

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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IN THE SANCTUARY

He is waiting, ever waiting,
Through the brightness of the day,
Through the sound of many foot-
steps
And the clamor of the way,
From the first hush of morn-
ing
To the solemn hush of noon,
Through the bleakness of Decem-
ber,
And the sultriness of June.

He is waiting, ever waiting,
Through the stillness of the night,
When the moon rises high in
Heaven,
And the silent stars are bright;
Where the pale lamp burns forever,
Like a guide to weary feet,
And the very silence murmurs;
"Wanderer, pause, the rest is
sweet."

He is waiting, ever waiting,
Through the days and months and
years
He has space for bruised spirits;
He has balm for bitter tears.
On the cross, through death and
anguish,
Once he made us all His own,
O ye thoughtless sons of Adam,
Shall He wait and watch alone?

—MARY E. MANNIX

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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HISTORY REPEATS ITSELF

At first mention that the English Government might make use of Carson's Volunteers to preserve the peace in Ireland it was thought a joke. Now it almost seems that the joke may be turned into a tragedy. It is now said that the Orange Volunteers will be so used. And indeed the English Government in Ireland has become so desperate that one might almost cease to be shocked by any further outrages on their part. But if it uses Carson's Orangemen, the only parallel in the world's history for such astounding action will be the similar use that the English Government made of the American Indians, when, under like circumstances, the Americans were struggling for their freedom. People, however, thought such an era was past, and never could occur in the world's history again. But the English Government in Ireland during the past two years has clearly demonstrated that anything which was permissible against an enemy in the worst and darkest centuries that are gone is permissible against England's enemies today in Ireland—against men who dare to struggle for the freeing of their country from the tyrannical foreign yoke.

THE ULTIMATE DEVELOPMENT OF CARBONISM

The English Government, putting out its feelers on the subject to see how the world will take it, camouflage Carson's Volunteers under the title of "Special Constabulary," one portion of which is to be in constant employment, under regular pay, and the other large portion to be used for night service once a week or whenever special occasion calls. This means that the same savages who have driven every Catholic out of the city of Limerick and robbed and burned their homes and driven every Catholic out of employment in Belfast, looted and burned their homes, and shot them to death in the street are now by the English Government to be given all the accoutrements of war, and with the force and strength of the British army behind them, let loose over Ulster upon all their citizens who profess a different religion. If this most atrocious crime be perpetrated by the British Government, then may the heavens have mercy upon the one-half of Ulster which is not of the same religious persuasion as the Orangemen. Ireland has, through the centuries, undergone many terrible ordeals, but we will have to search far through history to find any ordeal as terrible as would be this one.

ULSTER ORANGISM NOT IRISH PROTESTANTISM

It needs to be pointed out—for thousands of Americans do not seem to be aware of it—that the Orangemen of the North of Ireland do not represent the Protestants of Ireland. There are no people more ashamed of them than are the decent Protestants of the other three-quarters of Ireland, who are constantly notified by the actions of this band of ignorant bigots. Even the decent Protestants of the North, though they live among Orangemen and have reason to fear them for any disapproving action, even these Protestants never did, nor would, associate with the Orangemen of whom they are always heartily ashamed. In this column some weeks back, I gave samples of letters printed in the Dublin daily papers, from southern and western Protestants, and told of the resolutions passed by their Vestries, which letters and resolutions testified to the fact that they, a small minority, living one to twenty in the midst of Catholic Ireland, have never had

intolerance exhibited toward them, but on the contrary have ever been treated with the utmost respect, kindness, good will and neighborliness. These letters and resolutions were of course called forth by the Orange pogroms of the North—in Belfast, Derry, Limerick, Banbridge, Drogheda, etc.—and were meant as a slap at the Northern Orangemen who, in the eyes of these southern and western Protestants, brought infinite disgrace upon their religion.

PROTESTANTS TESTIFY TO CATHOLIC GOOD WILL

These letters and resolutions have been constantly appearing in the Dublin press now since the Orange killings, looting and burning began several months ago. From the last issue of The Dublin Freeman's Journal just to hand I copy verbatim for the benefit of your readers, the following, an average sample of the hundreds that are constantly appearing: "Mr. R. J. Stackpoole, D. I., presided at a meeting of the Protestant residents of Drumcliffe, Co. Dub., when the following resolution was carried unanimously:—That we view with the gravest concern the outrages and reprisals which are taking place in Ireland, and deeply regret that while we in our churches are praying for the peace and welfare of our country, our co-religionists should commit outrages which are in direct contravention to our prayers. We desire to record the fact that we live in peace and goodwill with our Catholic fellow-countrymen; that religious intolerance does not exist in our country and we sincerely hope that nothing which has been done will disturb the harmony which has always existed in this parish."

