

The Catholic Record

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

VOLUME XLIII.

LONDON, CANADA, SATURDAY, JULY 2, 1921

2279

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE SYNOD ON DR. IRWIN

It will be remembered that the Rev. Dr. Irwin, the Presbyterian Minister of Killybegs, (Antrim) who travelled America with DeValera a year ago, speaking for Irish freedom, was, on his return home, arrested and sentenced to a year's imprisonment for having in his house a revolver—as protection against the law-and-order Orangemen. The Orangemen raised a fierce howl against Dr. Irwin, demanding that the Presbyterian Synod should try him for treason and remove him from the ministry or otherwise suitably punish him. The howl was so terrific that the frightened Synod called a meeting and after much discussion thought they found a way out by passing the buck to the General Assembly. The General Assembly in turn passed it to the Presbytery. The Presbytery investigated Dr. Irwin, and the newspapers report, "could only find the highest praise of the gentleman's work and worth as minister of Killybegs." His faithful congregation, knowing the worth of the man, turned up in force to back their worthy Minister. The Presbytery reported back to the Synod. The Synod, somewhat embarrassed by this, appointed a commission to go down to the parish, meet the congregation, and make a report. The parishioners at Killybegs had it conveyed to the members of the Commission that they had better stay at home and attend their own business. The Commission then considered it wise to be discreet, and sit in Belfast instead of Killybegs. Out of the large congregation at Killybegs they got just two accusers of Dr. Irwin, one of them, Mr. Heatly, a retired Inspector of police, and the other an Orange Justice of the Peace, James Morrissey. These read long statements accusing Dr. Irwin of depravity in associating with a murder gang. The members of Dr. Irwin's congregation rose up in hot resentment, and several of them threatened to visit Heatly and Morrissey with personal chastisement. The Commission referred the matter back to the General Assembly. And the General Assembly is to thresh the matter out at the next annual gathering. Earnest Nationalists in the Presbyterian body are, with interest, watching the spiritual struggle among their leaders who, anxious to do justice, and at the same time fearful of offending the Orange wire pullers, are trying to find some one who will bell the cat or else discover them a decent way out of the difficulty.

BEGINNING TO SEE THE LIGHT

That English opposition to the Irish demands is fast breaking, is evidenced from day to day in hundreds of ways. In Balliol College, Oxford, the Oxford Union Society held its annual terminal debate upon the Irish situation and the resolution presented by Herbert of Balliol College—"That this Society condemn the coercive policy pursued by our Government in Ireland as repugnant to the first principles of democracy"—was, after long debate, carried by 291 against 96—so overwhelming as to be pregnant with big significance.

It is said that a chief means of convincing the majority was the leading speech against the resolution by a Belfast man. The report says that the opposition was opened by "a volcanic outburst of ignorance, bigotry, and bitter denunciation of the so-called 'murder gang.'" This man's violence, ignorance, and intense hatred of everything Irish gave the Oxford men to understand, as they never had understood before, the attitude and calibre of those who call themselves Ulster. The finest, most convincing speech of the night was from Mr. J. S. Collis of Balliol College, in which he told them that the British Empire today stood alone in denying freedom and nationalism to its subject races. He expounded Sinn Fein for them, told them it was primarily composed of the constructive idealists of Ireland. Side by side with its growth had spread poetry, art, literature; it was incredible that the spirit of a nation which would pray in the street in its thousands for the passing souls of "murderers," which would make a boy meet death on the scaffold smiling and proudly happy, and his mother glad to have given him for Ireland, which would inspire the Lord Mayor of Cork to make so great a sacrifice, and the youth of the whole land to face death daily in the hills; it was incredible that force could ever subdue such a spirit. He received a tremendous ovation at the close of his speech.

Right Hon. Sir John Simon, ex-Cabinet Minister, journeyed down to Oxford specially to be present, and to put his views before the Oxford men. Simon's speech, which lasted forty minutes, was rather remarkable. And the press reports describe it as being so calm, and unemotional that "it carried tremendous weight." After paying a splendid tribute to the men "on the run" and to the youths of

Ireland who had joined the I. R. A. although he carefully condemned the "shocking crimes" alleged to have been committed by some of these, he maintained the absolute responsibility of the English people for the unspeakable things being done by their agents in Ireland. No words could be too strong in the condemnation of these excesses. After laying further emphasis on the literary, linguistic, artistic, and cultural side of Sinn Fein he concluded by affirming clearly that there was no path to peace and reconciliation save by acknowledging the absolute right of the Irish people to form their own Government and institutions.

