

# The Catholic Record

Price of subscription—\$2.00 per annum.  
United States and Europe—\$2.50.  
Publisher & Proprietor, Thomas Coffey, L.L.D.

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Address business letters to the Manager.  
Classified Advertising 15 cents per line.  
Residence must accompany the order.  
Where Catholic Record Box address is required  
send 10 cents to prepay expense of postage  
and replies.

Obituary and marriage notices cannot be  
inserted except in the usual condensed form.  
Each insertion 50 cents.

The Editor cannot be held responsible for  
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be made to return rejected contributions when  
stamped addressed envelopes are enclosed.

The Catholic Record has been approved and  
recommended by Archbishop Falcioni and  
Bishop, late Apostolic Delegate to Canada,  
the Archbishops of Toronto, Kingston, Ottawa,  
and St. Boniface, the Bishops of London,  
Hamilton, Peterborough and Oshawa,  
N. Y., and the clergy throughout the  
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St., and John J. Dwyer.  
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In Montreal single copies may be purchased  
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chased from J. W. O'Brien, 141 Nicholas St.  
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LONDON, SATURDAY, JULY 29, 1932

## UNITY AND ANTAGONISM

The chief spokesman of Metho-  
dists in Canada gave us to under-  
stand recently in a published state-  
ment that the motive behind the  
movement to unite Canadian Pres-  
byterian and Methodist in one  
body is political as well as religious  
control as against Catholic influence.  
This is not the object of larger-  
minded Protestants in working for  
Christian unity, nor the spirit which  
animates them. In a course of  
lectures delivered on the subject of  
Unity by the present Episcopal  
Bishop of New York, he said:

"It should go without saying, in  
this day, that no countenance should  
be given to the old bitterness  
against Rome, and that no right-  
minded Christian can desire any-  
thing but what is best for this great  
Communion, and for her work  
among men. We must all recognize  
the spiritual excellencies of the  
Roman Catholic Church; her fear-  
less witness to the supernatural and  
sacramental truth of the Christian  
Religion; her power to produce  
saints and spiritual heroes; her  
appeal to the poetic, and the  
aesthetic, in the human soul; the  
devotion with which she reaches and  
ministers to all classes of men, the  
unlettered as well as the learned.  
We see, and we rejoice to see, the  
zeal and loyalty which she arouses  
in her people; their living faith and  
readiness to make sacrifices for  
their religion; their recognition of  
the binding duty of worship; the  
sacredness in which they hold the  
marriage bond. All this, and more,  
we see and we thank God for it."

In Canada, on the other hand  
Catholic immigrants from the con-  
tinent of Europe are regarded and  
treated by the Protestant denomina-  
tions as people who still need to be  
Christianized, civilized, and, if they  
resist steadfastly, then ostracized,  
on the plea that all this is a neces-  
sary part of the process of Cana-  
dianizing them.

## HON. WILLIAM COOTE

In the issue of the Toronto Globe,  
Tuesday, July 18th, the Hon.  
William Coote, member of the  
British House of Commons and the  
New Ulster Parliament, during the  
course of an address on "Ulster's  
position in the present Irish Crisis,"  
is quoted as follows:

"I realize that I am making a  
serious charge when I say that right  
here in Ontario the Church of Rome  
is resorting to the vilest sort of  
propaganda in an effort to prejudice  
the cause of Ulster. Up in London,  
Ontario, you have a Bishop named  
Fallon. I charge him with spread-  
ing the most servile propaganda  
in The Catholic Record that I have  
yet had drawn to my attention."

The Honorable Gentleman then  
gives the true facts, as he alleges,  
of a particular case from which he  
deduces such a sweeping charge  
against His Lordship, Right Rev. M.  
F. Fallon Bishop of London. Here are  
the details as given by the Hon.  
Mr. Coote together with the alleged  
account as given in The CATHOLIC  
RECORD:

It concerns the following case.  
"There lived in a district of South  
of Ireland, which was inhabited  
largely by Roman Catholics and a  
few Protestants, an Episcopalian  
minister, named Dean Finlay. He  
was old and inoffensive and highly  
esteemed. His aged wife lived with  
him. One night about 100 maraud-  
ers of the Irish Free Republic  
army went to the dean's house.  
Mrs. Finlay beseeched them not to  
disturb her aged husband. They  
ordered her back to bed. Then they  
dragged the old minister from his

room to the road in front of his  
house. There they battered him  
over the head and shot him twice.  
Those soldiers of the Irish Free  
Republic then drove the poor wife  
out into the night and set fire to the  
house. These are the facts concern-  
ing the death of Dean Finlay, who  
was a Protestant."

