

The Catholic Record

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

VOLUME XLV.

LONDON, CANADA, SATURDAY, NOVEMBER 17, 1923

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BISHOPS ANSWER KLAN

BISHOP CARROLL EXPOSES THE MISREPRESENTATION OF CATHOLIC ATTITUDE

(By N. C. W. C. News Service)

Helena, Mont., Oct. 31.—Bishop John P. Carroll has issued a statement in reply to the address made at Dallas, Texas, by Dr. H. W. Evans, the imperial wizard of the Ku Klux Klan. His statement in part is as follows:

"Dr. H. W. Evans, Imperial Wizard of the Ku Klux Klan, has finally 'let the cat out of the bag.' He admits that the purpose of his hooded organization is to ostracise Negroes, Jews and Catholics, and to bar entry to America to all foreigners except Anglo-Saxons. And he gives his reasons for the intolerant attitude of the Klan.

"With regard to Catholics, his first reason is that the Catholic Hierarchy of the United States own a 'higher temporal allegiance to the priesthood at Rome than to the presidency at Washington.'

"Dr. Evans should know that Catholics everywhere recognize no temporal authority except that of the civil government under which they are living; that the Divine Founder of the Church taught them the distinction between the temporal and the spiritual powers, and their obligations to each, when He said: 'Render to Caesar the things that are Caesar's, and to God the things that are God's'; that the Church (the Pope, the bishops and the priests) have always taught that the civil authority is from God and must be obeyed under the pain of sin and even of eternal damnation.

CATHOLIC ATTITUDE DEFINED BY POPE LEO

"The Doctor may not know that Pope Leo XIII., in his letter on 'The Christian Constitution of States' (p. 114), written to the Catholics of the whole world, declared that the State in its own sphere is independent of the Church. These are his words: 'The Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, the other over human things. Each in its kind is supreme. And in the encyclical 'Satis cognitum' (1886) the same pontiff said: 'Those who pretend that the Church has any wish to interfere in civil matters or to infringe on the rights of the State, know it not, or wickedly calumniate it.'

"To which class does the Doctor belong? At least he cannot plead ignorance of the fact that the Catholic Hierarchy of the United States, speaking in the name of twenty-three million Catholics, was the first religious body to pledge wholehearted unreserved support to the President of the United States on the entry of America into the World War. Neither can he be ignorant of the fact, now well established, that during the War Catholics entered the service of our country in numbers beyond their proportion of population. The Doctor offers no proof of his statement that the Catholic Hierarchy subordinates the President to the Pope in their temporal allegiance. Is he a wicked calumniator or merely a 'know-nothing'? I leave the fair-minded people of America to judge.

UNWARRANTED CRITICISM OF PAROCHIAL SCHOOLS

"The Imperial Wizard gives as his second reason why the Klan wars on Catholics that 'the parochial school alone is a sufficient proof of divided allegiance.' Since when did the parochial school furnish any evidence that it taught the doctrine that temporal allegiance must be rendered, first to the Pope and then to the president? Where was the Wizard during the late War? Does he not know that the graduates of our parochial schools fought shoulder to shoulder with the graduates of our public schools, and that thousands of them laid down their lives 'to make the world safe for democracy'? Neither William T. Fitzsimmons, a parochial school boy, who was the first American officer to shed his blood in the World War, nor Father William F. Davitt, a Catholic chaplain, who was the last American officer to give up his life on the very morning that the armistice went into effect, were suspected of divided allegiance.

"Perhaps the Wizard imagines the parochial school is un-American because it teaches religion, as well as the secular branches? To the Christian and the student of history this would be the very best reason for calling the parochial school American. The Father of Our Country, talking on the qualifications for American citizenship, said: 'Reason and experience both forbid us to believe that civic morality can prevail in exclusion of religious principle.'

"Besides, for over two hundred years, from the days of the Colonies down to 1840, all American schools were religious. And religion was

then eliminated from the Public schools only because of the practical difficulty of furnishing religious instruction to children of the rapidly increasing number of religious denominations. Now that the home and the Sunday-school have proved to be unequal to the task of imparting adequate religious instruction, patriotic men and women are trying to get religion back into the Public schools. The Gary, New York and Minneapolis plans of dismissing the children for religious instruction one, two or three hours a week, are evidences of this trend. The parochial school is, therefore, to be congratulated on the sacrifices it has made for the last eighty-three years in keeping before the people the ideal American Public school.

