

# 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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## G. K. CHESTERTON DECLARES HE WAS CONVERTED BY LEADING MEN IN CHURCH OF ENGLAND

By Henry Somerville  
Special Cable to the Toronto Star by a  
Staff Correspondent

London Oct. 4.—The recent conversion of G. K. Chesterton, noted writer and lecturer, to the Roman Catholic Church, has caused a profound stir in intellectual and religious circles. The Anglican weekly, the Church Times, comments on his secession as a loss to the Church of England of one of the most brilliant Christian writers of the day, while Roman Catholics welcome him as one of the most important accessions since Newman.

Mr. Chesterton gave me an interview in his country home at Beaconsfield to-day, and told me the reasons for his conversion. The only change, he said, is from Anglo-Catholic to Roman Catholic.

"I always believed in the Catholic view of Christianity, at least; I have believed it for twenty years. Unless the Church of England was a branch of the Catholic Church I had no use for it. If it were a Protestant Church, I did not believe in it. In any case the question is whether the Church of England can claim to be in direct descent from the medieval Catholic Church. That is the question for every Anglo-Catholic or high churchman."

CONVERTED BY LEADING PROTESTANTS

With this characteristic paradox, Mr. Chesterton went on to say that it was leading Protestants who had converted him to Catholicism.

"Among the people who have helped me to answer the question as to whether the Church of England was Catholic," he explained, "are the chief Protestant leaders in the Church of England; for instance, Dr. Inge, Dean of St. Paul's, and Bishop Hensley Henson, Bishop of Durham. They have done me this good service and I wish to express my gratitude to them for it. They have done me the best service one man can do to another. I will give you examples.

"It appears to me quite clear that any church claiming to be an authoritative church must be quite definite when great questions of public morals are put. Can I go in for cannibalism or the murder of babies to reduce the population, or any other scientific and progressive reform? Any church with authority to teach must say whether it can be done. But the Protestant churches are in utter bewilderment on these moral questions; for example, on birth control, on divorce, on spiritualism and one could mention other questions; like suicide.

ANGLIANS NOT AGGRESSIVE ENOUGH

"When you have people, and such sincere men like Dean Inge, coming out publicly and definitely as champion for what I regard as a low and poisonous trick not far removed from infanticide, you can see what I mean. It is perfectly true that there are in the Church of England and other Protestant bodies many who would denounce these heathen vices as much as I can. Bishop Gore, (retired Bishop of Oxford), would speak about them as strongly as the Pope. But the point is the Church of England does not speak strongly. In short it has no unity of action. It cannot give a common reply to people when they ask:

"I have no use for a church which is not a church militant, which cannot order battle and fall in line and march in the same direction."

"It would take me too long to discuss all arguments," Mr. Chesterton said in conclusion, "but those are the principal, practical reasons."

## RELIGIOUS STAMPS ISSUED BY VARIOUS NATIONS OF WORLD

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

A unique stamp collection would be one containing all the religious stamps issued by various European and American countries.

Portugal issues stamps bearing the effigy of Saint Anthony of Padua. Hungary, Bavaria and the Virgin Islands have stamps with the image of the Virgin.

The shipwreck of Saint Paul is recalled on certain stamps of the Island of Malta. There are two Belgian stamps picturing Saint Michael. In 1900 Brazil issued a commemorative stamp picturing an angel flying through the heavens.

The priest Hidalgo is frequently represented on Mexican stamps, and the United States has a stamp representing the Jesuit Marquette preaching to the Indians.

Many Swiss stamps have a cross. One of the stamps of the Dominican Republic shows an open Bible, and one of the stamps of Venezuela represents Columbus planting the cross on the new world he discovered. In addition to all these, many stamps of various countries represent famous cathedrals.

## VIEWS OF PROMINENT MINISTERS

### ON GILBERT K. CHESTERTON'S CONVERSION

Toronto Star, Oct. 5

The sweeping criticism of Protestantism in general and of the Church of England in particular by which G. K. Chesterton, noted English writer, explains his turning to Roman Catholicism, has brought a searching of hearts in Toronto, mingled with indignation and surprise.

Among prominent Anglican authorities whom The Star approached this morning, the most noticeable feeling seemed to be one of incredulity that Chesterton, with his knowledge of history and natural acumen can sincerely believe the statements which he makes both regarding the Church of England's relation to the Roman Catholic Church, and the lack of militancy in the Anglican stand on moral questions of the day.