"Now in an issue of The CATHOLIC  
RECORD, which, I am informed, is  
printed or edited by Bishop Fallon  
of London, there appears another  
account of the death of Dean Finlay.  
But in this article it is made  
appear that the Dean was not a  
Protestant, but a Catholic priest,  
for he is referred to as Father  
Finlay. No mention is made that  
he had a wife. The paper goes on  
to allege that this alleged priest was  
dragged from his bed at the  
dead of night by 200 soldiers of  
Belfast, who were all Orangemen,  
and murdered in cold blood. Such  
a charge is diametrically opposed to  
the true facts. Orangemen did not  
murder Father Finlay, a mythical  
Catholic priest; but Sinn Feiners  
did murder, in cold blood, Dean  
Finlay, an Episcopalian minister."

"I am an Orangeman, and not  
ashamed of it. But let me say that  
if any Orangemen anywhere had  
committed such a crime, as Bishop  
Fallon charges them with, I should  
disown them. I cite this as an  
instance of the subtle propaganda  
that the church of Rome is spread-  
ing in this crisis."

Others who spoke were Rev. Dr.  
Banks Nelson, W. H. Wardrope,  
K. C.; T. J. Stewart, M. P., and  
Rev. George Tebbis. Walter Mc-  
Cutcheon sang the "Recessional"  
and "Rule Britannia."

The following is the extract,  
taken from the CATHOLIC RECORD,  
June 25th, 1931, from which the  
Hon. Member of the Ulster Parlia-  
ment quotes:

"An eighty-seven year old  
retired priest, Father Finlay, was  
taken out of his house last week  
by the Belfast Orangemen, rid-  
dled with bullets and his head beaten to  
a pulp. But Orangemen realise  
that it will be necessary for them to  
beat in the heads of the decent  
clergymen of their own faith before  
they can have things as they wish  
them to be in Carsonia. Irish news-  
papers to hand report that an Orange  
campaign has begun against all Pro-  
testant clergymen who dare object to  
bigotry and intolerance. At Beragh  
in Tyrone, a night attack was made  
by Orangemen upon residences of  
two Protestant clergymen who had  
signed a memorial praying for the  
reprieve of two young Nationalist  
men in their district, who had been  
condemned to be hanged."

"In another part of Tyrone, the  
residence of a Protestant clergyman,  
Rev. Dr. Hunter, (of Clougherney)  
was attacked and bombed for his  
having asked justice for all Irish-  
men. A fourth clergyman, a  
Methodist Minister, Rev. M. Stutt,  
also had his house attacked; and  
before leaving the attackers  
painted the walls with offensive  
epithets."

SEUMAS MACMANUS,  
Of Donegal.  
Mark well that the extract from  
which the Hon. Member of the  
British House of Commons and the  
New Ulster Parliament quoted is  
over a year old and is signed by  
Seumas MacManus of Donegal, and  
not by His Lordship, Bishop Fallon  
of London.

From the tenor of the extract it  
can be easily seen that there was no  
intention to claim that Dean Finlay  
was a Catholic priest. However  
the error of our correspondent was  
called to the attention of the Editor  
of the CATHOLIC RECORD and the  
following editorial appeared in our  
issue of July 23rd, 1931.

"The compiler of our Weekly Irish  
Review was in error on June 25th  
in referring to the murdered Dean  
Finlay as a Catholic priest. He  
was a Protestant clergyman.  
"A Twelfth of July orator  
instanced this as a sample of 'pro-  
paganda' by the CATHOLIC RECORD.  
It was a mistake and one which  
should have been corrected as Mr.  
McManus in our issue of July 9th  
had apparently recognized his error  
when he wrote: 'There are now  
about half a score Irish priests in  
jail and in internment camps. The  
number of murdered priests is  
three, Canon Magner of Dunman-  
way, Father Griffin of Galway and  
Father O'Callaghan of Cork City.'"

