

Americans who believe in self-government and in free speech.

"The bombing of the Mayor of Columbus, the driving of the City Manager of that city from office and the State and the threatening messages sent to the superintendent of Atlanta schools and the members of our Board of Education, who have the courage to vote as their consciences dictate, are only a hint of the miseries that Georgia may expect if the masked terror that strikes by night is to be enthroned."

### SERVICE SISTERS TO AID CHURCH

#### WILL ACT AS TEACHERS AND NURSES IN LONELY SETTLEMENTS

Winnipeg, July 8.—The coming of the new religious organization, "The Sisters of Service," into the great missionary field of the Canadian Northwest, the announcement of which event was made at the All-Canada Conference of the Catholic Truth Society of Canada, held in this city recently, has created interest of a deep and far-reaching character. Of the many problems with which the Catholic Truth Society dealt in the recent conference none is of more fundamental importance to the Church in Canada than the work which will be undertaken by the new organization.

Rev. George T. Daly, C. S. R., author of the well known book, "Catholic Problems in Western Canada" is one of the principal promoters of the new work, and spoke concerning it at one of the sessions of the conference. As was evidenced by several other addresses and by the discussions in committee meetings, in which representatives of the Ruthenians of Canada took a prominent part, the ecclesiastical authorities of Canada, and the priests in the field, and the leaders of the Catholic Truth Society movement, are all deeply concerned with the question of the best method of dealing with the many and diverse racial groups in Western Canada.

"What are the facts which the Church has to face in Western Canada?" asks Father Daly, in the appeal which he has sent out through the Catholic Truth Society of Canada.

"An intense immigration, we know, has scattered over the Prairie Provinces and through British Columbia settlers from all parts of the world. These hardy pioneers are wedded to the soil they have by years of labor converted from a barren waste into beautiful harvest fields. But the barriers of space, climatic conditions, differences of race and language, the materialistic atmosphere that prevails throughout the West, the scarcity of priests, are so many obstacles that make the organization of the Church very problematical for the next few decades in the outlying districts. In the meantime the harvest of souls is waiting, or rather, 'other' harvesters are busy at work among our people. The leakage among foreigners, particularly among the Ruthenians, has been comparatively heavy. Were it to continue and increase, irreparable would be the losses of the Church in Canada.

WORK OF NEW SISTERHOOD

"The foundation of the new order of the 'Sisters of Service' is an attempt to meet these facts, to answer the requirements of this new field. Their life is but another interpretation of the 'to be all to all' of St. Paul. They are not to interfere with the activities of any existing order. To be complementary, and not a substitute, is the sole ambition of the Sisters of Service. Like the Master, they will be as their motto, 'I have come to serve.' As teachers, nurses, and social workers they will serve the Church and Country on the long stretched border line of our great Western hinterland. Their services will be those of Christian charity and enlightened patriotism.

"Western Canada, as every new settled country, has been the scene of many spiritual tragedies. For there is no greater tragedy in human life than the loss of faith, the blotting out of the Christian vision. How exposed is the foreigner to this supreme danger, on the lonely prairies of the west! What sublime apostasy it is to stand by him and his children at that critical hour when the absence of home traditions and ancestral environment often leaves his life a prey to evil influences.

"The Church, moreover, in these new Provinces is still in the making. Its future will be in great part what our new Canadians make it. The standing of the Church out West necessarily involves also its standing throughout the whole Dominion, for the increasing importance of these younger Provinces and their growing influence in Federal politics have made the West the Problem of Canada and consequently the problem of the Church.

#### NATIONAL INTERESTS SERVED

"The Sisters of Service, by protecting the Catholic influences in the play of national forces out West, are in reality serving the best interests of the Catholics in the East and become worthy of their encouragement and support.

"The service of the nation goes hand in hand with that of the Church. The work of the Sisters of Service among the foreign born of our great West will be truly a National service.

