

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, JULY 3, 1920

2177

IF THOU COULDEST KNOW

I think if thou couldst know,
O soul that will complain,
What lies concealed below
Our burden and our pain;
How just our anguish brings
Nearer those longed-for things
We seek for now in vain,—
I think thou wouldst rejoice, and not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and veiled,
Life's purpose all perplexed,—
If thou couldst see them right,
I think that they would seem all
clear, and wise, and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul,
In Him who rules the whole,
Thou wouldst find peace and rest:
Wisdom and sight are well, but
Trust is best.

—ADELAIDE PROCTER

BISHOP FALLON WINS CASE

CLEARED OF CHARGES.—FULLY SATISFIED WITH VERDICT OF ROTA

Border Cities Star

Commenting upon the decision of the Rota Tribunal in connection with the suit in common law brought against Bishop M. F. Fallon of the London diocese by five priests, which was announced on June 15, Bishop Fallon, who is here in connection with the retreat at Assumption college, Sandwich, made the following statement to The Border Cities Star this morning:

"In 1918 certain priests of this diocese forwarded to Rome a declaration that Bishop Fallon had forbidden the teaching of French to the children of French-Canadians, and preaching in French to Catholics of that nationality."

"On learning of the existence of this document which the signers supposed would be kept secret, I made every effort to have them either prove the charge or withdraw it and apologize for it."

"I failed in these endeavors and was obliged to institute proceedings in my diocesan court. I had to meet every form of evasion and subterfuge. It was claimed that the document was confidential, that inasmuch as it had been filed in the supreme ecclesiastical court at Rome it was privileged, and that, finally, my diocesan court was both incompetent and suspect."

"On the application of the priests concerned, the case went to Rome to be tried on its merits. The late papal delegate, Mgr. Stagni, was appointed a commissioner by Rome and spent six weeks in Kent and Essex taking evidence. Every opportunity was given for the production of witnesses who might be able to substantiate the original accusation."

"The case has since followed its course in the supreme ecclesiastical tribunal at Rome, and its decision, which has just been announced, embodies the following points:

"(1) The statement to which I originally objected, and which is at the bottom of the whole case, has been found untrue, and has been ordered to be expunged from the legal acts."

"(2) The claim that the document in question could be considered as either confidential or privileged is rejected."

"(3) The competency of the diocesan tribunal of London is absolutely established."

"(4) There are two points of procedure upon which my diocesan tribunal and myself were adjudged irregular; these points are not essential, and considering the multiplicity of questions involved, I am surprised that our inexperience did not often lead us astray in matters of procedure."

"The decision of the Rota is entirely satisfactory to me. It repudiates the declaration against which I have always protested, and the cancellation of which has been so unfair to myself and harmful to the interests of my diocese, namely, that I forbade at any time or place, directly or indirectly, the teaching of French or preaching in that language."

"A despatch from Rome upon the matter is as follows:

"The suit in canon law brought against Bishop M. F. Fallon of the London, Ontario, diocese, by the five priests, the Revs. Langlois, L'Heureux, Loiselle, Beaudoin and St. Cyr, the last two of whom have died since the proceedings were begun, was decided on June 15 by the Rota Tribunal in a manner almost entirely favorable to the bishop."

"The suit involved three groups of questions, beneath which was hidden the much-discussed language problem in Canadian mixed Catholic dioceses."

"The first group referred to the legitimacy or the contrary of certain

actions taken by the diocese tribunal against the tribunal of the bishop. Here the Rota recognized all the facts as legitimate but two—that against Father Langlois and the penalty of suspension, "Quo ad modum tantum," against Father L'Heureux.

The second group related to the charge of defamation of Bishop Fallon by all the priests and the counter-charge by the bishop. Here the court sided with the bishop, and while refusing to act against the priests, demanded that a certain declaration made by them at the time of the dismembering of the parish of Walkerville be expurgated from the legal acts.

In the third group the Rota confirmed the expulsion of Father Napoleon St. Cyr, former priest of Stony Point parish, but also confirmed his right to an annual pension of \$800.

D'Allessandri, counsel for Bishop Fallon, declares that the suit is ended with full satisfaction for the bishop. The way is now open to the priests to appeal to a second instance. If they should win a third decision would be necessary. It seems probable, however, in view of the grave questions involved, which disturb the ecclesiastical peace of the region, that no appeal will be taken.

