

The Catholic Record.

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

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THE COMMON SENSE OF CATHOLICISM

A MAD WORLD AND THE SANITY OF CATHOLICISM

Catholic Times, May 5

"Without the Catholic Church the World goes Mad," was the thesis which Mr. G. K. Chesterton expounded before a crowded and delighted audience in the Concert Room of St. George's Hall, Liverpool, on Monday evening.

The gathering, which was assembled under the auspices of the Liverpool Branch of the Catholic Truth Society, was presided over by the Most Rev. Dr. Keating, Archbishop of Liverpool, who was accompanied on the platform by the Most Rev. Dr. McIntyre, Archbishop of Birmingham, the Very Rev. Canon Hughes, the Very Rev. Fathers Bridge, S. J., and Cox, O. S. B., Colonel Sir James Reynolds, Colonel Shute and other prominent clergy and laity. The audience included not merely Catholic priests and laity from all parts of the Archdiocese—not excepting the Isle of Man—but many non-Catholics prominent in the civic, commercial and social life of the city. By all Mr. Chesterton's address was followed with the warmest appreciation, and the keen interest taken in his views on religious matters and in the part which Catholicity plays in the affairs of the world was made evident by the nature of the great bulk of the multitude of questions which followed the address, and which were answered with all the earnestness, thoroughness, brilliancy and wit which are characteristic of Mr. Chesterton. Indeed question time was by far the most interesting portion of an evening brimful of interest.

TWO LITERARY MEN

The Archbishop of Liverpool, opening the proceedings with a cordial welcome to Mr. Chesterton, said the names of two great non-Catholic literary men had claimed the attention of Catholics for many years—those of Mallock and Chesterton. Catholics had been interested in them because they had put the Catholic point of view before the non-Catholic public in a way that was bound to have great effect. They could command an attention for the Catholic standpoint that Catholics perhaps could not secure. Catholics wished to see the grace of God crowned by the reception into the Church of these two men, though the Church might thereby lose to some extent the championship of men who could help her better outside. His Grace rejoiced that Mr. Mallock had been received into the Church in his last moments, and he hoped there were many long, happy and successful years of Catholic life before Mr. Chesterton.

Mr. Chesterton, in a speech of 45 days' wonders which declared that everything could be explained by some one thing; but for Catholics it would be enough to look back on the philosophies which had been trumpeted in the same fashion and had collapsed in the same way.

AT QUESTION TIME

The questions, the majority of which originated from non-Catholics, embraced a great variety of matters, some of which had no apparent connection with the address. Mr. Chesterton replied promptly and cheerfully to them all. To one gentleman who desired to know whether the measure of liberty which England enjoys at present would have been so great if the Roman Catholics had been in the ascendancy during past years, Mr. Chesterton answered: "The measure of liberty in England at present is precious small, and is rapidly growing smaller. I have not the slightest hesitation in saying that if England had remained Catholic nobody would have dreamt of interfering with the normal and traditional habits of humanity—such as the drinking of fermented liquors."

TWOFOLD ATTACK

Broadly speaking, the Catholic Church throughout its history had been much less concerned with the attacks upon itself than with the attacks upon fundamental moral things which were often common to many bodies outside it. The ordinary vulgar attack upon the Church itself had become patently absurd, so that it was no longer even annoying. The things said against the Church in the Victorian era were no longer believed even by the newspapers. The picture of the part the Church played in history and in human environment drawn by the enemies of the Church was so unlike the real thing that Catholics could not be annoyed at it. It was not a caricature, a misrepresentation or an exaggeration; it was merely such an exhibition of profound ignorance that Catholics could not feel irritated by it. In the same way when they read the ordinary old-fashioned nineteenth century stuff about the morbid horrors of the confessional, the sneaking pad-footed habits of priests, and the perpetual threats of torture and persecution. Catholics knew that whatever Church was being attacked it was not their Church.

In works of fiction they still met with that horrible character, the Jesuit, moving softly down corridors and passing noiselessly behind the arras; but that kind of imaginative effort was not met with anywhere else nowadays, not even in the newspapers, whose treatment of that most popular Jesuit, Father Bernard Vaughan, showed that the old idea of the Jesuit was dead.

EMOTIONALISM

Dealing with the attack upon the supposed emotionalism of Catholicism, Mr. Chesterton, said that the chief change noticed by a man who became a Catholic in middle age was a loss of the feeling he used to have for poetical raptures.

