

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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THE FAITH

BISHOP'S PLAIN WORDS ON CO-OPERATION

Special Correspondent of the Universe

Current movements to secure co-operation between Catholics and non-Catholics on the basis of a "common Christianity," and similar enterprises, were referred to by the Bishop of Plymouth in a sermon preached on Sunday evening in the pro-Cathedral of Clifton.

CATHOLICS NECESSARILY MISJUDGED

A perpetual difficulty, said the Bishop, beset the Catholics of England, a difficulty which they must look straight in the face. An Englishman, be he never so English, was as a Catholic a stranger in his own land. He was necessarily misjudged, misunderstood; his principles looked upon as fads, his ways looked upon as singular.

This was inevitable, a thing simply to be endured, with "the patience of the saints" of which St. Paul spoke. It was inevitable, simply by reason of the abyss that lay between the Catholic Faith and everything else. The Faith was just the one thing that made all the difference, the one thing that mattered, for its value was the Heart's blood of our Lord Jesus Christ. In those outside the Faith there was an invincible ignorance—necessarily so—of what Catholics stand for, of what they are.

Hence, when asked to support all sorts of non-Catholic causes and countenance all sorts of theories, Catholics had to refuse and, in refusing, had to submit to be misunderstood. The common phrase "Christian denominations" would illustrate his meaning. The Catholic could have none of it. The Faith was not a thing to be dragged at the tail of an omnium gatherum of all sorts of people, who seemed to think our Lord had come into the world only to introduce greater confusion than there was before.

THE FAITH IN FRAGMENTS

In England the Faith was in fragments; anybody held any fragment of it that pleased him. A people born of revolt would do anything, or everything, but one thing—submit to authority. Anything but that.

On the other hand, God had given to His people the Faith, a total, clear, distinct body of Truth, a sacred deposit which could not be touched in any particular. It told them what to think, what to do, and how to get from earth to Heaven. And it was the direct gift of Our Lord "that they may be one." It was a gift, too, in perpetuity. The Ascension of our Lord did not mean, as sectarians would make it mean, the abdication of our Lord. He was with them "all the days."

They had heard much lately of enterprises, foolish if well meant, for bringing Catholics and non-Catholics together for all sorts of worthy purposes on the ground of their "common Christianity."

"No," said the Bishop, "we cannot budge an inch, for this is a matter of principle, not of sentiment. It is a matter of Divine Faith, and we can't bargain with it. It is a question of all or none. The abyss between the Faith and what is not of the Faith remains."

Dared they then hope for England? Yes. The candle of the Faith was being lit throughout the country. Everywhere were men inquiring us, wanting us though they knew not what they wanted. Christians in the third century were a race persecuted, martyred, within a hundred years, of their triumph. So also there were young people present that night who might live to see when they grew up a change in England hardly less miraculous. Meanwhile they must be content to be misunderstood. And was not the Faith something worth being misunderstood for?

A GIFT TO OUR LADY

Tomorrow, concluded the Bishop, was the Feast of Our Lady of Lourdes. Many had stood by that shrine whither she had come all the way from Heaven to teach one little girl her prayers, and they had longed to give her some gift. "Give her the gift of your prayers, and she shall come back to her own Dowry, and win for her Divine Son the hearts of so many who are estranged from Him but who mean so well."

BRAZIL HAS THIRTY MILLION OF CATHOLICS

Rio De Janeiro, Feb. 21.—Statements published in the Australian secular press, such as those recently dealing with the antagonism to the Church of the Obregon government in Mexico, tend to give the impression to the unthinking that South America is generally hostile to the Faith.

The Brazil Ambassador to the Holy See, Carlos de Azevedo, has recently published an interesting study under the title "Brazil and the Vatican," which proves how absurd this impression is. Senior

Azevedo is thoroughly conversant with Rome and the internal workings of the Vatican. Practically the entire course of his twenty years' diplomatic career was spent in Rome.

He has been acquainted intimately with four Roman Pontiffs. After alluding to the immense size of his country and the importance of the Catholic population of thirty million, he gives an historical review of the country and incidentally urges a larger representation of the same in the Sacred College, in the Society of Nations, and in The Hague. Senator Azevedo proposes to institute a Brazilian section in the Vatican library.

