

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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IRISH LEADERS ARE GOOD CATHOLICS

ONE FACT THAT MAY HELP TO UNIFICATION OF FACTIONS

By J. H. Cox

Dublin.—"Beyond all telling is the destiny that God has in mind for Ireland, the fair, the peerless one. You are the artificers of that destiny. Yours is the faith that moves mountains . . . the faith that confounds cowardly reason and its thousand misgivings."

This is an extract from an Easter message issued by Mr. de Valera. It is not with the object of furthering any propaganda, pro-Treaty or anti-Treaty, that the extract is quoted, but to shed a sidelight on the idealism of the man who gave utterance to the message and of many of those who recognize and follow him as leader.

Mr. de Valera is a steadfast Catholic. Almost unknown to the Irish people he is a weekly communicant as Archbishop Mannix has pointed out. It is not quite without reason that this aspect of the man's character should be presented to the world, for false statements have been circulated calculated to injure his personal character. And Catholics of all political shades desire to disseminate the truth.

The leaders on both sides of the Irish controversy are ardent Catholics. This fact may ultimately help to unify the country. Mr. Griffith has been soundly Catholic in all his political writings during a busy journalistic career extending over twenty-five years. While all Europe has been experiencing political upheavals, Ireland is the only country in which new thought has been entirely free from anti-clericalism.

CONCERNING CATHAL BRUGHA

His Grace, the Archbishop of Dublin, and the Lord Mayor of Dublin (Alderman O'Neill) brought the opposing Irish leaders together with a view to the discovery of a basis of agreement, if it be possible, in regard to the Treaty with England. Mr. de Valera and Cathal Brugha on one side met Mr. Arthur Griffith and Mr. Collins on the other side, the Archbishop and the Lord Mayor being also present. A word on the men who have been conferring may be timely:

Cathal Brugha was Minister of Defense prior to the Treaty vote in Dail Eireann. He is a man of the highest personal honor. He is tenacious without being ingenuous. When he grips a principle he never lets it go, and will not deviate from it by a hairsbreadth. He is a man who can be neither intimidated nor corrupted. He is devoid of fear. Yet he is neither rash nor impetuous. He is calm and deliberate. He lacks the dash and daring of Collins but he is more steady, more persistent, more relentless, in the pursuit of his objective. Cathal Brugha is one of the most unobtrusive of men. He dislikes publicity or notoriety of any sort. He would have been made President of the Gaelic League a few years ago but declined the honor. His children are all Irish speakers, although reared in Dublin. His wife and himself speak the Irish language habitually in their home, so that the children never heard English spoken until they went to play on the streets. In his business as a furnisher of altar requisites, before he went "on the run" like the other Cabinet members of the Dail, he came in contact with very many of the Irish clergy, and even with several members of the Hierarchy. He is held in high esteem as a Catholic as well as an Irishman.

COLLINS A GOOD CATHOLIC

Michael Collins has the dash and daring which captivates the people. His eloquence, like a rapid rising flood, sweeps the listener off his feet and carries him along. He has the qualities which make the successful guerilla chief—daring, surprise, readiness; now here now there; always unexpected, always striking forceful; effectively, and disappearing to strike forcefully and effectively where he would be least expected.

Michael's nature is generous and lovable. He has considerable brusqueness of manner, but he is intolerant rather of theorists as such than of those who take practical steps to put theories into action. It was in the earlier stages of the conflict suggested that Michael was a Socialist and indifferent to religion. That was part of the anti-Irish propaganda at the time. As a fact Michael is an exceedingly good Catholic. It is not generally known that during the terror, when his life seemed to hang by a thread, he wore a relic of a saint suspended from his neck.

Of Arthur Griffith little need be said, for his writings have revealed the man. These writings exhibited a keen perception of the malign influence of freemasonry even in a Catholic country like Ireland. It was probably one of the most powerful agencies in regarding the realization of Ireland's national freedom. For in keeping Ireland

down-trodden, freemasonry had the assurance that it was doing something to humiliate Rome.

THE ORANGE WAR CONTINUES

Dublin, May 1.—The Orange war on northern Catholics of Ireland goes steadily on.

The Redemptorists recently conducted a fortnight's mission in St. Patrick's Cathedral, Belfast and there was scarcely a day during the retreat that the remains of Catholics, done to death for the faith they professed, did not pass the Cathedral on the way to the cemetery. Bishop MacRory himself took part in one of these processions.