PROTESTANTS ASK FOR DOMINION STATUS

And from the vestry of a Protestant church in Longford comes the following cry for dominion self government, which is also one of a hundred such from the Protestants of the south and west, intended as a counterblast to the Carsonian anti-Irishism and bigotry of the northern Orangemen: "We realize that, in recent years the British Government has failed to secure the observance of law, and lost the confidence of all classes. We, therefore, have been forced to conclude that to save our country from anarchy, the Government of Ireland Bill, now before Parliament, which is unacceptable to any party, should be withdrawn and a new Bill substituted, which, while preserving Ireland within the Empire, and safeguarding the security of Great Britain, will give effect to the desire of the majority of the Irish people for self government with an adequate control of all local affairs."

ORANGE INTOLERANCE IMPEACHABLE

By the public in general it is thought that it was only through the outbreak of Orange frenzy that Catholic workers in Belfast and other northern towns were driven from their employment. The Irish newspapers show that the process is going on as surely if not more quietly in the intervals between the frenzied outbreaks. The Dublin Freeman, of October 16th for instance, tells us that though the Catholics were driven out of the big works, the shipyards, foundries, mills, factories, ware-houses, during great outbreaks, now during the intervals the corners are being swept up and they are being forced from the hotels, restaurants, clubs, railways, and every place in which a workman is employed. On October 15th the number of them in Belfast receiving relief was 23,140. That means twenty-three thousand who by the sweat of their brow had been living in ease and comfort and many of whom were wealthy and the owners of their own large establishments, are now beggars on the streets. So, while in the outbreaks Catholic residents were forcibly dragged and driven from their homes and some of them shot down, and their homes set fire to, now in the interval they are being cleared out in more civilized but just as certain fashion. They have been served with notice to quit, and usually given twenty-four hours' notice to clear out of the district.

The Freeman gives the case of the driving forth even of two poor Catholic girls living alone in a little house far on the outskirts and removed from all other houses—and which is considered outside the Orange war zone. These two poor girls were warned to clear out, and had to depart from their little home in tears and wander forth they knew not where, and it is the blackguards who do such work as this, that the English Government is now going to enroll to aid in preserving peace and order through Ulster? If this terrible crime be perpetrated, and that the conscience of America and the conscience of the world awake and demand that such shall cease, America and the world will have reason to hide its head under a mantle of infamy.

POSTERED TO PROMOTE STRIFE

It is to be noted in this regard that the Orange Society was fostered

a hundred years ago for the express purpose of digging an unbridgeable gulf between the two religions in Ireland. Just a little while before that, in the "centuries of the 18th century, the two religions had coalesced and formed the great United Irishmen organization for the purpose of freeing their country. The British Government resolved never again to permit such dangerous coalition, and consequently the Orange Society was fostered, and in the Rebellion of 1798 was done just what the English Government proposes to do to-day. These Orangemen were armed under the name of "Yeomanry," and let loose upon the country in an orgy of carnage that has made the name of "Yeoman" a curse ever since. And from that day to the present day the Orangemen have sedulously done the dirty work of the British Government in Ireland. For that government they have kept the gulf deep and wide between the religions—that is so far as Ulster is concerned. Thank God the other parts of Ireland have already shown that the gulf has been bridged, and Catholics and Protestants, free from the curse of Orangism, are living in the kindest neighborliness, as brother Christians should. Not only that, but both of them are joining in love of Ireland and love of Ireland's freedom. And both of them together pray that God may speed the day when the virtue of Orangism shall have been killed in the north, and that the two religions there will come together as fellow Irishmen in the same bond of brotherly love that holds their fellows in the south and west.

SEUMAS MACMANUS,
Of Douglas.

MACSWINEY

Terence MacSwiney, Lord Mayor of Cork, died of starvation, self imposed in Brixton prison in devotion to the cause of Irish freedom. As an Irish revolutionist he had refused to recognize the authority of the British military court which tried him. He was convicted of having the cipher code of the Royal Irish Constabulary under his control and of having seditious documents in his possession.