SOUL RESTORATION

IS NEED OF AUSTRIA SAYS MGR. SEIPEL, FAMOUS PRIEST-CHANCELLOR

By Dr. Frederick Funder

Monsignor Seipel, Federal Chancellor of Austria, to whom is given most of the credit for that nation's marvelous financial recovery, will consider that his work is only half done, when he has completed Austria's financial stabilization. He is ambitious to restore the nation's moral integrity. He has adopted as his motto: "Not only the restoration of the currency, but also restoration of souls."

Up to the present time there has been a disposition to regard Monsignor Seipel as primarily a statesman concerned with the great problems of public finance, exchange, and political science. It is well to remember that in the midst of all his political duties he has found time to carry on his priestly ministrations. Frequently he appears in the pulpit, he visits prisons to console the prisoners, he acts as chaplain to a large congregation of nuns, and finds time to distribute Holy Communion to them regularly. He has remarked on this phase of his activities in a recent speech which has met with widespread commendation even from the Liberal press.

NEED OF "RESTORING SOULS"

"Perhaps, many are astonished," he said, "I do not speak so frequently nowadays about political subjects, but more on moral and social topics. I did not cease to be a priest, when I took political office; and I am not ambitious to be described as a statesman who merely aided to restore financial stability. It seems to me that we must also restore the souls of the people. We had to confine our efforts for a time to political economy; but now, having restored the krona, and with the balancing of the State's household in sight, we must endeavor, above all to attain a fixed 'balance' in the soul. This moral reconstruction is the task to which we must now bend our every effort, even though we may have to work at it for a long time."

In this same speech Monsignor Seipel reminded the rich of their peculiar duties to the State and to human society in times of crisis, such as the present. He urged them to avoid the old attitude of indifference and carelessness. Specifically, he condemned the displays of luxury, which, he said, are all too frequent. Recalling a scene he witnessed at the opera recently, Monsignor Seipel said:

WARNING TO PRODIGAL RICH

"The theater was filled with beautifully and expensively, though not exactly warmly dressed people. I'm sure I'm not in error in saying that many merchants profited greatly from the gorgeously of the brilliant toilets. I do not deny that it is advantageous to have a certain amount of luxury in the capital city, because a large number of people earn their livings from it; but if I am led to believe that there is such a display all over the town because there are many persons who do not realize, or who are so light-hearted that they do not want to realize, that many thousands of their fellow men are struggling here for bare existence, then I must confess, the effect is not pleasing. The mere fact that persons, who have lots of money, spend it freely would not grieve me very much; but will not the same people be frivolous with regard to their duties toward the State? How much does the State really concern them? And will not their example have an embittering effect upon the poor?"

In this last sentence, the chancellor referred to another speech, which he had delivered some weeks before, in which he forcefully reminded the rich of their duties to humanity. He pointed out that they do not satisfy all their obligations by merely paying taxes to the State. In a country, which is suffering from distress and which cannot satisfy all the wants of civilization from its own resources, he said, the upper classes ought to help spontaneously in the accomplishment of national tasks, and should try to bridge over the abyss separating the various ranks of society.

GENEROSITY OF A JEW

That there was a cause for the chancellor's criticism is illustrated by the attitude which the wealthier classes generally took in connection with a recent incident. A wealthy Jewish banker, Siegmund Bosel, obligated himself to supply the money with which certain important facilities for the University of Vienna could be supplied. In the present state of public finances the Government was unable to supply these needs; and the action of the banker was a manifestation of real generosity in a very worthy cause. Instead of taking this view, however, most of the members of the wealthier classes criticized the banker on the ground that he had made himself unpleasantly conspicuous by his action. Chancellor Seipel's most recent reference to the obligations of the rich are thought to have been directed at those who voiced this criticism.

One significant feature of the situation is that whenever the chancellor takes the rich classes to task, it is the Socialist newspapers which rush to the defense of the capitalists. The Socialist press was especially bitter in its reproaches because of the action of Mr. Bosel, basing its objections on the ground that it was beneath the dignity of the State to accept presents from capitalists for the educational institutions. And, when the chancellor urged the rich to give more serious attention to their duties to society, the Socialist organs referred to his "pastoral speech." However, the sarcasm is continued to a small clique. The great mass of the Austrian populace is enthusiastically supporting Monsignor Seipel.

ROME COMMEMORATES CARDINAL CONSALVI

WAS LUMINOUS FIGURE IN DAYS OF REVOLUTION

Rome, Feb. 21.—The centenary of the death of Cardinal Consalvi, a luminous figure in ecclesiastical history during the reign of Napoleon, was celebrated in Rome during the latter days of January.

