

The Catholic Record.

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

VOLUME XLVII.

LONDON, CANADA, SATURDAY, MARCH 28, 1925

2424

PAPINI ON THE POPE'S HOLY YEAR APPEAL

PEACE REQUIRES A FOUR-FOLD CONCILIATION

Chicago Herald and Examiner

This Holy Year—1925—like the angelic state, like sanctification, like genius, like all realities in which the human and the divine are mixed—is a danger. I cannot foretell how it will be regarded by those not spiritually obedient to the Holy Father—the white robed intercessor, who prays between God and man, near the spot where St. Peter was crucified.

But I already see hosts, bugglers and gazettiers setting busily to work. I see the eulogists of nullity beckoning to the tortuous paradoxists of the cimmerian cabal. I see the fastidious affectations of the guardians of the "inner shrine," who for fear of the peel lose all the pulp.

In other times, less prone than ours to the facile heresy of indifference, the Pope's words were pondered and commented on one by one, with a care equal to that lavished today in the schools on the Platonic or Shakespearean texts. When the father spoke the children listened that they might hear and heard that they might obey.

Nowadays even the majority of those that have the temerity to call themselves Catholics "look over" the papal allocutions, bulls and encyclicals in newspaper extracts, because the sports game, the political meeting, or the "first night" have a more pressing claim. The Pope speaks in Latin—a dead language—for a half dead race, and the newspaper reader condescends to repeat with Christ, "Let the dead bury their dead," the terrible and prophetic words that apply precisely to those who so lightly pronounce them.

The Pope is unique in the world, unique not only on account of his dignity and station, but in every respect and in respect to all men.

For the historians he is the unique witness of the most remote past, the heir of Moses the legislator; the successor of the Caesars, the only survivor of the contemporaries of Thiberius.

For the philosophers the Pope is the unique preserver of the living traditions of the platonism of St. John and of St. Thomas in judging the facts of the modern world.

For the artists the Pope is the only monarch in the wide and ancient sense of the term still reigning over man; a military monarch who, in the fulfillment of his holy office, appears to the faithful surrounded by the wealth of Assyria, the majesty of Solomon and the authority of St. Peter, and who speaks the language of Virgil under the dome of Michael Angelo.

For the politicians he is the spiritual sovereign of nearly three hundred million men, and has missionaries, representatives and vicars in every country of the five continents. Thus the Vatican, even in the strictly terrestrial sense of the term, is one of the chief powers of universal life.

Finally, for Catholics, the Pope is he who, following St. Peter and his successors, carries on the divine work of Christ which represents the fulfillment of the redemption, and in his quality of head and teacher of the church, he has the unfailing assistance of the Third Divine Person. Of all mortals it is he who, however immeasurably removed, is placed nearest to God.

This being, who human like ourselves, speaks in the name of God, who of the earth like us, speaks clearly in early manhood lower than seems to be speaking of the earth; who still living, is in constant communion with the Dead; who is modern and yet, because he represents perpetuity, seems eternally ancient; who is Italian, and speaks to all nations; a sinner, and yet can wipe out all guilt and administer the patrimony of grace left to us by the saints—this unique being should be heard and obeyed before all teachers and before all kings.

PEACE IS HIS GOAL

Today this being is a man born in the goodly Lombardy, now a citizen of all towns, who while in the world bore the name of Achille Ratti, and who will go down to history and to monumental art only as Pius XI. Next to his religion this learned priest in early manhood loved the mountains and the ancient books that reveal the mysteries of time. Now he is imprisoned in a valley in order that he may work for the world's better future.

It is not my office to make an ordered commentary of the Pope's words. He has appealed to a feverish and war exhausted world, in natural accordance with the principles of Christ, who opposed rumors of wars, and the Pope desires peace; we live in an age of rapine and cruelty, and the Pope wishes that charity should return to the hearts of all. Discord and friction are everywhere, but the

Pope desires unity, fraternity; conciliation.

He prays that Holy Year may not be only an assembly of pilgrims, a liturgical spectacle, a kindling of devotion, a conquest of special indulgences, but that it may be above all the beginning of peace, of that true peace that will restore a tortured and torturing humanity.