"We regret that the mistake  
occurred and are glad to make the  
correction.  
"But if this slip of our contributor  
is the one thing that could be con-  
sidered of all that has appeared in  
the RECORD relative to Ireland  
the reverend orator is welcome to  
his laurels in the premises."

After all it is too bad that the  
Hon. Gentleman from across the  
sea should be deprived of the  
laurels that belong to the dis-  
coverer of a danger, so artfully  
concealed as this insidious propa-  
ganda, carried on by The CATHOLIC  
RECORD, against the downtrodden  
Orangemen of Ulster. But, un-  
fortunately, more than a year  
before this secret and unknown  
danger had been exposed and  
brought to light. Alas and alack,  
such is fame. But let not the Hon.  
Member of two parliaments be dis-  
couraged. He may repeat the same

charge next year and it will be  
received in the same way as his  
portentous announcement was re-  
ceived this year. Furthermore  
when he returns to his native  
house, he can repeat it there  
without much fear of contradic-  
tion. Again let not the Hon.  
Member of two parliaments be  
discouraged.

When the Hon. Member from  
Belfast says, "I realize that I am  
making a serious charge when I say  
that right here in Ontario the  
Church of Rome is resorting to the  
vilest sort of propaganda in an  
effort to prejudice the cause of  
Ulster," it reminds one of Artemus  
Ward. Artemus, as the story goes,  
when four years of age had aspira-  
tions to become an artist. To show  
his budding genius he made a  
drawing and placed it in a con-  
spicuous place. When, after a con-  
siderable interval, no one seemed  
to recognize the picture, he printed  
beneath it the following inscription.  
"This is a horse. I can conceal the  
fact no longer."

The Hon. Member has proved  
himself too credulous. He informs  
the world that the Right Rev. M.  
F. Fallon, Bishop of London, is the  
printer or publisher of The CATHOLIC  
RECORD and as such is the chief  
conspirator in the base intrigue to  
discredit Ulster in the eyes of  
Canadians. Everyone knows that  
this is absolutely false. The CATHOLIC  
RECORD is owned and controlled  
by the estate of the late Senator  
Coffey. Its editor is Rev. J. T.  
Foley, D. D. The only interest  
which the Bishop of London takes  
in The CATHOLIC RECORD is that  
which every Bishop is bound by his  
office to take in any Catholic paper  
when published in his diocese.

If the Hon. Gentleman from Bel-  
fast would have taken the trouble,  
before making his absurd statements,  
to look on page four of The CATHOLIC  
RECORD, he would have received  
all the information which would  
have been sufficient to prevent him  
from making them. This little  
oversight on the part of the Hon.  
Gentleman is apt to lead one to  
suspect any further statements of  
his. Surely we cannot put credence  
in the statements of a man who  
shows himself so utterly ignorant  
of a fact which could be so easily  
ascertained. If the Hon. Member's  
recital of the facts of Dean Finlay's  
murder, have no more foundation  
of truth than his charge against  
Bishop Fallon—and why should we  
believe the Hon. Gentleman, he was  
not any eye-witness of the crime,  
but was informed—a more  
reliable witness must be forth-  
coming before we give it our cred-  
ence. If the Hon. William Coote  
is a fair specimen of the members  
of the Ulster Parliament, our sym-  
pathy, irrespective of any other  
reason, goes out to Ulster. The  
Hon. William Coote, member of the  
British House of Commons and the  
New Ulster Parliament is very  
ignorant and has bad manners,  
and besides is impudent. Bad manners  
and impudence, not always but very  
often is a consequence of ignorance  
and in the case of the Hon. Gentle-  
man from Belfast, it is quite evi-  
dent that it is.

