

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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A VISION

Close beside an altar kneeling,
When the day had winged its flight,
And the shadows gently stealing,
Uplift in the solemn night,
Comes the echo of a whisper,
Bidding worldly care depart:
"I will lend thee sweet refreshment:
Child, O give to Me thy heart."
While the earth is wrapped in slumber,
There the blessed vision stands,
Of the Crucified Redeemer,
With his wounded feet and hands
From His Side so deeply riven,
Flows a living stream of grace;
While upon His mangled forehead,
Thorns have left their bleeding trace.
Now His face with radiant beauty,
Like a sun of dazzling splendor,
Shines from out the deepening gloom,
Or an angel o'er a tomb.
Silently the lamp is burning,
"Nearth its trembling flame I see
Drops of Precious Blood outpouring
From His Heart in agony.
May we find sweet rest eternal
There on Calvary's rugged steep,
Where the blessed women, weeping
Nearth the cross their vigils keep.
Where the sorrow-laden Mother
Stands with deeply wounded breast,
Listening to His dying accents
With St. John, disciple blest:
"Son, behold thy Virgin Mother";
Thus, He placed us in her care;
Wondrous title, with none vying,
Brightest gems her brow doth wear.
By His glorious resurrection
From the tomb in Victor's might,
May the Beatific Vision
Dawn forever on our sight.

—MAY O'NEILL CLARY

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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The Unionists of the South of Ireland have an association called the Southern Loyalist Defence Association whose chief object is supplying to the English press the sort of literary provender about Ireland which tastes good at the English breakfast table. One of the most recent good things that they gave to the English press, and which the English press industriously circulated, was that a priest in the County Limerick had, from his altar, after Mass, publicly promised a hundred days' indulgence to the member of his congregation who would shoot another policeman. This, of course is the sort of thing that seems only possible in a farce. But there is nothing too farcical about Ireland for our English brethren to take seriously. If instead of his being an obscure priest it had been announced that it was Cardinal Logue who made this enticing offer from the high altar of his cathedral, the good, simple, credulous English, wouldn't for a moment question it. No story is too wild and no wildest story unbelievable if only the scene is laid in Ireland. This little story, like many another such that has gone before, was being the expected good work in England, till an insignificant Irish editor wrote a scathing editorial on the subject condemning a Catholic, Lord Deming, for holding official position in a society that is circulating such a scandalous libel on the Irish priest-hood. Lord Deming immediately wrote a highly indignant letter to the newspapers, saying that he did not know of the scandalous work that was being done by the association, and wrote at the same time to the association severing his connection with it. His fellow treasurer of the association, an English Protestant Member of Parliament, a Mr. Turtan, likewise wrote an indignant letter to the papers, and sent in his resignation to the society. He said: "I do not for a moment believe, that any priest in all of Ireland, could be capable of such an action. I want publicly to express my fullest and frankest, most sincere apology for this scandalous libel. I feel so strongly the injustice that has been done to the Irish hierarchy in this matter, that I am, by this post, sending in my resignation, as joint treasurer of the society."

The Governmental authorities and military authorities are very busy just now inquiring into the state of mind of the few Irish regiments that are in the English army—after the mutiny of the Connaught Rangers in India alarmed them. It is said they are having each lot of Irishmen, wherever in any of their possessions, such lot is stationed, numbered by four or five times the same number of Englishmen. They expect that if any further trouble develops among the Irish soldiers, at least four or five British will be needed to hold down each mutinous Irishman. One of the men who is most outrageously indignant over the Connaught Rangers' mutiny is Sir Edward Carson. But the Dublin Freeman's Journal, having an embarrassing memory, immediately came out to remind him that on the 12th July, 1918 he made a speech meant to be read by all army men as well as all civilians, in which he said: "The Government knows perfectly well that they can not rely on the Army to shoot down the

people of Ulster. The army is with us. We have pledges and promises from some of the generals in the army that when the time comes, and if it is necessary, they will come over to help us to keep the good old flag flying, and to defy those who would dare invade our liberty." And Bonar Law at the same time gave to the king and the Parliament, who were threatening to pass the Home Rule Bill, this gentle hint: "There was a revolution one time in England, and the king disappeared. Why? Because his own army refused to fight for him." And these gentlemen are now annoyed at finding their chickens coming home to roost.

