

Ex-Kaiser Reviews Religious Progress Made During Reign; Worked for Union of Churches

BY WILHELM HOHENZOLLERN

Much has been written and said about my relations with the Church. Even when I was still a Prince, and a student at Bonn, I realized the harmful influence of the Kulturkampf in its last phase. The religious rift did so much toward antagonism that once, for example, I was directly boycotted, while on a hunting expedition, by members of leading noble Rhenish-Westphalian families of the Rhineland belonging to the Ultra-Montane party. Even as far back as that I resolved, in the interests of the national welfare, to work toward creating a modus vivendi such as would make it possible for people professing the two creeds to live peacefully with each other. The Kulturkampf, as such, had come to an end before the beginning of my reign.

I strove patiently and earnestly to be on good terms with the Bishops, and I was on very friendly terms with several, especially Cardinal Kopp, Archbishop Simar, Dr. Schulte, Prince-Bishop Bertram, Bishop Thiel, and last but not least, Archbishop Faulhaber and Cardinal von Hartmann. All of these were men far above the average and an ornament to the episcopate, who gave proof during the war of their patriotic devotion to Emperor and Empire. This shows that I had succeeded in clearing away the mists of the Kulturkampf and enabling my Catholic subjects, like others, to rejoice in the empire, in accordance with the motto: *sum cuique (to each his own)*.

I was bound particularly closely all my life to Cardinal Kopp, Prince-Bishop of Breslau. He always served me loyally, so that my relationship to him was most trusting. Of much value to was his mediation in dealings with

Vatican, where he stood in high or, although he championed absolutely the German point of view.

Friendship for Pope Leo XIII.

Probably little is known by the general public of the friendly, trusting relationship that existed between me and Pope Leo XIII. A prelate who close to him told me later that I won the confidence of the Pope

by my first visit by the absolute frankness which I showed toward him and which I told him things which

he intentionally kept from his

successors by the Pope were com-

ded with tremendous pomp. Swiss

a Noble Guards, in brilliant uni-

forms, servants, chamberlains, and ec-

clesiastical dignitaries, were present

in large numbers—a miniature repre-

sentation of the might of the Roman

Catholic Church.

After I had traversed the cour-

ts and drawing rooms, in which all

these men had arrayed themselves, I

gated myself opposite the Pope him-

self in his little one-windowed study,

a distinguished gentleman, with the

the noble-featured old face, whose

gazed piercingly at his visitor.

He a deep impression upon me. We

discussed many timely subjects. I

was greatly pleased that the Pope

appreciated and gratefully of

position occupied in Germany by

Catholic religion and its adherents,

and the assurance that he, for his

part, would contribute toward having

German Catholics yield to no other

Gangs in love for their fatherland

in loyalty.

Pope Leo XIII. gave evidences of

kindness toward me whenever he

said. For instance, on the occasion

of one of my visits to Rome, he ac-

corded my suite and servants the

onor of a special audience; he sent

Archbishop Kopp as Papal Dele-

gate on the occasion of the consecra-

tion by me of the portal, which I had

added to the cathedral at Metz.

It was so kind as to inform me of

the naming of Archbishop Fischer of

Bologna as Cardinal, which was done

to celebrate that day.

On the occasion of the Papal Jubilee

1903 to celebrate the twenty-fifth

anniversary of his accession to the

papacy, I sent a special mission to

convey my congratulations to the Pope

the head of which was Freiherr von

Le, for many years intimately ac-

quainted with him.

Not long after that—and only a few

months before his death—I paid my

third and last visit to the Pope.

Though he was very weak, this ninety-

three-year-old man came up to me,

holding both his hands outstretched.

Concerning this visit, which was char-

acterized by great cordiality on

both sides, I immediately jotted down

some notes, which recently came into

my possession again.

The Pope said, among other things,

that he could not but give his full ap-

proval to the principles according to

which I governed; that he had fol-

lowed with interest my methods of

governing, and recognized with plea-

sure that I had built up my rule on a

foundation of firm Christianity; that

such lofty religious principles under-

lay it that it behaved him to ask the

blessing of Heaven upon myself, my

dynasty and the German Empire, and

to grant me his apostolic benediction.

"Sword of Catholic Church"

It was of interest to me that the

Pope said to me on this occasion that

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HASTENS TO PARIS.