The Hon. Gentleman says, with  
all the fervour of the early Chris-  
tians kneeling before the howling  
mob of Pagan Romans "I am an  
Orangeman, and not ashamed of  
it." He does not say "I am proud  
of it." He preserves the negative  
to the positive assertion. It will  
be a matter of wonder what the  
Orangemen think of Hon. William  
Coote. Will they say "He is an  
Orangeman, and notwithstanding  
his display of cowardly ignorance  
and malicious bigotry, we are not  
ashamed of him." I think not.  
The rank and file, even of the  
Orangemen will see through the  
utter falsity of the Hon. Member of  
Ulster. They must resent his inter-  
ference in their own particular  
stock in trade. They must resent  
in particular the slur cast upon  
their leaders and especially upon  
their champion, the Hon. Mr.  
Hocken when he inferred that they  
had been remiss in their duty in not  
discovering and publicly exposing  
the vile propaganda aimed against  
the loyal and long-suffering New  
State of Ulster. In justice to the  
leaders of the Orangemen in Ontario,  
they had discovered it, together  
with many other things which  
"ain't so."

The Hon. Member of two Parlia-  
ments may return to his beloved  
Ulster with the assurance that no  
matter what happens Ulster will be  
protected. England may fail,  
Canada may fail, the whole British

Empire may fail, but Ulster the  
stronghold of disloyalty, the home  
of rapine and murder and intoler-  
ance, must never fail. The hands  
of the Orangemen of Ontario are  
stretched across the sea to grasp  
the hands of fellow Orangemen in  
Ulster. You, Hon. William Coote  
should be there. There is no room  
for your kind in Canada. Go home  
and stay there.

## COMMUNISM IMPOSSIBLE

By THE OBSERVER

Mr. Vandervelde, of Belgium, a  
prominent Socialist of that country,  
has recently been in Russia, and  
The Manchester Guardian, of Man-  
chester, England, reports his views  
of what is going on there. It seems  
that the Communist theorists who  
are trying to run the country,  
are getting a set-back at the hands  
of the very people they thought  
would be their main support, that  
is, the Russian peasants. The  
peasants, in large numbers, have  
become possessed of land; but they  
differ with the authorities as to the  
nature of their interest or owner-  
ship of the land.

The Communist idea is, that no  
individual, as an individual, is to  
own anything; and the peasants  
do not look at the matter in that  
way. They refuse to agree to  
"nationalize" the land; in other  
words, they want to own some land  
individually without admitting that  
the land they occupy is owned  
equally by a great number of others  
or by all others.

It is the old story over again; an  
experiment which has turned out  
as all other similar experiments  
have turned out; and as all similar  
experiments must turn out, because  
they run counter to a natural desire  
which is not only innocent but just;  
a desire which has all the force of  
human nature behind it, and which  
no moral principle obliges men to  
restrain: That is, the desire to  
own individually some part of the  
Earth's surface.

All Communist schemes of the  
past have split on this rock; and  
on it will come to shipwreck all  
such schemes in the future.

The most interesting case I know  
of in the past was the case of the  
Lane colony. Its history is to be  
found in the prosaic records of the  
British Government; but the truth  
is stranger than any fiction; and  
would form a foundation for a most  
interesting novel; furnish the  
materials for a masterpiece, to a  
Stevenson or a Scott.

Rev. Mr. Lane was a minister in  
Australia. He conceived the idea  
of gathering around him a large  
body of men and women and trans-  
porting them to a new country,  
away from all the customs, laws,  
and traditions of long-settled com-  
munities, and there founding a  
Socialist community on the basis  
of community of lands and goods.  
He got about him a large body of  
people; chartered a ship; and  
started for Paraguay, South  
America. That State set aside for  
them 500,000 acres of splendid land;  
well timbered, well watered, fertile;  
in a climate of the best, amid  
surroundings the most attractive.

Before the ship arrived there, Mr.  
Lane had trouble. At sea, he found  
it difficult to have discipline  
observed on the ship. He was given  
to understand, as early as that, that  
as they were all equal, shipboard  
rules must be agreed to by all, or  
else they were not enforceable.

They got to Paraguay. Nature  
and the State did all that could be  
hoped for. It was an earthly para-  
dise; but the serpent was there;  
indeed a number of serpents.  
Jealousy, disobedience, anger, vice,  
all showed up; and all took on more  
than ordinary significance because  
of the principle of individual free-  
dom and equality and the right of  
private judgment in all things  
which was understood to be the  
basis of the whole scheme.

Naturally enough, Mr. Lane  
found it necessary to establish him-  
self as a dictator. It was necessary  
to apportion the work of the new  
community; and naturally enough  
there was a great desire to avoid  
the harder and more unpleasant  
jobs. Naturally enough, also, Mr.  
Lane's authority was resisted; as  
why should it not be, if he had no  
more right to be boss than anyone  
else.