But who will not say that the English side is getting hopeless when at last we read that in the House of Commons, on the 28th of last month, Sir Hamar Greenwood (who has so consistently lied about Ireland and Sinn Fein to the House of Commons that the term a "Greenwood" has passed into currency as the latest polite way of saying "a lie," said: "I am bound to say that the only part of Ireland where I see religious intolerance is in the North." And if in the thought of any reader there was doubt remaining that the Irish question was not a religious question except in the minds of the little Orange peak in the Northeast, that confession, compelled from their champion, Sir Hamar Greenwood, should lay it forever.

DUBLIN CASTLE METHODS LUDICROUSLY EXPOSED

Very large amounts have been, for two years past, levied upon districts in Ireland for the killing of members of the Crown force. The scheme is gradually being widened to extend its usefulness. Some of its workings are becoming as ludicrous as the boycotting laws of the old Land League days—under which one man was given three months in jail for winking at a boycotted pig in the market-place—and another man jailed for smiling "a humbugging kind of smile" in the august presence of a police constable. The other day, in Tipperary, a Constable was awarded a substantial sum for a bribe scratch which he got when escaping an ambush. For a foot temporarily sprained in the course of running after a rebel (more probably running away from the rebel) one Constable was allowed a substantial sum; while a third for a singed moustache got \$2,500. A fourth man was awarded a thousand pounds because he had been "feeling very nervous" since an attack by the rebels was made upon his barracks. One of the Black and Tans, Captain Smythe, was awarded 1,800 pounds at the British Recorder's Court in Dublin for his cock-and-bull story of being kidnapped and tortured by rebels "early in January last." The method by which Dublin Castle is working in this case, where the man could not swear on what date in January he was kidnapped and tortured. Smythe, by the way, told a story which was made upon his barracks. In describing how he escaped, he said a boy had been left to stand guard over him after he was left lying in a room with his hands bound. He begged the boy for a drink, on the pretence that he was dying of thirst, asked the boy to unloose his hands while he drank, and when his hands were unloosed drew a pistol and shot the boy—thus freeing himself. Nine thousand dollars was not too small an award for this splendid specimen of a British officer.

SEUMAS MACMANUS,
Of Donegal.

CATHOLIC VOTE GROWS IN EUROPEAN CITIES

By N. C. W. C. News Service

Paris, June 4.—A general report on the votes obtained by the various political parties during the recent municipal elections has just been published. It shows very clearly the progress made by the Catholics in the large cities.

In Brussels the Catholics obtained 21.61% of the total number of votes in the elections of 1919. This year they obtained 28.66%, a gain of 6.99%. The Socialist loss was 4.90%.

At Ghent the Socialist percentage in 1919 was 48.5. This year it is 35.9. The Catholics, who had 28.4% in 1919, this year have 37.7. This is a loss of 7.6% for the Socialists and a gain of 9.3% for the Catholics.

At Liege, in 1919, the percentage of Socialist votes was 41.3. In 1921 it is 35.7% or a loss of 5.6% while the Catholic votes have risen from 24.3% in 1919 to 31.8% a gain of 7.5% in 1921.

At Antwerp the Catholics lost a gain of 10% while the Socialists lost 7%.

This year for the first time women appeared at the polls.

Queen Elizabeth appeared at the polls like an ordinary citizen, and took her place in line with the other women. When recognized and urged to pass ahead of them, she replied: "No, indeed, you were here before me. I shall wait my turn."

The King did not vote, in order to show that he is outside of all political parties.

A NEW PHASE IN IRELAND

"A FEROCITY FOR WHICH OUR HISTORY FINDS NO PARALLEL"