Ercolo Marchese Consalvi was born in Rome, June 8, 1757. He was the eldest of five sons who early lost their good father. He appears to have been a poet of remarkable facility as well as musician. He was also an excellent philosopher and mathematician and attributed to the severe discipline of these studies the discernment and judgment for which critics afterwards praised him.

He passed from Frascati to the Ecclesiastical Academy founded by Pius VI., where he found in the celebrated Father Zaccaria of the suppressed Society of Jesus his unique and influential master. In 1792 Consalvi was nominated by Pope Pius VI. his Secret Chamberlain and afterward attained to a number of influential offices.

He cultivated useful relations with the nephew of the Pope, with men of State, with scientists and artists and with the flower of Roman society.

REVOLUTION

It was then the serene and beautiful time preceding the French Revolution, but soon came the change. Even the Papal State so long at peace, was put upon the defensive. Consalvi as Assessor of Arms had the difficult task assigned to him of carrying out necessary military reform. And the reform had this effect, said Consalvi himself in his Memoirs, that the Directorate did not have the pleasure of seeing the Pontifical Throne overturned by a popular revolution. Although Giuseppe Bonaparte, French Ambassador, had been ordered to stimulate the people to an assault for liberty. The mission and the unhappy end of General Duphot are well known. Over his body the French entered the eternal City proclaiming the Roman Republic. Consalvi was imprisoned, his goods confiscated, but afterward restored to him with his liberty. He was termed the "Citizen Consalvi, Enemy of the Republic."

After fruitless attempts Consalvi succeeded in visiting the Holy Father Pope Pius VI., a prisoner in Florence, but was not allowed to remain to share the sufferings of the August Pontiff. The Pope gave his blessings to the youthful defender of the Church.

In a short time what the "world" desired, the death of the Pope, took place. In the bloody arms of the revolution, poor, abandoned, the Holy Father breathed his last.

CONCLAVE

As if nothing had happened, the Cardinals met for another election. They went to Venice, and there found Consalvi. Named Secretary of the Conclave, his influence was felt in the election which was a most difficult one, made still more so by obstacles arising on the part of Austria. Cardinal Chiaramonte became Pope Pius VII., and the new Pontiff and Consalvi became associated in their work, their humiliations, their joys, their triumphs and in their deaths.

Pope Pius VII. still at Venice, named Consalvi Pro Secretary of State and afterward at Rome, Secretary and Cardinal. Consalvi was then forty-three years old.

The battle of Marengo made Napoleon arbiter of the destinies of northern Italy. Historical events which followed are too well known to need repetition. Through all Cardinal Consalvi remained the marvelous instrument in the hand of God for the preservation and triumph of the Church. On his last journey to the Eternal City after the signing of the Concordat, he might well reecho in his jubilation the words of Holy Writ: "This is the day which the Lord hath made. Let us exult and rejoice in it."

One hundred years have passed since the glorious death of this great figure of ecclesiastical history which occurred on January 24, 1824. On the anniversary of his entrance into his reward, his memory was recalled in Rome with significant tributes from the press. The great Cardinal succumbed to an attack of pulmonary fever and peacefully expired, comforted by the Last Sacrament and by the benediction of the Sovereign Pontiff, Leo XII.

NOTABLE CONVERT

A DISTINGUISHED SCOTTISH MINISTER SUBMITS

Remarkable interest has been aroused in Scottish ecclesiastical circles by the announcement, referred to last week, of the decision of the Rev. A. P. S. Tulloch, a distinguished minister of the Church of Scotland, to make his submission to the Catholic Church.

There now comes the news that Mr. Tulloch's wife, his daughter, and his two sons are entering the Church with their father.—The Universe, Feb. 15.

(From a Special Correspondent)

The district of West Lothian in the first place, and later many parts of Scotland, were last week astounded at the news that a distinguished member of the Church of Scotland, the Rev. A. P. S. Tulloch, M. A., B. D., had intimated to his congregation, at the close of his forenoon sermon, that he intended to join the Catholic Church.

He believed, he said, that the Church of Scotland had deliberately broken from the Catholic Church in the sixteenth century, and had erred in so doing. He saw no hope, he continued, of its returning except through the simple way which he was about to take himself, namely to return to the bosom of the Mother whom they had left at the Reformation. He had made the question a matter of anxious study for many years, and he had always taught his people all the truth that was known to himself. He had reached a point where he could no longer do so without violating his ordination vows.