AN IRISH MERCIER

San Francisco Monitor

The people of this country may not have known very much about Archbishop Mannix of Melbourne as he lived and moved and has his being many thousand miles away in the Antipodes, but since his arrival here last Monday and during his trip across the continent on his journey to Rome and Ireland, where he was born in Charleville, County Cork, in 1864, they are going to learn more about a man who bears a striking resemblance not only physically but mentally and morally to the great Cardinal Mercier of Belgium. The tall, austere, and scholarly looking ex-president of Maynooth College has many characteristics in common with the former rector of Leuven University. Both prelates have been college professors and are in touch with modern intellectual, political and economic conditions. Both have taken at considerable personal risk decided stands on the rights of small nationalities, and both are vindicated in their positions by strict conformity with the moral law of God and Christian sympathy with the oppressed victims of foreign despotism and autocratic government.

A seminary professor is far from the maddening crowd, but since his advent in Melbourne in 1918 Archbishop Mannix has distinguished himself not only as an ardent champion of the rights of the Irish people to govern themselves, but also as a fearless defender of the right of free speech and other human liberties that we have seen almost extinguished in America because we had no aggressive fighters for liberty of speech, press and assembly in the United States. By asserting against the autocrat's right of the people of Australia themselves to vote and decide the question of conscription, Dr. Mannix has placed all lovers of liberty under a lasting debt of gratitude. This militant prelate also infused a new Catholic spirit into the members of the Church in Australia, and was not afraid to take the side of the under dog in the struggle of Labor for a union wage and better conditions of life. In spite of the opposition of many Catholics he has never ceased to use both voice and pen to help the triumph of the Irish cause against British tyranny.

Those who had the privilege of hearing his powerful presentation of the righteousness of the Sinn Fein case at the Dreamland Rink mass meeting last Tuesday evening were deeply impressed by Archbishop Mannix's masterly exposition of the irrefutable arguments in favor of the absolute divorce of Ireland from British imperialism. As one of the Allies England accepted the Fourteen Points of Mr. Wilson, and one of these principles was the right of nationalities both small and great to rule themselves. England needed our help then, but now they tell us through Carson to mind our own business when they are reminded of their war promises as regards Irish self-government. It is the old, old story of when the devil was sick, the devil a monk would be; the devil got well, the devil a monk was he.

As America went into the War without any ulterior motive, according to War propaganda, we to vindicate the Fourteen Principles of the Allies, the people of the United States are bound in conscience as a national obligation to see that the War was not fought in vain. Hence it is only right and just that our sympathy should go out not only to the Belgians and Armenians but to the Irish people as well who are only asking that the principle of human liberty and the consent of the governed be applied to them.

Of course some Americans and Catholics too are mortally afraid of offending England in this matter of demanding justice for Ireland. Mgr. Mannix clearly proved how unreasonable they are because if it was Germany that had committed half the atrocities and wrongs that the British Government had perpetrated in Ireland and still continues to perpetrate with 100,000 soldiers tanks and machine guns, Ireland would have been freed at the Peace Conference at Versailles. There can be no talk of friendship with a robber who has his victim down with one hand on his throat and the other hand picking his pocket. When England takes his hands off Ireland and leaves the people alone to work out their God-given destiny, then only would Dr. Mannix extend the right hand of fellowship and grant to England a plenary absolution and a plenary indulgence for its past sins in Ireland. It is no longer patriotic to lie, Archbishop Mannix concluded, and while Ireland remains in bondage the light for freedom is unfulfilled, and the War to end war has not been concluded.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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SINN FEIN ASSUMES THE HANDLING OF JUSTICE

This week just a few examples of how Sinn Fein and its Volunteers have assumed the handling of justice in Ireland—and of how Labor has refused to handle British war material for the killing of their brothers.

A hoard of £400 in gold which a postman named Lacey, had, for safety, buried at Malduddart, County Dublin, was scamped up by a hunting dog, and carried off by unknown persons. Poor Lacey, badly distraught by the loss of all he owned, reported his case to the Irish Volunteers, who, taking charge of it, ran down all clues that were furnished, made a raid upon a local village within a week after, carried off four prisoners in a motor-van—and next day £150 was returned to Lacey. The prisoners are still in confinement, in some secret place, awaiting their giving up the remainder of the hoard.