"CHESTERTON ENTIRELY WRONG"

Rt. Rev. W. D. Reeve, assistant bishop of Toronto, declared that "Mr. Chesterton is entirely wrong in each of his statements. The Church of England has taken a firmer stand on moral questions than has the Roman Catholic Church. The difference is that we do not attempt to dictate to the individual. This is made possible in the Roman Catholic Church by the practice of confession by which the private conduct of the individual is discovered. But our stand on moral questions is clear. No Anglican clergyman, for example, is allowed to perform a marriage ceremony for a divorced person. Again, our keeping of the second commandment is something not followed by the Roman Church. The Bible states that there shall be no worship of graven images, yet the Roman Catholic erects and worships images of the Virgin Mary. There is no basis for Mr. Chesterton's statements."

HAGUE MAKES CONTRADICTION

Canon Dyson Hague was definite in his contradiction of the Chesterton charges.

"How can any man of Chesterton's intellect," he asked, "hold such opinions regarding the Church of England's relation to the Roman Catholic Church? Chesterton must know that the Anglican Church is a separate entity and wholly Protestant. He must know that the official title of the Anglican Church in the United States for example, is the 'Protestant Episcopal Church' and that is similarly mentioned in English legal statutes, and its Protestantism is equally plain in the coronation oath of British monarchs.

"We are a branch of the Catholic Church," Canon Hague explained, "but not of the Catholic Church as Chesterton means it—not of the Roman Catholic Church. By 'Catholic Church' the Anglican means all people professing Christianity. The Church of Rome's claim to the word is unhistorical and it is unfortunate that its meanings have become so vague."

LIBERTY OF THOUGHT

"The principle of Protestantism is that of liberty of thought," said Rev. Dr. W. R. Young, of Toronto. "Chesterton has the wrong idea. The Methodist people are just as straight on moral issues as the Roman Catholics, if not more so. The Methodist Church defines its attitude on moral issues quite clearly, but it does not attempt to exercise the priestly authority that the Roman Church does."

Rev. C. L. McIrvine, of Winnipeg, declared that the Methodist Church attitude on moral issues was well defined, but liberty of thought and action was left on such matters as amusements.

Rev. T. E. Hollings, of Ottawa, said: "The principal of Protestantism is directly opposed to the idea of Chesterton. Protestantism stands for liberty of conscience and action within reasonable limits, of course."

Rev. Alfred Sharpe, fraternal delegate from British Methodism to the General Conference, and a former President of the Wesleyan Methodist Conference in Britain, said that Chesterton's remarks were "as ignorant as they are insolent." "Mr. Chesterton has not been a Protestant and has never understood the principles of Protestantism," he said. "If he desires an authoritative church he has a perfect right to 'choose the Roman Catholic Church.' But to suggest that the Protestant churches are in bewilderment in regard to cannibalism, baby murder, etc., is as ignorant as it is insolent."

"Mr. Chesterton has for many years been a prominent Anglican churchman. If he had been asked whether he believed that the Anglican Church was Protestant I am sure he would have denied it. Now with the usual enthusiasm of the convert he speaks of the Church of England and other Protestant bodies."

"Mr. Chesterton may speak for the church with which he has been

identified, but he has no right or equipment to deal with the Free Churches, of which he is utterly ignorant. He gets his authority in the church and seeing that the church has often spoken in contradictory terms, he must at times feel that his position is somewhat difficult. We as Protestants find our authority in the voice of God, which speaks in the quiet of our own hearts. This authority is tested both by the communal experience of the churches and the testimony of the Word. In this authority we can find rest for our hearts quite as real as any rest which Mr. Chesterton enjoys."

"Chesterton infers that Protestantism falls through lack of militancy," suggested The Star, "that the church evades moral issues."

"I can't think that he really believes that," replied Canon Hague. "Has there ever in history been a church more militant against wrong than the Church of England is today? The difference is that we are a free church. We do not order the individual as to what he must do in such matters as Chesterton mentions, birth control for example. We can not do it. I can not go to a member of my church and say you must do this and you must not do that, because our church is free. We have no Pope, as the central and absolute authority, shaking the big stick over our heads. But in its stand for what is right, in the questions Chesterton mentions and in all the moral questions of the day the church's position is definite and clear and it has never been more aggressive in its effort to establish what is right and to defeat what is wrong."

Canon H. P. Plumtree of St. James Cathedral said: "If I held the views that Mr. Chesterton confesses he has held for twenty years about church organization, it would not have taken me twenty years to join the church of Rome. If Christ left as His chief legacy an organization, depending upon a particular ministerial type, then probably the Roman Catholics are right. But did He?"