On Friday last week, at a special meeting of the presbytery of Linlithgow, a letter addressed to the Clerk from Mr. Tulloch was read. In this he stated that he was no longer able to adhere to the answers and subscriptions given by him at his admission to the ministry at Ecclesmachan, West Lothian, and offering to the Presbytery his demission of office as minister of that parish, and also of the office of the Holy Ministry.

Not since the days when the present Auxiliary-Bishop of St. Andrews and Edinburgh was received into the Catholic Church has a conversion caused more widespread interest in Scotland. Mr. Tulloch, who is a native of Glasgow, comes of a long line of ministers of the "Auld Kirk," dating back almost uninterruptedly to the sixteenth century. His father was Rev. Dr. Tulloch, Maxwell Parish Church, Glasgow, one of the most important charges in the Church of Scotland, and his grandfather the celebrated Principal Tulloch, one of Scotland's most distinguished theologians. He graduated Master of Arts and Bachelor of Divinity at the University of Glasgow, and for a time worked in the mission fields of India.

Retains Affections of Flock

Thirteen years ago he came to the quiet village of Ecclesmachan, where until now there was reciprocal good feeling and devotion between minister and people, and even in this day of crisis it speaks volumes for the affection in which he is held by the villagers of Ecclesmachan that they look with not unkindly eyes on the grave decision he has made, though there is also grave shaking of heads that the "minister" should have taken such a step.

What did not come out at the time when the first intimation of his "coming over to Rome" was made was the fact that there are coming along with him his wife, his daughter and his two sons. The latter, studying at present at Shrewsbury College, were destined for the ministry of the Church of Scotland, but they are now, it is understood,

prepared to study for the priesthood of the Catholic Church.

The whole circumstance is such as to rouse widespread sympathy as well as rejoicing amongst Catholics in Scotland, since Mr. Tulloch's heroic stand for conscience will throw him and his family practically on the mercy of the world.

The date of the reception of Mr. Tulloch and his family is not yet fixed. Prior to his reception he will spend some time in retreat at the picturesque Benedictine Abbey at Fort Augustus, where so many converts have found the peace of God.

SIGNOR MUSSOLINI ON CATHOLICISM

ENUMERATES SOME OF ITS ACHIEVEMENTS AND ADVANTAGES

The Revue Catholique des Idées et des Faits, one of the leading Catholic publications of Belgium, has devoted several articles of late to the question of a Franco-Belgian federation. Several of these articles were brought to the attention of the Italian Dictator, Mussolini, who made known that on several points he was thoroughly in agreement with the Belgian review.

The first interview obtained by Mr. Wallez (of the Revue) with the Dictator cannot fail to be of general interest. Speaking of the necessity of a strong Belgian policy, Mr. Wallez said:

"Excellency, Belgium is not a little nation. She is a great nation by her technical power, by her energy, by her sense of honor, by her artistic creations—the most beautiful with those of Italy—by the quality and activity of her Catholicism," interrupted Mussolini.

Signor Mussolini listened with the closest attention, interrupting the speaker many times for an explanation, or to express an opinion. "Belgium and Italy must collaborate and that intimately. You are right to emphasize the preponderant role of Catholicism in the life of nations. The strength of Italy, her joy and her marvellous chances for the future are due to Catholicism. I have frequently proclaimed it. I shall proclaim it whenever I have the opportunity. Catholicism, by its doctrines and its precepts of renunciation, penance, sacrifice, mortification, Catholicism, by its asceticism persuades men to combat themselves within themselves and in combating themselves to develop their deeper energies; or, more exactly, Catholicism trains men to prepare and assure the triumph of their best energies, those that make heroes and saints. It is thanks to our Catholicism that we Italians have preserved the spiritual vigor, the spiritual nobility, the spiritual fecundity which takes the place of the material wealth which we lack and which, by the way, make us fit to conquer it."

WITHOUT CATHOLICISM WHAT WOULD HAVE BECOME OF US ITALIANS?

"What would have become of us? Look, my dear sir, at the majority of the European peoples. They have given themselves up too much to the thirst of enjoyment. They have coarsened. They have become materialised. And if Protestants, they have dragged religion down in their downfall. They allow it to subsist only as a formula behind which there is nothing or almost nothing religious. Nothing is more significant in this connection than to examine the meaning of the word 'comfort.' This word comfort, my dear sir, is Italian. It signifies for us what it signifies in its original acceptance; joy of the spirit, joy of the heart, the delightful peace of the whole soul, a taste for super-terrestrial realities. That is comfort. But how many other peoples have made this word a synonym of arm-chairs."