"If, then, the Wizard persists in opposing the parochial school, it will not be because it teaches religion, but because it teaches the Catholic religion. He will then have put himself in opposition to the provisions of the Constitution, which makes religious liberty the basic law of the land, and will thus confess his anti-Americanism.

ILLITERACY CHARGE REFUTED

"The head of the Klan gives as his third reason why his organization looks upon Catholics as 'undesirable citizens' that 'the illiteracy of Europe is practically confined to Catholic countries.'

"Dr. Evans is unfortunate in the selection of his Catholic countries. Four of the seven countries he refers to as having a very high percentage of illiteracy are not Catholic countries at all, but, on the contrary, all of them are overwhelmingly non-Catholic. Spain and Portugal, have been for many years ruled by anti-clerical, bitter enemies of the Catholic Church. Since the War, however, relations with the Church are more friendly and educational conditions are rapidly improving.

"Dr. Evans, not only lists as Catholic four of his seven European countries which are in fact overwhelmingly non-Catholic, not only misinterprets the illiteracy statistics of the other three, but he omits several dominantly Catholic countries whose illiteracy is very low—practically the lowest in the world. These are Ireland, with 9.2 per cent.; Belgium with 12.7 per cent.; and France, with 14.1 per cent. It is passing strange that Dr. Evans forgot that these are Catholic countries—all of them located in Europe."

BISHOP SCHREMS SAYS BIGOTS ARE TALKING TREASON

Youngstown, O., Nov. 3.—In view of the injection of the racial and religious question into the municipal campaign in this city by the Ku Klux Klan and its followers, the Youngstown Vindicator asked Bishop Joseph Schrembs, who was in this city a few days ago, to prepare a statement to be given widespread distribution on the un-American principle of raising this issue not only in this city but in many other cities of the State and in other cities and States throughout the country.

The Bishop's statement in part, follows:

"The fundamental principles upon which our government is founded are the entire historical background of the development of our national life can perhaps best be expressed in the simple words of the preamble of the constitution that ours is a government which guarantees certain rights as absolutely inalienable, namely, 'life, liberty, and the pursuit of happiness.' A whole-hearted adherence to this principle or philosophy of national development has made of us a prosperous nation and a contented citizenship. On the other hand, whenever in turbulent times any one set of men have banded together to deprive any class of their fellow citizens of these inalienable rights, discord, strife, and even bloodshed have resulted and the peace and prosperity of the nation has been threatened.

NOW IN SUCH A PERIOD

"We seem unfortunately to be passing through one of these stirring periods at the present time. Here and there we find men urged on by shrewd and selfish tricksters who are clearly seeking financial and political ascendancy, striving to stir up the cruel fire of civic and religious hatred and to sound the tocsin of class strife and religious persecution.

"The great World War presented to us a wonderful picture of the spirit of national unity and heroic sacrifice for the preservation and perpetuation of the ideals of the American commonwealth. A chance traveler in Europe, visiting the Great War cemeteries at Belleau Wood and elsewhere, will find there the record of supreme sacrifice, sealed with the life blood of every class of American citizen, Protestant, Jew, Catholic, Negro, men of all languages and from every nation under the sun that fought on the battlefields of France under

the inspiration of the Stars and Stripes; that fought side by side, and the Stars and Stripes float over their graves today to proclaim to the world their noble ideals of American citizenship.

"Is it not more than passing strange that with this cruel War but a few years behind us, our national and civic life should be torn by methods and campaigns of proscription and class strife that are more akin to the tyrannous bolshevism in Russia than to anything else in this wide world?"

"One hundred per cent. Americanism is a nice enough phrase, but it falls far short of the standard when it is at variance with those great principles which were enunciated in the Declaration of Independence—which were written in indelible letters into our great Constitution and which were vindicated by the heroic and supreme sacrifice of hundreds of thousands of American citizens without distinction of race, color or creed.

BIGOTS PREACHING TREASON

"The Declaration of Independence and the Constitution of the United States were the great charters of American liberties and the basis for national happiness and prosperity and any man, or set of men, who stand in opposition to the declarations and guarantees of these two immortal documents stand by that fact convicted of un-Americanism and of treason.