MacSwiney's position was that he, an official of the Irish republic, was in the hands of the military power of another nation. He refused to take food and allowed himself to die. He hoped his death would promote Irish freedom and he gave his life with the determination of a patriot to make the extreme gift to a nation. We have thought that the decision of the British Government to permit what has happened was a blunder, a blunder worse than a crime, and we think so now. The British officials fixed their minds on the idea that it was an impossible compromise with law to permit a man convicted of offenses against authority to break authority down by his own determination. The consequences of such a compromise, they said, would be disastrous and would displace all control in Ireland.

The dilemma was apparent, but the authority and yielding to a revolutionist whose spirit was stronger than consequences of compromising the law which held him were not the only consequences which would evolve from the situation. The issue was not the relation of MacSwiney and the law, but the relation of England and Ireland. If an uncompromising law strengthened and embittered the enmity Great Britain had won a skirmish and lost a battle.

The objective in the Irish controversy is the establishment of relations between England and Ireland which will permit peace. That is the hope of most Englishmen, and it is the hope of Americans who are not unconcerned.

The Irish question is almost as much a part of American politics as it is of British. The rigidity of British law cannot go unbowed through the course of a revolution. The unveiled acquiescence of British law in the retaliatory work of the Black and Tans in Ireland is evidence that the law can be compromised to attain an end. This compromise embitters the Irish. A compromise with MacSwiney would have been an expedient, but it might have been a successful one.

We felt that it was dangerous to the major interests involved to allow the Lord Mayor to die in his protest against his imprisonment. The authorities could have found in his falling health and in his physical weakness a reason for mitigating his sentence. That would have been the wise course for British authority. Wisdom would not have allowed the injury which his death could do to English and Irish relations. The British could or would see only the demands of the law.

MacSwiney was even less flexible than his enemies. He gave his life to his cause in a fashion which required indomitable purpose, not in a flash of resolve or in a moment of will, but in a submission to slow, wasting death, imposed by his own will, extending over an agonized period of seventy-four days. People may differ in their valuation of the

principles for which he died or in their estimate of his cause. They may deplore the sacrifice and doubt its utility, but the unconquerable spirit of the man and his devotion to his cause are high in the annals of sacrifice to a national cause.—Chicago Tribune.

THE WAR IN IRELAND

By A. G. Gardiner in London Daily News, Oct. 2

There was a time not long ago when we used to read much about "frightfulness" in Belgium and France. I suppose nothing did more to intensify feeling against the Germans in this country than the method of barbarism they employed to put fear into the heart of the civil populations they passed through. Certainly nothing did more to prejudice them in the eyes of the neutral world and to mobilize public opinion against them in all countries. Well, we owe the Germans an apology. Their excuse was that in war the undisciplined and the hostilities are confined to the armed forces and that where civilians take up arms they are offending against the rules of the game and must bear the consequences. But in Ireland there is only one army, and that is that army and its collaterals that is carrying on a reign of terror against the civil population of the country. In all our annals there has been nothing to parallel this record of organized and senseless savagery. If there was some pretence of revenging ourselves on the actual authors of crimes it would be possible to claim that a wild justice was being done. It would be indefensible, as all lynch law is indefensible, but it would be at least intelligible.

THROUGH TERROR TO RUIN

But there is no such pretence. Night after night lorry loads of armed men descend on towns and villages with machine guns and kerolins and burn them to the ground. Up to the present over a hundred towns and villages have been shut up. At the present rate of destruction Ireland will soon be a desolation as complete as five years of war accomplished in the zone of battle itself. And there is this difference between the frightfulness of the Germans in Belgium and that of the English in Ireland, that the Germans aimed at terrorism. They did not destroy for the sake of destruction. But a feature of the devils in Ireland in the deliberate and calculated destruction of factories, shops and creameries. The object in these cases is not to create terror but to leave ruin, to reduce whole populations to worklessness and impoverishment.