Instead of believing that the excitement of emotions must necessarily lift a man nearer to Heaven, he came to believe that any old charwoman who tried to do her duty was very likely nearer to God than Shelley or even Shakespeare.

The people who accused Catholicism of emotionalism were very largely mistaken, because they did not know, and sometimes did not try to know, the things they talked about.

SERIES OF EXTRAORDINARY MOVEMENTS

The second class of attack was very different. Ever since Calvinism, there has been a series of extraordinary movements which had certain family resemblances. They all had the quality of the intellectual bully; they all asserted themselves as unanswerable, and that anybody with any intelligence could not dispute or attack them; they based themselves upon physical science as Calvinism was based on logic; they had all claimed, and to some extent claimed justly, that they were able to do some good; they had insulted in some fashion, not so much the Catholic Faith but the common conscience of mankind. Lastly, they had all broken down.

Utilitarianism, the first of these, believed that the net result of the combination of ten million selfish people would be unselfishness. This theory disputed, not any doctrine of the Church, but the decent instincts of the man in the street. Not a shred of that absurd optimism remained.

Another development was the Darwinian philosophy (not the Darwinian science, which was another matter). The theory of the survival of the fittest and the devil taking the hindmost was wrong, because a society which was based on the struggle for existence was not a society at all. This philosophy also was championed in intellectual bullying.

Malthusianism was another example and that also was based upon a positive assertion about science. This had now been entirely abandoned, but not the moral deductions from a general Malthusian doctrine which were being pressed with indecent advertisement.

The materialistic theory of history had likewise perished. That theory was that everything that happened was the outcome of the economic struggle. The Crusaders went to Jerusalem for the same reason that Shackleton went to the South Pole—in search of food. Last of all they had the theory of Freud and his followers that everything was to be traced to the instinct of sex.

EVERYTHING EXPLAINED BY SOME ONE THING

Catholicism might expect to be swept away by the same philosophy. It is a philosophy of "one thing" which declares that everything could be explained by some one thing; but for Catholics it would be enough to look back on the philosophies which had been trumpeted in the same fashion and had collapsed in the same way.

AT QUESTION TIME

The questions, the majority of which originated from non-Catholics, embraced a great variety of matters, some of which had no apparent connection with the address. Mr. Chesterton replied promptly and cheerfully to them all. To one gentleman who desired to know whether the measure of liberty which England enjoys at present would have been so great if the Roman Catholics had been in the ascendancy during past years, Mr. Chesterton answered: "The measure of liberty in England at present is precious small, and is rapidly growing smaller. I have not the slightest hesitation in saying that if England had remained Catholic nobody would have dreamt of interfering with the normal and traditional habits of humanity—such as the drinking of fermented liquors."

Asked whether, now that he was a Catholic, he was as keen as before in honoring those who had fought in the past for civil and religious liberty, he retorted: "I honor all people who have fought for causes in which they sincerely believed. The first religious equality ever established in the world was established by Catholics at Baltimore. Both the persecuted Puritans and Anglicans took refuge in the Catholic State of Maryland, where they first enjoyed complete toleration. I honor all who fought for civil and religious liberty and who showed their honesty by giving religious equality to everyone. Amongst such people I include Charles II. and James II."

Asked to prove a remark of his that Catholic countries were beyond question, leading Europe, Mr. Chesterton pointed to Italy, France and Poland. Italy was at the moment by far the most vigorous and promising country in the world, because it had broken the slavery and corruption of Parliamentarism, whilst Poland was giving other countries an example by the way it was increasing its wealth, re-organising its railways, etc.

Perhaps the reply which was of most interest to the non-Catholic section of the audience was that which he gave to the question: "In what way is your faith different now that you have joined the Catholic Church?" Long before he became a Catholic, he said, he had believed in the divinity of Our Lord Jesus Christ, because he was more and more coming into His orbit. But if there had been nobody in the world but Nonconformists he did not think he would have come to that faith. "I can never help feeling," he went on, "that the Protestant faith in Our Lord, though a perfectly noble and beautiful and sincere thing, does involve something very like an anti-climax. I find it much easier, personally, to believe in transubstantiation than to believe that a particular historical character was divinely inspired, going merely by my own reason and instincts the Protestant belief would appear to be the more difficult of the two. If I believed, as I do, that God Almighty did indeed come upon earth in human form, I confess it would always seem to me to approach to pathos and blasphemy to suppose that He should merely appear and disappear. It is much more easy to believe that He left behind Him something almost as mighty and monumental as His own memory."