If, again, Mr. Chesterton thinks that the pronouncements of that church during the long centuries of its existence have always promoted the cause of moral and social reform, he is right to join it. There could be no better test of the 'true Church.' But does history justify the claim?

"It seems to me that the kind of leadership that Mr. Chesterton is seeking is to be found among the friends more than anywhere else, with their noble protests to join the church of Rome. If Christ left as His chief legacy an organization, depending upon a particular ministerial type, then probably the Roman Catholics are right. But did He?"

HAVE TAKEN STAND

Dr. C. A. Seager, provost of Trinity college, said:

"I can, of course, speak only for the Church of England in Canada, but on the question of divorce, our church is absolutely clear. It has legislated through the general synod that no Canadian clergyman of the Church of England may under any circumstances marry a person who has been divorced. Nothing is clearer than this prohibition. This expression of the mind of the church is followed absolutely by the clergy, and I do not know any Anglican clergyman who would perform the marriage ceremony for a divorced person."

As to other moral questions, such as birth control, the church of England in Canada, both corporately and through the individual clergy, has expressed over and over again the opinion that anything of this kind is not only un-Christian but also unsound."

When Dr. Seager read the quotation "Can I go in for cannibalism or the murder of babies to reduce the population?" he commented, "It sounds like Chesterton doesn't it?"

When it was suggested that many people made a distinction between prevention of conception and prevention of birth, Dr. Seager replied: "That distinction is a matter for the State and not for the church."

"As to the 'church militant,'" said Dr. Seager. "Mr. Chesterton or anyone else is at perfect liberty to take his choice, that choice is between a rigid military system such as that of Roman Catholicism, or that which is surely sounder, wiser and more worthy of free men, namely free obedience to moral principles."

Continuing to Chesterton's other charge, Dr. Seager stated: "The Church of England does not claim to be the descendant of the medieval Roman Catholic Church. It claims to be the continuation of the Church of Christ planted in England 1,500 years ago. British Christianity was originally distinctively non-Roman, and there has always been a struggle in the church against Roman absorption and aggression. The first great conflict in England was between the Celtic Christianity and Roman Christianity. The former, he said, came from Gaul, and it is from this conception of Christianity that the

Church of England takes its origin. Only gradually did the aggression of Rome succeed. For example, it took 200 years for the Roman service books to replace the old British ones. As against this Roman absorption and aggression the Church of England has been distinctly Protestant, as well as in the reconstruction of its doctrines at the Reformation."

Dr. Seager, when questioned, said that Dean Inge certainly did not express the mind of the Church of England in Canada.

A NOTABLE CONGRESS

REMARKABLE EUCHARISTIC  
DEMONSTRATION IN TOWN  
FORMERLY ANTI-  
CATHOLIC

By Miss. Edna Paoletti

Rome, Sept. 1.—Very shortly after the triumph of the Twenty-sixth International Eucharistic Congress, we have had another splendid Eucharistic manifestation in a city, at a few kilometres from Rome.

In the smiling little hamlet of Genzano, on the Alban Hills, close to the delightful lake Nemi, was held the Interdiocesan Eucharistic Congress between the Suburban Dioceses of Albano, Frascati and Velletri, presided over by Cardinal Granito Fignatelli di Belmonte, Bishop of Albano, under whose jurisdiction is the city of Genzano. Archbishop Palica, Vicar of Rome, numerous representatives of Ecclesiastical Colleges, among them the North-American, English, Polish, and Leoninian of Anagni, the Salesian of Genzano, etc., took part in the Congress, also many parish priests of the Dioceses of Albano, Frascati, Velletri and numerous representatives of Catholic associations and clubs, who demonstrated by their presence the great importance this Interdiocesan Congress had for the Lazio.

Cardinals Pompili and Cagliero, Suburban Bishops of Velletri and Frascati, sent cordial letters of acceptance, as did Cardinal Gasparri, Secretary of State, and the Presidents of the Catholic Youth and the Popular Union.

A LETTER FROM THE POPE

The Pope sent to the Suburban Bishop of Albano, Cardinal Granito Belmonte, this beautiful autograph letter:

"We have learnt with the greatest satisfaction that in this Diocese there will shortly be a Congress in which the Dioceses of Velletri and Frascati will take part.