Such a peace can only be obtained by means of a fourfold conciliation. Perfect reconciliation between every man and his God; sincere reconciliation between the members of each single nation; loyal reconciliation between nations, loving reconciliation of seceded Christians to the Church.

To complete, or at least prepare, this fourfold peace is the hope of Pius XI, and the true purpose of Holy Year.

Unless man succeeds in feeling, not only professing himself to be, an erring sinner; unless he confesses within himself, and not only with his lips; unless he loves God with the pure love pertaining to Him, and mankind with his divine love, to the point of contempt of himself; unless he aspires to this extreme limit of human grandeur that is sanctity, he has no hope of peace.

WAR NOT YET OVER

God is not at war with us; on the contrary he leads towards himself, with the secret cooperation of grace, even those who resist Him. But it is we who are at continual war with Him; creatures who corrupt creation, subjects who disobey His laws, sons who defile His name and turn their backs on Him.

We are accustomed to having to make peace over and over again. God, because He is infinite, has infinite love, and is content with little—A moment of shame, a word of remorse, a tear, a promise. His poverty is so infinitely rich that he accepts with a blessing the offering of the poorest. He also accepts diseased hearts, if only He perceives in a man a dawning desire for health. He does not disdain contaminated lips if they pronounce His name with fervor of love.

Everybody now knows that the War did not end, as the nations deluded themselves into believing, in 1918. Men, accustomed to blood as the dipomanic is to alcohol, are still thirsting for it. The masses temporarily suspended at the frontiers, continued within the nations. Russia, Ireland, Germany, Italy, Spain, were drenched in civil blood. There still exist nations which are divided into two armed camps.

Those who thought to bring about the redemption of their people have caused its decimation; those who rose in the name of patriotism have killed the sons of their own country. Civil war, the most atrocious of all forms of war, still creeps stealthily through too many countries.

Pride and avarice are responsible for it—the pride of those who believe themselves in possession of truth and justice (attributes belonging to God alone), the avarice and concupiscence of power, glory and wealth.

Christianity, founded in humility and poverty, that is to say on the antithesis of the cause of so much present evil, beckons us to peace along the paths where alone peace is to be found.

FOR A GENUINE PEACE

War, more hypocritical, but no less cruel than before, still continues between nations. Imperfect treaties, the signs of vengeance, fear on the part of those who were formerly victims and today do not realize that they are executioners, are the chief cause of the disturbance and ferment.

But Christianity exists not only for individuals but for nations, and the commandments of the Gospel apply also to nations.

Greater humility, instead of national pride, sincere love towards the enemies of yesterday and of tomorrow, less greediness for material prosperity, are the only radical remedies for this vexatious state of masked warfare that today is robbing the men and women of nearly all the nations of the world of peace, serenity and strength.

The Pope wishes the peace to be genuine forgiveness, that is to say oblivion, and charity between peoples, no less necessary than the charity of the rich for the poor, or that of the saint for the sinner.

The Protestant churches, comprehensively pre-occupied by their problems, due to the existence of the various confessions and congregations, feel the need of alliance and linking together; are attempting to reach a common creed as a remedy for the decay and loss of spiritual authority deriving primarily from lack of unity.

Appeals have been formulated on both sides, and conversations between Anglicans and Catholic theologians have prepared the way for future understanding.

The Pope invites all Catholics to devote the solemn prayers of Holy Year for the consummation of this religious reconciliation. If the prayers murmured by penitents and

pilgrims could hasten its temporal consummation their faith could not receive a greater reward and the Holy Year of 1925 would be remembered as one of the great dates in the history of Christianity.

THE CATHOLIC PRESS

CARDINAL GASPARRI CONVEYS DIRECTION OF HIS HOLINESS

By Mr. Enrico Pucci (Rome Correspondent, N. C. W. C.)

Unity of spirit, as well as of mind, is the desire of the Holy Father for those directing and writing for the Catholic press. Such a communion of hearts, His Holiness believes, will bring to substantial perfection a unity of thought and word which will be the truest harmony.

This message to the Catholic press was transmitted through Cardinal Gasparri, speaking for the Pontiff, in a letter warmly commending the Association of Italian Journalists, which has just been formed here.