In the midst of all the tragedies in Ireland, the clever and constant outwitting of the Government at every turn is supplying the people with the needed entertainment to lighten the gloom of the tragedy. Some Tipperary boys were recently arrested for one of the usual "great little crimes." To make an example that would be deterrent to the remainder of Tipperary, it was resolved to have them transported. There was not evidence enough, however, to satisfy an unprejudiced jury. But as mere lack of evidence is seldom a stumbling block to the English Government in Ireland, they got over the difficulty quickly by having the venue changed from Tipperary to the Northern Orange county of Armagh. Then the Government felt certain that they had the laugh upon the people—for now, conviction transportation was certain. When the Armagh Assizes came around—the week before last—the boys who were to be transported were safely conveyed under heavy military guard to Armagh, and the leading witness against them, Sergeant Reilly, went along also. He had been safely guarded all the time he was in rebel territory, but once they were in Armagh however, all hands were safe. So Sergeant Reilly who had been deprived of the pleasure of taking a care-free walk in Tipperary, set out for a stroll with a light heart, the first evening he was breathing loyal air—stepped out from his hotel, turned a corner and—hasn't been seen since. Even in the heart of loyal Orange Armagh the bad Sinn Feiners took the loan of the Sergeant. The Tipperary boys cannot be transported at these Assizes.

A good sample of the ludicrous contradictions to which the Unionists commit themselves comes up with regard to Justice Samuel. At the opening of his court in Dublin, the other day, he read a severe lecture to Ireland upon the deplorable state of anarchy to which the country was drifting; the recklessness, the want of respect for human life, and the defiance of constituted government with which all the young men of Ireland seemed infected. His speech was supplied to the papers, so that it might interest and reform the anarchists in all corners of the country. But unfortunately the effect was spoiled, when the leading Dublin daily set, in a box, in the middle of the speech the following extract from another speech of his delivered at a public meeting, in 1914, when he was inciting the Orangemen of Ulster to take up arms against the threatened Home Rule. "When the first shot of civil war is fired in Ulster, as sure as you stand there, one of the Cabinet Ministers will hang from a lamp post in Downing street." And this is the sort of creature who now lectures Irish patriots because of their anarchy.

The Army of Occupation is commandeering residences and large buildings in all corners of the country for its housing. At Lismore, County Waterford, when the house of a Mr. Goulding was commandeered, in his absence, his family having to clear out on the street at an hour's notice, it was recalled that his grand-uncle O'Brien was put to death by the English in Youghal in 1798 for the crime of fighting for his country. He was tried and court-martialed, tied to a cart and dragged through the streets, to the clock-tower, there to be hanged. As the hangman was putting the noose over his head, the condemned man shouted to his wife, who was broken-heartedly weeping in the crowd: "Wife, if you are bearing a son make a priest of him." A son was born shortly after the hanging and he became the famous Dan O'Brien of Mitchelstown.

Just now there is a big industrial project before the County Wicklow. A mining company is being formed for the working of the Avoca copper mines. And the Irish Farmers' Association has taken an opinion on Kynochs factory in Arklow, for the establishment of a manure factory which will be to large extent supported by the sulphuric by-product of the copper mining. Before the Spanish copper mines were developed the Avoca copper mine was famous—but the ore used to be shipped to Wales for treatment. For the past three years engineers have been boring around Avoca with the result that absolutely new and valuable mineral deposits have been discovered. Sixty men are

employed on preliminary work there, now, and it is expected that very large numbers will soon be employed. The mining company is going to erect a metallurgical plant, right on the grounds for the extraction of copper, zinc, lead, gold, and silver. Many may not be aware that a little more than a hundred years ago there was a great harvest of gold nuggets taken out of the little stream that flows down the side of Croghan cinella. Not less than thirty thousand pounds were there picked up. The mining company will supply the farmers' association with enough sulphuric acid to produce at the very beginning five thousand tons of manure, which is one fifth of the supply of artificial manure that Ireland annually uses at present. A little later the output from the factory will of course be very much larger.

