

# 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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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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WHAT WILL THE N. E. CORNER DO?

At the present time one of the greatest puzzles, both in and out of Ireland, and one of the most debated questions, is, what will the Northeast Corner do? The Treaty itself was hardly more debated than this mystifying question. And the most expert opinion is divided on the point. Very easily settled was the other question. What will the remainder of Unionist Ireland do?—that is, of the Anglo-Irish in the other three-quarters of Ireland. They are a small minority, living in the midst of the great majority of Irish Nationalists, have long since learned the broadmindedness, the tolerance, the neighborliness of the real Irish people—and have found it easy to throw in their lot with Sinn Fein Ireland. The Unionists (British) of the Northeast Corner, on the other hand, a large majority with a minority of Irish Nationalists trying to live among them, have never shown tolerance, and evidently, judging from their own bigoted attitude toward their weaker opponents, they think, or pretend to think, that a Nationalist majority in an Irish Parliament will in turn treat them to the same persecution that they have inflicted on the minority in their midst. However, the shopkeeping class of them in the Northeast Corner quickly comes to know on which side its bread is buttered—and they are at the present time desperately striving to throw off their shoulders the Orange mob rule which they were themselves responsible for calling up during the past half dozen years. It is now well known that this shopkeeping Unionist class, under pressure of trade disaster, has become fearfully anxious for reconciliation with the great body of the Irish people. They are afraid to say so openly, but they are secretly trying to convey this to the Irish leaders. Moreover, they are having some of their spokesmen throw out broad hints of it in the course of speeches in which there is rather comical alternation of extending the olive branch and brandishing the Orange sword.

**WHEELING AND DEFIANCE**  
Sir Joseph Davison, the High Sheriff of Belfast, and at the same time duly appointed Grand Master of the Orange Institution of Belfast, speaking at a dinner given by the Society of St. Andrew, gave fine illustration of the new Belfast policy of alternate wheeling and defiance. The wheeling meant to gain the ear of Irish Ireland, the defiance to satisfy the cock-doodle-doo spirit of the Orange mob. They had been passing through troublous times in this country during the past few years, he said. Anarchy and murder had taken the place of law and order, and until common-sense and reason again prevailed he did not see how the people of this country could be prosperous. If it were possible to scrap—and he believed it was possible to scrap—their animosities and let the past be buried, they might be able to get along well and better. If men would only view the situation from the standpoint of the other man they might begin to understand, one another better in Ireland. It was a pity that such a state of affairs as existed did exist. They were all anxious for peace, so that they could get along with their work. Unless they were privileged to carry on their industries, Ireland could not be prosperous. They were told frequently that Ireland was passing through troublous times. He honestly believed that they were in the midst of troublous times, but he believed that a crash might come—and perhaps sooner than most people thought—to settle this old spirit of hostility to one another. He hoped that that would be so.

At the same time that Sheriff Davison was making himself the mouthpiece of the Orange traders, the acknowledged spokesman of the Orange mob, Mr. William Coope, who toured this country in the interest of Orange intolerance some years ago, was making himself heard in another part of Belfast in the strain beloved of the mob. He told them they had a wonderful, secret, legion of fifty thousand Imperial Guards who should keep their powder dry and make themselves efficient for a day that is coming (Der Tag, when they should be called on to defend their liberty lives, hearths and homes, and faith. Then he said they would strike and strike hard; and the Papists who now loved to murder would then yell for mercy. He said it should be their object to allow no single one of the enemy to exist in Belfast or in any part of the six counties over which they now have control. The Orange Institutions must now be blackguard and clear "all Belfast City and the six counties. With Coope was a Philadelphia Orangeman named William Edward Cope, who told the Orange mob that

he had come to Ireland to write up the wrongs of Ulster for two thousand American newspapers and magazines. "Ninety million Protestants of America," he told them, "are behind you, and all their force will be behind you, if you rise up to fight your enemies." The newspapers report that both Coope and Cope roused the audience to the highest pitch of enthusiastic and fanatic defiance of Ireland.

### THE FEMALE OF THE ORANGE SPECIES

Mrs. Howard Sanderson, mistress of the first Orangewomen's Lodge, whipped her audience into fury by her denunciation not only of Sinn Fein and the other three-quarters of Ireland, but also Lloyd George and his cabinet, and all the English people who, after using them, the Orangemen and Orangewomen, were now throwing them over, in order to court DeValera and his gang. Lloyd George, she said, was a bully and a coward, who, being afraid of Sinn Fein, was trying to pacify it by throwing Ulster to the Sinn Fein wolf, and if the Orangemen of Ulster did not stand up to the bully and coward, Lloyd George, the Orangewomen of Ulster, headed by herself, would take their place and do their work.