"What is known now as 'Canadianization' is a long and delicate process. Unfortunately many have abused this term and made it serve as a cover for their methods of a forced and futile uniformity in the nationalization of the foreigner. One needs a broad and generous outlook to grasp in each immigrant the cultural factor of his race and embody it as a valuable asset in the future type of the new Canadian. Only a sympathetic heart will also understand the thrilling tragedy that often stands out vivid, dramatic in the life of the immigrant. You can read it in his eyes filled with an unwonted sadness as he faces for the first time the unknown land and this feeling of 'This vision and this feeling of the Sisters of Service will have, for the welfare of the new Canadian is one of the main reasons of their existence. By protecting him during one of the most dangerous and crucial periods of his life these Sisters will be rendering a great service to Canada. For when the foreigner loses his faith, his life, on the pages of the nation ledger, ceases to be an asset full of promise and becomes a dangerous liability."

The Sisters of Service have been called to this life of sacrifice and devotion to form a distinctive religious sisterhood. After a year's novitiate they will make temporary vows of poverty, chastity and obedience, which vows they will renew annually, and after a certain number of years probation the perpetual vows will be pronounced. In order to permit them to go about their work more freely and not to appear obtrusive to the great non-Catholic population with which they will have to mingle and where they may be called very frequently to serve, the absence of a distinctively religious garb will be another of the particular features of the Sisters of Service. In the words of Father Daly, "Christian modesty will be their habit and their distinctive veil."

SISTERS WILL BE TEACHERS

The Sisters will go hand in hand into the lonely settlements and widely separated townships of the great Northwest. The teachers among them will lay the foundations of education, others trained as nurses will care for health, the trained social workers represented in the sisterhood will aid to build the home of the new Canada and protect it against the dangerous influences of today, while crowning all their work will be their special devotion to the duty of religious instruction.

The headquarters of the Sisters of Service will be at Toronto for the present. The first members will begin their preliminary preparations on the Feast of the Assumption of the Blessed Virgin Mary, August 15th. While the West will be the vast field of the Sisters of Service it is the intention later on to have them give also the benefit of their work to the congested quarters of the large cities and to the sparsely settled country districts of Eastern Canada.

The work of the Sisters of Service follows the lines laid down by the daughters of Mother McKillop in Australia, where more than 1,200 nuns are now at work scattered through the busy mining towns of the ocean continent, developing from a small order of Australian women founded some fifty years ago.

In New York City a similar organization was recently founded under the title of "Parish Visitors of Mary Immaculate" under the approval and direction of Archbishop Hayes, while in Duluth, Minn., the "Corpus Christi Chapter of the Third Order of St. Dominic" has been established by three Dominican Sisters from England; and in Pittsburgh the "Missionary Confraternity of Christian Doctrine," a lay organization is doing a similar work of Catholic social service.

#### WILLIMANTIC "Y" REMOVES BAN ON CATHOLIC OFFICERS

Willimantic, Conn., July 10.—The board of directors of the Willimantic Y. M. C. A. has voted unanimously to eliminate from its by-laws and constitution such clauses as have barred Catholics from having a full voice in the management of the affairs of the organization. The action of the directors has attracted widespread attention, because heretofore, throughout the country, only those professing membership in the evangelical churches have been admitted to the highest offices in the Y. M. C. A. It is expected that the National governing body may take steps to prevent the new ruling by the Willimantic body from going into effect.

It all came about because Frederick W. Kaye, an Episcopalian, who was engaged by the local Y. M. C. A. to conduct a city-wide campaign to raise a fund of \$16,000 to pay off the indebtedness on the institution, discovered that about 65% of Willimantic's population was Catholic. He couldn't see how he could solicit the money of the Catholics when they were at the same time barred from full participation in Y. M. C. A. affairs. He put the matter up to the directors.

Motion to change the constitution was made by Rev. Harry McReedy of the First Congregational Church, one of the most influential Protestant congregations in the city.