A congregation attending Mass in St. Matthews' Church had a marvelous escape, when during the celebration of Mass, a bomb was thrown into the church precincts. It exploded with terrific force, but fortunately the congregation remained cool and there was no stampede.

In one district a row of houses occupied by Catholics was set on fire and burned out. In other districts the houses of Catholics have been repeatedly burned and looted, while mobs of armed men engaged in shooting into Catholic localities. An attack was made with bombs and rifles on the presbytery of Sacred Heart Church, the windows being riddled with bullets. One bullet entered a room where two priests were sitting.

Fifty Catholic families were rendered homeless as a result of one afternoon's attack. The flight of the children was pitiable. In one case a woman with a child eight-day old had to be taken over a back wall.

In many cases where Protestants are killed, it is because they are mistaken for Catholics. This happened in the shooting of Good Friday morning, when three men were slain. Two of them, Protestants, were returning from bakeries in which they were employed when they were shot down in the belief that they were Catholics. The third victim was a Catholic, who was on his way to work. A Protestant newspaper expressed the opinion that the shooting was all done by the same band. Later in the day two other men were shot dead and one was wounded.

A battle between special constables and Catholics took place in the Joy street area. One account says that the specials attacked the houses in which the Catholic refugees from the Ballymacarett district had been sheltered and that four specials were wounded in the fight.

Meanwhile many remarkable tributes have been paid to the tolerance of Catholics in the south and west of Ireland, even by Protestant clergymen. The Rev. Mr. Neil, of Limerick, speaking at a public meeting of the Presbyterian Synod in Dublin, said:

"We have practically suffered nothing in the south of Ireland. There have been abnormal cases, but the great body of our people have not suffered, and I state, without fear of contradiction, that no one has suffered as a Protestant."

FIRST COMEDIES OF FAMOUS NUN-POET OF TENTH CENTURY FOUND

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne.—German scholars are showing great interest in the recent discovery of a manuscript of the first four comedies of Hroswitha von Gandersheim, a nun of the tenth century, whose poetry has been likened to the best works of Plautus and Terence. She wrote some of her comedies in the style of Terence that Christians, while enjoying the beauties of his art might not be exposed to its vices. The discovery of the manuscript was made by Dr. Goswin Frenken, municipal archivist of Cologne.

Hroswitha von Gandersheim, sometimes called the "Nightingale of Gandersheim," was born about 940 and died in 1002. She was the first German poetess to write in the Latin language. Not a great deal is known of her life, but it is probable that she was of aristocratic birth. She spent most of her life in the convent of Gandersheim and died there.

After centuries of neglect, the poems of Hroswitha were rediscovered by the poet-laureate Conrad Celtes in the Benedictine monastery of St. Emmeram in Ratisbon, and were published in 1501. Once more she became famous, and both Protestants and Catholics studied her writings, which went into many editions and were translated into the principal languages of Europe.

Eight legends of Christ, the Blessed Virgin and the saints and martyrs, two historical poems celebrating the heroic deeds of Emperor Otto I, and the foundation of the monastery of Gandersheim and seven comedies, comprise what remains of Hroswitha's works.

THE POPE'S LETTER ON GENOA CONFERENCE

STATESMEN AND PRESS VOICE APPRECIATION

By Monsignor Enrico Pucci

Rome, April 25.—Italian statesmen and Italian editors, no less than those of other countries, have been quick to appraise and proclaim the opportuneness and importance of the Pope's first letter on the subject of the Genoa Conference. Premier Facta, who is president of the Conference, has voiced his appreciation of the Holy Father's benevolent interest in this assembly of the victors and vanquished of the World War.

In concluding the inaugural address in which he expressed his good wishes for the beneficial results of the Conference, Premier Facta respectfully and gratefully recalled the wise action of Pope Pius XI.

"To the Conference has been addressed with equal sentiments of concord the august word of the Pontiff performing his high office of love and of peace," said Signor Facta.

MATTER OF PRIDE TO CATHOLICS

This eloquent testimony of the value of the Pope's letter to Archbishop Signori of Genoa indicates that Pius XI, although taking no personal part in the Conference, has efficaciously contributed something even more important than his discussions and decisions; that is, his spiritual preparation. And it is on this spiritual preparation that the principal part of the direction of affairs of the powers assembled at Genoa depends.

