil, to the clergy of the Archdiocese of Toronto, was read in all the churches on Sunday last. The Ruthenian problem has reached a crisis and under the direction of His Excellency, Mgr. Petro di Maria, the Apostolic Delegate, the dioceses of Canada are lending a helping hand in the solution of this perplexing problem.

We must save the Church which is left of the Ruthenian people. If we have not hitherto done our duty by our Ukrainian fellow-Catholics, the hour is at hand when we can give, and give generously, to save the souls of thousands of these our Canadian brethren. The words of the Archbishop of Toronto should furnish much food for thought: Toronto, October 1, 1924.

A collection is taken this year in all the Dioceses of Canada to enable the Bishop of the Ruthenians in Canada to meet pressing financial obligations and save necessary institutions. Two of these institutions are the College at Yorkton and the Catholic weekly published in the Ukrainian language in Winnipeg. The call has come from the Archbishops of St. Boniface and Winnipeg, who were appointed a committee by the Apostolic Delegate to examine conditions and take remedial action. In their appeal, the Archbishops state that "the Ukrainian problem is the gravest and most perplexing that faces the Church in Canada at the present time." They add:

"It is no exaggeration to say, that the most zealous efforts on the part of the Ruthenian Bishop and clergy, coupled with the sympathetic interest and generous assistance of the Latin Catholics, will not avail to keep a large number of these people within the fold. The hostile forces arrayed against them are too powerful to make possible the pre-

vention of numerous defections. From the day of the arrival of the Ukrainian people in Canada, a determined effort was made by all the proselytizing agencies in the country to rob them of their Catholic faith, and the effort has been kept up to the present hour with a persistency worthy of a better cause. It is not wonderful that this effort met with some success, for everything was conducive to success. The people came in thousands without their clergy, the material prosperity and independence which rewarded their hard labor lulled them into indifference, religious acts made generous appeal to self-interest in the free establishment of hospitals, dispensaries and schools in the strongest national centres. Face to face with surroundings, to which all their previous experience furnished no key, it is not strange that the poor immigrants were disposed to listen to the siren voice of error, that played upon their prejudices, appealed to their pride and ministered to their needs. To warn, to advise, to explain, there was no one, or at best, here and there, only an occasional sentinel, whose voice never reached beyond the confines of parochial limits."

I have been in close touch with this problem for fourteen years, and I have no hesitation in saying that the Catholics of Canada could have saved the faith of the Ukrainian immigrants. That is, they could have given them those educational and hospital facilities which, coming from Protestant bodies, became the means of undermining their faith. Let us at least try to save what is left.

Sincerely yours,
N. McNEIL,
Archbishop of Toronto.
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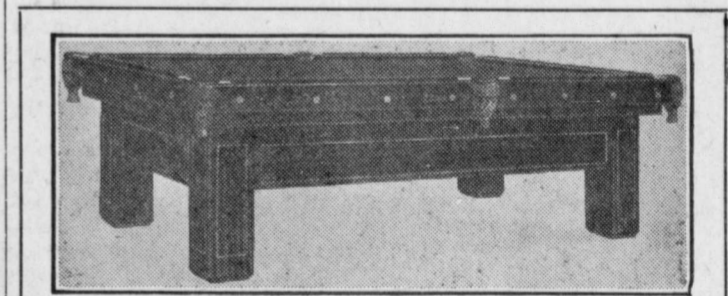
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