There is a feeling that like action may be taken by the Y. M. C. A.

officials in other cities unless some radical steps to prevent it are taken by the national authorities.

### CHURCH FOUNDED FIRST HOSPITAL

Tracing the development of the hospital from the time when "long before the mighty Empire of Rome collapsed, the first great Catholic hospitals were established within its borders," the Right Rev. Thomas J. Shahan, rector of the Catholic University, gave a vivid description of the service that the Catholic Church has rendered the world in this field in his address of welcome to delegates of the Catholic Hospital Association of the United States and Canada at its seventh annual convention held in Washington, D. C. Bishop Shahan's welcoming address, given "in the name of one of the younger universities of the world to the representatives of the oldest university of the world" showed that the first hospitals of the new world, as well as those of the old world were founded under Catholic auspices. The prelate pointed out that Catholic hospitals today as always are in the front rank in scientific knowledge and specialized skill and still retain that ancient spirit of service for God as well as man.

BISHOP SHAHAN'S ADDRESS

"There may be no Catholic chemistry or physics," said Bishop Shahan, "but there is surely a Catholic pathology, the long story of the practical interest of the Catholic Church in the physical sufferings, not alone of her own children, but of all mankind. In the midst of the great pestilence of Carthage St. Cyprian could invite the Mediterranean world to admire the common devotion of Christian men and women to all the victims, without distinction of creed. Long before the mighty Empire of Rome collapsed, the first great Catholic hospitals were established within its borders, East and West. A glorious new institution, of universal human value, was created by the Catholic religion, and perpetuated by the love and the sacrifices of the Catholic clergy and people. Nothing like it had ever been seen before in the world, and it was the envy of dying paganism, sensible that in itself it possessed no such response of life or promise for the future. The medieval hospitals of Constantinople and Rome were born in that day and also the mental temper to which we owe the respect for and the transmission of the writings of Galen, and the not contemptible medical skill of the ancients, on which physicians managed to live through long centuries of political confusion, social crudeness and economic and industrial infancy.

IRISH MONKS FOUND ALPINE REFUGE

"In the West racial charity was superimposed upon the general Christian virtue, and to the Irish monks we owe the creation from the seventh to the tenth century of the 'Hospitia Scotorum,' those humble Alpine refuges in which they took in their frozen, exhausted and crippled brethren on their way to Rome. Soon monasteries and abbeys throughout Europe imitated these humble but beneficent shelters, and gradually from them seems to have arisen the hospital system of the Middle Ages, rich beyond belief in its own way, those hundreds of small hospitals found in tiny hamlets and in lonesome settlements, at the gate of every monastic house, or guild-house, or near the parish church, or connected with the annual fairs or public meetings.

"More wonderful still was the continuous supply of devoted nurses, men and women, who inspired by religious motives, everywhere offered themselves for hospital service; wonderful, too, was the popular generosity in providing for hospitals, beds, food, service, and such equipment as the age could furnish. With the Crusaders came the need of hospitals in the wake of the great armies, the long sieges, and the climatic changes. Eastern diseases, like the leprosy, created new demands all over Europe, and in the new freedom of travel by land and sea medical science found the best occasions for growth and esteem. Medical schools, like Salerno in Italy, arose and flourished and Jewish and Arabic skill became known in the Christian world, often by means of papal favor and encouragement. The great Roman hospital of Santo Spirito, destroyed only recently by fire, was the creation of the popes, who for a thousand years favored it in many ways as they did many other great hospitals of Italy, at Bologna, Milan, Padua and elsewhere. The monastery or convent held everywhere the apothecary's or druggist's shop, and often also offered the only available medical help for the poor, for travelers, pilgrims, and the afflicted generally, not to speak of remote and inaccessible places.