Manchester Guardian

One of the spirits that Thomas Hardy invoked in "The Dynasts" in order to give the life and atmosphere of history to his great dramatic poem seems to have guided our rulers in arranging Tuesday's spectacle in Ireland. The opening of the Northern Parliament is an event full of interest and full of importance. Full of interest because it closes a long controversy in a manner that was little expected, and would not have been welcomed by the Ulster that signed the Covenant; full of importance, for it creates a new situation which the rest of Ireland, whatever the solution that is found for her problem, will have to take into account. Nothing in the future will be as it was in the past. This is true both of the relations of Ulster to the rest of Ireland and of the relations of Ireland and Great Britain. With a people whose past is bitter with tragedy and wrong any new departure raises the flicker of a hope, and one can imagine circumstances under which the opening of the Northern Parliament would have been an auspicious event. But the reader who turns to the Irish news will note that on the day on which this Parliament was opened two men were executed in Dublin, with great crowds kneeling in prayer for the souls of men whom they regarded as martyrs, and that farther south a great military operation was in progress in the course of which Irishmen were killed and wounded and a hundred Irishmen were captured, the prelude, we fear, to another batch of executions like those that followed similar captures in Lombardy seventy years ago. He will note, again, that some officers of the armed force into whose hands we have committed the lives of defenceless men and women, caught red-handed under circumstances that made it impossible for the Government to shield them, have been found guilty of a conspiracy to steal, and he will contrast the long and strange delays in the trial of these policemen with the rapidity with which rebels are court-martialed and shot. Finally, he will note that two priests are sent to prison for six months for having in their houses documents relating to Dail Eireann. These are the events of a single day. Here, alas! there is nothing new. The history we are writing, in every single respect—executions, arson, the ravages of our irregular forces, political oppression—as old as '98.

It is not surprising that the Ireland which is so dreagoned looks on the setting up of the Northern Parliament merely as a device of a hostile Power, much as the Czechs might have regarded the gift of a Parliament to the German population of Czechoslovakia from an Austria that was holding the rest of the country under a military tyranny. Even so moderate and gentle a writer as "A. J." gives voice to this suspicion in a beautifully written pamphlet, "The Inner and Outer Ireland." The message from the Chief Secretary to the Northern Parliament reads like mere insolence coming as it does from the man who has let loose on the Irish people the forces of armed disorder. Metternich said of Revolutionary France in a bitter epigram that it was a country in which you would rather have cousins than brothers. The Irish people judge the partnership that they are offered by the spirit which insults their self respect, humiliates men and boys who are not guilty of murder, and lays waste farms and villages. It is doubtful whether under any circumstances Ireland would have accepted the arrangements set up by this Bill, but Ministers have acted as though they wanted to make her reject them. Their want of imagination has been so glaring as to give the look of deliberate intention to their blunders. Would it ever have occurred to Mr. Lloyd George that the way to make Ulster accept the Home Rule Bill of 1914 was to treat her with a ferocity for which our history finds no parallel since the crimes of the Hessian troops at the time of the Rebellion?

How does the setting up of the Northern Parliament affect the situation with which we have to deal? Broadly speaking, we have to face the prospect of a struggle that will endure, in different forms, for years, and perhaps for generations, or else we have to satisfy Ireland and Ireland has to satisfy Ulster. It may be admitted that if Unionists have been signally blind in the past to the true truth, Liberals have often done less than justice to the importance of the second. It is our boast that whereas other empires have come to grief because they could not satisfy the legitimate aspirations of peoples found under their flag, the British Empire has known how to change itself from an empire into a commonwealth. Ireland is a notable exception, and she is an anomaly in our system.

NOT STATESMANSHIP; NOT NECESSITY BUT—PRIDE

What prevents us from applying our principles in this case? Ultimately, if we probe deep enough, pride. We may call it by other names, but that is what we find if we carry our analysis far enough. We cannot pretend that we govern Ireland successfully; the whole world would burst into laughter at the suggestion. We cannot pretend that it is really fair, for nobody who looks dispassionately at the circumstances of the two countries can really suppose that there is some insuperable difficulty in securing the safety of both. In some quarters there is a selfish spirit—the spirit that ruined Irish industries in the past. But if we ask ourselves why we cannot treat Ireland as we treated South Africa, the answer is mainly pride. We camouflage it by phrases about secession or the example of Lincoln—the scri of phrase that makes a man a prisoner and prevents his using his judgment in freedom. Does anybody think that Mr. Lloyd George, Mr. De Valera, and Sir James Craig, set down to discuss the relations of the two countries, with a single eye to the interests of the two countries, there would be any insuperable obstacle to peace? Clearly the rest of Ireland would have to leave Ulster what she has; she might, and probably would, succeed in persuading Ulster that her own interests might be better served by some other arrangement or by some modification of this arrangement, but it would have to be persuasion and not force. So, too, between Great Britain and Ireland. No arrangement that rests on force can endure or be other than a permanent danger. We have to persuade Ireland, as Ireland has to persuade Ulster. The obstacle is the *amour propre* of Ministers who have said that they will give so much and no more; that the new relationship which is to take the place of the Act of Union must be determined by the superior Power; that the English and Scotch, with wisdom that Ireland must be content with something much less than the status of a Dominion. Ministers still believe that they can hammer these terms into the Irish people. Both countries are paying for that illusion, and both in much the same *sham*, for the spirit of violence and crime is growing more intense in Ireland as we foster it by our tyranny. And not the two countries only, but the whole Empire. Is it not possible that the English and Scotch, represented in two senses the triumph of the opposite principle, can help England and Ireland to the sort of peace on which the prosperity and happiness of South Africa repose?

