

THE CATHOLIC WORLD

GENERAL.

The Redemptorist Church of the Most Holy Redeemer in East Third Street, New York, celebrated its diamond jubilee, or 75th anniversary, on Sunday, May 4.

In the Indies, the Church has developed in less than 11 decades from four dioceses and two Vicariates-Apostolic to seven archdioceses, 25 dioceses, and seven vicariates.

The 125th anniversary of the foundation of St. Patrick's parish in Washington, U.S.A., was celebrated on April 27, 28, and 29 with Solemn Pontifical Mass, Solemn Requiem High Mass, and public reception in Carroll Hall.

A movement has been started with the object of erecting in the Cathedral of the Holy Ghost, Constantinople, a statue to commemorate the Holy Father's humanitarian work during the war. At the head of the list of subscriptions are the names of the Sultan, the heir of the Khedive of Egypt, and the President of the Delegation of Armenia.

In the presence of more than 300 interested persons the new convent and children's home of the Japanese Sisters of the Visitation, Los Angeles, California, was recently blessed by Right Rev. John J. Cantwell, D.D. The present home is the result of four years' labor among the local Japanese by Father Breson, formerly a missionary in Japan.

The Catholic soldiers of the New Zealand Forces encamped at Sutton Coldfield Park were entertained at a supper and "social" on Wednesday of last week by the Birmingham Catenians (says the *London Catholic Times* of May 17). Mr. G. W. Singleton presided. A very pleasant evening was spent, and Father Connolly, chaplain to the New Zealand soldiers, acknowledged the hospitality of the Catenians.

In Rome, on April 28, there took place, at the Dominican Church of Minerva, the consecration, as Bishop of Myriophytos, of Father Couturier, of the English Dominican province, who was the first Apostolic Visitor to Egypt and for three years principal chaplain in Egypt. The consecrating prelate was his Eminence Cardinal Van Rossum and the co-consecrators were Archbishop Cerretti, Papal Under-Secretary of State, and Archbishop Sardi, assessor of the Sacred Congregation of the Consistory.

The *Lahore Catholic News* says that the excitement produced by the recent disturbances in the Punjab is now gradually dying out and that people are resuming their normal avocations. Not so many days ago there was a crop of rumors to the effect that certain Catholic churches and chapels had been either damaged or destroyed and the priests and nuns assaulted. There is absolutely no foundation whatever for any such rumors, as none of the churches, chapels, or Religious were in any way interfered with. This applies not only to the large centres where the mobs committed excesses, but also to the outlying mission stations in the districts.

The erection of a war shrine in the shape of a crucifix outside the Catholic church at Tunbridge Wells has been too much for the feelings of some local fanatics, who, headed by Canon D. J. Stather Hunt, formed a deputation and waited last week upon the Town Council (says the *London Catholic Times* of May 17). Canon

Hunt, addressing the members, said the erection of such an image was contrary to the Scriptures and the laws of the land. They felt, he said, it was not so much put up as a memorial to the men who had fallen, but rather an opportunity was being taken for forcing the distinctive features of the Catholic religion upon them. The Mayor (Alderman R. Vaughan Gower) said the council had no power to do anything in the matter.

Among the rising countries of Europe which the war has awakened to activity is Lithuania. This country, situated on the south-east shore of the Baltic, has a population of about seven millions, of which 80 per cent. are Catholics. Russian persecution often confiscated church property, exiled religious communities, and suppressed many dioceses. Lithuania is a martyr country of our own times. The victory of democracy brought relief to Lithuania and new vigor to her national spirit. Even before the dawn of peace, Lithuania organised a home government, and with the fall of Germany she became an independent republic with a provisional government. This year saw the first President, Antanas Smetona, elected on April 4. Lithuania has a Catholic President: in fact, the whole Government, Legislature and Cabinet, is controlled by the Christian Democrats or Catholics, who form the leading party of the country. Lithuania, then, takes her place among the free nations of the world, a true daughter of the Catholic Church.

Mgr. Benzler, Bishop of Metz, though a German, seems to have identified himself in a wonderful manner with his Lorraine people. "I come as a bishop and a Lorraine bishop" were the first words of assurance he gave his new flock in 1901. In spite of all difficulties and suspicions both on the part of the Government and of the people, he steadfastly kept his assurance. Before taking possession of his See he went to Paris to gain facility in the French language. He boldly resisted the efforts of Government to force Cures to catechise in German. All during the war, in spite of the prohibition from military authorities, he preached in French, and never rested till he had secured the withdrawal of the order. His latest Pastoral sounded a note of full sympathy with his people:—"At last our prayers are heard, moreover the certainty that the Treaty of Peace will restore our dear Lorraine to her mother country fills you with happiness. I fully understand your joy; I can appreciate it and take part in it with all my heart. Just as I have borne with you the evils of the war, so now I can participate in your joy."

AUTUMN MOVEMENT.

I cried over beautiful things knowing no beautiful thing lasts.

The field of cornflower yellow is a scarf at the neck of the copper sunburned woman, the mother of the year, the taker of seeds.

The north-west wind comes and the yellow is torn full of holes, new beautiful things come in the first spit of snow on the north-west wind, and the old things go, not one lasts.

—CARL SANDBURG, in *Current Opinion*.

Really good manners are a delicate bloom on the ripest fruits of Christianity; a last refinement of the civilisation Christianity brought into the world. That is why they are grown old-fashioned.—John Ayscough.



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