The boycotting of the Belfast merchants by their former customers in the other parts of Ireland goes ahead in a very quiet manner. County Louth is the latest section to take up the boycott. Merchants throughout the county have been notified to make their purchases elsewhere than in Belfast, whose city council the other day rejected three resolutions calling upon the employers to take back the Nationalists who had been driven from their places of employment by the Orange hooligans. Official Sinn Fein, with a delicacy that is not quite understandable, refused to organize and encourage this, systematically, because, Sinn Fein says, after all these Belfast Orangemen are Irish. They are only Irish in name. All their affiliations are with Britain. They are fighting to keep Ireland subject to Britain, and are consequently those traitors to the country, who, in any other country of the world, would not get five minutes' toleration. However, despite the inaction of official Sinn Fein, the movement for the boycotting of the Belfast wholesalers, has spontaneously grown and spread. These Belfast men called a secret meeting recently, for purpose of considering the question and they summoned Sir Edward Carson to attend, and he was questioned. Carson was a fine hero with them so long as the Republicans did not express practical objections to their traitorism. But now that these financers are suffering through Carson's actions, they want to show them just why they are expected to continue considering as their hero the man who is diverting good Nationalist money from their tills. Poor Carson, by the way is fast falling into ill-health. He is reported suffering much from melancholia and depression. That he should begin to suffer from depression nowadays, is not to be wondered at. He would be a true hero, indeed, if he didn't.

SEUMAS MACMANUS,
Of Donegal.

CAN MAKE A CRIME OF ANYTHING!

INCREDIBLE POWER GIVEN TO RUTHLESS OFFICIALS

Lieutenant Forstner, the German officer who sabred the lame cobbler for "smiling derisively" was punished. In Ireland, henceforth, such "crimes" as smiling derisively may be dealt with in a manner that shames the mildness of all previous autocracies as the following despatch makes clear:

London, Aug. 8.—T. P. O'Connor, president of the United Irish League of Great Britain, bitterly denounced the Irish Crimes Law passed by the House of Commons last week, in a statement to The Associated Press last night.

"The law," he said, "was the worst coercion act ever proposed in the British parliament, and, indeed, without a precedent in the parliamentary acts of any country in the history of the modern world."

"It gives the executive in Ireland," he continued, "a power as great as any czar ever claimed. It surrounds the exercise of this power with impenetrable secrecy. A man may be tried for his life, in secret, convicted in secret, sentenced in secret and hanged in secret. It gives to the Government the right to make anything an offence. The refusal to work, to carry munitions, to hold a meeting, to sing a song, to refuse to supply the police with food—everything is left to the will of the executive."

REFUSED AMENDMENT

"The Government refused to accept an amendment presented by Liberals and even by its own supporters. This would have inserted a proviso which would prevent the creation of new offences. The Government replied that it wanted carte blanche and that anything could be made an offence in Ireland, even though such action would not be an offence in the criminal codes of any land in the world. Finally, the Government refused every amendment to define the duration of the act—it is forever and ever."

"Mark the contrast. On Thursday Premier Lloyd George postponed real Irish liberty to an indefinite date; on Friday he gave Ireland coercion for all time. This is a policy which I have again and again declared in the House of Commons was coupled with vacillation and divided counsels. The rebel movement led by Sir Edward Carson, the Ulster leader, and the grovelling servitude of the premier to Sir Edward are mainly responsible for the chaos and anarchy which prevails in Ireland today."

THE NEXT STEP IN IRELAND

UNIONISM DEAD. WHAT CAN YET BE DONE?

The following summary of Irish political conditions and outlook by an Ulster Imperialist in the Manchester Guardian will interest many of our readers.—E. C. R.

At this critical period in the history of the long Irish controversy it is perhaps worth recalling a few of the vital facts. Men less than fifty years old can remember days in which there were, in all, just eight members of Parliament who advocated any form of Irish Home Rule. They were Irish members. The other 95 Irish M.P.'s were opposed to Irish self-government; not a single English, Scottish or Welsh member supported it. Very slowly, by many stages, by violent agitation, by argument, in excitement, in apathy, men's minds have changed on the subject and, changing always in the same direction, Home Rule has won more and more adherents at the expense of the Unionist party, until today party and policy are alike defunct.

It is also, perhaps, well to remember that Unionism, which has been tried for 120 years with steadily decreasing success, was originally a serious, even to some extent an idealistic effort, intended by its authors and supporters in England to wipe out all local distinctions and qualifications, and to attain the political unity of the three kingdoms by absorbing into a single State all the elements in each of its districts—as England herself had absorbed her own Heptarchy. Considered as a legitimate ideal of English statesmanship, it seemed possible to legislate that in course of time, Michael O'Flaherty of Connemara would become indistinguishable from John Smith of London, in all things equally citizens of the same British nation, which was thus to become a real national unity.