I forget how long the community  
went on; I think a couple of years;  
but it began to disintegrate from  
the first. It melted away by deser-  
tions.

Readers might note that in this  
case, all the factors were present  
which were necessary to success,

and which it is possible to have:  
Separate and independent munici-  
pal existence; no taxes; no con-  
trol or interference by anyone; free  
land; a wonderful climate; fertile  
soil, wood, water, game; and suffi-  
cient distance from other commu-  
nities to get rid of the influence of  
environment and contact.

But that was not enough to  
ensure success; for human nature  
was there. Socialists and Commu-  
nists commonly explain all our ills  
by our environment, our system of  
government, our laws, our constitu-  
tion, our social customs, our busi-  
ness system.

The Lane colony got away from  
all that. But they could not get  
away from human nature; and  
human nature brought all their  
plans to nothing. Communism is  
based on the theory that it is pos-  
sible to bring individuality into  
indefinite subjection to a state com-  
posed of individuals; and that is  
impossible.

## NOTES AND COMMENTS

BISHOP AMIGO, preaching in St.  
George's Cathedral, Southwark, re-  
cently, spoke of the Conference at  
Genoa, which, he said, had not been  
a success, because God had been left  
out of it. He laid special emphasis  
on the need for prayer if the world  
is to be rescued from the chaos in  
which the War has left it. States-  
men and diplomats failing to realize  
this truth may be said to be but  
"beating the air."

IN SYRACUSE, N. Y., the heads of  
the various religious bodies have  
been getting together in an effort to  
restore some sort of religious teach-  
ing in the Public schools. Having  
devoted every effort to denuncia-  
tion of the Catholic determination  
to retain definite religious teaching  
in the schools, the same people now  
feel compelled to recognize that the  
Catholic ideal is the correct one.

Dr. Henry Guppy, Chief Librarian  
of the John Rylands Library of  
Manchester, one of the greatest in  
England, has been signally honored  
by Louvain for his work in bringing  
about the restoration of the Univer-  
sity Library, ruthlessly destroyed  
by the Germans in the first year of  
the War.

IT WAS owing to Dr. Guppy's  
exertions that 40,000 volumes were  
assembled in England, and pre-  
sented to the University as a con-  
tribution to the great work. Dr.  
Guppy himself, like the true scholar  
that he is, kept modestly in the  
background, but the authorities of  
Louvain, recognizing his merits and  
his work, have in special convoca-  
tion conferred upon him the degree  
of Doctor of Letters, and after the  
ceremony escorted him in triumph  
procession to the residence of Car-  
dinal Mercier, whose guest he was  
for the occasion. It will now be in  
order for certain people in Canada  
to discourse on Catholic narrow-  
mindedness and intolerance.

THE PHILADELPHIA Public Ledger  
recently published an account of  
the De Beers diamond syndicate in  
South Africa, and of the measures  
taken to prevent "theft." Theft,  
in this case has a very wide appli-  
cation, and as interpreted by the  
mine owners, leaves the reader  
wondering if humanity outside of  
the little clique of millionaires has  
even the right to breathe. And  
some ingenious scribe has been  
comparing the laws fashioned by  
the syndicate with the O. T. A.

LOYD GEORGE is credited with  
saying to his constituents in Wales  
that John Wesley "was undoubtedly  
the greatest religious leader the  
Anglo-Saxon race had ever pro-  
duced," which deliverance goes to  
show how largely emotional imagina-  
tion may enter into the mental  
outlook of a great man.

NOT EVEN the most hyper-critical  
will deny to Wesley the character  
of a deeply religious and well-  
meaning man who, repelled by the  
arid spiritual atmosphere of the  
Establishment of his day, sought to  
infuse into it something of his own  
religious fervor. That, failing in  
his, however, he should have  
resorted to the usual Protestant  
expedient in such contingencies, and  
started a little sect of his own, can  
scarcely on that count alone entitle  
him to Lloyd George's extravagant  
estimate.