### PROTESTANT IRISH PATRIOTS

In contradistinction to these feeble creatures, who, having for generations lent themselves as tools of England, are at length discovering their use, we have the Dublin papers day after day giving expression to the new pro-Irish feeling of former Unionists in the other three-quarters of Ireland, people who are now hastening to give public testimony to their Irish patriotism. Though most of them are new patriots, many intelligent ones of them were always patriotic. Here speaks one of these latter, a teacher who is a lover of the Gaelic language. I extract a portion of his letter to the Dublin daily press: "I may mention that I am the teacher of a small Protestant school in an out-of-the-way district, and, though belonging to what is known as the minority, I have always been heart and soul (since I was old enough to think for myself) with the majority of my country-people. Though advanced in years—am well over half a century—I have lately started to learn, or rather to teach myself, Irish. I have a fairly correct idea of the pronunciation, having in my young days lived in Kerry, and there picked up a good many conversational phrases, etc. My eldest pupil—a very keen, intelligent girl—is very anxious to learn Irish too, so we study it together at nights. We have reached a stage now when a little help such as could be got from a correspondence course would be of the greatest benefit, so I hope you will take the matter up, and I am sure your influence would do much to further the scheme. My ambition is to be able to teach these children under my care even the rudiments of Irish, and the clever girl to whom I referred would carry on the work afterwards when I am no more. I have tried as far as lay in my power to foster and graft in my pupils' mind the same love and devotion towards our native land which I feel myself, and I may claim to have succeeded, but I want to do a little more."

### THE "HUNS" AND THEIR ANGLICAN COUSINS

Now that Ireland is open again to travellers, very many foreigners of various nationalities are coming over, touring the country, and observing for themselves the extent of the destruction wrought by the British Army. One broadminded Briton, having had an extended experience in fortified portions of France, was greatly shocked by what he saw, and relieved himself by writing to the English papers. He says: "I have passed a few days in an Irish village where the British military had completely dominated the people for nearly fifteen months. The comparison which I instinctively made with my experience in the French occupied regions may be of interest. I found that in no case that I heard of had the Germans been so domineering as the British in this particular Irish village. The officers in the latter place used to walk into the houses with bombs in their hands and chaff the terrified people about the consequences of dropping one. Throwing a bomb from one to the other in a room where a whole family looked on, flinging their revolvers on the table, and using the most obscene language; these were the ordinary amusements of the British officers in at least one village in the south of Ireland. "Germans have been tried for much less grave offences in France—and I can find no instance in France of the cool, deliberate terrorizing of the civilian population which went on in Ireland. The numerous cases of torture proved against British soldiers of every rank in Ireland have no parallel in France, where the records are being carefully collected. It must be the ardent wish of every Irishman that

the detailed history of this latest and last of all our wars should soon be written. Other nations derive their moral stamina from the great deeds and sufferings of their heroes. In Ireland it is the custom for foreign settlers and their press to urge the nation to forget the past. They speak as though the ignoble vulgarity of the slave who forgets could be called the virtue of forgiveness."

SEUMAS MACMANUS, OF Donegal.

## THE CANADIAN CONSTITUTION

### HER RELATIONS WITH THE IMPERIAL GOVERNMENT

By Professor A. Fortin, O. S. A.

The settlement with Ireland is avowedly based on the Canadian Constitution, and in the following article Professor Berriedale Keith, a recognized authority, explains the constitutional relations between Canada and the Imperial Government.

The Dominion of Canada came into being under the pressure of local needs and Imperial aspirations. In 1867, under the British North America Act, Nova Scotia and New Brunswick were united with Canada, which, simultaneously, was divided into the two provinces of Ontario and Quebec, the racial issue being solved by the frank recognition of the right of the French to self-determination within the Dominion. The Act contemplated the expansion of the Dominion, by consent, to the whole of British North America, and in 1870 the Imperial Government, having recovered control over the vast areas held by the Hudson Bay Company under its charter, transferred these lands to the Dominion, while British Columbia and Prince Edward Island entered the Union in 1871 and 1872 by agreement with the Dominion Government. Newfoundland alone has remained outside the Union; her people, attached to their independent position as a self-governing Dominion, are reluctant to sink to a provincial status unless it can be proved that such a position would involve material advantages sufficient to outweigh the loss of prestige.