To Irishmen this policy meant two different things, both of them mistranslations of the original ideal. The "garrison" landowners, Protestants, Unionists, treated it as a charter of office for "loyal" men, and as the guarantee of a permanently Protestant majority in control of Irish affairs. To an Orangeman the Union had meant, and still is imagined to mean, refusal to admit a Catholic as entitled to full democratic equality with himself. As subject, equality of treatment is admissible, is even laudable; as ruler, a Catholic democracy is not even to be discussed. The majority of Irishmen (for the most part, of course, Catholics themselves) saw this same Unionist policy as a tremendous and deliberate plan to wreck, to exploit, everything Irish for the sole benefit of England—a species of political murder by the forcible denationalization of industry, education, religion, language, everything, in short, which, as Irish, was their own. Irishmen who took this view of Unionism very naturally and properly refused to have set or part in the work of government in Ireland, thus leaving the sweets of office permanently to their "loyal" countrymen, who cheerfully retained both the benefits and the power. Not one policy but three policies, it was doomed to end in failure.

THE END OF UNIONISM

On the 10th of March, 1920, the Ulster Unionist party, the last and the most violent supporters of the old policy, finally admitted that it was no longer practicable. The following curious phrases occur in the formula by which Sir Edward Carson accepted a definite end to the Unionist chapter in Irish history:

"Inasmuch as the new bill is based on the principle of Home Rule, and would deprive us of our equal citizenship in the Parliament of the United Kingdom. . . . this Council is of opinion that the Ulster representatives should not assume the responsibility of attempting to defeat the bill."

The policy having gone, Ireland enters upon the present dangerous period of transition "in any" as a matter would describe it, when the ship, before gathering way for a new tack, is momentarily helpless, out of control, and running serious risk from wind and weather. Granted good seamanship, things should not take long to right themselves.

There are some who believe that the seamanship, the statesmanship, is good. On March 11 last an Ulster Unionist friend wrote me a letter in which he gave me some of his

reasons for approving the present bill. He is almost the only Irishman I know who actually does approve of that measure, but his reasons are not precisely those which one finds, say, in the Ulster Unionist press. I give a few extracts. Of partition he says:

"There is at the present time a real spiritual partition between Ulster and the rest of Ireland; the best way to break that down is to transform it for a while into actuality. That may sound paradoxical, but I believe it is true. If the bill be passed and put into force, I don't believe partition would endure for ten years. . . . The impatience of men. What is ten years of time in the age-long agony of Ireland?"

If the volume of trade of the distributing houses, the wholesale grocers, the tea and sugar merchants, the tobacco firms, the wholesale empory concerns, if their trade in South and West Ireland is really to be hit, it will open the eyes of many people to the disadvantages of partition. . . . I think a great many fervent Unionists will begin to regard their political prejudices in the light of their banking accounts, and I feel sure the results will be rather surprising. . . . The bill will bring this state of things to pass very rapidly. We have always said we were not Irish, we were Ulstermen and didn't care a damn for Ireland; but when we have actually got to sit down and live as Ulstermen, when our prejudice is transformed into a very real steel wall around us, shutting us out of the life of our native country, then surely we shall begin to realize that political enthusiasm in speech is a very different thing when put to the test of vital fact."

Of the Ulster Unionist party he writes:

"I think in a couple of years, at latest, they will find a great change come over the spirit of the people. They have had to abandon the old war-cry; they have done so publicly by their own resolution. How will they hold the democracy together when they have not the old slogan to vociferate, and to close the ears of the voters to the voice of their own interests? What need will there be of a Labour-Unionist party when we have abandoned the Union and are secure against Home Rule by having accepted it? Will Labour not see—and see very soon—that it is time it looked after its own leaders and fishes, and followed its own lead? The solution of the question will come from Labour, and the unity of Labour will achieve the unity of Ireland."

Now let me contrast my own experiences in the morning and in the afternoon on July 4, the Sunday of the Orange anniversary services in the church. As one has long become accustomed to it—the one might almost have given up churling—if it did not surprise me to be compelled by our rector to listen to a political prayer. Time was, not so long since when these interpolations were demanded that the Daily should intervene for the defeat, by the agency of Sir Edward Carson and the Ulster Volunteers, of wicked plots against Protestants hatched by (a) Irish Catholics and (b) the British Government; and we were supposed to be specially grateful to Providence when certain officers of the army would not help to move war material into this province. This time, however, God was brought to grant more courage and more strength to the British Government, to the army, the Royal Irish Constabulary, and to "our dear brothers in the Dublin Metropolitan Police," but no thanks were given for the action of certain trade unionists who were refusing to help in moving war material into Ireland. It really seemed that this prayer had been instantly answered for, as we rose from our (not unanimous) petition a hum in the air grew to a loud roar as a military aeroplane passed over the church. It seemed to me that this was exactly the kind of angel whose wings our rector had prayed to hear descending from heaven to bring peace on Ireland, good-will to Irishmen.