Nor is it justified by the subse-  
quent expansion of the sect which

John Wesley founded and which for  
long was identified with his name.  
Methodism has in our day in  
English-speaking countries, devel-  
oped into a powerful religious  
organization it is true, but it is no  
more like the Methodism of Wesley's  
vision than chalk like cheese.  
Simplicity and unostentation were  
the ideals of its founder, which  
qualities cannot be said to char-  
acterize the Methodism of to-day.  
And what is of much more conse-  
quence, it has ceased to be the  
home of definite religious teaching,  
its exponents being found in the  
forefront of the modernistic school.  
If, then, a tree is known by its fruit,  
the founder of Methodism can  
scarcely be ranked as a "great  
religious teacher," far less the  
"greatest," as the British Premier  
would have the world believe.

## BOY LIFE

Third installment of "Talks to Boys"  
By the Rev. J. P. Connor, S. J.

## ON IMITATING TOWSER

You recollect the fable of the dog  
and the piece of meat. Towser,  
carrying a fine, fresh piece of meat  
in his mouth, was crossing a plank  
over a stream, and he looked down.  
There in the dimpling water he sees  
another piece of meat, which looks  
much fresher, redder, juicier, than  
the old worn-out thing he is carry-  
ing. And he makes a quick bite at  
piece number two. Result—a pen-  
sive Towser.

"Well," we say, "That's just  
like a dog—naturally foolish. Be-  
ing a dog, he has no sense and he  
never will have any."

Then why the fable? If Towser  
never will have sense, what's the  
use of talking about his blunder?

Because the man who wrote that  
fable did not really mean it for  
Towser at all. He was shrewdly  
pointing out a class of people, and  
some boys among them, who give  
remarkably clever imitations of  
Towser's little act for a whole life-  
time and never seem to think there  
is anything in the least wrong with  
it.

What kind of boy is it, you ask,  
who imitates Towser?

It is the boy who always wants  
something he hasn't got. He is  
always living in the future; and,  
when that comes, he is still dissat-  
isfied, keeps looking ahead, thinking  
ahead, living ahead of himself all  
the time. At first he lives ahead  
of himself only an hour or two.  
With practice he stretches it to  
twenty-four hours, then to weeks,  
months, years, until his mind is re-  
duced to a mere thread, which he  
uses to cast for impossible fish that  
he thinks he sees.

And among boys there are some  
familiar types of this living ahead  
of oneself. First we mention  
the Anxious Child. Take this boy  
on a school day, for example, and  
at nine o'clock he is thinking of  
recess, or worrying whether he is  
going to be asked next to recite or  
whether he will be asked at all.  
Recess comes, he thinks of the noon  
hour. And during the afternoon  
recitations he is always on his  
mark, ready for a dash for the  
exits. He looks at his watch fever-  
ishly every two minutes. How time  
drags! If he could only get behind  
time, as it were, and push it ahead  
to the coming ball game, or tennis  
tournament, or skating party! Meantime his mind is adrift from  
the real work going on right before  
him. He has only a hazy notion of  
a voice in a fog. Everything two  
hours ahead is perfectly clear in  
his mind, but everything here and  
now is one boresome blur.

And after the horrible two hours  
are killed, when the game comes  
what do we find? The same rest-  
lessness in the boy. He wants a  
new game; or else the game isn't  
going the way it should. This way  
isn't right. Some thing just ahead  
is the right thing. And what is the  
outcome of it all? A peevish,  
fretful, nervous, unhappy boy. The  
Anxious Child.

The Athlete Child, is a higher  
development along the same lines.  
For The Athlete Child there is  
generally only one day in the week,  
the day of the football game. All  
his time is condensed into that great  
day. All roads lead to that Rome  
of his thoughts and they never lead  
away from it. At school all day,  
at home making motions over his  
books, he is thinking only of the  
day of the next game—what kind  
of weather it will be; how heavy  
the other fellows will average;  
whether the field will be dry; how  
Billy Hotstuff's ankle will hold out;  
how He, Himself, will star and  
"show up" his opponent.

And as he stares at his books,  
supposedly getting up his work for  
next day, he doesn't see a line of  
the text, because the football line  
gets in between him and the book—  
and that is the line he studies.  
He sees himself going around the  
end for a long run, "straight  
arming" the enemy one by one,  
dashing through the goal to the  
accompaniment of nine frenzied  
rahs for Tommie Gray. All this  
a week hence! Suddenly he hears  
a voice, his father's:

"Time to go to bed, Tom. Have  
you got your lessons?"