"Whence arose such a universal devotion to the sick and afflicted? Its chief motive was then, and is yet, a deeply religious one, an irresistible sympathy with all suffering men and women in their quality of members of the mystic body of Christ. The shadow of Calvary fell continuously over land and sea, over young and old, over rich and poor, and from the side of the Saviour poured always the redeeming blood in which was washed clean the Christian soul. Its temple, the human body, was destined to eternal union with this redeemed

soul, and no true Christian could be indifferent to its welfare. In every Christian land, men and women heard daily and heeded those sublime words of the Gospel, 'I was sick and you visited Me. . . Lord, when did we see Thee sick and come to Thee? . . . Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me.' (Math. xxv, 36-40.) This is the true root of all the corporal works of mercy, and in particular of the devotion to the sick and ailing, from the Roman martyr broken on the rack down to the cancer patient and the incurable tubercular.

FIRST HOSPITAL OF NEW WORLD

"In the last four hundred years over one hundred Catholic religious associations of women have been founded for the care of the sick, and it is to these associations, nearly all yet active, that we owe in no small measure the great progress in the care of the sick. The Spaniards founded many hospitals for the Indians, and created brotherhoods for their service. Cortez himself founded the first hospital of the New World, the Immaculate Conception Hospital in Mexico, and it is still in existence. The Hotel Dieu at Quebec and the Hotel Dieu at Montreal were both founded about the middle of the seventeenth century. They are yet flourishing and are conducted by the communities which founded them.

"Modern industrial and commercial conditions, beneficent discoveries in the way of hygiene, of antiseptic and anesthetic treatment, the mastery of contagion and infection, have contributed greatly to the growth of hospital accommodations and experience. It has been well said that scientific knowledge, specialized skill and organized efficiency have revolutionized the physical treatment of disease, and that to them the modern hospital owes its almost incredible advance over past material conditions.

"But modern advances, despite their number, timeliness and splendor, do not and cannot affect the inner life of the Catholic hospital. Whatever its size and influence, or the grade and volume of its public service, it is ever the 'domus hospitalis,' the guest-house of the Divine Sufferer, beneath whose roof all who resemble Him may claim admittance, and for their resemblance have their claim allowed. Here lie humbled and broken the elements of self and the world, pride and lust, and self-will, and on these ruins may arise by the grace of God, a new life, a life of the spirit freed from the shackles of sin. What volume could hold the wonderful spiritual annals of one hospital? Its peculiar religious apostolate can be fully known only to the Holy Spirit who works there as in His own province, and performs the most astounding miracles of conversion.

#### LOYOLA CONVERTED IN HOSPITAL

"One day, four centuries ago, a lame soldier of Spain lay in a hospital, comforting his pain by reading the annals of Christian virtue, when suddenly his worldly life slipped from him, and from the soldier of earthly king he became the soldier of the heavenly king, and the world-wide record of his great victories has not yet been closed. But it is not alone the sick and the suffering for whom the hospital acts as the vestibule of a better and a higher life. It is an incomparable arena for those generous souls who conduct it, and for its service give up whatever it thought desirable in life. For them it is the school of every virtue and a sure way to that imitation of Christ which is perfect holiness. Of St. John of God, the heavenly patron of all hospitals, we are told that no material flame could equal the flame of divine love which consumed him in the service of the sick. . . . Countless indeed, in every hospital, are the victories over self which every day records, and equally innumerable the approach in many hearts to the all-consuming love of the Crucified One for the souls which the Father had given Him. May your deliberations be productive of real progress in all the departments of your glorious science, as old as the Good Samaritan and as new as the last conflict with the real causes of disease! May they be conducted in the spirit of Him who from His unique seat of authority upon the Cross draws ever upward a sick and wretched world, of which St. Augustine says that its true fever is the vice which weakens its heart and the passion which darkens its vision. May our Mother of Sorrows, than whom no human ever sounded a deeper abyss of suffering preside in your counsels, and by her intercession obtain for all the members of the Catholic Hospital Association an ever-growing sense of the peculiar sanctity of their work, a more secure grasp of its divine principles and a more closer reliance upon that Sacred Heart whose love and imitation can alone enable men and women to rise daily above their weak and vicious selves, and daily face the grim spectre which from the entire periphery of life watches, tireless and resolute for the human prey that a divine love as regularly withdraws from it."