Such news must certainly prove most consoling for us, because we well know what and how many advantages usually result from the solemn assemblies of which the purpose is to kindle ever more the fire of love for the Real Presence in the Holy Tabernacles.

In fact, as the Divine Eucharist forms the principal substance of the Christian's life, thus it is the inexhaustible source of those ineffable consolations and supernatural graces capable of soothing the sorrows and sufferings of a poor man, better than any human remedy. Moreover the Divine Eucharist, while healing the wounds of the heart, instilling mildness and charity, like the Divine Master in His lifetime, contributes efficaciously to the restoration of that universal peace which is vainly sought for through other means, not indicated by Jesus Christ, element and peaceful King, who still lives amongst us under the Eucharistic veils. We therefore have good reason to hope that the next Interdiocesan Eucharistic Congress will trace a new golden page in the glorious records of the Church, and will constitute another triumph for the Divine Mystery of Love. This hope of Ours is strengthened by the news which reaches Us of the fervent faith and generous charity with which the happy and consoling event is being prepared. While We heartily rejoice about it, We form the most ardent wishes for the good result of the Congress; and to this effect We impart, with all Our soul's effusion, the Papal Blessing, pledge of Heavenly help, to You, Our beloved Son, to that elect band of Ecclesiastics and laymen who dedicate their activity and their zeal to this sublime manifestation of faith and piety and to all those foremost among them, Our beloved Sons, Cardinals Basile Pompili, Bishop of Velletri, and Giovanni Vignati, Bishop of Frascati—who will take part in the Congress, with the intention of diffusing ever more, amidst all classes of citizens, the Eucharistic spirit and the love of Jesus Christ in the Blessed Sacrament.

Given in Rome, near St. Peter's, August 20, 1922. First year of Our Pontificate.

P. P. P. XI.

THE TRIUMPHAL PROCESSION

Last Sunday saw the triumph at Genzano, of Jesus Christ in the Blessed Sacrament. Thousands and thousands of faithful, whole bands of men and youths, received Holy Communion. Monsignor Pizzardo, substitute of the Secretary of State,

celebrated the Mass, during which there was General Communion. Later Cardinal Granito di Belmonte pontificated.

In the afternoon, from the neighboring districts poured into Genzano countless enthusiastic worshippers anxious to witness the imposing procession. The over-crowded trams brought their contingents from Rome; motor cars and various other vehicles, full of people staying at the several lovely towns and hamlets called "Castelli Romani," arrived continually. Then, alighting, all proceeded in close succession. Popular Catholic hymns were sung and taken up by each arriving group. At 8 o'clock, the appointed hour for the procession to start, circulation through the streets became almost impossible.

Members of the Committee, local policemen and soldiers had difficulty in clearing the way for the procession, in which only men took part. There were also members of ecclesiastical Colleges who spend their holidays in the "Castelli Romani," and amongst these the members of the American College, who came from their splendid Villa "Sta Caterina" at Castelgandolfo, not far from Genzano. Their liturgical chants executed perfectly, as usual, alternated with the harmonies of the popular hymns.

The long procession wended slowly through the picturesque avenues shaded by trees centuries old. Under the green forest a variegated forest of banners. And along the paths strewn with myrtle and flowers, Our Lord passed. Draperies of every description and value, from the poorest to the richest, adorned the windows, balconies and doorways. Where voices might not have been heard quantities of leaflets containing sentiments in honor of the Divine Sacrament were thrown.

The procession lasted until the evening and the culminating magnificence of the spectacle was reached at the final Benediction signalled by the trumpets, while the troops presented arms, and the reverent people knelt, adoring in awed silence. Whilst the last rays of the setting sun were still lingering on the distant sea, hundreds of Venetian and other lights illuminated the principal streets of the town and the acclamations to Jesus in the Eucharist continued unceasingly. By degrees all the windows were lit, all the streets glowed with numberless lights and special fire-works closed the memorable day.

THE REVIVAL OF FAITH

Such was the spectacle seen last Sunday in the pleasant streets of Genzano and the roads called "passeggiata dei Castelli Romani." This splendid manifestation of faith and Eucharistic piety is all the more remarkable because until recently the city of Genzano was considered one of the centers of anti-Catholicism, and it was really so. The local authorities took advantage of every pretext to molest the clergy and act against Religion. The Capuchins were expelled from their convent from which they had showered benefits upon the generations of dwellers in the little city.