### THE DOMINION CONSTITUTION

The Dominion Constitution is a skillful blend of the principles of the British Constitution with the federal system. It differs from the United States Constitution in two vital points: in the first place, the Dominion itself and each province is administered on the system of a Ministry responsible to the Legislature, and, secondly, all legislative and executive authority not conferred in express terms on the provinces belongs to the Dominion. A fairly successful attempt is made to allocate to the provinces control over all merely local or private matters: education falls within their sphere subject to provision for the protection of the rights of Protestant or Roman Catholic minorities, and they may deal with agriculture and immigration subject to the paramount power of the Dominion. The provinces may freely modify their constitutions so long as they do not affect the office of Lieutenant Governor. This officer in each case is appointed and removed by the Dominion Government, which also possesses the right of appointing the superior district and county judges in each province. Moreover, the Dominion may disallow any provincial legislation, a right which is occasionally exercised when provincial enactments exceed the powers of the provinces and, much more rarely, when such enactments violate principles of natural justice. In the case of the provinces of Manitoba, Alberta, and Saskatchewan, created in 1870 and 1905 out of the Hudson Bay territory, the Dominion retains, despite provincial protests, control of the public lands.

### THE GOVERNOR GENERAL

No direct relations exist between the provinces and the Imperial Government, which deals with the Dominion only. The Governor General is appointed by the King, whose wishes as to his representative command the fullest consideration, while the ultimate responsibility for the selection rests with the Prime Minister, but care is taken to ensure that the nominee will be acceptable to the Dominion.

In Canada the Governor General now occupies towards his Ministers the same position as the King to the Government of the United Kingdom, and though he serves as a channel of communication between the Dominion and the Imperial Government he no longer seeks to control Dominion action. On matters of high importance the Dominion Prime Minister now communicates direct with the Prime Minister of the United Kingdom.

While the Executive Government of Canada is thus free from Imperial control, the Legislature is still fettered in its powers. It is true that the Imperial Power of disallowing Canadian legislation is practically obsolete. But Canadian enactments have no validity beyond the territorial waters of the Dominion save where expressly authorized by an Imperial Act, and Canada is powerless to regulate the actions of Canadians beyond her boundaries. Dominion Acts are valid only in so far as they do not contravene Imperial Acts. Although the Imperial Parliament has ceased to pass legislation for Canada save with Dominion assent, older Acts still exist limiting Canadian powers and, in special, the Dominion Parliament is powerless to alter the Dominion Constitution. The supremacy of Imperial Acts and of the Constitution is enforced by the Judicial Committee, the appeal to which Canada cannot abolish. Nor could Canada pass any valid law which violated her position as a Dominion under the British Crown.

### IMPERIAL DEFENCE AND FOREIGN POLICY

For defence against foreign aggression the United Kingdom is still mainly responsible. Canada's obligations to aid in the defence of the Empire are undefined; nothing effective has yet been done to create a Canadian navy, but military organization is farther advanced, and the potentialities of Canada were fully manifested in the War. The sole control of these matters lies in her own hands, but this does not prevent Canada resorting, when she desires, for advice to the Imperial Defence Committee on which she may be represented. Since 1905 no Imperial forces have been maintained in Canada, but arrangements exist for the access of British man-of-war to Dominion ports.

In foreign affairs the Canadian position has not yet been finally determined. Sir Wilfrid Laurier in 1910-1911 aimed at securing for Canada the power of negotiating commercial treaties without Imperial intervention, but this policy terminated with the defeat of his party over the issue of reciprocity with the United States, a scheme which seemed to involve political consequences unfavorable to the British connection. Since 1920 Canada has been a full member of the League of Nations, independent of the United Kingdom, and her representatives have voted against the British delegates on issues of importance at meetings of the League Assembly. She is eligible also for election to a place on the Council, however little likely such an election may be. On the other hand, she has asserted her anxiety not to destroy the diplomatic unity of the Empire; she has associated herself with the British delegates in the signature of all the peace treaties, and she has allowed a single Imperial delegation to represent the British Empire at the Washington Conference. She has also agreed that if she is separately represented at Washington her representatives will accept the status of a Minister Plenipotentiary appointed by the King and act in close co-operation with the British Ambassador.

### FAITH WON IRISH FREEDOM

Chicago, Ill., Dec. 28.—To Ireland's Catholic faith, the faith planted by St. Patrick and nourished and kept pure and strong during all the centuries of progress and persecution does Ireland owe all of her present position and future hope. Archbishop George W. Mundelein told more than 5,000 hearers at a mammoth reception to Rev. Michael O'Flanagan, associate with Arthur Griffith in the founding of Sinn Fein, and vice-president of that organization.

### FIGHT OVER CROSS

Most people think of the English city of Liverpool as a very considerable Irish community and the episcopal seat of the Archbishop of one of the largest Catholic dioceses in England and Wales. So it is. But there is another side to it.