"The right of the ballot is fundamental in American politics, hence it is not surprising that men who seek to proscribe the rights and sacrifices of any class of citizens should endeavor to appeal to the prejudice and to inflame passion at election time in order to accomplish their nefarious ends.

"It therefore behoves all right-minded citizens to lay aside their petty political views and to unite as one man for the successful perpetuation of the fundamental rights and blessings of American citizenship."

GREEK ORTHODOX PROFESSOR LAUDS CATHOLIC CHURCH

The Catholic League of Macedonians recently organized a celebration in honor of the aged Lazarist missionary Father Prof. who, in 1903 at Mostar, successfully defended the Bulgarian poor and gave food to many unfortunates who appealed to him during the days of terror and misery. The celebration was held on the 20th anniversary of the day of "Hilinden" (the feast of St. Elias, according to the Orthodox calendar, on which the great revolt against Islam broke out).

The principal event of the celebration was a speech made at the banquet given in honor of Father Prof. by Professor Stojanoff of the Orthodox Seminary.

"Until now," he said, "the motto 'Ex oriente lux' has prevailed. Henceforth we should say: 'Lux ex occidente.' The Greek Orthodox Church always had the program of assimilating the nations it dominated, while the Catholic Church has always remained the teacher of the people. You ask me: 'Should we then go to Rome?' and I shall answer you: 'Why not?' King Boris, Saints Cyril and Methodius, King Simeon, King Samuel, were they not sons of that Church? Was not the treasure of the Slav tongue preserved by the Catholic Church? Was it not the Pope who gave protection to the holy brothers? Is it not perhaps true that the misfortunes of Bulgaria come from the Greek schism? Would the fate of the Bulgarian people not be otherwise, perhaps, if they were Catholic? It is not merely the love of truth which induces me to speak thus, but the love of country and the love of Christianity lead me to speak of the beauty of the Catholic Church.

"The Church of Rome is the true light and the guide of all. Although we are separated from that Church, for reasons which you know, because of the intrigues of Byzantium which desired to dominate us by means of the schism, let us beg the Holy Father to interest himself in us, in our children, in all the Macedonians who have been driven from their homes. Let us go to Rome, which reaches justice and duty to all peoples: 'Lux ex occidente.'"

KLAN EXCLUDED FROM NEW YORK STATE

A final order issued by Supreme Court Justice Rosche prohibits the Ku Klux Klan and its sister organization, the Kamela, from operating as a corporation within the State of New York.

The action grew out of the attempt made by the Klan and the Kamela to incorporate in order to evade the provisions of the Walker anti-marking law. It was subsequently charged that the Klan made unauthorized changes in their papers of incorporation after the documents had been approved by Supreme Court Justice Staley.

CHURCH LOSSES IN JAPAN QUAKE

HEROIC RESCUE WORK OF RELIGIOUS

Details of the losses sustained by the Church and Catholic institutions in the Japanese earthquake disaster are contained in an account written by the Rev. Mark J. McNeal, S. J., of the Tokyo Catholic University, for the N. C. W. C. News Service. After giving a graphic description of the earthquake and fire in Tokyo and the scenes of horror enacted while the terror-stricken people were seeking to escape, Father McNeal writes:

"Catholics were particularly moved by the following items, in which we hope their coreligionists throughout the world will take a helpful interest. Of the six Catholic churches in Tokyo, only two remain, the others are burned to the ground. Among them the Cathedral, the oldest church in Tokyo, perished. With it went all the possessions of the Apostolic Delegate, who came penniless to take refuge with the Jesuits.

"The latter lost their Catholic University building, shattered by the earthquake. Their new residence, built with contributions recently derived from America, stood up during the shock and saved the lives of all the faculty but suffered serious strains and damages. The convent of the Sisters of Notre Dame de Chartres, with school, dispensary and orphanage was wiped out and one of the sisters killed. The Marianists lost their residence in the earthquake and their novitiate and primary school in the fire. The convent and academy of the Sacred Heart was totally wrecked by the shock, the sisters all escaping as if by miracle. They are living in tents, not daring to re-enter the building. The Sisters of St. Maur lost their chapel in the earthquake. Their school and residence, being of wood, withstood the shock and there were no casualties; but they were in great danger from fire. This community was further afflicted by the critical illness of the Mother Superior, who owing to the lack of a Catholic hospital in Tokyo, was staying at St. Luke's Episcopal Hospital and barely escaped the conflagration of that building. These same sisters learned later that ten of their community in Yokohama had perished when their school and convent there were destroyed.