CARDINAL GASPARRI'S LETTER

"If the new Association brings about reciprocal help in the training and direction of Catholic journalists," His Eminence wrote, "it should even more further a closer and more cordial union, which is necessary among workers in the same cause—the cause of God and His church, the cause of souls and of civilization itself.

"It will be the union of minds necessary to those who are closely united in the same Faith; it also will be the union of hearts where there is dissension in other things. Thus all should apply themselves in a particular manner the recommendations of the Apostle, keeping 'the unity of the spirit in the bonds of peace,' even through differences of opinion, which are sometimes inevitable.

"This union of the spirit, so much desired by the Holy Father, will give and will perfect more than ever a substantial unity of thought and word, making that sound harmony which is the outcome and testimony of truth, shine forth in that infinite variety of opinions. It will, accordingly, keep Catholic writers—even in the most impassioned controversies—far from that easy passing over to opposite extremes which is an error, alas, too frequent in our times, especially among writers and readers of journals who often are, as the Apostle would say, like children tossed by every wind of doctrine into the snares of error."

The Holy Father, His Eminence continues, hopes to see, through the union of those laboring for the principal object of his Encyclical in which he refers to the sublime mission of the Catholic press and to the necessity of sound direction and thorough preparation of all those who consecrate themselves to this apostolate. The great Doctor of the Church St. Francis de Sales was made the patron and model for Catholic writers, he continues, largely because he was the embodiment of restraint yet efficacy, of gentleness yet strength, a thing so necessary in one who undertakes the defending of the truth.

His most Protestant Majesty

Berlin, March 10.—The drastic methods adopted by Kaiser Wilhelm II, when members of the Hohenzollern family displeased him is illustrated by a letter reproduced in today's Tageblatt, wherein he gave a piece of his imperial mind to a Hohenzollern Princess who had the audacity to become a Catholic. She was the Princess Anna of Hesse, widow of the Landgraf Alexander Friedrich of Hesse, and she decided to give up the Protestant faith in 1901, whereupon Wilhelm informed her that he refused to regard her any longer as a Hohenzollern and ordered her to cease all intercourse with that family.

"The House of Hohenzollern expels you and has forgotten your existence," is the letter's conclusion.

Despite this terrific outburst of Wilhelm's, his kinswoman became a Catholic just the same. She died seven years ago, aged eighty-two.

MEDIAEVAL CHAPEL RESTORED TO CHURCH

London, Eng.—A medieval chapel, long in Protestant hands, has been restored to Catholic use through the conversion of its owner, Mr. O. S. F. St. John.

Originally built in the early twelfth century by the Knights Hospitallers, the chapel, which is at Dismore, Herefordshire, was almost entirely rebuilt in 1370.

The Archbishop of Cardiff said Mass in the chapel recently, when he conferred Confirmation on Mr. and Mrs. St. John.

It is hoped that arrangements will be completed to celebrate Mass in the old chapel regularly.

GREAT IRISHMAN PASSES

Dublin, March 10.—Ireland lost a great Catholic in Dr. George Sigerson, president of the National Literary Society, who in the eighty-six years of his busy life won world-wide celebrity as a biologist, a historian, a poet, a Shakespearean commentator, and a medical scientist. In each of these fields he attained eminence. The late Lord Acton, the English Catholic peer who for so many years stood at the head of British letters, constantly turned to Sigerson for collaboration. It was he who showed the sources of Shakespeare's songs, and interpreted the cryptic expressions in some of his refrains. His last literary work was a tender religious lyric on the Holy Babe, which he published last Christmas. Apart from these activities he was a prolific writer on medicine, while as a specialist in nervous diseases he was kept busy all day, for his anteroom was always full of patients.

Throughout his career he was a noted publicist. Gladstone acknowledged that his book on the Irish Land Question enabled him to understand that baffling problem. The late Lord Bryce was another who expressed indebtedness to Sigerson's universal knowledge. He was a master of prose. After the 1916 executions, when the country was stunned and gagged, the first breaking of the silence was the National Aid Appeal—a manly and moving piece of Christian eloquence, calling on the nation to help the bereaved families and to make their cause its own. The remarkable statement echoed round the world. It was commonly attributed to the late Archbishop Walsh, but the N. C. W. C. Service has authority for declaring that Dr. Sigerson was the author.