Side by side with its sturdy and highly organized Catholicism, Liverpool is the home of as bitter a set of Protestant fanatics as any city on earth could boast. If Catholicism is strong in Liverpool, so also is Orangeism strong, and its strength is not always shown under the most beautiful aspects.

Liverpool to seek a faculty from the Chancellor to erect a pulpit sounding board in his church, together with an oak altar piece, and to place a cross and two brass candlesticks on the altar of his church.

When this vicar applied at the Consistorial Court to make the above-mentioned meagre additions to his church, he found an organized opposition of fanatics waiting in the Court. When the application was read out to the Court there were savage cries of "That is Popery!" and "Back to Rome!" while a North of Ireland man, who informed the Court that he had been converted from "Popery" to Protestantism, declared that if the candlesticks are erected (1) it will be the first to turn them out!

### LORD ARUNDELL DEAD

London, Dec. 28.—Lord Arundell of Wardour, one of the very few members of the English Peerage who could boast that his family had kept the faith unbroken since the Middle Ages, has just died in his sixty-second year at his family seat in the county of Somerset. In addition to his English title, the late Lord Arundell was also a Count of the Holy Roman Empire, an ancient honor which traces itself back to the stirring days when the Catholic monarchies of Central and South-Eastern Europe were engaged in their wars against the Turk—a series of crusades that found their culmination in the glorious Battle of Lepanto, when the western march of the Turk was finally stopped, and Christendom was established in security.

### CATHOLIC GAINS IN BELGIUM

Cardinal Mercier issued a pastoral on December 4, which has received universal notice, as it draws a lesson from the recent Belgian elections; when the Catholics gained nine seats in the Chamber and increased the popular vote for their candidates from 618,000 in 1919 to 716,000, while the Socialists at the same time lost four seats. The Cardinal said: "The year which is drawing to a close was a great year for Belgium. It began in anguish, it is ending in peace-fulness. "Political elections were announced which were to deliver our entire country to party warfare, to the antagonism of social classes, the division of the two races which by a tradition several centuries old, by economic interests and deep affection are called upon to live a common life in brotherliness and mutual helpfulness. "Until the day before the elections the anxiety was poignant. "Men concerned for public order, citizens who place above all else respect for authority and discipline, the unity of the country, the safeguard of the high renown Belgium has gained throughout the world by her abnegation and her heroism in the most tragic hour of her history, appeared to go to the polls through duty rather than through interest, resigned to a defeat which our interior divisions and the hopes they inspired in our adversaries rendered apparently inevitable. "Our troops marched without discipline; battalions fired on their brothers in arms. Who did not think sadly of the words of Christ, 'A city divided against itself, we should have liked to raise our voice, but would over-excited minds have understood? Should we not have been accused of fomenting discord and stirring up political animosity? "But today the game is over. The sky is clear. With joyful surprise we have accepted the verdict of the national conscience, for this time it is truly the national conscience which has spoken. "Whence comes the victory? From the good sense of the Belgian people. In their decision I see the hand of God who, despite our deviations and our divisions, has had pity on us. "His Eminence then recalls all that Belgium owes to God since 1914, the year when the chastisement of those nations which had forgotten God began, and says that "the basis of our success is prayer, an instrument of war the existence of which is not even suspected by the unbelievers. "In harmony with the spirit of the pastoral Cardinal Mercier invited the faithful of Belgium to manifest their gratitude publicly on December 8, the day on which he prescribed a solemn Mass and Benediction.

been her religion. If it had not been that she was Catholic, that the Irish people were Catholic, long ago they would have followed in the footsteps of the Welsh and Scotch, and before this they would have been absorbed and swallowed up by the British nation.

"But there was that constant, unremitting struggle to hold on with their last breath to the allegiance of St. Patrick, to the faith of their fathers, that kept the Irish a distinct race, never succumbing, never beaten, no matter how great the odds might be or how tempting the bait held out to them. "After all it is for that St. Patrick prays. The one grace that he asked of the Lord was that his people might prove true to their Church. "The Irish differ from other nations that have been persecuted in the past. Poland had for instance a distinct language for which she fought; but with the Irish it was their faith alone for which they fought and for which they fought together against the greatest odds, constantly and unremittingly, and which in the end had brought them out after seven centuries of struggles, a nation as distinct as it was in the time of St. Patrick. "And so in welcoming Father O'Flanagan here this evening, we want him to know that he is no stranger. He has come here into the house of his friends. He is here simply in another branch of the same family. Though many of us may not be of his race and of his blood, we are tied to him by still greater bonds—we are of the same faith—and for that reason we stand behind him and his cause, because it is the cause of Christ and of the Church. "And now it would seem that the really critical week in Irish history has come and I want to say for you and for myself and for the others of this great city, that we have but one message to the Irish people, and that is—we are not going to dictate you, we are not going to censure you. Whatever you may do in the next week, we are behind you."