"The two churches in Yokohama were destroyed and one of the pastors was killed; two other priests were lost, one of them the local procurator of the Mission of Etchujima. The Marianists lost their new college but all escaped alive. The community of Japanese sisters from Los Angeles, now residing at Omori, are safe. The fire did not reach them; how they fared in the earthquake we do not know.

SAFE OUTSIDE TOKYO ARCHDIOCESE

"The Church, outside of the Tokyo archdiocese, did not suffer from the earthquake, the effects of which extended from Nagoya on the west to Niigata on the north, with the main center of disturbance at the volcanic island of Oshima near Yokohama.

"The educational life of Tokyo, the intellectual center of the modern Orient, will be at a standstill for the next six months owing to the destruction of so many schools and the homeless condition of so many teachers and pupils. The Tokyo Catholic University will suspend sessions for a similar period, owing to the extensive and costly repairs entailed by the earthquake. The fathers will find ample exercise for their zeal and charity in the needs and ailments of refugees in Tokyo, especially of poor students of whom the number will be very large. Most of these people have saved nothing but their summer clothing and will suffer keenly as soon as the sharp autumn days set in."

HOPES FOR FUTURE

Father McNeal concludes his account of the disaster with the following expression of hope for some good result from all of the horror and suffering:

"There is every reason to hope that God has sent this chastisement in order to humble the hearts of these brave people and prepare them for the reception of His graces. Many who could not be reached by teaching or preaching will doubtless be touched by the works of Christian charity, a language all can understand."

PRESTERS' RESCUE WORK

Heroism of two American religious, who saved the lives of many women and children and a thrilling story of hundreds of orphans and sisters being buried alive in the earthquake in Yokohama, is contained in a letter received by the Rev. Bruno Hagspiel, S. V. D., of St. Mary's Mission House, Techny, Illinois. The letter came from John H. Grote of the Society of Marists, at Osaka, Japan.

"Brothers Joseph Janning and Ambromitis reached here yesterday with the first real news of what happened. Here is the story: There were five brothers in the study hall of St. Joseph's College, Yokohama, at noon, when, with the suddenness of a lightning flash came the first quake. Everything crashed about them. They clung to their heavy desks as they were dashed about the room. They saw their libraries go down with a crash; the floor swayed, and then the ceiling tumbled down.

"Above the creaking of falling timber they heard the shrieks of the patients in the hospital next door. This building was flattened and the sick were buried alive. After what seemed an eternity the first quake ceased. The house had lurched and they attempted to escape from the veranda. This was impossible. Then Brother Janning rushed to the central stairs, only to find them gone. Then he hastened to the chapel. The statues were in pieces and the sanctuary lamp was swinging violently. The steps to the rear of the chapel also had disappeared. Finally, Brother Janning got to the ground through the place where the main stairs had been. Quake followed quake. It was impossible to stand or kneel. He called to the other brothers, and getting no answer, thought they had perished, but soon they crawled out of the debris.

ORPHANS AND SISTERS KILLED

"Brothers Janning and Ambromitis hurried to the aid of the sisters, whose convent and orphanage were next to the school. These buildings crumbled the first instant, burying alive almost all the inmates. Eleven sisters were pinned beneath the ruins. A few of them and a handful of the 150 orphans were all that were saved. There were more quakes, and the sisters, with prayers, encouraged the brothers in their work of rescue. One hundred and twenty orphans and nine sisters perished.

"More quakes followed, and the hospital and St. Joseph's College were enveloped in flames, fanned by the typhoon, raging and coming at a giant's pace. Immediate flight was necessary. The entombed sisters and orphans had to be left to their fate. Through a sea of fire and over ground all broken and still rolling like the waves of an ocean, brothers Janning and Ambromitis fled for miles. They took with them a fourteen year old American girl—the only American child at the orphanage to be saved. She and another girl had been told to go to the attic with some things. Her companion did not want to go, so she went alone and it saved her life. She had just reached the attic when the quake came. In an instant what had been the fourth floor was at street level. She escaped without a scratch, having walked out of the attic window to the ground. Her companion and all the others on the lower floors perished.