One of his daughters, Dora Sigerson, inherited his poetic gift. She became the wife of Clement K. Sphers, editor of the London Sphers. Another married W. H. Brayden, who for many years was editor of the Freeman's Journal.

Sigerson was an Ulster man, and was born in Strabane in 1839. He was educated at Cork, Dublin, and Paris.

HOME RULE IN FRANCE

Paris, France.—The Municipal Council of Chatillon-sur-Thouet, in Poitou, voted some time ago to place at the disposal of the pastor of the parish, a house which had formerly served as a rectory but which had reverted to the community at the time of the passage of the Law of Separation. The rental was fixed at 110 francs a year for nine years.

The prefect of the Department refused to approve the project of the council, alleging that the rental did not correspond to the actual value of the house and that the decision of the councillors constituted an indirect and illegal subsidizing of religion. The mayor, M. De La Rochebrochard, having refused to bow before the opposing of the prefect, was threatened by the latter with suspension.

The mayor replied to the prefect as follows: "I never pretended, when I accepted the office of mayor, to abdicate my rights as a Catholic and as a Frenchman nor become the servant of laws of spoliation, which, in consequence, are unjust, such as the law of 1905.

"Neither did I pledge myself to muzzle myself and remain silent when my conscience commands me."

Upon receipt of this letter, the prefect issued an order suspending the mayor for a period of two months.

ROOSEVELT SPEAKS ON TOLERANCE

Louisville, Ky.—"Liberty means religious toleration," Theodore Roosevelt told an audience at the Seelbach Hotel here where he delivered an address on "Liberty as Taught and Practiced by Lincoln."

"We hold that it is the right of every man to worship his God in the way his conscience dictates," said Mr. Roosevelt. "The necessary corollary to this is that there should be no governmental distinction made of any sort between sects. When we judge a man, we must judge him as a man, and not as a follower of any particular creed or as a member of any particular race.

Racial and religious distinctions must be kept out of politics. A man should stand or fall in the eyes of his fellow countrymen on what he individually represents, and on nothing else. A Catholic must not vote for a Catholic for office simply because he is a Catholic, a Jew must not vote for a Jew for office simply because he is a Jew, and a Protestant must not vote for a Protestant for office simply because he is a Protestant.

"Whenever any organization bands together for the purposes of

encouraging racial or religious discrimination in our government, whether it be the Ku Klux Klan or any other organization, that organization is committing an un-American and subversive act."

HERRIOT HESITANT

MODIFIES POLICY AS CATHOLIC ORGANIZATION SHOWS MARKED STRENGTH

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

Catholic opinion is attaching more and more importance to the debate which will open in a few weeks in the French Senate on the subject of the Vatican Embassy. The Senate will be the real battle ground. It will be a hard-fought contest, on account of the opposition of such men as M. Poincare and M. Jonnart to the Government project, but above all because, contrary to the case presented by the Chamber, there is in the Senate no majority in favor of the measure in advance. A Paris paper affirmed, two days ago, that only 120 senators would be found in favor of the measure while 160 are against it.

The Government is very much concerned over this situation. It is even said that it has been decided not to bring the question of confidence up before the Upper Assembly in order not to risk the overthrowing of the present administration.

M. Herriot received this week a delegation from the senatorial group known as "L'Union Republicaine." This group has one hundred members, among whom are the official name of the organization. Women friends of mine told me to join and I did. It is a wonderful organization as far as ideals taught in the ceremony are concerned. Among the principal things I remember were the addresses delivered by the members about patriotism and loyalty to the country. Especially do I remember an address that was delivered one night on Table Mountain by Governor Morley. Mrs. Morley and I have often heard him talk before meetings of the Klan and also before Klan caucuses of the Denver members of the legislature.

"Following the election the Klan members from Denver held many caucuses. I attended some of them but not all. When Governor Morley spoke before us at these meetings it was always on what he believed would be best. After the session opened we were told that we had to follow the program. In fact, that was the order all the time. When the bill abolishing the State board of nurse examiners came up I realized that I could not support it. I indicated that much in one of my votes one day. That afternoon Mr. Atchison handed me a note which read: 'Go straight down the line. No excuses taken. (Signed) Atchison.'