"Catholicism renders to Italy, as it renders to all the nations which consent to being penetrated by it, the incomparable service of vivifying them, or purifying them, of raising them above themselves by the victorious struggle which it induces them to wage against their grosser or evil appetites. Catholicism has rendered us greater services than that. By its spirit of mortification it convinces us that we should consume less than we produce. It has thus endowed us with material resources thanks to which we have passed through crises which another people, doubtless, would not have survived."

"In what I have told you," the Dictator continued, "you will find the principal reasons for my attitude toward Catholicism—respect for Catholicism, protection of Catholicism, collaboration with Catholicism. The ecclesiastical Hierarchy should be honored by the State. Whenever I have the opportunity I order the civil and military authorities to attend the great religious ceremonies. Ask what was done at Genoa at the last Eucharistic Congress. The resources of the clergy should be increased. Spontaneously and by a simple decree I have

added thirty-eight million lire to the budget for this purpose. The teaching of Catholicism should be encouraged and stimulated by the State. I require all teachers to be punctual and zealous in this respect. The prestige of the Cross must be recognized, sanctioned by the State. I have reestablished the Crucifix in the court rooms and in the schools. I propose to reestablish it in Parliament."

"But what is Faith without morals?" he immediately added.

"I treat with severity whosoever undertakes to pervert my people, because by perversion they are weakened and dissolved. And to dissolve them would mean their eviction from the world, it would mean the annihilation of our efforts to place Italy in the front ranks of the nations."

PROTESTS UNAVAILING

In reply to a question as to whether there was no protest against this action, Signor Mussolini stated that the immense majority of his compatriots approved of his energetic measures, and that those who protested knew that their protests were perfectly useless.

"Unfortunately," he said "many Catholics do not understand this language. Let Catholics read the Gospel. Christ drove the money-changers out of the Temple. This example has lost none of its value. There will always be money-changers in the Temple, there are always men who exploit, sell or pervert their brothers. Therefore, there must always be men to chase them out or submit them to a treatment more radical still."—Southern Cross.

A FAMOUS BISHOP

ROYAL AMBASSADOR AND PAPAL NUNCIUS

John Knox described the last Reformation Bishop of Dunblane as the "Papistical Kirk." John, strange to say, has been corroborated by documents almost contemporary, which were quoted in a paper read at a meeting of the Scottish Ecclesiastical Society on Saturday by Rev. Alex. Ritchie, D. D., of Dunblane.

The Bishop referred to was Bishop William Chisholm, of whom Dr. Ritchie found a good deal of information in a book published in Avignon in 1781, viz., "Histoire de l'Eglise de Vaison avec une Chronologie de tous les Evêques," par E. Anselme Boyer de Sainte Matte.

Bishop Chisholm made visits to France and to Rome between 1668 and 1698 as the Ambassador of Queen Mary Stuart. He was banished from Scotland—and, of course, his revenues were seized. In Rome he lived in great poverty, and was eventually appointed to the See of Vaison, which he held from 1670 to 1686. He subsequently retired to Grenoble, and entered the novitiate of the Carthusians; but was appointed Papal Nuncio to James VI. of Scotland and returned to that country. He was forced to leave again in 1687 and he became Prior of his Order at Lyons, and at Rome was appointed Procurator-General.

Pope Clement VIII. pronounced great eulogiums upon him after his death, and declared that he had intended to make him a Cardinal. Bishop Chisholm was related to the royal house, his brother, Sir James Chisholm, being the husband of Jeanne, the granddaughter of James IV.—London Universe, Feb. 8, 1924.

FAMOUS CHURCH MUSICIAN DIES

The death of Dom Pothier will be mourned throughout the entire world, wherever there exists a love for the Gregorian Chant. Better known universally as Dom Pothier, though he was an Abbot of the Benedictine Order, the deceased prelate was born eighty-three years ago at Bourgemont, in the diocese of Saint-Dié. As a young man he entered the Benedictine Order at the famous Abbey of Solennes, making his religious profession on All Saints' Day, 1840—63 years ago. In 1898 he was elected Abbot of St. Wandrille, a Benedictine house just above Caudebec on the Lower Seine.