"Near the roadside reposed the Sacrament, which had been saved, and the little red sanctuary lamp, keeping its vigil. For the night the brothers and the few women who had been rescued lay on the ground. The earth still rolled. The flames of the burning city went sky high and told of the awful destruction. Later Father LeMoyné of the French Foreign Mission, joined them. For two hours he had been buried beneath the ruins of his home, and was rescued by his cook. The day following Brother Ambromitis went back to see if he could find any trace of the sisters and orphans, but they had perished."

JESUS-WORKMAN FEAST DAY FAVORED BY HIS HOLINESS

In the Fribourg diocese a work has been established under the direction of Abbe Schuh, called the Apostolic Work of Jesus-Workman. "Le Travail" the bulletin of this organization has published an account of a recent audience granted by the Pope to Abbe Schuh, who presented to the Holy Father a collection of supplications forwarded by fifteen cardinals and a hundred archbishops and bishops, soliciting the institution of a special feast day in honor of Jesus the Workman.

LONDON BOROUGH MAYOR AT CATHOLIC CHURCH

London, Nov. 5.—A great civic service, attended by the Mayor of the London borough of St. Pancras, with the aldermen and councillors of the municipal council in their robes of office, marked the closing of the celebration in honor of the institution of the Rosary, held by the London Dominicans at their priory church. The Mayor and his party were received at the entrance of the church by the rector, and by him conducted to their places, reserved at the entrance to the sanctuary.

Preaching on the institution of the Rosary, the Prior of Woodchester told how the devotion of the Rosary, founded by St. Dominic, came to destroy the insidious heresy that arose in the twelfth century.

LONDON TIMES DISCUSSES ANGLICAN REUNION WITH ROME

London, Eng.—The discussion of Anglican "reunion" with Rome by the London Times in a leading article, has placed this topic in the popular mind in a position that it has hardly ever occupied before. Whether this reunion is ever likely to take place is another matter. But it is significant that a sober journal like the Times, with its traditional veneration of Church and State, should discuss quite seriously such a question as some sort of union between the Apostolic See of Rome and the State Church of England as by law established.

In a way this leading article is revolutionary. The Times does not discuss reunion, so-called, merely to have a fling at the High Churchmen and the Catholics, but to ventilate the subject in its proper light.

For instance, this conservative supporter of the union between Church and State, agrees with the High Church leader, the Viscount Halifax, that if any sort of union with Rome is to come the fundamental question to be considered is the nature of the Primacy conferred by Christ on St. Peter. Is this Primacy, asks the Times, of divine law; and if it is, what does it involve and what is its extent?

The argument put forth in the Times, in effect, amounts to this: Was the supreme power conferred on St. Peter and his successors by Christ; was it bestowed by a divine law; over whom does it extend; and what are the Anglicans going to do about it?

The Times is far from hostile to the consideration of what it calls this fundamental question. It goes so far as to commend the "efforts to do everything to promote unity between the Church of England and the great Church of the West." And it ends up by declaring that in some way this union eventually will be accomplished, though it doubts whether the methods of Lord Halifax are the best to secure this end.

The Times makes no theological pretensions and although its editorial may do very little to promote union between Rome and Canterbury, the appearance of such a leading article shows that men are beginning to think in terms of Rome.

JUGO-SLAVIC NAMES DR. SMODLAKA ENVOY TO THE HOLY SEE

The Katoliki List has been informed that the Government of Jugo-Slavia has appointed a new diplomatic representative to the Holy See, Dr. Joseph Smodlaka. Before his departure for Rome the new envoy was received in special audience by King Alexander. The audience lasted three quarters of an hour, and His Majesty is reported to have displayed the greatest interest in the condition of the Catholic Church in Jugo-Slavia and to have again expressed his satisfaction at the success of the recent Catholic Congress held at Zagreb and Lubljana. Dr. Smodlaka was also received by the President of the Council, Premier Pasich who gave him instructions concerning the work he is to do in Rome.

Dr. Smodlaka has declared that the government officials assured him that Catholics in Jugo-Slavia are everywhere and always to enjoy the same rights as citizens of the Orthodox faith, not only morally but also materially.