### CARDINAL MERCIER'S PASTORAL

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## CATHOLIC NOTES

Los Angeles, Jan. 2.—Los Angeles new central Catholic High school for girls will be named in honor of the late Right Rev. Thomas J. Conaty, Bishop of Los Angeles from 1903 to 1915. A site on West Pico street has already been selected for the institution and construction work has started.

Tarrytown, N. Y., Dec. 26.—France and the United States were brought closer together by the laying of the cornerstone of the new French orphan asylum of St. Vincent de Paul erected to the Right Rev. John J. Dunn, auxiliary bishop of New York, who presided at the ceremony. The building, which will be erected on the former estate of John D. Archbold, will cost \$100,000.

Dublin, Dec. 25.—Protestant bishops and clergy and the Protestant community in general in the South of Ireland have expressed loyalty and good will to the new Free State. Rev. Dr. Osborne of the Presbyterian Church declared: "I never had any fear of suffering injustice at the hands of my fellow-countrymen." The Board of Trinity College, Dublin, has also offered its support to the Irish Free State.

Paris, Dec. 24.—A series of religious conferences has just been given in the cities of the south of France, for the benefit of the Italian colonists living there, by a missionary Dom Fusco, who was specially designated by Pope Benedict XV, for this work. Dom Fusco, who only recently entered the priesthood, is a retired major-general of the Italian army.

Sacramento, Cal., Dec. 28.—The death of the Right Rev. Thomas Grace, for twenty-five years Bishop of Sacramento, removes from the Catholic hierarchy one of its most venerable figures. Bishop Grace has been ill for several months and last September the Very Rev. Patrick J. Keane, former pastor of St. Francis de Sales Church in Oakland was named titular Bishop of Samaria and coadjutor Bishop of Sacramento.

Dublin, Dec. 15.—The vital statistics issued by the Registrar-General in Ireland for 1920 are in four respects most satisfactory. The marriage rate was high; the birth rate was the highest since 1914, the death rate was the lowest ever recorded in Ireland and there was an increase of 28,000 in the population as compared with 1919. The population is now roughly four and a half millions and is greater than at any time since 1899.

Cincinnati, Jan. 2.—Contracts for the new seminary of Mount St. Mary's of the West, which will be built at Norwood Heights, adjoining the residence of His Grace Archbishop Moeller, have been awarded and work will soon begin. The exterior will be of cream-colored brick and the architecture will be Italian renaissance in style. Provision has been made for 197 rooms for students and four large classrooms, including an assembly hall.

Boston, Jan. 2.—A memorial course in Americanization in honor of Francis Thompson, later superintendent of the Boston Public schools, has been announced by Boston University. The whole field of Americanization will be outlined, with special attention to those phases which concern the teacher. The foreign language and foreign newspaper question, racial backgrounds and heritages, and industrial Americanization will be among the problems discussed. Thompson was a Catholic and a graduate of St. Anselm's College.

Paris, Dec. 22.—Cardinal Francois Marie de Roverie de Cabrières, the oldest member of the Sacred College, and Bishop of Montpellier, died in his episcopal city yesterday, at the age of ninety-one years and seven months. He was born in Beaucaire, May 30, 1830, and was consecrated Bishop in 1874. Pope Pius X. elevated Monsignor de Cabrières to the cardinalate in 1911. Until the last few weeks Cardinal de Cabrières had been in good health and quite active.

New York, Dec. 2.—Twenty-five years of the work of the New York Apostolate has just been reviewed by the Rev. John E. Wickham, the present superior of the Apostolate, who shows that its work has spread throughout the archdiocese of New York and that missions have also been given in the archdioceses of Baltimore, Boston and Philadelphia and in the dioceses of Albany, Brooklyn, Cleveland, Harrisburg, Hartford, Nashville, Newark, Pittsburgh, Richmond, St. Augustine, Syracuse, Trenton, and Wilmington in the United States and in the archdioceses of Kingston and Montreal in Canada. More than five thousand converts have been baptised since the work was inaugurated and adult Catholics prepared for Communion and Confirmation numbered more than fifteen thousand. There were 1,208 missions preached, including 986 parochial missions and 272 doctrinal missions. The mission confessions numbered close to one million.