THE EXECUTION OF MGR. BUDKIEWICZ

Paris, May 4.—A letter from Helsingfors to the Russian paper Poslednia Novosti, which is published in Paris, has brought additional details concerning the death of Mgr. Budkiewicz.

When the iniquitous sentence of death had been announced to him, the prelate was dragged into one of the underground cells of the Political Direction (former Cheka) and turned over to the Bolshevik Commandant Zlotin. He was notified that the execution would be held at three o'clock in the morning.

Mgr. Budkiewicz asked permission to make his confession to one of the priests belonging to the Roman Church. Commandant Zlotin forwarded this request to the Political Section where he was told that no person from the outside would be permitted to have access to the prisoner.

The prelate, whose admirable calm never left him, then made this further request: "Authorize me to write a last letter to the Holy See and to draw up my last will and testament leaving all that I possess to the Russian Catholics who are suffering from famine."

Permission to write was given him, and he was led into the room of the Commandant where he was to write his letter. He wrote to the Vatican, under the direction of a member of the Political Direction named Evdokimoff. Mgr. Budkiewicz refused.

Again he was dragged back into the dark underground cells. An hour passed. Then the Commandant came to him and said:

"Comrade Evdokimoff will permit you to write your letter. You must come up again."

For the last time the prelate entered the corridor. But he was led to his death. A group of men from the Cheka met him and dragged him into another cell where Commandant Zlotin himself undertook to execute the death sentence. Three revolver shots rang out, and Mgr. Budkiewicz fell at the feet of his executioner.

The last words spoken to Evdokimoff by the heroic victim were: "Present my homage to Mgr. Cieplak and tell him that I have remained faithful to the Holy See to the very end."

POPE'S ENVOY AT THE RUHR

Cologne, May 3.—Monsignor Testa, the Papal representative who has been charged to report to the Holy Father on conditions in the Ruhr and the Saar, is now visiting the Papal Nuncio, Monsignor Pacelli, in Munich.

Monsignor Testa will visit the Ruhr and the Saar again before returning to Rome. Recently he visited Berlin, where he interviewed President Ebert, Dr. Brauns, the Minister of Labor and other officials, including the chancellor of the Reichstag and the Ministers of Public Welfare and Foreign Affairs. While in Berlin, the Papal representative also visited many charitable institutions. He was particularly impressed by the work that is being carried on by the Quakers.

Although his mission in the Ruhr and Saar districts is merely to report to the Pope on conditions there, Monsignor Testa has been able to exert his influence, in a purely humanitarian way, for the alleviation of much suffering. He has succeeded in securing the release from prison of the Burgomaster of Essen, who was sentenced to a term of three years, but whose ill health might have caused his death had he remained confined. The burgomaster has been removed to a sanatorium. Monsignor Testa has also

intervened in behalf of other political prisoners and has received a promise of French officials that his requests will be given prompt attention.

N. E. BUREAU & FREE STATE BALANCE SHEETS

Weekly Independent

Describing the publication of the balance-sheet for the Six Counties for the past year and the introduction of the first Free State Budget as events of outstanding importance, a statement issued on Tuesday by the North-Eastern Boundary Bureau compares and analyses the figures. The analysis proves, it says, that the financial foundation of the Free State is intrinsically much sounder, and that as conditions become stable in the South, its economic strength in relation to the North will become more and more pronounced.

FIGURES ANALYSED

"The publication of the balance sheet of Northern Ireland for the past financial year together with the introduction of the Free State Budget, are events of outstanding importance," says the statement. "Balance sheets can be dexterously manipulated so as to put the best possible face on things, but no amount of dexterity can hide the facts or obscure for long the conclusions to be drawn from them."

"The total revenue of Northern Ireland for the year is given as £17,028,246. From this has to be deducted Imperial grants amounting to £3,692,665, leaving a true revenue of £13,335,581. The Free State true revenue for the same year was £26,310,400, or practically twice that of Northern Ireland. In view of the fact that the ratio of population as between Northern Ireland and the Free State is 2 to 5 it is little short of amazing that the revenue of the Free State should in such a year have approximated so closely to that of the population ratio."

SUPPOSED SURPLUS

"The Partitionist press has made a great deal of capital out of a supposed surplus of £32,042, on the 1922-23 account. Apart from the fact that a sum of £17,417 was brought forward from the previous year, the receipts are swollen by the subvention and subsidies described as Imperial grants-in-aid amounting to £3,692,665. The British Government remitted about £1,920,000 out of the £7,920,000 payable by Northern Ireland as an Imperial contribution under the 1920 Act, and, in addition, granted it Imperial subsidies amounting to £3,692,665, so that in fact the much-vaunted surplus of £32,042 would have been a deficit of nearly £6,000,000 had the Northern Government been left entirely to its own resources."