Lord Curzon, Foreign Secretary, has been hurried by Lloyd George to Paris to talk directly with Premier Poincaré regarding M. Franklin-Bouillon's intervention in the Near East and France's support of the Turks at the conference.

Church Union" was solemnly formed at the Schloss church at Wittenberg.

During the first years of my military service at Potsdam I had felt deeply the inadequacy of the sermons, which often dealt only with dry dogmatic matter and paid too little attention to the person of Christ. In Bonn I became acquainted with Dr. Dryander, who made an impression on me lasting throughout my life. His sermons were free from dogma, the son of Christ was their pivotal point, and "practical Christianity" was a brought into the foreground.

Later I brought him to Berlin and soon had him appointed to a post at the Cathedral and in my palace. Dryander was by my side for years, until long after the 9th of November, standing close to me spiritually, and bringing to me spiritual consolation. We often talked on religious matters and thrashed out thoroughly the tasks and the future of the Protestant Church. The views of Dryander—mild, yet powerful, clear and of truly evangelical strength—made of him a pillar and an ornament of his church, and a faithful co-worker with the Emperor, to whom he was closely bound, in the interests of the Church and its de-

velopment.

Since the 9th of November, Dr. Dryander also has been exposed to persecutions, but he has stood his ground courageously; the hopes, beliefs and trust of his King are with him and the Evangelical Church! The Church

must again raise up the broken nation inwardly according to the gospel of "Ein-feste Burg ist unser Gott."

I cannot allow to pass without remark the influence exerted by the work—translated at my instigation—of the English missionary Bernard Lucas, entitled "Conversations with Christ"; as well as the sermons on Jesus by Pastor Schneller (Jerusalem), and the collections of sermons called "The Old God Still Lives" and "From Deep Trouble," by Consistorial Councillor Conrad. These brought us much inspiration and comfort by their ability to absorb and hold readers and hearers.

The fact that I could deal with religious and church questions with complete objectivity sine ira et studio is due to my excellent teacher, Professor Dr. Hinze, a Westphalian Calvinist. He caused his pupil to grow up and live with the Bible, eliminating, at the same time, all dogmatic and polemical questions; owing to this, polemics in religion have remained alien to me, and expressions like that autocratic one, "orthodox," are repulsive to me. As to my own religious convictions, I set forth what they were years ago, in a letter to my friend, Admiral Hollmann, made public at the time, part of which is reproduced at the end of this chapter.

I was enabled to bring joy to the hearts of my Catholic subjects when I presented the plot of ground known as the "Dormition," acquired by me from the Sultan in 1898 as a result of my sojourn in Jerusalem, to the German Catholics there. The worthy, faithful Father Peter Schmitz, representative of the Catholic Society in Jerusalem, expressed to me the heartfelt thanks of the German Catholics on the spot in eloquent words at the ceremony of taking possession.

The Church in Jerusalem

When I conferred with him as to future building operations and as to the selection of persons to occupy the place, the old expert on Jerusalem advised me to select none of the order of monks there, since all were more or less mixed up in the intrigues and quarrels concerning the "loci sacri" (sacred spots). After my return a delegation of the German Knights of Malta, under Count Fraschma, ap-

peared before me to express their gratitude. The design for the church, made by a very talented Cologne architect and skilfully adapted to the local style, was submitted to me. After the completion of the church I decided that the Benedictine monks of Beuron should take over the "Dormition"; they did so in 1906, also taking over the monastery built next the new St. Mary's Church.

I was on friendly terms for many years with the Benedictine monks of the Beuron Congregation, with whose Arch-Abbot, Wolter, I had become acquainted at Sigmaringen. In mediæval times the order always stood well with the German Emperors, of whom scarcely one failed to visit, in connection with his journeys to Rome, the magnificently situated Monte Cassino. When the Benedictine monks asked permission to establish a settlement on the Rhine I had the splendid Romanesque abbey of Maria Laach—unused at the time—turned over to them. The order, which counts among its members excellent artists,

including Father Desiderius, has brought new glory to the abbey, which had fallen into neglect and decay, by magnificent interior decorations.

Often have I visited Maria Laach and rejoiced in the progress of its restoration, as well as in conversations with the intelligent abbots and in the hearty, simple reception on the part of the faithful brethren.

(Continued Tomorrow)

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