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

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NEW TURKEY AND THE PATRIARCHATE

ONCE MIGHTY INSTITUTION IN GREAT DANGER

By Dr. Frederic Funder
(Vienna Correspondent, N. C. W. C.)

The expulsion of the Greek Patriarch from Constantinople centers attention on the parlous condition of the once mighty Church of the East and at the same time reveals anew the determination of the Kemal Pasha government of Turkey to make all religions in that country subservient to the civil authority. With the expulsion of the Caliph, the Kemal Pasha regime undertook the creation of a national Mohammedan church for Turkey subject to the wishes of the government. Now, unless the expulsion of the Patriarch is reversed through outside pressure, Kemal is in a fair way to set up still another branch of the Schismatic Greek Church which—with strange irony—will be a creature of the atheistic Government of Turkey.

It is taken for granted in well informed circles that the successor to Patriarch Gregorios will be Father Ephim, an ardent supporter of Kemal Pasha. Father Ephim in 1921 founded what he calls the Turkish Orthodox Church of Angora, thereby adding another schism to the long list within the church which owes its own origin to the Great Schism. It was this same Father Ephim who, in October, 1923, at the head of heavily armed supporters, stormed the Patriarchal Palace in Constantinople and forced the resignation of the Patriarch Melitios Metaxakis II. At that time the Turkish Government exerted all its influence to induce the Holy Synod to choose Ephim as the new Patriarch, but the Holy Synod refused and elected Gregorios of Kadikeny.

FILMSY PRETEXT FOR THE EXPULSION

This election, in December 1923, was the signal for an outbreak of a persecution directed against the Patriarchate by the Turks. The expulsion of the Patriarch marks the culmination of that persecution. In expelling the Patriarch, the Turks avail themselves of a flimsy pretext based on a provision of a treaty which permits the deportation of all Greeks not domiciled in Constantinople prior to 1918 and registered with the police. And so, by one of the strange coincidences of history, the Greek Church is rent by another schism based on an act of violence almost identical with the procedure through which Photius brought about the separation from Rome in 867. Photius was raised to the Patriarchal throne by the Byzantine Emperor Michael III. after the rightful Patriarch Ignatius had been dislodged.

Up to the Eighteenth Century the Patriarch of Constantinople was regarded as the head of the Oriental Schism, as a sort of Anti-Pope of the East. In 1727 the Orthodox Church of Russia severed itself from the Patriarchate of Constantinople and in 1833 the Orthodox Church of Greece declared its independence which was recognized in 1850. Twenty years later the Bulgarian Church separated from Constantinople and in 1879 the Patriarch recognized the independence of the Orthodox Church of Serbia, and in 1885 that of Rumania. Notwithstanding these separations, however, the Patriarchs of Constantinople were constantly appealed to as the highest authority in matters of Orthodox Faith and they enjoyed all the prerogatives of highest ecclesiastical rank.

HIGH STATUS OF PATRIARCHS

The Patriarchs occupied a highly privileged status under the Turkish Empire. For example the schismatic Patriarchs of Antioch and of Alexandria could not communicate directly with the Sublime Porte, but only through the Patriarch of Constantinople. This recognition of the Patriarchate by the Turks dates back to 1453 when Mahomet II. captured Constantinople.

The Sultan then installed a new Patriarch and confirmed to him and his Church all the honors and privileges enjoyed by the Patriarchs under the Greek Emperors. The Sultan's words were "Thou shalt enjoy the same rights and privileges as did thy predecessors." Ever since that time, these words engraved in gold have shown above the jeweled throne of the Patriarchs surmounted by the Turkish crescent and arms. They have come to be looked upon as a sort of charter to which the Christians had recourse in their dealings with Islamic rulers.

Those Christians who survived the massacre when the Turks captured Constantinople settled in the quarter known as Phanar where the Patriarchs had their seat in the huge monastery of Pammakariste. When this structure was taken over as a Mosque in 1690, the Patriarchs moved to the old convent of St. George and the beautiful church attached to this convent has remained the Patriarchal Church up to the present day. Here in the

picturesque old quarter near the ruins of the Constantinian city wall—mute reminder of a glorious past—the Patriarchate of Phanar developed until it became practically a constituent part of the Ottoman Empire. It developed also all the splendor of Turkish display of power together with the open and hidden faults and vices of Turkish rule. The old aristocratic families that remained in Constantinople after the Turkish conquest, clung to the Patriarchate. From their ranks many brilliant diplomats and statesmen came into power and prominence in Turkish affairs. The Patriarchs maintained a kind of Ambassador, known as the "Logothete" at the Court of the Sultans, whose duty it was to attend to all spiritual and secular business of the Patriarch in dealings with the civil authorities. On solemn church festivals when there was great display of gorgeous golden robes and magnificent jewels, the troops of the Sultans took part, thereby expressing the privileged position of the Patriarchate in the Turkish Empire.