"The tax revenue of the Free State was £25,894,000, whilst that of Northern Ireland was £11,701,207. This accords substantially with the population ratio of 5 to 2, and proves that the Free State is at least as wealthy as Northern Ireland, for if the conditions had been equally favorable the tax revenue of the Free State would undoubtedly have been much greater."

"But a more important point to note is that out of the total tax revenue of £11,701,207 attributed to Northern Ireland, £10,575,542 was derived from reserved taxes, namely, Customs and Excise duties, etc., over which the Northern Government has absolutely no control. The Free State, on the other hand, has unchallenged control of its whole revenue, whether tax or otherwise."

"In extolling the efficiency, zeal and administrative ability which contrived to show a surplus of £32,042, the Partitionist press has not forgotten to paint lurid pictures of waste and extravagance in the Free State. Here, again, the contrast is not borne out by a study of the facts."

"The total revenue of Northern Ireland was £17,028,246. Deducting the surplus of £32,042, the fact is revealed that the actual cost of governing the Six Counties for the year was £16,996,204. The ratio of population as between Northern Ireland and the Free State being 2 to 5, that sum would represent an expenditure for the Twenty-Six Counties of £42,490,510. In point of fact, the total expenditure in the Free State for the financial year just ended was only £31,395,589, and the estimated expenditure for the present year, including £10,664,500 for the Army, is about £46,000,000."

"The truth is that an analysis of the figures proves that the financial foundation of the Free State is intrinsically much sounder than that of the Six Counties. The Free State is master in its own house, whereas the financial position of Northern Ireland is based on an Imperial contribution of uncertain amount and on Imperial subsidies, which cannot be indefinitely relied upon."

EUCCHARISTIC FAST

LETTER TO BISHOPS OF WORLD

By Mgr. Enrico Pucci

Rome, May 1.—The question of the Eucharistic fast has been under consideration by the ecclesiastical authorities for some years owing to the fact that the present day conditions are so entirely different from those of the Church's earliest days when the regulation of the fast was established.

The pious custom of receiving Holy Communion frequently, advocated by His late Holiness, Pope Pius X., and confirmed by Pope Benedict XV., which has spread among the faithful throughout the world, brought to the attention of the ecclesiastical authorities the important problem of sick and chronic patients having to fast.

Also, the increased number of parishes and religious communities, and the decreased number of priests in many lands, especially of Europe, imposes upon the clergy the necessity of celebrating more than one Mass on Sunday, often in communities far removed from each other. Of necessity, the second Mass has to be celebrated at a very late hour. It was this condition which gave rise to the question as to whether priests should be required to fast prior to celebrating the second Mass.

The question of invalids fasting before Holy Communion was settled by Pope Pius X. in a transitory Decree of the Holy Office, rendered permanent by his successor, Benedict XV., who in Article 568.2 of Canon Law established the following rule: The sick, bedridden one month, without hope of speedy recovery (with the prudent advice of their confessor) can receive Holy Communion once or twice a week, even if they have taken medicine or a drink."

"Art. 805 of the Canon states: 'The priest may not celebrate if he has not kept the fast from midnight.'"

But now the Holy Office, considering the hardship which is imposed upon those priests who by reason of their responsibility of celebrating Mass in communities remote from each other are required to fast for an unreasonable length of time prejudicial to their health, has provided dispensation to priests so situated. I called the fact that such dispensations had been provided for in a circular addressed to Bishops, but to make perfectly clear the conditions under which these dispensations are to be granted, I am here giving the literal text of the circular on the subject addressed by the Holy Office to Bishops. It was as follows:

My Lord Bishop:

Your Lordship well knows with what diligent care this Apostolic See has always considered the ecclesiastical law of eucharistic fasting, especially concerning priests who have to celebrate the Holy Sacrifice of Mass. But in order that it should not happen that through the ecclesiastical law by which reverence is shown to the Real Body of Christ, prejudice might arise to the Mystic Body of Christ, that is to say, the health of souls, this Supreme Sacred Congregation of the Holy Office considering attentively the manifold occupations of priests on feast days so as to attend to the spiritual wants of their flock; considering that, owing to scarcity of Clergy, many ecclesiastical are obliged to celebrate twice the Holy Sacrifice of Mass, and this not infrequently in far distant parts and difficult of access, exposed to inclemency of weather, or having to encounter other difficulties of time and place decides that in special cases and under determined conditions the said law of fasting may be mitigated by opportune dispensation. Meanwhile, whenever ecclesiastical, according to Can. 806.2, are obliged to celebrate twice the same day, or to celebrate at a very late hour, and they cannot, either owing to failing health or over-fatigue or any other reasonable cause observe strictly, without great injury, the law of eucharistic fasting, the Ordinaries may have recourse to this Supreme Sacred Congregation, exposing minutely all the circumstances.