It must, therefore, be a just cause of satisfaction for Catholics to see that this first assembly since the war of conquerors and conquered is inspired by the beneficent influence of the Supreme Roman Pontiff, the assessor of universal brotherhood. Nor was the presence of a representative of the Church wanting, because at the opening of the Conference, among the personages invited, there was also the Archbishop of Genoa.

The Holy Father's letter was written after the Archbishop of Genoa had addressed an appeal to his dioceses exhorting them to pray for the success of the Conference. This letter appeared at the most propitious moment, because at the Vatican a suitable occasion was being considered of showing the interest the Holy See was taking in the results of the Conference, and the Pope himself, after consulting the Cardinal Secretary of State, wrote to the Archbishop of Genoa.

TEXT OF POPE'S LETTER

The exact text of the Holy Father's letter to Archbishop Signori is as follows:

Venerable Brother:

We have read with great pleasure the letter which you have so opportunely sent to your people on the occasion of the International Conference which for the first time convokes, in this glorious city, in peaceful discussion, both the victors and the vanquished, and to which Conference are directed the hopes of Nations.

Representing as We do the God of peace and of love, who by a special providence, "respicit super egenum et pauperem," and who through His inscrutable judgment called Us so unexpectedly to continue the mission of Charity and Peace of Our lamented Predecessor, We hope and trust that the Envoys of the Powers will consider the sad condition in which the nations are cast, not only with serene mind, but also with a heart ready to make some sacrifice for the sake of the common good. This would be the first step toward bringing an efficacious remedy for the universal peace so ardently desired by all.

If, amidst the clashing of arms, charity must still reign, according to the beautiful motto of the Red Cross: "Inter Arma Caritas," this should be more necessary than ever after weapons are laid down and treaties of peace are signed. And above all because international hatred, the sad result of war, causes harm also to the victorious nations and is the forerunner of a terrible future. Nor should one forget that the best guarantee of peace does not consist in an array of bayonets, but in mutual confidence and friendship. Moreover, should there be excluded in the aims of the Conference any discussion about the former treaties, as well as about the imposed reparations, this should not prevent an exchange of ideas to facilitate for the vanquished the fulfillment of their obligations, resulting thus also in an advantage for the victors.

Moved by these sentiments of equal love towards all nations, which the Mission entrusted to Us by the Divine Saviour inspires Us with, We extend to all the faithful the appeal which You, Venerable Brother and faithful interpreter of Our spirit, have addressed to your dioceses, and We exhort all to join their prayers to Ours for the good result of the Conference. May

God's blessing descend upon it, may from the decisions, which We hope will be made in a loving spirit, shine upon poor suffering humanity that concord so longed for, which after eight years of sorrow and ruin, linking together the nations in a common brotherhood, will urge them on the path of work, progress and civilization, and thus verify the ideal of the Church which, as St. Augustine so well says, "remembering our progenitors unites citizens with citizens, nations with nations and absolutely all men not only in societies, but indistinctly in a kind of brotherhood" (cives civibus gentes gentibus et prorsus hominibus primorum parentum recordatione, non societate solum, sed quadam etiam fraternitate coniungit.—De Moribus Ecclesiae Catholicae, I, 30.)

POPE PIUS XI.

SOLEMN WARNING TO STATESMEN

It may be gathered from the foregoing letter that Pius XI wished to perform an act of religious character by exhorting the faithful of the whole world to pray. But he added to this appeal some remarks on the duties of those taking part in the Conference, which give the document also a high political importance and render it therefore a solemn warning to the parties engaged in deciding the destinies of Europe.

The thoughts of Pius XI are identical with those often expressed by Benedict XV, during and after the War. Universal peace is the supreme desire of the Holy See, and it is only when peace reigns in hearts as well as in treaties that humanity will find again tranquility and salvation. So, for example, when Pius XI writes in the present letter that international hatred ends by injuring victors themselves and prepares a sorrowful future, because the guarantee of peace consists in mutual trust and friendship, and not in a display of bayonets, one cannot forget that Benedict XV, addressing the warring nations and their leaders on July 28, 1915, said:

"The mutual purpose of destruction should be renounced. Nations cannot be exterminated, and humbled and oppressed; they will bear impatiently the yoke laid upon them by fostering vengeance and transmitting from generation to generation a doleful heritage of hatred and revenge. . . . The equilibrium of the world and the prosperous and secure tranquillity are founded on mutual benevolence and on consideration for the rights and the dignity of others, much more than on insuperable, armies and formidable fortresses."