Many of the old Greek families were immensely wealthy—most of their wealth dating back to the times before the Turkish conquest. In consequence, the Court of the Patriarchs of Phanar was a scene of great splendor but it was often overcast and undermined by corruption and intrigue.

THE HOLY SYNOD

Side by side with the Patriarchate there developed the Holy Synod composed of twelve Orthodox Bishops. This body was the supreme authority of the Orthodox Church in Turkey and was also a civil council which dealt with secular affairs of the Church. The Patriarchs were elected by the Synod, but the confirmation of the Sultan was required. In times gone by it was no rare thing for the Sultan to sell the Patriarchate itself as well as other Orthodox ecclesiastical dignities to the highest bidder. In 1857, however, the Patriarchate succeeded in doing away with many of the grave abuses which had grown up in connection with patriarchal elections.

FILIPINO PRIEST'S SOLUTION

Assistance from individual dioceses of the United States is the solution of the critical shortage of priests faced by the Philippine Islands today, in the opinion of Father Pedro E. Monleon, young Filipino priest of the Diocese of Lipa, P. I. Father Monleon a student at the Apostolic Mission House here, will receive his degree as the Doctor of Canon Law this spring. He has had a notable career as a priest, for his years, and is now preparing himself, at the behest of his Bishop, for an important special task in his diocese.

Father Monleon's view was expressed in commenting on recent reports in this country of the crying need for priests in the Islands. He himself comes from a diocese where 105 priests are struggling heroically to care for the spiritual needs of 800,000 Catholics, and at the same time perform diocesan administrative tasks and maintain schools and other institutions. In some instances, he says, one priest has from 25,000 to 30,000 in his parish. Elsewhere in the Islands conditions are as bad or worse, and there are eight dioceses and one prefecture besides Lipa.

This condition, Father Monleon thinks, should command the attention and resources of Catholics of the United States more than do the needs in foreign fields, because of the position of the Islands as possessions of this country.

FRENCH WAR HERO APOSTLE OF PEACE

Paris, France.—Father Guerin, a young Dominican priest who won the Legion of Honor and the Croix de Guerre for bravery during the War, is devoting his life at present to preaching the doctrine of brotherly love to the people of the villages throughout France. He is also seeking permission to go to Germany to preach the same doctrine from the Catholic pulpits there. In this way he hopes to diminish the hatreds and animosities aroused during the conflict.

"I am sure," he said recently, "that Christ's words will reach the hearts of our former enemies more easily than the empty words and promises of the politicians of both countries."

Before the War Father Guerin was married and working as a reporter on a provincial newspaper. His wife and their only child were killed in an accident and he later decided to enter the religious life. He was ordained on the eve of mobilization and then joined his regiment as a corporal. He became noted for his skill in handling machine guns and at the close of the War was offered a permanent commission in the army, which he declined.

THOMAS D'ARCY MCGEE

Ottawa Citizen, March 9

Steps to observe in a fitting manner the centennial of the birth of Hon. Thos. D'Arcy McGee have progressed far enough to hazard the prediction that the event will be worthy of the man and the occasion. Groups of representative Irishmen and those of Irish descent have cooperated with Hon. Chas. Murphy, to whom belongs the credit for the idea and on whom has fallen all the preliminary work, to bring to a fitting climax a celebration unique in several ways.

This occasion will be the first of its kind, in which one of the Fathers of Confederation has had his achievements recognized by an international gathering of his countrymen and those who claim descent from Irish forbears. It will mark also the first union of Irishmen and their Canadian descendants, of different religious faiths, in a common and national effort to do honor to one of Canada's outstanding historical figures. These features should mark the celebration as one in which all Canadians well may be sympathetically interested. It is gratifying to learn that the efforts of Hon. Mr. Murphy and his co-workers have met with a response which has extended from one end of the Dominion to the other and has re-echoed from other countries within and without the British Empire.