The beginnings of self-deception are so slight that they are likely to be unnoticed until the habit is fixed upon us. We can scarcely be too strict and honest with ourselves in little matters and large ones.

### "BISHOP OF JOAN OF ARC" HONORED

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

Paris, June 30.—The Bishop of Joan of Arc is the name affectionately given to Msgr. Touchet, Bishop of Orleans, who has just celebrated the fiftieth anniversary of his ordination. The celebration was attended by five archbishops, eleven bishops and many priests. Following the religious offices and the reception at the bishop's residence, a large popular reception was held in the evenings, during which the congratulations and good wishes of the population were expressed to Msgr. Touchet by the municipal authorities and the president of the society of advocates of Orleans. Many prominent Parisians were also present.

Msgr. Touchet has always been one of the most active as well as one of the most eloquent prelates of the French Church, but in the eyes of everyone he is above all "the bishop of Joan of Arc," for he has devoted his entire episcopal career to promoting the glory of the Maid of Orleans.

When he came to the see of Orleans in 1904, the cause of Joan of Arc had just been brought up by the diocesan curia and had not yet been admitted to the court of Rome. Msgr. Touchet immediately constituted himself as the champion of this cause and resolved to take no rest until, with the grace of God, he had carried it to the supreme honor of canonization. Whoever is familiar with the lengthy, minute and complicated procedure which the vigilance of the Church imposes on the process of beatification will realize the vast amount of labor which Bishop Touchet had to take upon himself especially since the saintliness of the Maid, however striking and sublime it appears to all eyes, is so apart from the ordinary that it was bound to encounter the most numerous and tenacious objections.

The Bishop of Orleans victoriously refuted every objection, without stopping he traversed every stage. He heard Leo XIII. proclaim Joan of Arc venerable; he saw Pius X. crown her with the halo of the blessed, and he was a witness of the gesture of Benedict XV. who raised the national heroine to the rank of the saints.

### SOCIALIST WARNS AGAINST CLOSING "ROADS TO HEAVEN"

By Dr. Frederic Funder

Vienna, May 20.—From the ranks of the German Social-Democrats comes a voice of warning against the Socialist attacks on Christianity and a tribute to the wholesome influence which the Catholic Church exercises among the masses of the workers. This protest is hardly less than a challenge to the attitude of the Socialist leaders of Germany and Austria.

Paul Kampffmeyer, one of the cleanest and cleverest of the spokesmen of the German Social-Democrats, is the author of this counsel of caution. What he has written on the subject—"Religion, the Church and Socialism"—has been published in the Socialist Monthly, the organ of his wing of Socialism. In this article Kampffmeyer reminds his fellow Socialists that large numbers of the working classes are by no means willing to sever their connection with the Church. He admits, indeed, that there is an unmistakable antagonism between the attitude of the Socialist leaders and that of the rank and file of their adherents. He says:

"There is no doubt that after the Revolution (in Germany) numerous Socialist workers turned their backs upon the Church, but this has never amounted to a revolutionary break with the Christian faith. During the Revolution and the fights which followed not a few Communists, as death came, are said to have asked for Extreme Unction. Even in the very centers of Communist propaganda the interest aroused in behalf of abolishing religious teaching in the schools has been in some sections very slight. There are no traces in Germany of an inherent resistance to Religion on the part of the social proletariat. Millions of proletarian Socialists—men and women—remain members of the Church. There even appears to be an unmistakable trend toward Religion."