"Mr. Atchison was at that time floor leader of the Klan. I went to him and told him I could not vote for that bill. He said I had to follow the program. I told him I would go to Governor Morley and get for the country's clergy. He writes to the people of Alsace-Lorraine that he will not allow their religious liberties to be touched. In the Chamber he declares that he does not want to disturb the Catholics in any way. The other day, during an interruption addressed to a deputy, he even declared that he would apply the laws on religious orders 'liberally.'

Such a statement, so clearly opposed to the attitude of certain politicians who support him and so exactly contrary to the spirit of the ministerial declaration of last June, needs to be explained.

This explanation must be found in the magnificent movement of protest which has everywhere been organized by the Catholics with seeing themselves threatened with a renewal of anti-religious conflict. No day passes on which from ten to twenty meetings are not held at various points throughout the country. The power of the National Catholic Federation of General de Castelnau is rapidly increasing; the sections established in the parishes number already several thousand.

It must be recalled that this movement of religious defense has nothing in common with the organization of a new political party. The bishops have specified—and General de Castelnau also—and that the members of the National Catholic Federation remain absolutely free to belong to the political party of their choice. The Federation will present no candidates at the elections. It will merely present its program to the candidates of the various parties, and ask its members to vote for those which accept it.

Knowing the success of this movement, it is easy to understand that the government has been impressed by it and this explains the relatively moderate attitude adopted by M. Herriot today. He has pledged himself absolutely against the Vatican Embassy; he was not able to abandon his project in the Chamber. But the maintenance of the restricted legation of Alsace-Lorraine may already be considered

a retreat. There is reason to believe that in the face of the energetic opposition of the Catholics—which he did not expect—the President of the Council will not hasten the realization, namely the application of secular legislation to Alsace-Lorraine and measures against the religious orders which have returned to France.

KLAN TYRANNY

ONE HUNDRED PER CENT. AMERICAN IDEA OF GOVERNMENT

Revelations showing how a Grand Dragon of the Ku Klux Klan disciplined members of the Colorado Legislature who disobeyed his orders, as well as proving that Governor Morley, who has recently made a public denial that he is a Klansman, attended and addressed Klan meetings both before and after his election are contained in statements made by Mrs. Martha E. Long, Member of the Colorado House of Representatives, quoted in the current issue of the Denver Catholic Register. Mrs. Long admits that she was a member of the Woman's Ku Klux Klan and that her membership card was taken from her when she refused to support a bill on the Klan's legislative program. Her statement as quoted by the Register reads as follows:

"I joined the Woman's Ku Klux Klan last summer. That is the official name of the organization. Women friends of mine told me to join and I did. It is a wonderful organization as far as ideals taught in the ceremony are concerned. Among the principal things I remember were the addresses delivered by the members about patriotism and loyalty to the country. Especially do I remember an address that was delivered one night on Table Mountain by Governor Morley. Mrs. Morley and I have often heard him talk before meetings of the Klan and also before Klan caucuses of the Denver members of the legislature.

"Following the election the Klan members from Denver held many caucuses. I attended some of them but not all. When Governor Morley spoke before us at these meetings it was always on what he believed would be best. After the session opened we were told that we had to follow the program. In fact, that was the order all the time. When the bill abolishing the State board of nurse examiners came up I realized that I could not support it. I indicated that much in one of my votes one day. That afternoon Mr. Atchison handed me a note which read: 'Go straight down the line. No excuses taken. (Signed) Atchison.'

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ORGANIZES DIOCESE TO PROMOTE MISSIONS

Wheeling, W. Va.—The Home and Foreign Mission Society, as recommended by the Bishops in their September meeting, was launched in the Diocese of Wheeling, with a vigorous plan for its promotion. A priest has been appointed to take charge of the work in the diocese.

The Right Rev. John J. Swint, Bishop of Wheeling, spoke on the Mission Society at all the Masses in the Cathedral parish Sunday, and he will speak in all the churches of the city in support of the project at the Lenten Sunday Masses.