INCITING TO CRIME

This is the last depth to which English rule in Ireland has sunk. Beyond this we cannot go. Beyond this Tzarist Russia at its worst could not go. We are gibbeted before the world as a nation of hoodlums, and before the world and before the bar of history we shall be condemned as the Germans were condemned. There will be no mitigation of the judgment on the ground that these crimes were reprisals for other crimes. No country can officially sanction wholesale attacks on the innocent as a substitute for punishing the guilty and retain its claim to be civilized. And these crimes are official. They are organized by the forces of the Crown. They are condoned by the Government. They are explained away by the egregious Sir Hamar Greenwood, the measure of whose intelligence is represented by his grotesque plan that the "towns" destroyed are only "villages." Not a hand is lifted, nor a voice raised to stop the terror. The men are not punished, they are not withdrawn, they are not rebuked. They are told officially in terms that cannot be misconstrued to go on and do their worst. They may burn and destroy and shoot with impunity. General Macreedy tells an American correspondent that punishment for such acts is a delicate matter, inasmuch as it might be interpreted as setting at naught the hoped for effect of the training the officers have given their men. Could there be a clearer incitement to crime?

OFFICIAL COMPLICITY

In this indiscriminate lawlessness not only the innocent but the friendly are overwhelmed in equal ruin, and Mr. Annan Bryce tells us, in Times that in one district Unionists in politics have had their stores and offices destroyed, damage being done in one such case to the extent of £25,000. And of the complicity of the authorities he in the Times and Captain E. N. Bennett in the Westminster Gazette give conclusive proof. A threatening notice was handed, not by the Black and Tans but by a subaltern of the Army, to the proprietress of the Eccles Hotel at Glengriff, a lady of known loyalty who turned her hotel into a hospital for convalescent officers during the War and gave generously both in labor and money for their comfort. Mr. Bryce sent the notice to G. H. Q. at Dublin and received this curt but damning acknowledgment:

"Sir Nevil Macreedy asks me to state that he is acquainted with the distribution of the notice, a copy of which you enclosed."

In the presence of such admissions and of the continuance in office of that trinity of incompetence and destruction, Lord French, Sir Hamar Greenwood and General Macreedy, it is clear that terrorism is the considered policy of the Government, that it is Mr. Lloyd George's final word to Ireland. The belated "denunciation" by Sir Hamar Greenwood is worthless and worse than worthless until there is a drastic change of policy exhibited in the punishment of the criminals and their withdrawal from Ireland. At present the only real sign of decency comes from the men themselves, 197 of whom have resigned in protest against the work they are called upon to perform. One of them, a Londoner, Mr. Alfred Flint, says that Englishmen have been misled into joining what is nothing better than a corps of bandits.

IF IRELAND IS WIPE OUT

If the policy is persisted in it may have a superficial success and may serve as a prologue to a triumphant election. Ireland may be wiped out. There is nothing to prevent the fate of Mallow becoming the fate of Cork. Send enough soldiers, organize enough incendiaries, supply enough tanks, machine guns and kerolins, and the country can be of course be laid waste. We can make a desolation and call it peace. But the end of Ireland will not be the end of the Irish question. It will only be a new beginning. It will only inaugurate a phase which may leave the British Empire as much a ruin as Ireland. For the Irish question is a world question, and we only enlarge its scope by exiling Irishmen to other lands. We might still make terms with them at home; we shall never make terms with them when we have driven them all, with hatred in their hearts, abroad. The more we succeed in devastating Ireland the more dragons' teeth we scatter to the winds for the world's sowing. That is the story of the past and it will be the story of the future. The Nations of Irish past government awaits us on the shores of the remotest seas.

IS THERE NO ESCAPE?

Is there no escape from this appalling and humiliating tragedy? Is there no alternative to these counsels of despair and barbarism? The choice is woefully narrowed by the dreadful doing of these late years. It is no use harking back to the expedients of the past. Those chapters are closed and cannot be reopened. A very distinguished American, an ardent friend of England and a high Conservative in politics, when on a mission to this country recently was asked at lunch one day by an English Conservative leader what he would do with Ireland. "That is a large question to answer," he said, slowly, "but I would say this—for hundreds of years you have been offering Ireland something she does not want. I would try offering her something she does want!" "But think of the outrages," said the other. "I do not understand what that has to do with the question," replied the American. "The outrages are very deplorable, but they are the fruits of a policy. I am suggesting that you should deal with the roots."