The Kildare (Kildare) Branch of the Farmers' Union, at their last meeting, passed a resolution of hearty thanks to the local Sinn Fein organization for finding and returning to one of its members three heifers that had been stolen from his land, during the week before. A County Longford man, who lost a quantity of timber from a local sawmill, had his timber returned to him a few days later by the Sinn Fein guard—taken back from the residence of seven miles away of an arrested man. At Ardara four young men were arrested for larceny of bicycles and formally tried. They confessed their guilt, returned the bicycles, paid fines amounting to the value of the bicycles, and were released under suspended sentence.

The bicycle thieves were interviewed, after their release, by the correspondent of the Dublin Evening Herald. They expressed gratitude for the fair treatment they had received at the hands of the court; also for the excellent treatment they had received while they were held prisoners awaiting trial. They couldn't tell where they had been in prison; they had been blindfolded and carried to it a long way, and they were not given opportunity to see the outside of their prison. They had meals served to them four times a day—and their diet included any particular thing which they expressed a wish for. They were allowed two hours a day exercise. This consisted in walking around the field a number of hours, during which time they were blindfolded, and under a volunteer guard. The guard was on duty day and night and relieved every two hours.

The Sinn Fein courts are beginning to come into the open. The most important Sinn Fein court sitting so far is that reported from Ballinacree, where a public court was held in a large hall, over which flew the Irish flag. The court was crowded. It was presided over by a barrister, and between eight and ten attorneys argued the cases. A pledge of honor was substituted for the oath. Clergy-men and county councillors participated. Injunctions were granted and decisions promulgated in the cases which came before the court. The whole thing was reported in the press.

One of the good-for-nothings in a Southern town was tried before a Republican court on charge of stealing a bicycle, stealing mail bags, and assaulting his father. Sinn Fein commandants presided and a Sinn Fein officer was appointed to defend the prisoner. As a result of the trial, and of his being found guilty, the prisoner consented to discharge his loot. He restored everything he had stolen; he made submission and apology to his father; and then the order of the court was that he should leave Munster for two years—at the expiration of which time, if reports

of him were good, he might return. He agreed to the condition and left the locality. On account of the stealing of the mail, a body of two hundred police and soldiers had been a week scouring the country for the thief—in vain. The same troops had, at the same time, orders for the arrest of certain local volunteers. It was the same volunteers who were ordered to be arrested by the Government authorities, who turned out and arrested, and tried, and sentenced, the thief. All this was done, too, while the two hundred military and police were still earnestly searching for both the criminal and his court.

Near Castlecomer (Kilkenny) there was a dispute of long standing between two brothers, regarding a farm—a dispute which had created end-less trouble, bitterness and bloodshed. The local Sinn Fein court summoned both brothers before it, heard both sides, made an adjustment, to which the long estranged brothers agreed, and, shaking hands, left the court together.

UNWELCOME SUNDAY PAPERS

For several years past Ireland has been flooded with English Sunday newspapers, which seek with filthy every issue featuring the most odious cases that go before the English courts, in all their filthy detail. There has been a recent great movement throughout Ireland to bar out these unwelcome papers. In the city of Dundalk a few Sundays ago an armed body of local Sinn Feiners met the train from Dublin on its arrival, and after holding up and disarming the policemen at the Railway station, took off the train all the English papers, poured gasoline on them, and burnt them.

MYSTERIOUS RAIDERS

One of the most daring raids made by Sinn Fein, and one of the most successful, was made in the heart of Dublin in broad daylight recently. Since the great burning of Government buildings and their files of income tax papers, etc., all the Government buildings in Dublin have had assigned to them large guards of soldiers, equipped with everything necessary to withstand the siege. The King's Inns was one of these buildings—and was guarded by twelve soldiers of the Lancashire Fusiliers. At four o'clock on Tuesday afternoon, two weeks ago, three stepped from the crowds that are always passing and re-passing King's Inns, twenty young men, who strolled somewhat casually within the King's Inns, held up the twelve soldiers, took their arms, disconnected all telephones, searched out the temporary armory, and carried off: 2 Lewis machine-guns, 20 rifles, 10 revolvers, a number of French helmets, a large quantity of ammunition, military kit and equipment.