The event will likewise bring rather forcibly to mind the fact that we as a people are singularly deficient in knowledge of the work and accomplishments of those who laid the foundations of our Canadian government. We know in a hazy way that a group of statesmen, after considerable trouble, succeeded in formulating a system of national government some half-century or more ago. It would take most of us to recite even the names of these fathers of our country. It would astonish even more to be told that the idea of Canadian unity under the British crown was first promulgated by an Irishman who was regarded as an undesirable citizen by the British government of his time.

History, it is true, needs perspective and distance fully to be appreciated. We are still too close to Confederation to recognize it for what it meant and must always mean to us. But in accepting the structure and conceding its need for amendment, we should not forget the architects and the workmen whose efforts alone made it possible.

Much will be brought to light within the next few weeks regarding the literary, political and personal qualities of Thomas D'Arcy McGee. Time and change, inevitable and inexorable, have given much of his work merely an academic interest to us of a newer generation. But much of it—the greater and better part—will endure. One excerpt from his speech to the Protestant Irishmen of Quebec City in 1862 will suffice to indicate the character of the man:

We Irishmen, Protestant and Catholic, born and bred in a land of religious controversy, should never forget that we now live and act in a land of the fullest religious and civic liberty. All we have to do is each for himself to keep down dissentions which can only weaken, impoverish and keep back the country.

It would be well were this sentiment adopted by all classes and sections of our country.

FATHER SEBASTIAN OER, O.S.B.

By Rev. Dr. Wilhelm Baron von Capitaine
(Cologne Correspondent, N. C. W. C.)

Cologne, Feb. 11.—Father Sebastian von Oer, eighty years old, famous Benedictine and scion of a noble German family, died recently at Kometz following an operation, it has been announced by his monastery of Deuron in Bavaria.

Father Sebastian was born in Dresden, Saxony, in 1845, the son of the Baron of Oer, head of a notable Catholic family. His mother was a convert. In his long life he had attained distinction as a soldier, an educator, an author and a priest.

Taking part in the wars of 1866 and 1870, he won the rank of major. At the conclusion of these conflicts he was appointed military instructor to the Saxon princes at the court in Dresden, and after completing this task joined the Benedictine order at Deuron in 1880. He was ordained in 1892, and for many years was secretary to the arch-abbot. With boundless energy however, he added authorship to his secular work, accomplishing the remarkable feat of writing twenty volumes of ascetic-monastic literature.

Another member of Father Sebastian's family at the same time was winning fame as a religious painter. Many of the loveliest modern Madonnas in galleries in various parts of the world bear the name Oer.

THREE CONCORDATS

PENDING NEGOTIATIONS WITH JUGO-SLAVIA, ROUMANIA AND CZECHO-SLOVAKIA MAY FAIL

By Dr. Frederic Funder
(Vienna Correspondent, N. C. W. C.)

Vienna.—Governmental pretensions to religious prerogatives harking back to the medieval conflict over Investitures have so far prevented the conclusion of a Concordat between the Holy See and the so-called Succession States of the Austro-Hungarian Empire: Jugo-Slavia, Czecho-Slovakia and Rumania. The governments of these three States claim special rights regarding the nomination of bishops, control of Church property, and even approval or disapproval of decrees and actions of the Church, all utterly inconsistent with present day canon law.

CLAIM RIGHT TO PRIVILEGE

In support of their pretended prerogatives the governments of Jugo-Slavia, Czecho-Slovakia and Rumania advance a strange line of argument. They contend that, inasmuch as they have inherited sovereignty over territory formerly ruled by the Hapsburg Emperors, they have also inherited all the special rights and privileges enjoyed by the Hapsburgs as Kings of Hungary. The Kings of Hungary formerly enjoyed some special privileges in connection with the nominations of Bishops, accorded them by the Holy See and exercised always on the basis of special privileges and not by virtue of inherent right. The many services rendered to the rulers of Hungary made such an arrangement not unreasonable. But it seems to be overlooked by the Succession States governments that it is one thing to accord special privileges to a thoroughly Catholic dynasty whose devotion to the Church was beyond dispute, and quite another thing to allow those privileges to be exercised by governments which are not only non-Catholic but openly hostile to the Church.