"Sure, Pop." There is only one  
lesson for Tommie. And, after  
dreaming all day, he actually has  
the nerve to go to bed and sleep  
all night.

## NEW PROBLEMS FACE AUSTRIA'S PRIEST- PREMIER

By Dr. Frederick Funder

Vienna, June 28.—Austria's prob-  
lems, numerous and critical, and  
each of them a matter almost of  
life and death, have become much  
more complicated for the new  
Chancellor, Monsignor Ignatz  
Seipel, leader of the Christian  
Social party. The distress which  
Austria has faced, sometimes with  
hope, often with despair, continues  
even now, with the prospect of  
mitigation still dim and distant.  
The French refusal to reduce  
German reparations, with the con-  
sequent decline of the mark and a  
concomitant fall of the Austrian  
crown, have magnified the difficul-  
ties which existed when Dr. Seipel  
took the helm.

One after another parties and  
coalitions have undertaken to  
rehabilitate Austria since her dis-  
memberment and degradation by  
the Treaty of Versailles. All have  
failed and fallen. But it has been  
rather hard for the Catholic  
deputies to permit their leader to  
head the Government. They fear  
that the Church, by some hostile  
interpretation of events, may be  
held responsible for the possible  
failure of Dr. Seipel's adminis-  
tration. But the pressure of conditions  
has compelled him to accept and  
them to concur. All his friends  
and followers hope that the Allied  
Powers will grant the assistance  
which Austria needs for her recon-  
struction; that they will recognize  
the sincerity of her endeavors to  
gain and deserve their confidence.  
The best intentions of the part  
of the Austrian people and their  
statesmen will be futile unless this  
outside help is forthcoming.

## ONE OPTIMISTIC NOTE

That is the situation with which  
Dr. Seipel undertakes to grapple.  
The only note of optimism is found  
in the general trust which the  
people—including some of Dr.  
Seipel's political opponents—have  
reposed in him. On the occasion of  
the latest crisis in the Austrian  
Government, when Chancellor  
Schober resigned his office, the  
Socialist press was the first to  
urge that Monsignor Seipel, leader  
of Austrian Catholics, take charge  
of the country's affairs. More  
marvelous still, the Jewish papers,  
which are ordinarily most virulent  
in their persecution of Catholic  
priests, respectfully approved Dr.  
Seipel's appointment to the post of  
Chancellor.

Born in Vienna 46 years ago, Dr.  
Seipel is a perfect Catholic priest,  
simple in his mode of life, a splendid,  
objective and moderate speaker,  
practical and powerful as an  
organizer, and recognized even by  
his adversaries as a sincere patriot.  
Having completed his theological  
studies in Vienna University, Dr.  
Seipel for a few years did the hard  
work and then became a professor  
of moral theology in the Salzburg  
faculty of divinity. In 1916 he  
received a call to the Vienna Uni-  
versity as successor to the famo-  
us theologian, Monsignor Franz  
Schindler.

Dr. Seipel is the author of several  
books on the economic and social  
doctrines of the patristic writers,  
on the reform of the constitution of  
the old Austrian state, on the social  
work of women in public life, and  
on the necessity of fuller inter-  
national understanding. During  
the world War he zealously espoused  
the cause of world peace, taking a  
warm interest in the first program  
of President Wilson and supporting  
Professor Lammasch, the well  
known Austrian member of the  
International Court of Arbitration  
at The Hague, in the effort to  
terminate the European conflict.

## SERVED IN LAMMASCH CABINET

By clear and clever thinking on  
the intricate political problems and  
by his luminous essays on important  
questions of general concern he  
attracted public attention and favor.  
Emperor Charles gave Dr. Seipel  
full confidence and accepted his  
advice in return. When conditions  
within the monarchy foreshadowed  
disaster and the Lammasch Cabinet  
was formed with its chief task that  
of averting imminent ruin, Dr.  
Seipel was appointed Minister for  
Social Welfare. Following the  
breakdown of the old monarchy, Dr.  
Seipel was one of the few men  
belonging to the former regime  
who retained office. He was elected  
a member of the new Austrian  
National Assembly and in 1920 was  
chosen by the Catholic deputies the