LABOR AS MEDIATOR

That same afternoon a Belfast audience, nine-tenths Protestant, and mostly of Unionist traditions, filled the largest of our theatres for the inaugural address of Mr. J. H. Thomas to the National Union of Railwaymen. Mr. Thomas' speech, listened to with keen interest and appreciation, in dealing with the Irish situation was one long argument for Labour, Irish and English, Ulster and other, as the mediator, the agent of peace and settlement of all round. It was a remarkable performance on a remarkable occasion, not least significant of its importance being the almost polite terms of the deluge of criticism which filled the columns of the Orange papers next morning. It may yet be that the influence of Labour towards peace in Ireland will prove greater than the influence of our clerical believers in bloodshed as a pacemaker.

Much, if not everything, in the near future, depends upon honest, high-minded, courageous statesmanship. Blame whom we will, none will deny the dangerous mess things

are now in throughout Ireland. My friend's theory is that Labour will build up a new Irish unity after present evils have worked out to their own destruction, the present bill being, so to speak, a temporary shed among the ruins. He thinks we must camp out in this shed before we can begin any process of reconstruction. To my mind, if this is the best that statesmanship can do it is a sorry confession of bankruptcy. Where I differ from my friend in his diagnosis is in my belief that the forces of conciliation and peaceful settlement can be mobilized before, instead of after we have pursued our present course to its bitter conclusion.

What is the next step to be? Parliament has decided to "mark time" with Irish legislation until the autumn session. There is just a chance for a new Parliamentary "Recess Committee"—a voluntary group of members coming together to study the alternatives possible in Ireland. To such a group I would commend the details of the proposal already outlined in some of my former articles, the election by P.R. of an Assembly of all Ireland, for the express purpose of drawing up our own terms of settlement. I am convinced that, with this as a foundation, a statesmanlike structure can be erected capable of bearing the strain which the transition must in any case put upon Irish public life. Under any circumstances we must go through a transition as difficult as any in Europe. In God's name, do not shut the gates upon a path which, at best, may afford the way out which all men desire, and which, at worst, could do no further harm in a situation already so bad as to be almost intolerable.

WORLD MUST RETURN TO OLD PRINCIPLES

Slowly but surely the machinery of industry is adjusting itself to peace-time conditions. The loose ends have been taken up so that business may proceed normally. The conventions of our two great political parties were interlarded during which the opinion of the country was allowed to crystallize into the ideals that will influence national activities for years to come. Out of the confusion into which the country was plunged by the unprecedented calamity of a Great War, the epidemic of industrial unrest, and the high cost of living has emerged a definite program that promises, if adhered to, to carry us on to a fuller appreciation of life and its responsibilities.

The sign that is most consoling at this time is that all classes are gradually realizing that to solve the social and industrial questions religion is absolutely essential. Both capital and labor have come to see the folly of the materialistic philosophy that was betraying them into feud without end, and have begun to realize that the only road to industrial peace is the spiritual way, through the religion of Christ.

The religious press throughout the country and the Pastoral Letter of the Bishops have made a profound impression upon men of affairs in the ranks of capital and labor. The frequent occasions on which disputes were settled to the satisfaction of both parties by the application of Christian principles by religious arbiters aroused confidence in the laboring man that his rights would be protected, and, similarly, gave the capitalist to understand that to him would be meted out an even-handed justice tempered with charity.

Gone forever from industrial life, we hope, is the old idea that the laboring man is a machine for making dollars. The laborer must be regarded not as an animated tool, but as an immortal soul.

The stewardship of wealth insisted upon by Christ in the Gospel has been impressed upon the heart of industry until the idea has gradually gained currency that a new spirit is needed between capital and labor that will make them, as Pope Leo XIII, emphatically declared they should be, not mutually antagonistic but sympathetic. A sense of solidarity is needed today to bring the two ranks of industry in closer alliance. What is essential, as the Bishops pointed out in their Pastoral Letter, is that labor should share in the profits of industry, that co-operation should be fostered and that material success must not be purchased at the sacrifice of the life, liberty and happiness of millions of men, women and children.