The Sacred Congregation will take the opportunity means, according to the diversity of cases, either directly granting dispensation, or condescending habitual authority to the same Ordinaries, when the case is true and results from pressing necessity.

In fact, for the more urgent cases, when time does not allow to have recourse to the Holy See, such faculty is from this time granted to Your Lordship, who, under responsibility of conscience, can use it on the following conditions: that liquids can be taken, save inebriating ones, but nothing else; that causing scandal should be efficaciously avoided; and that the Holy See should be promptly informed of the dispensation conceded.

Finally, be it well understood, that this grave dispensation can only be granted when needed for the advantage of the faithful, and not for the private devotion or convenience of the priest.

With the approval of His Reverend Holiness Pope Pius XI., I am happy to communicate to you the mode in which the question has been settled so as to render easier and more useful your pastoral ministry. With all good wishes of prosperity.

Rome, from the Holy Office, March 22, 1923.

CARDINAL MERRY DEL VAL,

Secretary.

This letter was sent to all the Bishops of the world and recently made public.

ARCHBISHOP OF GLASGOW INVESTED WITH PALLIUM

Glasgow's metropolitan cathedral, dedicated in honor of St. Andrew, Apostle of Scotland, was the scene of a brilliant sacred ceremonial, when Mgr. Mackintosh, Archbishop of Glasgow, was invested with the Sacred Pallium, thus receiving the plenitude of his archiepiscopal jurisdiction.

With a diocese consisting of over half a million souls, it is natural that the cathedral should have been crowded to its utmost capacity long before the hour of the ceremony. Attended by his Canons, the Archbishop knelt in the sanctuary, while the Pontifical Mass was celebrated by the Lord Bishop of Argyle and the Isles, an ancient See that claims to have been founded by St. Patrick in the year 447.

The Archbishop gave up his kneeling position only when he ascended the cathedral pulpit, where he preached on the symbolism and meaning of the Sacred Pallium, and how its recipient must first take an oath to be faithful to His Holiness the Pope and to the Constitution of the Church.

With the Pontifical Mass finished, the investiture of the Archbishop took place. Clad in full pontificals and supported by his Canons, the Pallium was placed on the shoulders of the Archbishop of Glasgow by the Bishop of Argyle and the Isles. And then, being vested with the sacred emblem of his jurisdiction, the Archbishop imparted the pontifical benediction to all in the cathedral.

IRISH BISHOPS ON EDUCATION LAW

Lord Londonderry has announced a charge in the education bill introduced by the Belfast government. He has agreed that religious instruction shall form part of the school curriculum.

The Bishops in their manifesto objected to the training of Catholic teachers in Queen's University, Belfast. They asked that the existing Catholic training colleges in Southern Ireland should be recognized. Lord Londonderry has refused to give way on this point.

Bishop MacRory maintains that from the Catholic point of view Lord Londonderry's speech has not improved matters. He says: "Not only is the provision which Lord Londonderry is prepared to make for religious instruction inadequate, but on the vital question of the training of teachers, the Bishops speaking with full responsibility as pastors, have declared that they cannot conscientiously recognize the training that would be given at the Queen's University as satisfactory. Yet he offers no alternative. If there is a real disposition to do justice to Catholics in this matter the Catholic Training Colleges should be availed of."

"If Catholics are recognized by the State, still more if they are to be forced to pay education rates, they have just as much right as any other body to have a teacher trained in the way that they and their spiritual guides consider satisfactory."

GRAVES OF CATHOLIC SOLDIER DEAD

A catalogue of American cemeteries in France, Belgium, and England giving the block, row and grave of all Catholic soldiers buried there-in will be issued shortly by the Department of Historical Records of the National Catholic War Council, according to an announcement made in Washington by Daniel J. Ryan, Director of the Department. The catalogue will give the name of each soldier, his town and State and the military organization with which he was identified at the time of his death.