PREROGATIVES OF KINGS OF HUNGARY

The special prerogatives of the Kings of Hungary date back to the reign of St. Stephen in the Tenth century. Upon this ruler "who person preached the gospel" Pope Sylvester II. conferred the title of "Apostolic King." The Pope also granted to St. Stephen certain rights pertaining to the administration of the Church which, in historical practice, amounted to the right of nominating Bishops. Such nominations, however, required Papal confirmation, and this right of approval or disapproval was always insisted upon by the Popes despite efforts on the part of several Hungarian rulers to do away with it. The Popes also reserved to themselves the right to decree the establishment of new dioceses in Hungary and the division of old ones. So, while it is true that St. Stephen and his successors indisputably exercised great influence in Church affairs, it must be remembered that they did so by virtue of special concessions from the Pope and in harmony with the interests of the Church. The relationship between the Church and the Hungarian State was remarkably cordial during the whole thousand years from the reign of St. Stephen down to the fall of the monarchy. Even the Emperors Franz Josef and Carl, at their coronations, took an oath to "protect the Church and the Gospel."

CHURCH ALWAYS CONTROLLED PRIVILEGES

That the privileges exercised by the Hapsburg Kings were not held to be theirs by inherent right is shown by the fact that several times various Popes took occasion to confirm certain of the prerogatives of the Crown. For example, Pope Clement XIII. renewed the privilege of nominating Bishops and Canons during the reign of the Empress Maria Theresa. And in a Concordat concluded in 1865 these privileges were again conferred by the Pope upon the King of Hungary. In this latter case, however, the were reciprocal grants of privileges from the State in connection with denominational school questions. Such renewals of ecclesiastical privileges and particularly, the granting of reciprocal privileges in 1865, would have been entirely superfluous had the Kings of Hungary exercised their ecclesiastical privileges as rights inherent in their sovereignty.

SITUATION CHANGED

Since the break-up of the Empire, however, the situation has changed. In the States which now claim the prerogatives of the Apostolic Kings of Hungary the Church is constantly harassed by persecution. Church property has been confiscated, Catholic schools suppressed and even the publication of pastoral letters interfered with when the letters contained sentiments disapproved by the political rulers. At the present time, for instance, the priests of Czecho-Slovakia who

preached to their congregations in support of a Pastoral Letter forbidding Catholics to join anti-Catholic organizations, are subjected to serious humiliations and persecutions. Suppression of religious orders and of theological faculties at the universities, abolition of Church festivals and the institution of compulsory civil marriages, are other features of the governmental program in that country regard as a strange foundation for assertions of prerogatives based upon devotion to the interests of the Church.

As a matter of fact, the real motives back of the pretensions of the governments in Jugo-Slavia, and Czecho-Slovakia and Rumania center around a desire to place the Church under governmental tutelage—a proposal which is regarded as ridiculous pretension.

ARCHBISHOP'S STERN MEASURES

London, Eng.—Pastors in the archdiocese of Glasgow have been forbidden by the Archbishop to baptize the children of irregular marriages, unless in danger of death, and parties to irregular marriages are to be refused the Church's ministrations unless they agree to have their names called out from the pulpit after repentance.

This is the first time such stringent regulations have been laid down in Great Britain to combat the evil of mixed marriages contracted outside the Church.

Already priests in the South have opened their eyes wide in reading the announcement of Archbishop Mackintosh's stern measures. Of course the ruling concerns only the archdiocese of Glasgow and is designed to meet local conditions. The Archbishop was speaking at Shieldmuir on the occasion of a pastoral visitation when he exploded the bombshell. He had spoken of mixed marriages and went on to refer to the far more serious cases of marriages contracted by a Catholic or Catholics outside the Church.

In the past, he said, the clergy had gone out of their way to "put matters right, as one would say." In consequence others had proceeded in the same irregular way, thinking that the matter was not of very great importance and that the clergy would be running after them.

In order to stop that unfortunate state it has been found necessary to lay down henceforth when a Catholic with a non-Catholic or when two Catholics turn their backs upon the laws of the Church, proceed to taint themselves with what is called a civil marriage—henceforth shall no pastor seek them in this diocese."

"Some may again desire their offspring to be baptized. Their offspring may not be baptized except in the serious case of danger of death."

Public scandal was sometimes caused by a Catholic's participation in an irregular marriage, said the Archbishop.

"In all such cases, should by the grace of God those concerned repent, and desire again to be members of the Church and endeavor to live as good Catholics, they will be admitted only on condition that the facts of their repentance be published from the pulpit to their fellow Catholics."