The plan of the Society for the Propagation of the Faith is being used, with promoters and bands of workers. Ordinary memberships have been placed at \$1 a year, with 50 cents for children; sustaining memberships \$5 a year; special memberships \$10, and life or perpetual memberships \$66.

CATHOLIC NOTES

Omaha, Nebr.—Many prominent educators have been engaged for the summer session of Creighton University, (Jesuit), which last year attracted 610 students but which will have an attendance of about 800 this year.

Catholics in every ward of Pittsburgh and every borough and town in Allegheny county were organized to raise \$10,000 as the county's quota for the upbuilding and maintenance of the Cardinal Gibbons Institute for colored youth at Ridge, Maryland.

St. Hilbert, sixty miles from here, was practically demolished by the earthquake, March 17, according to delayed reports reaching here. The building was only two years old and was considered one of the best stone structures in Canada.

Cincinnati, Ohio.—Ground will be broken April 10 for a \$150,000 library building on the St. Xavier College campus in Avondale, according to an announcement by the Rev. Hubert F. Brockman, S. J., president of the college. The library at first will have a capacity of 150,000 volumes, which later may be increased to 350,000.

Liverpool is the most densely Catholic diocese in England, with 19.22% of the population Catholic. Northampton diocese has the smallest Catholic percentage, 0.93. Throughout the whole of England and Wales the Catholic percentage is 5.34. The general population figure is 35,037,213 (1921 census) and the Catholic population is estimated at 2,050,555.

Washington, March 6.—Twenty-three Catholic Boy Scouts, members of the troop of St. Jerome's parish of Charleroi, Pa., spent this week in Washington attending the Inauguration and visiting Catholic institutions here. In the course of their visit they gave one day to study of the National Shrine of the Immaculate Conception. They were headed by their scoutmaster, T. W. Ludwig, with C. S. Ludwig, as his assistant.

Cologne, Feb. 26.—All Germany will again this year observe the uniform laws of fasting and abstinence in Lent which make abstinence obligatory only on Fridays. Throughout many years there was great difference in the Lenten regulations in various parts of the country. The uniform laws have now been in effect for five years, however, and they bid fair to become perpetual.

Indianapolis.—The Indian House of Representatives has passed the Freeman bill which would permit students at State institutions of higher learning to receive academic credit for religious instruction based on courses taken in private institutions during their attendance at the State colleges and universities. Earlier in the present session the House overwhelmingly defeated a bill of similar import which had passed the State Senate. The vote in favor of the Freeman bill was 91 to 1.

Cologne.—A great assembly of priests, and afterward a laymen's meeting, have been held at Essen to devise means of helping the Catholic poor in the diaspora of Sweden. The Bishop of Sweden recently sent a plea to the Catholics of the Ruhr stating that he had no means to provide divine service for his charges nor to help the poor. Sweden is for the most part Protestant. A considerable sum was collected in the two gatherings, and sent to the bishop to help him in the hard task he is facing.

Paris.—Corporation elections have just been held in Paris for the designation of a professional commission charged with the organization and supervision of courses of apprenticeship. Two lists were presented for election, the one made up by socialist syndicates and the other by Catholic syndicates. Those on the list represented by the Catholic Syndicates were elected by three fifths of the votes. This is a proof of the constant progress and the discipline of Catholic professional organization.

Cologne.—Three imperial ministers, Stresemann, Schiele and Stinger, and the former chancellor, Dr. Marx, attended ceremonies at St. Hedwig's church in Berlin in honor of the third anniversary of the coronation of Pope Pius XI. Monsignor Facelli, the Papal Nuncio, sang a solemn Pontifical Mass, and Monsignor Deitman in a sermon eulogized Pius XI, as the Pope of Peace. Great numbers of the diplomatic corps and those in the highest social circles also attended the Mass.

London, Eng.—Half the Church of England is already out of communion with the other half, declared Canon Wilson in a discussion in the House of Clergy on the revision of the prayer book. He opposed proposals for the commemoration of All Souls. Dr. R. G. Parsons wanted a clear statement in the prayer book, that a clergyman in hearing confession, was under a vow of secrecy. The motion was carried.