THE TALE OF FAILURE

"Try offering her something she does want." For generations we have been offering something less than she would take. Always we could have settled ten years ago on terms which today everyone would rejoice to concede. Thirty years ago we could have settled on still easier terms, and so on back to the golden moment when Charles James Fox seemed to have solved the age-long issue, only to find the dark forces too powerful and to see the hope and the promise he had awakened flounder in the miserable infamies of the Union. And all through the years we have seen the wise and moderating and friendly forces in Ireland sabotaged by the reactionaries only to be succeeded by forces less moderate and less friendly. In the end constitutionalism is destroyed, the Nationalist party extinguished and John Redmond sent to his grave a disowned and defeated man. His conqueror Carson teaches Ireland anew the doctrine of rebel lion, and De Valera and Sinn Fein sweep the land.

No, it is no use harking back to the solution of the past. Their virtue is gone from them. And their reign of terror is only a last crazy phase of the oft tried, oft abandoned, always defeated policy of force. It has left us at last without a friend in Ireland. It has completed the tale of failure, and has turned the whole nation into a nation of rebels. English rule in Ireland is at an end and all the King's horses and all the King's men will never set it up again, no matter how many towns they burn. The longer we continue the struggle the more hopeless it will become, and

the more disastrous will be its reactions in America, in Australia, in every country where Irishmen live with one sleepless thought of revenge.

LIFT THE CURSE

There is only one path of wisdom and statesmanship left to us. It is the path pointed out by Viscount Grey—the path out of Ireland. The course we have laid on the land for seven centuries must be lifted, if not for the sake of Ireland itself, then for our own sake, for it is destroying us no less than it is destroying its victims. Given such securities as are necessary for our own safety, nothing remains but to leave Ireland to the Irish. Let them work out their own salvation in their own way. They may not find it easy, but they cannot well find it harder than we have found it. It is not probable that the course suggested by Lord Grey will be adopted by the present Government. It is committed here as elsewhere to the paths of ruin and disruption. But the path of ruin and the Government is a command to all the forces of reason and sanity in the nation to combine to end this humiliating scandal. It will not be the fault of the plain people of this country if it is not ended and that soon. There are no terms consistent with reason, justice and our own security that the English people would not agree to in order to get rid of this intolerable shame. If it is not got rid of it will be the fault of the party managers. If for no other reason than this of making an end of the Irish question it is the capital duty of Liberals and Labor to subordinate all their exclusive aims to the one task of sweeping away the present Government and substituting one which represents the true mind of the country and its passionate desire for domestic peace.

IS IT RIGHT OR IS IT WRONG?

"RIGHTS OF SMALL NATIONS HOWEVER SMALL ARE AS SACRED AS RIGHTS OF BIGGEST EMPIRES"

By Arthur Griffith

(Special Cable Dispatch to Universal Service)

Dublin, Oct. 22.—The English Prime Minister will not succeed by distortion and falsehood in obscuring the issue at stake—an issue which has been defined in his own words—"The rights of small nations, however small, are as sacred as the rights of the biggest empires."

The root issue is Ireland's claim to national independence. Is it right or wrong?

If it is right the English Government has no authority in Ireland. If it is wrong, let England attempt to prove it, not by murdering Irish civilians, sacking Irish towns, burning Irish homesteads and factories, imprisoning Irish citizens, blockading Irish ports and torturing Irish captives, but by argument before the court of the civilized world.

Since January 1, 1919, the British forces in Ireland have murdered 77 civilians, including women and children; sacked 102 towns; committed 1,604 armed assaults; arrested and imprisoned 4,982 persons and have made 38,720 armed raids on private houses.

Twenty nine years ago I followed Charles Stewart Parnell to his tomb. The callous, shortsighted English politicians thought on that day that it was the Irish nation they had struck dead. Today as they find the Irish nation throbbing with a tenfold increased life they face the appalling truth with disgusting calmness, and the stupid belief that by the dying of the Irish leaders today they can slay the indestructible Irish nation.

What can be the estimate of the intelligence and the courage of the English people possessed by the Premier who seeks to certify them by the grotesque fable that a free Ireland with a population of one to England's ten, would raise an army and destroy England?

UNIQUE HONOR BESTOWED UPON FRENCH CHAPLAIN

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

Paris.—In front of the whole Strasbourg garrison, assembled around their standard, General Humbert, military governor of the town, bestowed the decoration of Commander of the Legion of Honor on the Rev. Father Umbrecht, chaplain of the garrison. It is the highest honor ever awarded any chaplain, the decoration of Commander being usually conferred on generals alone. Father Umbrecht, who obtained this exceptional distinction was cited eleven times during the War and sustained several wounds. His left arm was amputated. Near the Bishop of Strasbourg and the six generals belonging to the garrison were five other generals in whose commands Father Umbrecht had served. These had come from Mayence, Aix-le-Chapelle and from Brittany.