The whole thing went off quietly and unintercepted—and was over in fifteen minutes and the raiders disappeared as quickly and as mysteriously as they arrived." It should be added that the King's Inns building is kept under constant and direct observation from the observatory tower, on the Broadstone Station, where troops are always held in readiness to be rushed to any point.

REFUSE TO HANDLE "MILITARY EGGS"

While the English Labor Unions are still undecided whether to grant the demand of their Irish brethren, and refuse to handle munitions, the Irish Labor Unions have proceeded on their own account. Neither soldiers nor munitions will be taken by train. Recently the military of Athlery, in Galway, were so badly in need of munition that the authorities in Dublin endeavored to send them what they wanted by shipping five cases, supposed to contain eggs. A military lorry with party of armed soldiers arrived at the Broadstone station, Dublin, with these five cases of "eggs" just as the night mail for the West was about to start, and quietly slipped the cases on to the passengers and all in the station the night mail immediately halted, the crew quit, a "deputation" went to the station master, to request that the five cases put upon the train by the military be taken off again. After much parleying between officials and military officers, during which time hands were shaken and "eggs" were passed, the soldiers were at length ordered up again to remove the cases from the train—which they did. Then the night mail started west—without any military eggs.

A few days later, the Broadstone terminus witnessed another such incident, when several tons of small cases were taken off a motor lorry by a company of soldiers, and in charge of an armed escort, placed in a carriage, on a train which was about to start for Boyle, County Roscommon. When the military had successfully performed their tasks, and everything seemed all

right, the railway men started a little shunting on their own account with the result that after a few minutes the objectionable carriage was neatly detached, and left safely and comfortably on an isolated siding—while the remainder of the train was coupled up and gallily started on its way westward—with lighter load, and easier conscience.

The Cunard transport Czarlitz, arrived at Queenstown from Southampton with the Cameron Highlanders, and a lot of Lewis machine guns. The Queenstown quaysmen refused to berth the ship, porters refused to unload it, and carriers refused to carry either men or guns. They had to get bluejackets to berth the ship, and to unload it, and then await military cars to bear away the equipment.

SEUMAS MACMANUS,
Of Donegal.

THE DIVORCE EVIL

CARDINAL GIBBONS' SOLEMN WARNING

"In matters pertaining to morality, legislation will not rise above the level established by the general tone and tenor of society. It is necessary, then, for the preservation of national life, that social morality, in its usage and sanction, be sound and steadfast and pure."

"This aim can be accomplished only by reaching the sources in which life has its origin, and from which the individual character receives its initial direction. As the family is the first social group, it is also the center whose influence permeates the entire social body. And since family life takes its rise from the union of husband and wife, the sanctity of marriage and of marital relations is of prime importance for the purity of social relations."

I take these words from the Pastoral Letter of the Archbishops and Bishops recently issued to the Faithful, both to the Clergy and the Laity.

Let us turn now to consider, in the light of these words, the substance of a report made public a few days ago in Washington by the Secretary of the International Divorce Reform Association, an organization which is supporting the Constitutional Amendment, proposed by Senator Jones empowering the Congress to make uniform divorce laws for all the States. According to this report the United States now exceeds Japan in the frequency of divorce. In Japan there are 109 divorces annually for every 100,000 persons, while in our own Christian country divorces have increased to more than 112 among every 100,000 persons. One State in particular, Nevada, has approximately 300 divorces each year among each 100,000 of its inhabitants.

Now, the esteem in which marriage is held, as the Pastoral Letter goes on to show, furnishes an index of a people's morality. For, in honor and respect be due an institution in proportion to its sacredness, its significance for human happiness, and the measure of responsibility which it implies, marriage must necessarily claim the reverence of every mind that is capable of paying tribute to anything good. With the institution of marriage our American life is so singularly allied, so intimately bound up, that if its permanence and honorable character be really declining among us we must ask ourselves, in a most real alarm, whether actual moral degeneracy does not threaten to set in among the American people.

Without the bond of marriage—holding together and blessing the pioneers of our nation and accompanying us everywhere as they penetrated and conquered the wilderness, and becoming the broad and certain cornerstone of each community, and of every sovereign State, as these arose—never would the world have witnessed the inspiring and almost incredibly rapid growth and the providential progress of our nation.