Such was the moral and religious condition of Genzano a few years ago. Now it has totally changed and all last week Genzano lived in the excitement of the forthcoming Eucharistic Congress. Sunday the streets decked out with draperies and banners, the pious leaflets, the hymns, the cheers, the flowers showered along the paths where the Divine Eucharist passed, proved the real and deep revival due to the Divine Grace bestowed by Our Saviour and to the work of His Ministers.

In fact the beneficial revival began when the Salesian Fathers, zealous men and expert about the needs of the people, established a house and a convent at Genzano and started there an efficacious Christian apostolate, rekindling in many hearts the ancient Faith, never quite lost, but only for a time slumbering.

## WEEK-END CONFERENCE ON SOCIAL SCIENCE SUCCESS IN ENGLAND

London, Eng.—The Catholic Social Guild has tried out a new experiment in one of the North of England towns, which turned out to be a great success. This was the holding of a week-end school of social science, under the auspices of the Guild.

The Tyne-side Council of Social Study Clubs, which is an affiliation of the central Catholic Social Guild, was responsible for the arrangements, and nearly 100 Catholic men and women attended the lectures.

The course consisted of four lectures, and lasted over Saturday and Sunday. Mr. Henry Somerville of Oxford, and until recently Secretary of the Catholic Social Guild lectured on the topic of "Some Practical Applications of Christian Principles."

The experiment was a great success, and will pave the way for

the holding of similar week-end conferences in other Catholic centers. This will be a repetition on a small scale, but much more frequently, of the annual Summer School.

## PRESTON PAGEANT PRESENTS FAMOUS CATHOLIC MARTYRS

London, Sept. 21.—Lancashire Catholics who organized the pageant during Preston city's week of celebrating its eight-century old Merchants' Guild, had a keen sense of historical value, for their special pageant represented the long story of the English Martyrs, to whom the Catholic church in Preston is dedicated.

The city was filled with Prestonsians, who come from every part of the world to their home town, to assist in these celebrations which are held only once in twenty years. And in was a telling story of Catholic history that the city saw when the Catholics set out on their historical parade.

The Archbishop of Liverpool celebrated Mass in the Church of the English Martyrs, and then, accompanied by several Bishops and hundreds of priests, His Grace took his place in the great procession. The Archbishop rode in the sheriff's carriage, and the other prelates who appeared in the procession were Bishop Banister of China, the Catholic Bishop of the British Army, Mgr. Keating, Bishops Vaughan, Hanlon, and Butt, and the new Coadjutor to the Archbishop of Liverpool.

Among the thousands of Catholic guild members were the characters in the historical pageant depicting the English Martyrs. The first of these represented was the Roman soldier, St. Alban, who suffered martyrdom in the year 303. Following this Anglo-Roman martyr, were those great Saints of the Church, St. Thomas of Canterbury the martyred King St. Edmund. And then came the victims of Henry VIII., Blessed John Fisher, Bishop of Rochester and Cardinal, and Blessed Thomas More, who succeeded Cardinal Wolsey as Lord Chancellor of England.

But Lancashire's own special pride was in those of its former sons who have been raised to the altars as Beati and Martyrs; secular and regular priests from the country who suffered death for the Catholic cause from 1577 down to 1628. It was a proud story, for Lancashire county was one of the last places in England to lose the Faith and at the present time it is more thickly scattered with Catholic churches and parishes than any other area in England outside the London district.

## BISHOP OF ST. BRIEUC MADE KNIGHT OF THE LEGION OF HONOR

Paris, September 21.—The "Journal Officiel" announces that Mgr. Morelle, Bishop of Saint Brieuc, is soon to be appointed Knight of the Legion of Honor.

The decree concerning his appointment reads as follows:

"Mgr. Jules-Laurent-Benjamin Morelle, Bishop of Saint Brieuc and Treguier, (Department of Cotes-du-Nord), successively professor in Saint Stanislas College at Abbeville; vicar at Amiens; pastor in the Somme; vicar in Paris; vicar-general at Saint Brieuc and Bishop of Saint Brieuc since 1906, and at the present time it is more thickly scattered with Catholic churches and parishes than any other area in England outside the London district."

It will be recalled that during the War the Saint Brieuc diocese, through the instrumentality of its bishop, contributed more gold for the national defense than any other diocese in France, and that its charity and devotion to the Belgian refugees won for Bishop Morelle the Cross of Commander of the Order of Leopold, which was awarded him by King Albert.