The resemblance of these thoughts illustrates clearly the sequence of action of the Roman Papacy and shows how from it alone the world may in every circumstance learn the way of its true welfare.

When the letter of Pope Pius XI finally came, it evoked unanimous favor from public opinion. Non-Catholic papers have received it with words of admiration and respect. One of these, *Il Paese*, declared: "This letter has the advantage of placing beyond question the moral responsibility of the Head of Catholicism, who, whatever the result of the Conference may be, will always be able to boast of having expressed his fair and serene opinion setting forth his supreme conception of justice."

This judgment is indeed right, and all must acknowledge it by rendering homage to the high universal prestige of the Papacy, no matter to what religion or to what political party they belong.

Following the Holy Father's letter, there was an exchange of letters between the Archbishop of Genoa and Premier Facta, president of the Conference—a correspondence which gives still more weight to the Pope's influence on the spiritual preparation of the Assembly. Premier Facta, in his reply to Monsignor Signori, graciously acknowledged the message of His Holiness.

ARCHBISHOP AND PREMIER'S EXCHANGE

Archbishop Signori's letter to Premier Facta was as follows:

I have the honor of transmitting to Your Excellency a copy of the autograph letter which His Holiness Pope Pius XI, deigned to send me, on the occasion of the solemn Congress of the representatives of the nations, which begins today at Palazzo St. Giorgio in this our famous city. I likewise beg to add the letter forwarded by me to the clergy and the faithful of the Archdiocese of Genoa on this same occasion.

I think that it must be for you a matter of great and soothing comfort to know that, while so many eminent personages are assembled together to discuss the difficult problems for the pacification of the world, the faithful, with the Sovereign Pontiff and the Archbishop at their head, will unite together in the churches to implore from God that illumination which they need to fulfill the task entrusted to them by the people.

I hope and trust with all my heart that Your Excellency may,

with the Divine help, have the glory and merit, before the world and before our country, to efficaciously contribute to the shedding upon poor humanity of the light of that longed for concord which the August Pontiff desires as a brotherly link between nations, also to lead them back on the luminous path of labor, progress and civilization.

With these wishes and in a similar spirit, I take the occasion particularly pleasing, to offer Your Excellency, the homage of my deep esteem and consideration. Believe me, Yours faithfully,

GIUSEPPE SIGNORI,
Archbishop of Genoa.

Premier Facta's letter to Archbishop Signori follows:

Your Excellency:

I welcome with the most lively gratitude your letter and the copies of the autograph message of His Holiness Pius XI, sent you on the solemn occasion of the Congress of the representatives of the nations, as well as the estimable one Your Excellency addressed to the clergy and the faithful of the Archdiocese of Genoa.

Whilst forwarding these documents, in which are expressed fervent hopes and exhortations, Your Excellency adds the hope that our beloved country may have the fortune and honor of efficaciously obtaining that concord which is to signalize for the nations the termination of endless horrors and the beginning of a loving brotherhood. This constitutes certainly the aim of the Congress that the city of Genoa, so famous and hospitable, convokes in these days. And there is no doubt that, according to what you so well point out, all this may comfort and urge those who dedicate their endeavors in favor of the great ideal of peace. Meanwhile I offer Your Excellency my sentiments of deep gratitude for the help which so high an authority brings to the good of humanity.

I beg Your Excellency to be pleased to accept the expression of my deepest esteem.

Yours faithfully,

FACTA.

The extent of the Pope's influence on the Conference cannot be measured to the full, but it is already apparent in many directions. It has fixed in the mind of the world certain practical truths which it will be difficult for the Congress to ignore.

CATHOLIC TO HEAD DIVORCE BOARD

Keene, N. H., May 8.—New Hampshire has recently been widely though not well, advertised by extensively circulated newspaper stories about the divorce proceedings of one of its former United States Senators, who, failing to get a speedy divorce in the courts of his home State, obtained a decree in Bulgaria. He married again, in Italy, only to find the validity of the Bulgarian divorce questioned.

The action of Sen. Hollis might lead the unsuspecting to believe that New Hampshire is a State in which persons seeking divorce have a hard time of it. The fact is, the contrary is true.