It is as the restorer of the Gregorian Chant that Dom Pothier is best known, in which connection he came into contact with both Catholics and Anglicans from every part of the world. As the greatest living authority on the Chant he was appointed by Pope Pius X., in 1904, as President of the Pontifical Commission for the Vatican Edition of the Liturgical Books. He was also Consulor of the Commission which prepared the editions of the Chant known as the Vatican edition. Dom Pothier was often in England, staying with his Benedictine brethren at the great Abbey of Quarr, in the Isle of Wight, where his days were almost entirely taken up with consultations with students of Gregorian Chant to whom his advice was always available.—Southern Cross.

CATHOLIC NOTES

Munich, Feb. 9.—Prince Lowenstein-Wertheim and Lieutenant General von Reicheid-Meldegge have entered the Franciscan order here.

Nearly 200 English Catholics left London Feb. 19, under the leadership of the Bishop of Brentwood and other bishops, on a pilgrimage to Palestine.

The Catholic population of certain sections of England, especially in Yorkshire, has increased so enormously in recent years that all church accommodation has been exceeded.

Geneva, Feb. 2.—Former Crown Prince George, of Saxony, today entered the monastery of St. Pierre at Fribourg, Switzerland, after renouncing all rights and claims to the throne of Saxony. He will become a monk after his period of study and probation is finished.

Rev. Rouse, well known Anglican clergyman and an authority on spiritualism, was received into the Catholic Church recently by the Jesuits at Roehampton, England. Three of his sons have preceded him into the Church.

The Right Rev. Richard Collins, D. D., the saintly and humble Bishop of Hexham and Newcastle, England, is dead. In spite of the name he was of an old English family. Blessed John Houghton, Prior of the Carthusians, who, with his brethren suffered martyrdom for the Faith under Henry VIII., was of the family of his ancestors.

The most beautiful volume among the 800,000 books in the Congressional Library at Washington is a Bible which was transcribed in the sixteenth century by a monk. It could not be matched today by the very best equipped printing office in the world. The parchment is perfect in condition and every one of its 1,090 pages is a most wonderful study.

Nicholas Grattan Doyle, Catholic member of Parliament for Newcastle City, England, has been created a knight by King George as a recognition of his service to the country. He is one of the leaders of Newcastle Irishmen, and took a prominent part in the formation of the Tynes-Irish Brigade, which distinguished itself during the late War by the gallantry of its members.

Denver, Colo., Feb. 9.—Announcement was made last week by the Rev. Mother Ignatius, superior at Mercy Hospital, that a donation of \$10,000 for the new utility building at the hospital was made by Henry M. Blackmer, a prominent oil man of Denver. This is Mr. Blackmer's second appreciation of the hospital, as some years ago he furnished the parlor at the institution. He is not a Catholic.

Rome, Feb. 21.—Great enthusiasm was manifested during the ceremonies incident to the second anniversary of the Pope's coronation. The various demonstrations took up almost the entire day. In the morning His Holiness attended the Pontifical Mass in the Sistine chapel at which all the Cardinals in Curia with the exception of Cardinal De Lai, Pompili, and Billot, who were ill, were present. Cardinal Bourne, Archbishop of Westminster, and the Queen of Roumania, who was in Rome incognito, attended the Mass. Cardinal Locatelli, the first member of the Sacred College created by Pope Pius XI., celebrated the Mass.

The death is announced in Southern California of "Rev." Eli M. Erickson, self-styled "ex-monk," who, as The Bee says, "gained a notoriety for himself and a group of local clergymen during a series of lectures he gave at the United Brethren Church here last May and June." Erickson was the rankest kind of evangelical faker and charlatan, but he was taken up by some of the local preachers who resort to any sort of sensationalism, no matter how raw, to attract the curious to otherwise empty pews. His claim to have been a Catholic priest was a lie out of the whole cloth and was merely a bait to catch the sort of ministerial gudgeons who are hungry for cheap notoriety.

Rome, Feb. 11.—At the beginning of the year 1924 the Sacred College has 64 members, of whom 6 are cardinal bishops, 48 cardinal priests, and 10 cardinal deacons. Of the cardinals created by Pope Leo XIII. there are still four living, namely: Cardinals Vanutelli, Loguè, Franca Nava and Skrebenky. Of the cardinals created by Pope Pius X. and Pope Benedict there are 48 alive, 24 having been created by each of these Popes. So far there have been 12 cardinals created by Pope Pius XI. According to nationality, there are 33 Italians and 31 of other nationalities. In the last year five cardinals died, namely: Cardinals Frisco, Richelmy, Bacileri, Soldavia and Marini. The four new cardinals appointed during 1923 are: Cardinals Nasalli, Rocca, Sincero, Lucidi and Galli.