## PASSION PLAY GIVEN FOR OBERAMMERGAUERS

Oberammergau, Sept. 26.—A special presentation of the Passion Play was given today for the benefit of the villagers of Oberammergau, many of whom have been unable to attend a single performance during the regular season. During the rehearsals nearly everyone in the village aside from the members of the cast was busy getting ready for the tourists who were expected to attend. The crowds that flocked to see the Passion Play were so great that during the regular season which closed Sunday, the villagers were kept busy providing accommodations with the result that very few of the natives were able to see the play.

Many of the older men and women are particularly anxious to witness a presentation since they regard it as improbable that they will be able to see the next performance in 1932. It is also regarded as very probable that this year marks the last appearance of Anton Lang in the role of Christus.

## CATHOLIC NOTES

Providence, R. I., Sept. 29.—A portrait painting of Pope Pius XI, has been given to Providence College by the Right Rev. William A. Hickey, Bishop of Providence. The painting is by Orazio Gaiger and was purchased by Bishop Hickey during his recent visit to Rome.

One of the leading French historical reviews has opened a debate to discover who should be considered the ten most famous French women of the nineteenth century. Many of the lists presented up to the present time contain the name of the Venetian Bernadette Soubirous, to whom the Blessed Virgin appeared at Lourdes.

Paris, Sept. 23.—The Minister of War has awarded posthumously to Canon Joseph Watiez, pastor of Maubeuge, the Croix de Guerre with palm in memory of his heroic conduct during the siege, bombardment and four-year occupation of the city. The citation contains the following magnificent tribute: "Died from results of the privations he imposed on himself in order to assist the victims of army occupation."

New York, Oct. 2.—The appointment of Rev. Father Jacob Lau as Canon in the Diocese of Macao was received by the Chinese and non-Chinese of Macao with considerable pleasure and satisfaction. Father Lau is the first priest of Chinese blood to be appointed a canon in Macao. He was born March 11, 1871; was educated in the Seminary of St. Joseph in Macao and ordained priest on November 1, 1894.

New York, Oct. 2.—Maryknoll—The American Foreign Mission Society—reports an enrollment in its Major Seminary course of Philosophy and Theology of 110 students from as many as thirty dioceses scattered throughout the country. Its preparatory college has nearly ninety more, making a total of 200 young men studying for the foreign missions under the direction of this still young society.

Dublin, Ireland.—High distinctions have been obtained by the students of the Convent of St. Louis, Monaghan, at the Intermediate examinations of the past scholastic year. The percentage of passes secured exceeded 90 per cent. This record compares favorably with that of any other teaching institution in Ireland. The Dail Eireann cup for spoken Irish in Ulster which was won by the Convent in 1921 was retained this year.

Paris, Sept. 21.—A Eucharistic triduum is to be held in the parish of Moulain, at Vent-Venissieux, near Lyons from Sept. 29 to Oct. 1. In addition to the religious exercises and study meetings, prizes have been offered for the best description of a young girl's or young men's association in which the members frequently go to Holy Communion. The subject will be: "The Incompatibility of the Present Worldliness of Women and Young Girls with the Practice of Frequent Communion."

Rome, Italy.—A terra cotta figure of the Virgin holding the Child in her arms has been stolen from the Castle of Balcaro. The figure was very valuable since it is ascribed to Luca della Robbia. It was colored in azure and gold. This theft is the latest of a series of daring robberies which have resulted in disappearance of many rare works of art. Many of the stolen paintings and sculptures have been recovered by the police including the famous Madonna of Duccio Buoninsenga which was stolen several years ago and was recovered recently in France.

New York, Sept. 29.—Damage estimated at \$10,000 was caused by fire in St. George's Catholic Church for Syrians of the Malchite Rite. An oil painting of St. George fighting the dragon, said to be over 300 years old and which was brought from Rome, was destroyed. It is believed that the fire was caused by the falling of a candle on the altar. When the fire was discovered, the pastor, Father Abraham Behewate, groped his way to the altar through the smoke and flames and carried out the chalice and several other sacred vessels.

Cologne, Sept. 15.—The cause of the beatification of Anna Catherine Emmerich, the Westphalian nun and stigmatic whose revelations were given to the world by the poet Brentano, is arousing great interest in Germany, especially in view of the fact that it is being supported in France, Italy and the United States, where this holy woman has many devotees. The works of the obscure nun have been published in many editions in the United States. An "Emmerich Bund" has been formed for Germany and met last month in this city. Dr. Dieringhoff, who presided, said that the country faced the prospect of having two new saints, Anna Catherine Emmerich, and Kaspar Kratz, the Jesuit martyr who lost his life in China.