DORTLAND, June 18.—(To the Editor.)-To satisfy the curiosity of numerous inquiries which reach our home in regard to the conditions pre-valling in this excellent institution and for the benefit of those who canno read the German, I, being an inmate

for the benefit of those who cannot read the German, I, being an inmate of this home for a period of nearly there years, feel in duty bound to give a truthful account of how we are situated, what we are doing and what awaits those who are admitted to it.

The German Altenheim, or German Old People's Home, is situated on a plain in an easterly direction from Mount Tabor and can be reached by a little walk from the eastern terminal of the Hawthorne line. The road is lined with cottages, gardens, orchards etc. A good sidewalk brings you to our gate. The number of the house is 2601 Division street. A magnificent brick building rises inside of a 20-acre tract, donated for that purpose by the widow of the late Henry Weinhard to the General German Aid Society. In front of the house we have a well-groomed lawn, cut by a road in the form of a horseshee, flower beds and rose bushes lining the edges.

The building is of a modern and solid construction. The basement contains a heating plant, laundry, drying-room, a capacious and elegant dining hall, holding six extension tables, and large kitchen, pantries, closets, etc. An elevator brings you to the first floor.

a capacious and acceptance and large kitchen, pantries, closets, etc. An elevator brings you to the first floor. When you enter the house from the varanda via the broad steps already mentioned you will find to the left an elegantly furnished reception-room and to the right the office of the matron and next to it her living-room.

On entering the main hall, right opposite to the lobby, you will find a large assembly hall, with plane and phonograph, in which we have concerts twice a week and for the spiritual weifare for those who need it we have church services by our chaplain, Rev. Schwichtenberg. The community is non-sectarian.

## ISSUE IS NOT SECTARIAN

Reply Made to Strictures on Catholies in Textbook Issue.

MILWAUKIE, Or., June 18 .- (To the

MILWAUKIE, Or., June 18.—(To the Editor.)—During the discussion which preceded Monday's voting on the free textbook law grave injustice has been done to the Catholic residents of Portland, particularly by the published sermons of certain Protestant clergymen, and I beg room in which to protest against the unfairness of these reverend gentlemen and to make some explanations.

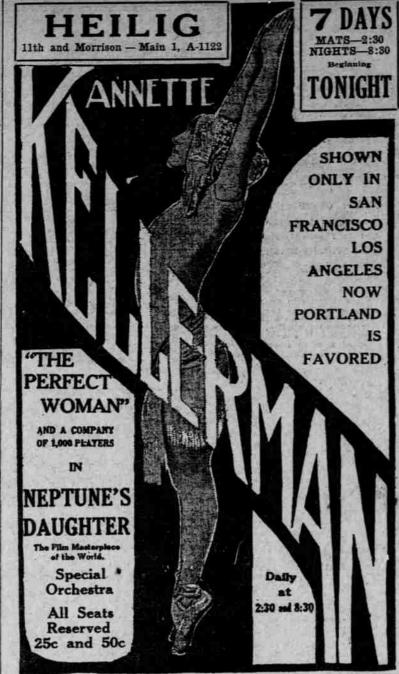
It is putting it very mildly to say that the spirit which evidently actuates these clergymen in their attacks against the Catholic Church is not the spirit which one would expect to see exhibited in public by men professing to preach the gospel of Him who said: "By this shall men know that you are my disciples, that you love one another." Moreover, it is a spirit distinctly out of harmony with and subversive of the true American spirit which guarantees liberty and equal rights to every citizen of the Republic. For instance, in at least two prominent pulpits last Sunday there were delivered sermons whose preachers took advantage of the current discussion of the free textbook law to denounce Catholics as gullty of thrusting a sectarian issue into the educational domain, of forming dishonest designs upon the public school eystem, of not being in sympathy with the system of public education.

Now I beg leave to submit that it the discussion of the free textbook law has occasioned a sectarian issue, that issue has been ralied by the Protestant preachers themselves and not by the Catholics Catholics regarded the discovered the providence of the free textbook law has occasioned a sectarian issue, that issue has been ralied by the Protestant preachers themselves and not by the Catholics Catholics regarded the discovered the providence of the free textbook law has occasioned a sectarian issue, that issue has been ralied by the Protestant preachers themselves and not by the catholic Catholics regarded the discovered the providence of the free textbook law has occasioned a sectarian issue, that issue has been ralied by the Protestant preachers themsel

has occasioned a sectarian issue, that issue has been raised by the Protestant preachers themselves and not by the Catholic. Catholics regarded the discussion as a purely civil one, to be settled temperately at the polls, and it would have remained such if preachers patently hostile to the Catholic Church did not wilfully twiet and distort it into a sectarian issue. In the instances which I have cited both clergymen plaintively deplore the issue and deprecate a quarrel, but their protestations

plaintively deplore the issue and deprecate a quarrel, but their protestations are quite too gauzy to hide their real intent and their eagerness for battle; or, if the two sermons quoted are not specimens of incendiary challenge to controversial combat, then I have no understanding of the art of rhetoric. By some incomprehensible process of reasoning these preachers, in common, alas, with too many of their cloth, make the great mistake of assuming that Catholic citizens and taxpayers have not the same right as other citizens and taxpayers to debate and agitate and vote on questions of public polity. They seem to forget that Catholics are a very large constitutive part polity. They seem to forget that Cath-clies are a very large constitutive part of the body politic itself (to be precise, they number more than 15,000,000 within the United States proper, ex-clusive of our insular possessions), and that, like every other citizen, they have a natural right to seek from the Gov-ernment an equivalent return for the taxes which they pay to it. In the premises, then, it is difficult to see how Catholics justly could be charged with "interfering in the affairs of the state" (they being so big a con-

charged with "interfering in the affairs of the state" (they being so big a consitutive part of it), even if by concerted agitation they were to seek from the Government for the children of their schools free textbooks according to the measure by which they now are apportioned to the children in the public schools. And even if Cathelics were to succeed in such an agitation, the



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