The Catholic idea of marriage must be kept high, said His Grace, in explanation of his ruling.

Glasgow archdiocese with 450,000 Catholics has the largest Catholic population of any diocese in Britain, and includes about three-quarters of the total Catholic population of Scotland.

MILITARY HEROES

London, Eng.—G. K. Chesterton disputes the idea that admiration of soldiers expresses a brutal and barbaric love of slaughter. Some people imply, he told the Royal Literary and Scientific Institution at Bath, that the cult of the fighting hero has always been the mere admiration of him because he killed people.

"I think that is a wholly false conception, and it has been refuted by a very obvious test," he said. "I have never heard that the hangman is a popular or dashing figure, or that the girls run after the public executioner. Neither is the hangman escorted by trumpets. Men who are generally proud of the soldier have always been ashamed of the hangman. In olden times the hangman was generally masked, and every effort was made to conceal his name."

It was evident, Chesterton continued, that men had not admired the mere act of killing another man. The man who killed another without running a risk was despised; he who killed another and ran a like risk himself was admired; whilst he who sacrificed himself without killing another was canonized.

BISHOP A LEADER NOT RULER

Cleveland.—Addressed by the Right Rev. Joseph Schrembs, Bishop of Cleveland, and Miss Agnes Regan, executive secretary of the National Council of Catholic Women, featured the annual banquet of the Cleveland branch of the Catholic Daughters of America.

Miss Regan also spoke twice in Youngstown, giving one address before the Youngstown Catholic Daughters and a second before the city's unit of the Travelers Aid Society. She is vice-president of the National Travelers Aid organization.

Bishop Schrembs praised the work the Catholic Daughters had done in maintaining the Girls' Catholic High school in the cathedral school in the downtown section, and thanked them for their cooperation in every movement he has undertaken.

"It is a great thing for a Catholic Bishop to see himself surrounded by so many women who hold up his hands and work and labor with him indefatigably to bring about a realization of the ideal holy mother Church places before us," he said.

"What is the office of a Bishop? Is he some despot, some tyrant, some figure possessing some special qualification, somehow set up on a pedestal for admiration or for the purpose of ruling? No! He is merely in the position of one who has been placed by virtue of a divine commission, of a divine command, to be your leader. In the daily Catholic life, he goes before that you may follow. That is all.

"In going before, he is following a charted road, not going aimlessly, not going on his own personal whims; not at all. His road is marked and charted. Charted centuries ago not by mere human mind, but by the divine intellect, by the great loving heart of God who saved man. And all that he asks of his people is that they work and labor with him for the uplifting and upbuilding, for the expansion of the kingdom of God upon earth."

JESUIT FOREIGN SERVICE SCHOOL

Dr. James Brown Scott, noted internationalist who is Professor of Foreign Relations of the United States and of International Law at the Foreign Service School of Georgetown University, Washington, has just returned to the university after a mission to Peru on which he was signally honored.

Dr. Scott was made an official guest of the Republic of Peru at the instance of the President, and received the honorary degree Doctor of Laws from the University of San Marcos held to be the oldest university in the Western Hemisphere. It is interesting that Dr. Scott holds a degree also from Harvard, the oldest university in the United States.

The Georgetown Professor went to Lima to represent the United States Government at the Pan-American Scientific Congress. At the same time, as president of the American Institute of International Law he arranged for informal meetings of the institute in connection with the Congress. Dr. Scott heads the United States delegation to cooperate with delegations of the other twenty American Republics in preparing a code of international law for their use. On his way back, he was the principal speaker at a banquet in New York of the Pan American Society, given in commemoration of the Peruvian victory of Ayacucho.

Col. Alan G. Goldsmith, another member of the faculty of the Georgetown School of Foreign Service, who also was Chief of the European Division of the United States Department of Commerce, has severed his connections at Washington to assume an important commercial post in Europe. He has taken with him as his assistant Alvin C. Eicholz, one of the graduates of the school.

IRISH TREASON BILL

Dublin, Ireland.—The Government speakers in the elections have had to answer a fair share of criticism regarding the Treason Bill lately introduced in the Dail. One of the justifications offered is that the measure is merely a concentration of powers already vested in the Government under numerous statutes, some going back to the reign of Edward the Third. The new Bill, it is argued, avoids the cumbersome and also gets rid of the frequent allusions to the King.