NEW HAMPSHIRE LEADS IN DIVORCES

New Hampshire has more divorces in proportion to its population than any other State east of the Mississippi, has a divorce law so lax that divorce may be obtained upon any one of 14 grounds—the loosest arrangement it is said, of any State in the Union—and has established the unenviable record of having one out of every six of its marriages ending disastrously in the divorce courts.

So serious has the situation become that Gov. Brown has appointed a State Commission on Divorce, to study the situation and to recommend remedial legislation. Joseph Madden, a Catholic, one of the foremost attorneys in New England, who last year led a fight in the New Hampshire legislature for the enactment of more rigid laws against divorce, was the selection of Gov. Brown to be chairman of the commission on divorce.

"In the past forty years," says Mr. Madden, "the number of divorces in this State has increased 500 per cent, while the population has increased only 25 per cent. Twelve or fifteen years ago divorces averaged one in every 17 marriages. During the past few years the ratio has increased to one to every five or six marriages."

The result of such a situation is that many people who contemplate marriage come to contemplate divorce possibilities at the same time. There is no sense of sanctity, no sense of decency, no restraint, no responsibility.

To have such possibilities confronting our youth leads to the increasing break-up of the home and the marriage relation for causes that are far too often trivial. At the very first sign of trouble the couple refer to the lawyers. The first impulse is to get to court and sever the bond.

ABANDON CHILDREN

"Such a tendency in society results in something worse than the breaking of this relationship. It has been noticeable of late that young people who get married are not having children. And while the birth rate is declining, on the other hand the Franklin County Orphan Asylum is filled to overflowing with children, the large percentage of whom are there because they were abandoned by their parents because of the laxity of the State law, which permits men and women to destroy almost at will and on whim their marriage relation in the divorce court."

RECENT LOURDES EVENTS

VISITS TO FAMOUS SHRINE RESUME THEIR FORMER MAGNITUDE

Paris, France.—Facts and events in the progress of activities at the famous shrine of Lourdes were discussed at the annual meeting of the Association of Notre Dame du Salut, an organization which promotes pilgrimages to Lourdes. The meeting was held in Paris.

A feature of the discussions was the emphasis that was laid on the painstaking care which is observed at the famous shrine in the matter of making certain that what is considered to be a miracle is really such. Reference was again made to the careful scientific study that is made of cases.

The Bishop of Tarbes presided at the meeting, Lourdes being in his diocese. Dr. Le Bec, the successor of the well known Dr. Brisserie, contributed details about the pilgrimages and the most striking miracles reported to have taken place this year.

RESUME FORMER ACTIVITY

It was reported that the pilgrimages have now resumed their former activity, following the War days. During the year some 800,000 travellers and pilgrims came to Lourdes. Some 7,000 sick persons were received and cared for by 891 doctors.

Regarding what are believed to be miracles, which it takes time and investigation to record definitely as such, Dr. Marchand gave some interesting details. Many cases of tuberculosis, he said, have been cured. It was reported that 15 cases of cures which may be classed as "miraculous" occurred between May 1 and August 15, 1921. After August 15 three more cures of a striking character were reported. One case was that of Irene Salin, aged nineteen, a hopeless cripple, from spinal disease. She was cured on the way home. At Arles she leaped from the train with the plaster in which her legs had been enclosed clasped under her arm.

A religious of the Sisters of Compassion of Beauvais attended the meeting. She had had tuberculosis of the throat, and her case was considered a serious one. When the Blessed Sacrament passed close to her this nun, who had been speechless for months, began to pray aloud and to sing.

TESTED BY TIME

It was reported that a Paris working woman who had been paralyzed for years arrived at Lourdes in a state of prostration which prevented a bath at the piscine. She was suddenly and wholly cured when praying at the Grotto.

In these three cases the doctors who were present unanimously stated that the sudden and perfect cure of each patient was, humanly speaking, impossible to explain. Even a "free-thinking" doctor, who was present at the last cure, frankly owned, after seeing the patient's certificates and comparing them with her condition, that a miracle was evident.

In spite of what may have been said, these cases must be tested by time before they are definitely classed among the miracles of Lourdes. In this Dr. Le Bec follows the methods of his predecessor. As a Catholic he believes that miracles can and do take place, but as a doctor he deems it his duty to watch the case closely and bring human science and evidence to bear upon it.