#### DESIRE TO SEE "ROADS TO HEAVEN"

Kampffmeyer then quotes the demand of Karl Broeger, the young Socialist: "Give us room to see again the roads to Heaven." Echoing this demand, Kampffmeyer continues: "Roads to Heaven! This phrase indicates the direction, the hopes and the longing of large groups of the Socialist working classes!"

Concerning the Catholic Church, Kampffmeyer writes these significant words: "What forms the chief attraction of the Catholic Church is the evident devotion of the masses expressing the immediate religious participation of numberless people both of the past and the present. These means of expression are sometimes very simple in the Catholic Church, but they nevertheless are efficacious and vital." He then proposes to the national Protestant Church a program which has already received approval and application in the Catholic Church. "The Church,"

he says, "representing a force of civilization operating throughout the world, must encompass all real existence—the worker, his modern Socialist spirit of community, and his purely Christian yearning for world peace as well as his quest for worldly wisdom. But above all, it must include the abundance of religious meditation, and of religious art and music the present age has developed."

At the moment the fiercest foe in the fight against the Catholic Church is Socialism. In Socialism are now centered the hopes of all Austrian and Czech-Slovak Masons, who have heretofore been conspicuous among the antagonists of Catholicism. Hoping to find their expectations realized in that camp, these Masons have formed a coalition with the Socialists. In consequence of this, a hue and cry against the Catholic clergy has been raised by all the Socialist newspapers of Central Europe. Advantages is taken of every Catholic festival to publish so-called scientific articles which seek to misrepresent the dogmatic truths of Catholicism identified with such feasts.

#### DISREGARDING PERSONAL FREEDOM

Even the death of Pope Benedict XV. served these Socialist organs as an occasion for heaping the most atrocious indignities on the Papacy. Wherever in Central Europe Social Democrats wield power the most relentless war is being waged against the Christian education of youth, Christian marriage and the Christian family. Even personal freedom is no longer regarded. Time and time again workmen are discharged from industries and kept out of employment by their fellows because of their participation in some religious demonstration or for professing their religious convictions.

Kampffmeyer recognizes that instead of satisfying the religious cravings of their followers the Socialist leaders are trying systematically to lure them farther and farther from Christianity. At the same time he sees that the religious forces in the hearts of the workers, checked for a time by the Revolution, are exerting themselves anew and with a promise of victory.

### BURSES

#### FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

Rev. J. M. Fraser, M. A.,  
China Mission College,  
Almonte, Ontario.

#### QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,339 55

#### ST. ANTHONY'S BURSE

Previously acknowledged \$1,367 00

Mr. Captain Arsenault,  
Alder Point, N. S. . . . . 3 00

#### IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,637 43

Elizabeth Butler . . . . . 5 00

#### COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$392 50

#### ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,477 43

Friend, Regina . . . . . 5 00

M. O'D . . . . . 2 00

T. E. McNamara, Low  
Point, Nfld. . . . . 1 00

#### BLESSED SACRAMENT BURSE

Previously acknowledged \$854 05

#### ST. FRANCIS XAVIER BURSE

Previously acknowledged \$314 80

#### HOLY NAME OF JESUS BURSE

Previously acknowledged \$249 00

#### HOLY SOULS BURSE

Previously acknowledged \$1,438 94

Friend . . . . . 5 00

#### LITTLE FLOWER BURSE

Previously acknowledged \$850 04

#### SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,425 25

Thank offering, Montreal . . . 5 00

Rev. H. J. Sweeney,  
Barrie . . . . . 15 00

#### IRISH CONSTITUENT ASSEMBLY FULLY REPRESENTATIVE

Dublin, July 1.—Every class finds representation in the new Irish Parliament. In it are labor men, farmers, professors, doctors, lawyers and other professional men. It possesses all the elements of a good business assembly. Great hopes are entertained that the new Parliament will at once tackle constructive work and that adequate measures will be taken to insure peace and order.

The Parliament of the Free State is not yet fully constituted. The body just elected is a Constituent Assembly to settle the constitution. As soon as the constitution is adopted by the British Parliament and the Irish Assembly, the Senate or Second Chamber will be appointed.