If that bond is not merely loosened, but is to be cast aside; and if the laws of God and man are to be broken, and a spirit of anarchy is to prevail, destroying, if it be able, the spiritual and moral values of the institution of marriage, actual moral decline has come upon us, religion is at ebb tide instead of at flood, and the best interests of our country, material as well as spiritual, are doomed to meet with disaster.

Marriage is no mere legal contract, still less is it a casual union of two selfish individuals brought together by caprice or passion. It is a Sacrament. It is a holy estate. It is blessed and consecrated by God and maintained inviolate by God's Church. Therefore, the "sacredness of the home" has a meaning deeper than its natural privacy and its intimacy and indivisibility. Assuredly, the home is sacred because it is established with God's benediction to carry out His purpose in regard to mankind.

I repeat, then, with special emphasis, the warning words of the Pastoral Letter and I appeal to our faithful Clergy and the Laity to heed this solemn admonition that there is need of greater and even greater vigilance in protecting the home at

this time, owing to conditions which tend to weaken its influence. "The demands of industry, of business and of social intercourse," as the Pastoral Letter truthfully declares, "subject the family life to a strain that becomes more severe as civilization advances." Parents who are sensible of their obligations, will exert themselves to meet external pressure by making the home more attractive.

THE SCRIPTURES AND DIVORCE

PRIVATE JUDGMENT LEADS MINISTER TO CATHOLIC DOCTRINE

To the Editor of The Globe:—In view of the proposed amendment to the divorce law which would give to the Supreme Court of Ontario, or a divorce court established for that purpose, jurisdiction in the matter of divorce within this Province, Rev. Byron Stauffer's letter in yesterday's Globe was most timely.

There is no unanimity of opinion upon this proposed amendment in Ontario. There are a number who favor the change. According to a press despatch, Major Weekes, a lawyer of London, went to Ottawa, with a petition signed by 117 persons, desiring divorce, who favored the change on the ground that it would make divorce more accessible to the person of ordinary means. On the other hand, there are many, particularly leaders in the various branches of the Christian Church who strongly oppose the change on the ground that it would be a blow at the sanctity of the marriage relationship, and detrimental to the highest interests of society. Bishop Clark (Anglican), and some Methodist conferences have publicly opposed the proposed change, while the General Assembly of the Presbyterian Church regarding the sanctity of the marriage tie. They, however, ignore a question which must be faced, that the present divorce law is unsatisfactory and unjust.

What is the teaching of Christ regarding marriage and divorce? If we can agree upon that we ought to unite in an endeavor to have our laws harmonize with it. An examination of Mark 10: 3-12, Luke 10, Romans 7: 2, and 1 Cor. 7: 10, reveals the following facts:—(1) Christ regarded marriage not as a creature of law, but of God; the Magistrate, minister or priest may legislate or solemnize the marriage, and there are certain laws for the protection of society in connection with it, but marriage itself is a divine institution. (2) It is quite beyond the prerogative of man to break the marriage relationship, whether by a decision of a divorce court or by an act of Parliament.

(3) Christ makes no provision for remarriage of either party during the lifetime of the other. The doubtful phrase in Matthew 5: 32, "saving for the cause of fornication," makes provision for the "putting away," which is not divorce as it is understood in Canadian law, for the very next clause says: "Whoever marries her that is divorced committeth adultery," which teaching is re-emphasized in the two passages referred to in the Pauline Epistles.

Therefore, it seems to me that the forces of Christianity in this Province ought to unite in an endeavor to have divorce prohibited upon any ground, in accordance with Christ's teaching regarding the absolute indissolubility of the marriage relationship. The Supreme Court of each Province, or a suitable court established for that purpose ought to be given jurisdiction over separation, which might be granted on certain grounds, but which would differ from divorce in that there would be no possibility of remarriage. If people know that the law made no provision for remarriage, there would be but a small percentage of the applications for divorce which there are at present.

This change, along with a campaign of education and instruction upon this important question, would save us, in Canada, from having the unhappy and un-Christian state of affairs which exists in certain parts of the United States, to which Mr. Stauffer has drawn our attention.

R. S. JOHNSTON,
St. Andrew's Presbyterian Church,
North Bay, Ont.

After the Resurrection Our Lord treats His followers with an extraordinary familiarity. He sits down with them and their hearts burn. They see Him like a stranger on the shore, and He is so winning that they throw themselves into the sea just to be at His feet. He bids them take the doubting fingers of reason and lay them in the scars of love for the first time they are allowed to touch the sacred flesh of Christ, and are granted the caress which before has only been allowed to His Mother. Now at last He asks the human heart if it loves Him, and God in mystic self-abasement seeks for the love of His creature.—Rev. Vincent McNabb, O. P.