The first task of the new diplomatic representative will be the conclusion of a Concordat between the Holy See and the Jugo-Slav Government, the preparatory work for which has already been completed.

The first Concordat between the Holy See and Serbia was signed in 1914, but on account of the World War it was never applied.

Dr. Smodlaka also visited the Archbishop of Zagreb, with whom he discussed at great length many political and religious questions of current interest.

LONDON BOROUGH MAYOR AT CATHOLIC CHURCH

London, Oct. 34.—Birmingham city is to have a Catholic Lord Mayor, the election of Alderman Williams to this high office being made possible by the support of the Local Labor Party. Although Birmingham is one of the most important Catholic centers in Great Britain with its metropolitan Archbishop and Cathedral and other great Catholic institutions it has never up to the present had a Catholic for its chief magistrate. This has not been due to any apathetic conduct on the part of the Catholic community, but to the fact that the English voters are not elected by the direct votes of the electorate—their election to office being made by the votes of the municipal council.

CATHOLIC NOTES

St. Louis, Oct. 29.—Sunday, Nov. 11, the day following the meeting of the National Catholic Rural Life Conference here, has been designated as "Rural Life Sunday." The Catholic Rural Life Bureau has invited pastors throughout the country to direct the attention of their parishioners to the religious aspects of rural life on that day.

Cologne.—The recent Catholic Assembly in Dresden was made the occasion of a celebration of the silver jubilee of the Right Rev. Christian Schreiber, Bishop of Meisse. Bishop Schreiber enjoys a widespread reputation because of his lectures on philosophy at the University of Leipzig. These lectures, particularly the ones dealing with the modern philosophy of Kant and Nietzsche, have been largely attended by non-Catholics as well as Catholics.

The little seminary of Polignan, in the diocese of Toulouse, established by the Cardinal de Clermont-Tonnerre in 1822, celebrated the hundredth anniversary of its foundation on October 23. It was in this seminary that Marshal Foch completed his courses of rhetoric and the humanities in 1866 and 1867. The Marshal attended the celebration, which was presided over by Mgr. Germain, Archbishop of Toulouse.

Paris, Oct. 26.—The President of the Republic has signed a decree awarding the cross of the Legion of Honor posthumously to the archpriest of Peronne and 13 priests who died in the invaded regions during the German occupation. This honor is rendered to their memory because of their noble conduct and their acts of devotion during a period which was filled with trials for the country in which they exercised their pastoral ministry.

London, Oct. 26.—Most of the Arapahoe Indians, who have come over from North America and are in camp at the Crystal Palace, are Catholics, and the spectacle of these Indians in their tribal costume at Mass in a suburban Catholic church, has aroused a great deal of curiosity in non-Catholic circles. It is the ambition of the Indians to attend Mass in a body at Westminster Cathedral before they leave England, and it is understood that plans are being made to meet their wish.

New York, Nov. 4.—A vaudeville sketch, "The Unknown Woman," featuring Mme. Nazimova, has been withdrawn from the Keith circuit following a protest against the subject matter of the production by the Rev. John B. Kelly, chaplain of the Catholic Writers' Guild. The play has been described as a plea for more humane divorce laws. As indicated by this title under which it was first produced, "Collusion" it deals with the methods employed to bring about a mutually agreeable divorce.

Cincinnati, November 3.—Friends of Archbishop Henry Moeller say he regards the recent dedication of the \$1,000,000 Mt. St. Mary Theological seminary at Norwood Heights as the crowning event of his career. It is also held that the simultaneous observance of the centenary of the diocese and this ceremony of dedication were a fitting culmination of twenty years of work under the direction of the Most Reverend Archbishop that will rank with the administration of any other archdiocese throughout the world.

Dublin, Oct. 24.—The temperance legislation promised by the Free State Government is awaited with keen expectation. It is believed that a commission will be set up to inquire into a scheme whereby the number of licensed saloons may be lessened. The claim made by the Catholic Total Abstinence Federation is that the existing number should be reduced by half. Rev. Dr. Coffey, Maynooth, dealt with the various aspects of the drink evil in an address delivered at the anniversary celebration of Father Mathew. He said if the nation did not strangle the drink evil now the drink evil would strangle the nation.

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