SEES WESTERN EUROPE BECOMING CATHOLIC

Cologne, April 18.—Catholicism's triumph in Europe since the War was the theme of remarks made by Dr. Cohen, leader of the Independent Socialists, in the course of a debate in the Reichstag a few days ago. Cohen's statements provoked the Protestant representatives of the German Nationalists to cries of "Jewish impertinence!"

"Catholicism is spreading; the Catholic element is penetrating the whole western part of our country and is rearing schools which have nothing in common with the Prussian 'grundschule,'" Dr. Cohen said. "Protestantism alone was vanquished in the World War. Catholicism will prevail and penetrate the whole of western Europe."

CATHOLIC NOTES

The Alumni Society of the Christian Brothers' College at Froyennes (Belgium) has at present a membership of 2,500 men.

At the St. Catherine's College, Alexandria, (Egypt) conducted by the Christian Brothers, two Memorial Tablets were recently unveiled to the memory of the eleven Brothers of the staff and fifteen former pupils who lost their lives in the Great War.

Since the close of the War, the Brothers' schools in Syria and Palestine have been reopened and have over 8,500 pupils. These schools are at Jerusalem, Bethlehem, Caiffa, Jaffa, Boyrouth, Tripoli, and Alexandria.

Dublin, April 15.—The birth of the Irish "churchman" marine was seen this week in the arrival at Dublin of the steamer Mayfield, flying the Irish tri-color. She is 750 tons, just built at Glasgow for Ennis & Corby, shipowners, and is commanded by Capt. McNally. She brought a cargo of coal.

A campaign in behalf of Catholic education of the archdiocese of San Francisco will be inaugurated during the latter part of May according to an announcement made by the Most Rev. Edward J. Hanna, archbishop of San Francisco. Principal among the educational needs, according to Archbishop Hanna, are a fully equipped normal school in which those who aspire to the teaching profession in the Church may be trained, and a preparatory seminary for ecclesiastical students, which will be erected at a cost of about \$1,000,000.

Paris, April 29.—In the front ranks of the faithful who followed the procession of the Holy Relics in the Cathedral of Notre Dame on Good Friday was Marshal Ferdinand Foch. It is estimated that over 10,000 men were present in the great church on the evening of Good Friday to make the Stations of the Cross and hear the sermon of Father Janvier, the famous Dominican, who for twenty-three years has preached the Lenten sermons in the Cathedral of Paris. Although the service was for men only, a large crowd was turned away for lack of space.

Two dailies and a chain of forty weekly and monthly journals make up India's Catholic press, which has recently been strengthened materially by the acquisition of the Trivandrum Daily News, which was purchased by a wealthy Catholic gentleman and which a Catholic graduate of Oxford has been appointed editor. A committee of three priests has been appointed to guide the paper's policy in religious affairs. The dean of Catholic papers in India is the Bombay Examiner, founded in 1850. The first Catholic daily, *O Herald*, was founded by the Portuguese.

More than 200 Catholic working-men in Milwaukee are studying the Catholicism of the Social Question under the leadership of Marquette University students who had been especially trained in a course in the ethics of social relations under the Rev. Joseph Reiner, S. J., of the Marquette faculty. This is a development of the social service section of the students' Marian sodality in the Jesuits' university here. It is the first time that university students have taken practical steps to give workers guidance in the study of social problems according to Catholic principles.

Minneapolis, May 8.—A sacraminum said to be more than 1,800 years old was one of the art objects removed from the Church of the Immaculate Conception here when it was razed recently. The sacraminum, which is a receptacle for water used in liturgical ablutions, is said to have been taken from the ancient abbey Lorrha, County Tipperary, Ireland and was brought to Minneapolis by the late Bishop James McGolrick in 1887. Old Irish history places the establishment of Lorrha at about 550 A. D., and from this fact the age of the sacraminum is estimated at 1,372 years. It has been removed to the executive offices of the Rev. James Reardon, pastor of the pro-Cathedral of St. Mary, and may be built into a wall of the Pro-Cathedral.

Dublin, Ireland.—A deputation from the Total Abstinence Federation was received by Dail Eireann. Rev. Dr. Peter Coffey, Maynooth College, speaking on behalf of the deputation, urged the necessity for executive and administrative measures of a transitional nature to cope with evils arising out of the liquor traffic. The Federation had received from the country accounts of exceedingly grave and widespread drinking abuses. These abuses constituted a serious national emergency which called for prompt and energetic action by Dail Eireann. Drastic steps for putting a stop to the evils complained of are in contemplation.