CATHOLIC NOTES

Paris.—Monsignor Lemaître Vicar Apostolic of the Sahara, has just been appointed by the Pope, coadjutor to the Archbishop of Carthage. In mentioning this appointment, one of the Paris papers remarked that Mr. Clemenceau, during his tenure of office as Premier of France, one day had a long conversation with Monsignor Lemaître, at the close of which he declared: "One hour's talk with this priest has taught me much more than day long discussions with many deputies."

London, Oct. 18.—The Most Rev. John Aloysius Maguire, D. D., Archbishop of Glasgow, died yesterday in that city, after a long illness, during part of which the disease has been administered by the Bishop of Galloway, Monsignor McCarthy, Archbishop Maguire who succeeded to the Archbishopric in 1902, was the first Archbishop to be invested with the Pallium in Glasgow since the time of the Reformation. He was born in Glasgow of Irish parents in 1851, consecrated auxiliary in 1894 and succeeded Archbishop Eyre in 1902.

Washington, D. C., Oct. 17.—American colleges and universities are teaching agnosticism and skepticism under the guise of philosophy, William Jennings Bryan declared in an address to the Christian Young People of Washington, a Protestant organization, last Thursday. "We have allowed the doctrine of neutrality in religion to be carried too far," Mr. Bryan declared. "Our universities and colleges are teaching agnosticism and skepticism under the guise of philosophy, and the minds of young men and young women are being corrupted." Mr. Bryan advocated the prohibition of the teaching of philosophy that does not coincide with the doctrines of Christianity.

The Mayor of Erquy, Oise, France, recently pronounced judgment suppressing the traditional ringing of the Angelus at midday, and only permitting the bells to be rung for civic functions or for alarms. The Cures, Abbe Duponchere, brought the matter before the Council of State. The Council held that the bells belonging to the edifices of the Cures cannot be employed for civil purposes at all, except in cases of common danger, demanding prompt aid, or when such use is authorized by local usage or prescribed by local laws and regulations. As no such reasons exist in the commune of Erquy, the Council annulled the judgment of the Mayor. Thus the bells are to be used for the Cures alone and at such times as the Cures prescribe.

The first church to be erected in the New World was that erected in the island of Santo Domingo shortly after the landing of Columbus, and was consequently a Catholic Church. It seems a pity to think that this historic edifice should be allowed to remain a ruin. Time has not yet obliterated the staunch old walls and they stand in more paths and appeal amid the more modern church of a neglected spot. The church is situated across the river from the old city of Santo Domingo, and once a year, on Columbus Day, a procession comes from the city and a service is held, but that is all the poor people of the island can do to show that they love and revere the house wherein the Divine Sacrifice was offered by the good Franciscan who accompanied the discoverer of the New World.

Paris, Oct. 1.—The Catholic Congress of Metz, in Lorraine, brought together 10,000 men and was presided over by Bishop Pelt, assisted by Cardinal Dubois and several members of the French Senate and Chamber. After the usual telegram to the Holy Father, the following telegram was sent to M. Millerand and arrived in Paris two days before his election to the Presidency: "Ten thousand men gathered at Metz for the Catholic Congress, happy of their reunion with the great family of Frenchmen, beg to express their undying loyalty to their fatherland, and to thank you for the comforting assurances you have recently renewed to them regarding the maintenance of their religious traditions. They look upon the fulfillment of these promises as the surest token of social peace and national unity."

Rome, September 25.—Ecclesiastical and scientific Italy is mourning the loss of the eminent archeologist, Canon Gasparo Milnuzzi, who was found murdered in his country home, near Palermo, where he was superintending the vintage, with three bullet wounds in his chest. The bullet wounds are believed to have been members of the mafia, are supposed to have fallen upon their victim while he was reading his breviary, which was found clutched in his hand. Canon Milnuzzi was distinguished in many walks of life and had been made a Chevalier by the King of Italy in recognition of his scientific achievements. He belonged to the commission for the preservation of the monuments in Italy and was universally loved on account of his charity and admired because of his piety.