PEACE RENOVATION PREVALENT

Only a very rash and inexperienced person would attempt the role of a prophet in Irish affairs. But even a prophet may be right sometimes about Ireland, and I sincerely hope that the prophets of today may be justified by the event, for the prophesies of peace are accumulating, and all the persons who profess to have inside knowledge will assure you that this dark hour precedes the dawn, and that in a few months we shall have an end of our troubles.

There is no slackening yet of the daily strain. We have each day our daily deal. Yet there is some reason to hope that the end is not far off. Great hopes are based on future meetings between Sir James Craig, the Ulster Premier, and Mr. De Valera. Negotiators from England, that they be as lofty as the Earl of Derby, are now at a discount. All such overtures are now "off," and agreement between North and South, are after the fullest interchange of views, is looked to as the only way out. It ought not to be impossible. Great advances are obtainable both from North and South, who, though for the present they must work Siamese twin fashion, may eventually, if they jointly choose, constitute a united Irish Parliament, with the fullest powers, and may even abolish altogether both the Northern and Southern Parliaments in its favour.

On the vital question of finance it is understood that the Government will prove accommodating. As the situation stands, the detached observer, unaffected by any party affiliations, will wonder most at the great possibilities offered to the new Irish movement. Though in the nature of things it seems impossible that it can ever achieve all its aims or constitute a separate sovereign corporation for the whole of the island, it can now get, after its five years, far more than any previous party ever hoped to accomplish after a generation.

There are, of course, all varieties of view in the Irish popular movement, and many of its supporters would rather hand on the struggle to the next generation and the next, and the next, rather than sacrifice a jot of their ideal. But unless we are to have a perpetual chaos the present seems to many to be the time in which the best bargain can be made. I have no means of knowing what is

going on behind the scenes. But I may be allowed to chronicle the widespread belief that something is going on, that peace rumours are prevalent, and that great numbers of Irishmen and women, anxious to arrive at what the Americans call "normalcy," hope that they are well founded.—The Universe.

THE SIMS' OUTBURST

The Manchester Guardian

We all read with interest any foreign contributions to our political disputes, but we fear they seldom do much good here to the parties whom they are meant to help. The recent report of an unofficial American commission of inquiry into police practices in Ireland has, however, added a little strength to whatever feeling of indignance for Dublin Castle is still left in England. And now Admiral Sims must needs do a corresponding service to Sinn Fein by the indiscretions of his little outbreak on Tuesday at a luncheon party in London. Whenever a foreigner takes a slashing part in our party politics—even when he may not know he is doing it—there is an inevitable impulse among his English hearers or readers to notice the points that he has mentioned. Among the many points forgotten by the distinguished American sailor whom we all like, even when he puts us into passing difficulties—are the facts that the Sinn Fein party and the murder gangs who profess to be doing its work are just about as distinct from each other as the British Government and the other murder gangs which profess to be doing its work; that the most striking point in Ireland's relation to the Great War was not the insane effort of a few wild extremists to help the Germans, but the great number and excellent quality of the Irish soldiers who abounded not only in Irish, Australian, and Canadian but in English and even in Scottish regiments; and that an even more remarkable degree of participation by Irishmen in the overthrow of Germany was only prevented by the folly of the few anti-Irish politicians at the War Office and elsewhere who objected of the great recruiting movement started by John Redmond. By ignoring such facts while he stresses others, Admiral Sims, no doubt with the best intentions, stimulates himself to an intemperate kind of English party man. It is a pity, because he is personally worthy to cut a much better figure than that, and because it is painful to find any fault at all with a great officer in the navy of a friend. It is seldom indeed that any officer in that most admirable American service can be accused of saying a word too much or too little, even in the way of friendliness that outruns knowledge or discretion.

TURKISH BRUTALITY

FRIGHTFUL STORY OF THE ARMENIAN MARTYRS

Only a few months ago the Catholic Church celebrated in Rome the solemn canonization of the 23 martyrs of Uganda. These 23 negroes were converts to the faith and suffered most cruel deaths rather than give it up.

News comes now from Armenia that a great number of Catholics have suffered a most sanguinary martyrdom from the hands of the Turks.