It is noteworthy, however, that very thin sittings of the Dail have indicated that the supporters of the Government were laying urgent views before the Cabinet in reference to the Bill. The Cabinet is understood to have bowed to the wishes of its followers, and very drastic amendments may be expected when the Bill reaches the committee stage.

CATHOLIC NOTES

Associate Justice McKenna of the United States Supreme Court has resigned after twenty-seven years in that high office. He is in his eighty-second year.

London, Eng.—Two complete vestment sets have been made from a red brocade dress worn by Queen Victoria. The dress was presented to the Catholic Women's Missionary League, which converted it into vestments and is disposing of them on behalf of its funds.

Washington, Jan. 19.—The Right Rev. James A. Griffin, Bishop of Springfield, Ill., has been commissioned as a Major in the Chaplains Reserve Corps of the United States Army. His rank dates from December 29, 1924.

Electric burglar alarms fitted to offertory boxes in Preston, Eng., church were responsible for the arrest of a man who was charged with stealing. Any attempt to open the boxes causes a bell to ring in the rectory.

Salem, Oregon, Feb. 21.—The Oregon house of representatives defeated without a record vote Senator Garland's bill providing for compulsory Bible reading in the Public schools of the State. A Jewish delegation, led by Rabbi Jonah Wise of Portland, protested against the measure.

Portland, Oregon.—The Rev. Thomas Jackson, ordained to the priesthood for the Archdiocese of Oregon City, is a convert from Judaism. He is an Oregonian and made his ecclesiastical studies at St. Patrick's Seminary, Menlo Park, Calif.

The Rev. Gerald P. O'Hara, Secretary to Cardinal Dougherty of Philadelphia, has been awarded the gold medal for excellence in Canon and Roman Law at the Roman Pontifical Seminary. His thesis presented for the Doctorate in Laws, was entitled: "The Juridical Status of the Parishes in the United States of America."

The diocese of Erie, Pa., has begun the organization of mission aid for home and foreign missions, and Right Reverend Bishop Gannon has entrusted the task to Rev. Hugo Aubry, of the Fathers of the Divine Word Society, which has at Girard, Pa., within the confines of the diocese of Erie, a preparatory college for foreign missions.

Morlaix, France, Feb. 25.—The Church of St. Jean-du-Doigt, built in the fifteenth century, was destroyed by fire here today. Lightning struck an adjoining house and the flames ignited the Church. A reliquary designed by Benvenuto Cellini, said to contain a finger of John the Baptist, was saved from the fire.

Dom Luigi Sturzo, founder of the Italian Popular Party, who is making a tour of various countries to study educational, social and political questions is visiting Ireland. His interest in Irish affairs is particularly keen, he says, as his uncle, Father Luigi Sturzo was Provincial of the Jesuit Order in Ireland for several years.

Chicago.—When a man and a woman threatened the Rev. Thomas J. Cobil, pastor for many years of St. Cyril and Methodius Church, in an alleged blackmail plot, the priest sent for the police. They arrested the man, who, they said, had posed as a priest, and the woman, and took them to jail, charged with conspiracy.

London.—Two new stamps to be issued in Malta in April will bear the effigies of saints, it is announced here. The new 2s.6d. issue will be adorned with the figure of St. Publius, the first Bishop of Malta, with the inscription "Primus Episcopus Melitae, A. D. 58." The ten shilling stamp will have the figure of St. Paul, the patron of the island, with the inscription "Patronus Melitae."

Paris.—A very beautiful embroidered vestment which was greatly admired at the recent exposition of Religious Art in Paris, has taken the road to the United States. It is intended for Father Ducharme, of Southbridge, Mass. It was made in the workshops under the direction of Mademoiselle Sabine Desvallieres, daughter of the great painter George Desvallieres.

St. Louis.—St. Louis University, took on added importance as a center for Central American students with the recent appointment of one of its senior medical Students as consul at St. Louis for Nicaragua. The student diplomat is Salvador Cerda, president of the Cosmopolitan Club of the University. Several months ago Cerda also was made consul for Costa Rica.

Four million Czech crowns were granted by the Committee of Ministers for the completion of the Metropolitan Cathedral of St. Vit at Prague. This magnificent building which was started in the fifteenth century is being enlarged and extended. The cost of the building is estimated at six million Czech crowns. The remaining two millions will have to be raised by a public collection.