Not until then will the new constitution have come into operation. The constitution must however be settled before December 6th next. After the Constitution has been ratified the Assembly may proceed

to legislate but it cannot continue to function for more than twelve months from the date on which the Constitution comes into operation. The election to the first fully constituted Free State Parliament or Oireacht must take place within the next eighteen months.

It is hoped that in the meantime normal conditions will have been completely restored.

### PRIESTS AND LAYMEN UNITE

Prague, Czechoslovakia, June 28.—Scientists, writers, and teachers, as well as priests, are being mobilized for a great apostolate throughout Czechoslovakia, in rural districts as well as in the great urban centers. Already public lectures on subjects of general concern have been delivered and have aroused great popular interest. The Advisory Board of Bohemian Catholics has been moved to organize and systematize this field of Catholic activity so as to prevent overlapping, duplication, and waste of effort. Accordingly those who have volunteered as lecturers have been urged to select their themes, divide their work and thus collaborate for the enlightenment and stimulation of the masses.

Professor Pekar, one of the foremost historians of Bohemia, has written three splendid articles for the Historical Review in defense of St. John Nepomuk against the unrelenting and hostile pamphlet of a certain Dr. Bartos, who is identified with the "national" church. It is reported that Dr. Pekar is working on a large and thorough life of St. John Nepomuk.

### JOHN MCCORMACK GIVES PRIZES FOR AONAE TAILTEAN

Dublin, July 1.—An extraordinary influx of visitors to Dublin during the month of August is anticipated. In the first place the Aonae Tailtean (Irish Olympic Games) will be held early in the month and these will be followed by the National Horse Show.

The Aonae is a revival of the Ancient Tailtean games of Ireland and will embrace all branches of Athletic and Sporting events. The competitions will be open to all Irishmen or descendants of Irishmen. Athletes from all parts of the world have entered as competitors. This is the first Athletic Exhibition of the kind in Ireland since 1169.

Mr. John McCormack, the famous Irish Catholic tenor, has contributed \$500 toward providing cups to be given to the winners in the hurling and football competitions.

### AMERICAN STUDENTS TO VISIT VATICAN

Philadelphia, July 10.—Arrangements for an audience with Pope Pius XI. have been made by the committee in charge of the party of twenty-five American college students who left last Thursday to make a tour of Italy extending over a period of two months as guests of the Order Sons of Italy and the Italian Chamber of Commerce. The trip is the first of a series to be made annually under the auspices of these organizations for the purpose of cementing better relations between Italy and the United States.

John M. Di Silvestra, supreme master of the Order Sons of Italy, will accompany the students, who are from many different educational institutions, including Fordham University.

"The students," said Di Silvestra, "will have an opportunity to admire the wonderful and classical works of art and architecture, to visit Vatican, which has been teaching for centuries morals and religion to the world and to get in contact with the great Italian philosophers and thinkers."

### GERMAN CATHOLICS MAKE BIG GAINS IN SCHOOL ELECTIONS

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, June 28.—Additional victories for the confessional school were won in the recent elections for members of parents' school councils in several important districts of Germany. In nearly every instance the Socialist and Communist champions of secular schools not only were defeated but by majorities considerably larger than those recorded against them in 1920.

In Essen, where there are no secular schools, the returns showed that the Catholics obtained 871 votes for members of councils while the Socialists got but 15. In Berlin the Catholic and Christian candidates were successful by notable majorities.

The elections here in Cologne a week ago demonstrated unequivocally that the people of the city and district are resolutely and firmly for the confessional school. Elementary and secondary schools to the number of 165 were entitled to vote. In four schools there was no balloting. Thus far the result in the case of 154 schools is known. The vote for the confessional school was 1,462 against 70 for the "free schools." In 1920 the confessional schools polled 1,424 votes and the "free schools" 208.