In Caesarea, Cappadocia, the Turks, under the leadership of Monstapha Khemal Pasha, brought together a hundred Armenian girls; their persecutors gave them the choice between a life of shame in the harem of Musselliman or death and thanks be to God, one and all chose death.

In the diocese of Erzeroum the Turks dragged a group of Catholic women and girls of Armenia to the top of a sharp rock overlooking a river. They were told to forsake Christianity and agree to submit to our religion, or be hurled down into the abyss. One of the girls, scarcely more than a child, stepped forward, biased herself and jumped courageously into the water. All of them, not one excepted, followed her example and the current became a living grave of these heroic martyrs and carried their corpses towards the sea.

In Trebizonde the Turks had incarcerated 34 Catholic nuns. Sister Mary Cayome was the first to be martyred. Another, her sister, was mutilated and afterwards stoned to death with incredible cruelty because she had resisted her executioners. Six other sisters, marked with their corpses the first halting places of the island. Only the six oldest sisters saved their lives.

And, alas, the Turks have taken their revenge upon the Catholic children, which they bring up in the Mahomedan religion, so as to make them later on the slaves of their shameful passions. As for others, that they don't want to make their slaves, they cut off their ears, their nose and their hands.

The priests, especially, were picked out for the fury of the Turks; hundreds of them underwent martyrdom with a sublime courage and

professed their Catholic faith with a strong and undaunted voice. The Bishop of Malatia, Mgr. Michael Katchadourian, a septuagenarian, suffered a long martyrdom in the hall of the Turkish commissariate. Among other atrocities the Turks built a fire on his chest and then made their coffee on it. And, while the flesh of the martyr was being burned, he continued to pray for his enemies. At last they strangled him.

Another Bishop was buried alive, only his head and his arm were exposed. Once more the Catholic Church has gained in persecution a new and glorious galaxy of martyrs to adorn the throne of God.—Catholic Union and Times.

PRAYER PROTECTS POLICEMAN

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

Chicago, Ill., June 15.—The efficacy of prayer in protecting a devout man from death and strengthening his heart and arm in the performance of heroic duty became a matter of note in the usually sordid and grim records of the Chicago Police Department during the past week. And the faith and devotion of a Catholic policeman was not only cited by his superiors, but secured to him a hero medal and a purse of \$100 offered by a Chicago newspaper for the bravest deed during the month.

The whole story hinges on the pious circumstances that Police Sergeant John Ryan, before he leaves his home at 6818 Frairie avenue every night, to travel one of the most dangerous beats in the city, tucks the three little Ryans into bed, and before kissing his wife good-night, kneels with her in prayer that God will protect him and his, and give him the strength and courage to protect others.

On the night of Memorial Day, Sergeant Ryan arose from his prayers and went out into the dark. Several hours later he discovered four heavily armed men, all gunmen with long records, robbing the safe in a building on his beat. They had just blown the safe when Sergeant Ryan, single-handed, gave battle, captured the four men and landed them in the patrol wagon. He gathered up a full set of burglar tools, a regular arsenal of weapons and \$4,500 in plunder they were about to carry away.

"It was Providence and the prayers of the mistress and myself that saved me, and perhaps the innocence of the little babies sleeping at home," Sergeant Ryan told his colleagues when they gathered about to congratulate and praise him. "I didn't think of what might happen to me because I was sure God would take care of me while I was doing my duty."

And the bluecoats in the squad room took off their helmets as if in the presence of something sacred. Sergeant Ryan's faith was shared by his superior officers.

"Ryan must have had a guardian angel on every side of him," said Chief of Police Charles Fitzmorris, who has 'kiddies' of his own at home with whom and for whom he prays. "Ryan deserves well of the citizens of Chicago. Not only were the men armed, but in their possession was enough explosive to blow up the whole downtown district."

"God must have been with Ryan every second," said Chief of Detectives Hughes. "Every one of the four men is bad, and one of them would as lief shoot a man as a cat. Ryan had more than human aid in this bit of work. He believes his prayers did it, and I agree with him."

Despite the fact that Sergeant Ryan is a home man and a man of prayer, he is a man's man, and no policeman at the Central Detail is a better fellow or more popular with the others. "Praying John," they call him, but they know him as "Fighting John" also, and they use both terms with equal affection and respect.