The Golden Rule as applied to industry will work the same change that it has worked in other departments if properly adhered to. Men cannot go on professing Christianity and practicing materialism. Only Christ can get the world right. It is a significant and hopeful sign that men are at last beginning to realize this primal truth.

Civilization is the product of Christianization. Nothing will advance the joint interests of capital and labor as greatly as the speedy acknowledgement and practice of Christian principles of justice and charity in their mutual relations.

—The Pilot.

CATHOLIC NOTES

A dispatch from Vienna says that the original manuscript of Tasso's "Jerusalem Delivered" is among the vast quantities of art objects and other treasures just turned over to the Italians under the treaty terms.

It is reported from England that the chairman of the Crompton District Council of Lancashire has made a gift of £3,000 to St. Joseph's Catholic Church at Shaw, near Oldham, for the erection of an institute.

In the Norman church of St. Mary Archer, Exeter, England, is preserved in a glass case a chalice (a Mass vestment) of mediæval origin, used in that church from the end of the fifteenth century. It is one of the few ancient pieces of church needlework remaining in Devon.

The chalice used by Blessed Oliver Plunket, now in the keeping of the President of Clonliffe College, Dublin, Ireland, formerly belonged to the late Cardinal Moran, of Sydney, Australia. Every young priest at Clonliffe uses it in the celebration of his first Mass.

Fahrenbach, the new chancellor of the German Republic is a practical Catholic, member of the Center Party, sixty eight years old, a graduate of Erlangen, attorney, and since 1908 member of the Reichstag. He is a politician and statesman of absolute impartiality, a first class orator, and has the respect of all political parties.

Dublin, August 2.—The Press Association, which carried stories to the effect that there had been sniping from the tower of the Redemptorist Monastery in Belfast, has apologized unreservedly to Rev. John Kelly, the rector, for its false charges. The Monastery was the center of a vicious attack of Orangemen in recent outrages on Catholic quarters, and Brother Michael Morgan was killed.

Denver, Colo., July 30.—Rev. Father Aloysius Luther, O. S. B., a descendant of Martin Luther, founder of Protestantism, has been appointed pastor of St. John the Baptist's Church at Longmont, Colo., to succeed Rev. Leo Eichenlaub, O. S. B., who has been transferred to Boulder. The appointment of Father Luther was made by the Right Rev. Abbot Aurelius Stehle, O. S. B., of St. Vincent's arch-abbey, Beatty, Pa. In various parts of Pennsylvania there are many descendants of Luther. Like Father Aloysius, they are Catholics.

A Catholic Chinaman named Joseph Lo has been made a Knight of St. Gregory the Great. He is the first Chinaman to be so honored by the Holy Father, and merits his high distinction on account of his piety and zeal in good works. So numerous are his charities that he has been called the St. Vincent de Paul of Shanghai, his place of residence. Mr. Lo also has a high official position in the city. He is best known in Catholic circles as the founder of St. Joseph's Hospice, in charge of the Sisters of Charity.

An instance of a Catholic controversialist addressing Protestants on the Catholic faith recently occurred in England. A Bolton Catholic was invited by the secretary of the Bolton Unity, and addressed the Protestants on "Why Catholics Believe in Papal Infallibility and Their Grounds for Believing the Same." The chairman was in the chair. So many questions were asked the speaker that he asked for two more Sundays to reply to them. The request was granted. He was thanked for the information he had given, and expressed willingness to discuss Catholic belief with any non-Catholic audience.

Catholic women of Italy proved important factors in the opposition to the Marangoni divorce bill, which led by the Italian Popular party has forced the proponents of that measure to admit the futility of attempting to put it through the Chamber of Deputies at the present sessions and has caused the postponement of further action until the fall sessions. The campaign waged by the League of Catholic women was founded on the principle of pitiless publicity for the measure. Every town and hamlet of the country was included in the campaign, which was educational in character and carried out by means of posters published broadcast.

Mr. Novinson, of the Manchester Guardian, confesses that, at first sight, when hearing New York, he took the Woolworth Building to be a cathedral. This recalls a story told of Cardinal Mercier during his last visit to America. When the mighty skyline of the metropolis came into view, as his ship steamed into the harbor, His Eminence exclaimed in rapture: "Oh, these noble Americans! To have raised that superb Gothic cathedral towering ever these magnificent temples of commerce!" The design of the Woolworth Building is an artistic combination of a Belgian hotel de ville with a spire suggestive of the Aantwerp Cathedral.