CATHOLIC NOTES

The Right Rev. Jules A. Brault, O. M. I., has been appointed Bishop of Jaffna, Ceylon, in succession to the late Mgr. Joullain.

Justice Wendell Philip Stafford, of the Supreme Court of the District of Columbia, has been received into the Church by Cardinal Gibbons.

The \$3,000,000 endowment fund being sought by St. Louis university experienced a mighty boost towards the desired goal, when the Missouri Knights of Columbus at their convention voted to subscribe \$250,000 to the fund.

According to the Rev. Ignatius Smith, O. P., national director, the membership of the Holy Name Society in the United States is now 1,000,000 with new members rapidly pouring in. More than 500,000 Holy Name men served in the War, according to Father Smith.

The death has occurred at West New York, N. J., of James Hallock Reid, author of many successful stage plays. Among his best known works are "Human Hearts," and "The Confession." He was fifty-six years old, and was the father of Wallace Reid, of movie fame and a convert to the Church.

Quito, Ecuador, May 25.—The late Gen. Ignacio de Velasco, former president of Ecuador and a Freemason, was reconciled to the Church before his death. After receiving the last sacraments, he is reported to have said to his best friend, General Moncayo: "At the point of death one sees things in a new light. May my example be your guide."

Paris, June 4.—In answer to a question put by M. de la Ferronnays, a Catholic representative, in the Chamber of Deputies the other day, the Minister of Justice gave the official figures on divorce in France. An American paper had printed the statement that there were 123,000 divorce cases before the Paris courts. The Minister of Justice replied that the total number of divorces before the Paris courts was not 123,000, but 5,230, or only 1.30 per thousand instead of .30 per thousand, as reported in the press.

Ravenna, June 9.—The restoration and decoration of the Church of St. Francis of Assisi, which was Dante's favorite devotional retreat, is one of the projects which the committee in charge of the celebration of the centenary of the great poet has in mind for its observance next year. "Dante has admirably sung St. Francis in the splendor of his 'Paradise,'" says the committee's announcement, "and it is not without singular significance that the great poet's tomb should be found within the shadow of the church dedicated to the Poor Man of Assisi, the name of Dante thus remaining intimately united with that of the great Italian saint."

In fulfillment of a vow made in 1917, a national pilgrimage of the French Agriculturists took place in the Basilica of the Sacred Heart in Paris on May 30. In the course of a night adoration at Montmartre in 1917, the delegates of the National Union of Catholic Agriculturists promised a national pilgrimage of thanksgiving when victory had assured peace. In his appeal the president of the union recalls the fact that of all classes of people in France it is the rural class that has made in the War the greatest sacrifice, about one million men of that class having been killed and about many mutilated or so disabled as to be rendered unfit for tilling the soil.

A cable dispatch, via Manila to New York, announces the death on May 20 at Zamboanga, Philippine Islands, of the Rev. William M. McDonough, S. J. Father McDonough was known as "the bravest white man in Oceania." Many an officer and enlisted soldier of the United States regular army will have with regret of the demise of this brave Catholic missionary who was respected and loved by all who had seen service against the savage Moros of the Sulu Archipelago. Father McDonough was an authority on the language of the Moros of Jolo, and, besides collecting valuable data, published a catechism in Moro. His mission was considered one of the most difficult in the world and embraced the several hundred islands comprising the Sulu Archipelago.

Brussels, June 4.—As a consequence of the recent elections the Catholics have just regained their former majority in the Belgian Senate. At present, they hold sixty-two seats in the upper house, as against thirty-eight held by the Liberals and twenty-one by the Socialists. Formerly they stood fifty-eight against thirty-six Liberals and twenty-seven Socialists. The elections were caused by the invalidation of eight Socialist Senators elected according to proportional representation. Out of the original seats the Socialists regained only two. In fact, in the province of Brussels, they had given up the idea of fighting. In Brussels the Catholics polled twenty per cent. more votes than they did in November last. In Antwerp the number of Catholic votes jumped from 19,000 to 25,000.