DIVORCE DESTROYER OF HOMES SAYS PRISON CHAPLAIN

Boston, June 10.—Divorce, as the destroyer of homes, the disorganizer of families, the demoralizer of discipline among children and youth, is one of the most prolific causes of crime, says Rev. M. J. Murphy, chaplain of the Massachusetts state prison at Charlestown. Father Murphy has been chaplain of this prison for ten years, during which time he has studied the influences which wreck character and career and bring men and women into conflict with the law.

Divorce may be only one of the causes, but it is without doubt one of the most prolific causes of crime, and should be subjected to harsh legal treatment," says Father Murphy.

"The time has come when we must be made to realize that this is one of the most important problems confronting us for solution and only by a development of a healthy public opinion that will demand a repeal of lax laws of divorce, which now in reality reward sin by legal separation and instead make it impossible for either party to remarry."

CATHOLIC NOTES

Rome, June 15.—Belgium has decided to raise the rank of its representative at the Vatican from that of Minister to that of Ambassador.

Paris, June 12.—A Catholic committee has just purchased several houses in Rouen, on the Place du Vieux Marche, where John of Ark was burned on May 31, 1431. An exploratory chapel will be built on this site, under the name of Saint Joan of Arc.

London, June 15.—Monsignor McIntyre, newly appointed Archbishop of Birmingham, and Monsignor Keating, newly appointed Archbishop of Liverpool, have left London for Rome where they will be invested with the pallium by the Cardinal Vicar.

Santiago, Chile, June 1.—The fight to separate Church and State in Chile, which is led by President Alessandri, has renewed the old disputes centering around the question of jurisdiction over the marriage ceremony. The radicals are preparing to push legislation declaring religious marriages illegal unless they are followed by a civil ceremony.

Christiania, June 11.—The Norwegian Government handed over to the French Minister today 200,000 francs for the restoration of the Riksmas Cathedral. The bulk of the money came in small sums from the working classes. In accepting it Minister Pralon said civilization was secure as long as the plain people displayed interest of this kind in a work of art of another country.

Rome, June 6.—The body of the late Pope Leo XIII. will be removed from the Vatican to his tomb in the Church of St. John Lateran during the meeting of the Association of Italian Catholic Young Men, which will be held here during September. It is expected that twenty thousand persons will attend the ceremonies. During the meeting the centenaries of the death of Dante and St. Dominic will be celebrated.

Paris.—The death is announced in Rome of Mgr. Battandier, at the age of seventy-one years. After having served for a long time as Vicar General for Cardinal Pitra and as Rome correspondent of the French paper La Croix, Mgr. Battandier had devoted his whole time, since 1902, to editorial work for the Pontifical Year Book which he kept up to date. This publication has a wide circulation in France and elsewhere and has rendered important service to the Catholic world.

London, June 11.—The revival of the Gaelic language under Catholic auspices is gaining ground in Scotland, where large gatherings of Highland Catholics have recently been held. One meeting was held in the Edinburgh Cathedral at which time the parts of the services, usually given in English, were given in Gaelic. In many of the remote Highland districts, Gaelic Catholic tradition goes back unbroken to pre-Reformation days. Most of the promoters of the Gaelic movement are pure Scots.

London, June 16.—A historic event was recently witnessed in the 77th procession of the Preston Catholic Guilds. The exercises brought out thousands of spectators. The crucifixes carried in the procession this year were draped in black in memory of Archbishop Whitehead, who for many years had taken part in the exercises. Included in the procession were such features as the Madonna and Child, the Lourdes Grotto with Bernadette and a professional display representative of the early Christians. The procession took about an hour and a half to pass a given point.

New York, June 10.—In addition to a gift of \$5,000, the Knights of Columbus have arranged to send a large quantity of supplies and several units to distribute relief and render other assistance in Pueblo and other adjacent cities which were overwhelmed by floods in the first week of June. If conditions are not materially improved by the measures being taken by the Knights and other organizations and the State and Federal governments, Supreme Secretary, William G. McGinley announced, his order will gather a large fund from its councils throughout the country for the benefit of the sufferers.

When Archbishop Mannix was leaving Pope Benedict's presence preparatory to departing from Rome, thence to Australia, his Holiness gave the illustrious son of a grand old Irish mother a gift for her who had waited in vain for his home coming. This was a beautiful mother of pearl rosary mounted in gold. The Pope must have known how bitterly disappointed was the son, who did not love his mother less because he loved Ireland more, and gave this precious souvenir of Mary the mother of all as linking them together. And perhaps the wise and far-seeing Father of Christianity saw the time was not so far off when Archbishop Mannix would return from Australia to visit his mother in the Republic of Ireland and give her the rosary.