It is estimated that there are about four thousand Catholic soldiers interred in the permanent American cemeteries abroad. These represent about 12% of the American soldier dead buried abroad, who number 30,893. The great percentage of Catholic parents whose sons fell in France requested the return of their bodies to this country. Twenty thousand Catholic soldiers lost their lives in the World War.

CATHOLIC NOTES

At the Diocesan Eucharistic Congress to be held at Mt. St. Joseph, London, Ont., on July 2 and 3 the following Rev. Fathers will give Conferences: Rev. E. G. Dove, Ridgeway, on the morning of July 2 at the Pontifical High Mass to the laity; Rev. A. P. Mahoney of St. Peter's Seminary, London, also to the laity at the Holy Hour in the evening. At 3 p. m. Rev. J. F. Stanley, Woodstock, will give a Conference in the chapel to the Sister and at 4.15 Rev. P. L'Heureux, Belle River, will address the children of the city of London. The Priests' Conference will be at 8.30, Right Rev. M. F. Fallon presiding. Rev. Fathers Brisson, McGregor, Nagle, Simcoe, and Forristal, St. Peter's Seminary, London, will read papers. On the evening previous, July 2, Rev. E. F. Goetz, Seaford, will speak to the Orphans.

London, May 4.—Mgr. Moyes, the Canon Theologian of the Westminster Archdiocese, has received Dr. Letitia Denny Fairfield into the Catholic Church. There are some remarkable women in the Catholic body in this country; but this new convert is indeed one of the most remarkable women of the day. Apart from the high academic degrees she holds, such as her doctorates at universities in London and Edinburgh, Dr. Fairfield holds the unique distinction of being at once both a fully qualified Doctor of Medicine and a fully qualified member of the English Bar, to which she was called as a barrister-at-law of the Middle Temple last year term.

New York, May 5.—The organization work of the Calvert Associates, which has recently incorporated as a non-commercial, literary and educational society, for the purpose of publishing a first-class literary and social review to express Catholic principles and tradition in the secular field of journalism, is progressing vigorously. Already more than thirty-five members of the American Hierarchy have either joined the Association as members or definitely signified their approval of its work.

New York, May 5.—Archbishop Hayes was the celebrant of the annual Communion Mass of the New York Post Office Holy Name Society which was celebrated in St. Patrick's Cathedral on Sunday. Three thousand members attended and received Holy Communion and it is expected that by the time the next annual Mass is offered it will be necessary to reserve the entire Cathedral for the members of the Society.

New York, May 12.—A bust of the Rev. Francis P. Duffy, chaplain of the 16th Infantry (old Sixty-ninth) was presented to the regiment following a review at the Sixty-ninth Regiment Armory. The bust is forty-two inches high and will rest on a pedestal in the armory. The presentation speech was made by Col. William J. Donovan, who brought the regiment back from France.

London, May 5.—Father Palmer, a London rector has just died in his seventy-ninth year. When Father Palmer was nearly sixty he retired from his position as a Government Inspector of Schools. He applied himself to study, going through the ecclesiastical courses privately, and in his sixtieth year was ordained priest in St. George's Cathedral at Southwark.

Chicago, Ill., May 7.—Presentation Parish on the far west side of Chicago, is celebrating its silver jubilee. When organized by Father Jennings in 1873 the parish contained 85 Catholic families, and was without church property. Today it has a Catholic population of 1,036 families, and its present property holdings are appraised at \$1,284,000 free from debt.

St. Louis, Mo., May 5.—The thirty-first annual convention of the Catholic Union of Missouri, closed at Washington, Mo., on Tuesday, May 2nd inst. A letter from Archbishop Glennon was read in which he offered a prize for the parish doing the most effective work during the year for the study and solution of the problems affecting the farmers.

Brooklyn, N. Y., May 5.—When Miss Elizabeth Monaghan entered the Catholic Union of Sts. Margaret and Mary at Manhattan Beach last Tuesday, she discovered a pile of altar linen blazing on the floor and a young woman who afterward said she was Tessie Alfarno, smashing statues within the chancel. The woman was arrested.

Cologne, April 28.—Germany has lost one of her most famous missionaries in the death of Father Amandus Acker, who was for many years superior and procurator of the whole East Africa mission district.

Cleveland, May, 5.—"Forest View," a farm of 310 acres, has been donated to the Sisters of Charity of the diocese of Cleveland by its owner T. K. Maher, of Cleveland, and his wife. Mr. Maher is a wealthy coal mine operator.