

The Catholic Record.

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

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IRELAND SEEN THROUGH IRISH EYES

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MURDER, TORTURE AND TERROR IN BELFAST

Because murder, torture and terror had become so common in Belfast, the rest of the world seems to have lost its realization of the frightful conditions under which life is lived by the minority there. Here is a heart-piercing cry from Belfast—from one of those, who, having spent days and nights of terror there, knows keenly what are the sufferings of the poor creatures in the small Nationalist areas of that brutal city. I transcribe it literally:

"Surely the people of the rest of the country have failed to realize that their Nationalist brethren in the City of Belfast are living under a Terror beside which even the Black and Tan Terror in the South pales. Ghastly crimes like the bombing of the children in Weaver Street and the slaughter of the McMahon family are blazoned in the press from day to day, and the world stands aghast—for a few days—but does not fully realize that these are only isolated examples of a fiendish system which is fast reducing the inhabitants of the Nationalist districts to a state of imbecility. Look at a map of Belfast; see the little islands composed of four or five small Nationalist streets, surrounded on every side by huge seas of hating, howling Orangemen, picture the daily and nightly attacks on people crowded from all over the city into four small districts, driven from their homes in Orange areas, three and four families packed into tiny little houses in narrow back streets, workless since July, 1920, subsisting on doles from the White Cross, the funds of which are totally inadequate, lucky if they have one poor meal a day; fearful of crossing the street to the little shop, even when they have a few pence, lest they fall victims to the Orange snipers in the streets around; sleepless lest, if they relax their vigil even during curfew, the mob will be on their little hardly-held territory—children weeping with cold and hunger, mothers in anguish for their children's sufferings, but powerless to relieve them; men whose nights are spent in constant watching—and think it is any wonder that the Nationalists of this city are slowly but surely losing their senses. The work of the armed bands of Orangemen cannot easily be realized by any Christian who has not lived through it. Gangs of cowardly assassins, under the protection and guidance of the Specials, lurking at corners watching a chance of throwing bombs even at innocent children or women, as in the deliberate murder of Mrs. Neeson, the details of which appeared in the press; the Specials themselves swooping in armoured cars and cased lorries on the inhabitants of the little streets in daylight, holding them up, beating and robbing them, and after curfew, when there is no danger of witnesses, sneaking up to bomb and shoot."

ORIGIN OF BELFAST POGROM

So much has been cabled to America about the Belfast pogrom, and still so little of this fearful and never-ending slaughter understood, that I shall this week give an account of its origin and progress—taken from The Irish Republic, in whose columns has just appeared a very clear and fine account of the whole thing.

One hears on all sides that the insane and senseless Belfast pogrom deserves the strongest condemnation. If such a statement assumes that there are two equally guilty parties in the strife it is false. This can be proved by 1) A Survey of the History of the Pogrom or 2) A glance at the relative numbers and distribution of the rival sections.

There has always been sectarian bitterness in Belfast where Catholics are less than one in four of the population. The external symptoms have varied from an attack of a gang of Orangemen on a Catholic to a silent, economic and social suppression of all classes of Catholics. As a color line was drawn in America, so a religious line was drawn in Belfast against every attempt of the Catholics to raise their head. It was only natural as a result that the herd instinct should assert itself, and that the tendency for self protection should bring Catholics to reside together, with the exception of a few out-settlers, in districts where they formed little colonies, of which Ballymacarrett, referred to later is a typical example.

Before the pogrom of 1920 started there was no systematic fighting with modern weapons. It was a case rather of savage attacks with sticks and paving stones, even children going to school being assaulted sometimes when they passed through Orange quarters, if they refused the "acid test" of cursing the Pope. Thus the strife went on for years with the time-

honed celebrations of the "Twelfth" marking climax in each year. There was no redress for Catholics, who were only attacked when markedly inferior in numbers. Retaliation was futile and what was the good of bringing their accusations before the Law Courts? There was no justice to be got there.

So we arrive at July, 1920, when the pogrom started in earnest. It is well to remember the circumstances. The proposed Government of Ireland Bill was about to be passed, its main object being to set up Partition permanently and give Ulster its Parliament. The magazines were ready, the guns of the Ulster Volunteers were suitably housed, and were always in good order, and their old enemies the Catholics had amassed a little wealth and gained a little prosperity. It was always easy for the leaders to stimulate the Orange mob to attack the Papists—always provided of course that numbers were favourable. A few inflammable speeches, and the bolt would be shot. That the pogrom was premeditated can be proved by letters that appeared in the Belfast News Letter previous to the outbreak, and by the testimony of Catholics to whom information came that it would be better for them to clear out. Another proof is given by the way the riots spread systematically from town to town—Derry, Lisburn, Belfast. Though the ostensible reason for the two outbreaks was the shooting of District Inspector Swanzy, yet the organization was ready, the guns were ready, and the lust of the proletariat for Catholic blood had been aroused by inflammatory speeches. The District Inspector's fate only gave the pretext.

DELIBERATE AND SYSTEMATIC

The onslaught moreover was systematic. First of all the outlying Catholic families were turned out of their homes—in many instances men in authority over the mob could be seen going with their books in hand to make sure the evictions were complete. Nothing more necessary to show the collusion between the mob and the civic authorities than to visit Belfast and look at the ruins. There it is visible to the eye in every quarter how a Catholic house, situated in the middle of a street, with Protestant houses on either side, has been completely gutted by fire, while the neighboring houses have been untouched by the flames. The Belfast Brigade worked admirably, and while practically every case of arson attempted against the Catholic houses was successful, in every instance the surrounding houses were saved from the flames.

The houses that suffered were chiefly licensed premises, as they formed the big majority of outlying Catholic residences, and the publicans were the Catholics who had prospered most during the preceding years. Moreover, a pogrom was best begun by an attack on licensed premises, because the mob was excited to a frenzy by looted liquor.

The early stages of the pogrom were easily carried out by attacks on Catholic colonies. The proprietors were shot or stabbed or mercilessly beaten, or all three. The houses were looted, and burned out; but if the house happened to be a private one, the family were beaten out of their home, and by the authority of the U. V. F. a Protestant family took up residence there. The authority for this usurpation was sworn to by an oath in certain cases, where Catholic families sought redress in the Law Courts. The orgy went on till the only Catholics left were in the Catholic districts, where all were now forced to congregate. Refugees from every quarter of Belfast, were put up in stables and schools, and whole families were herded like kine in the typical little Belfast dwelling-houses, with two rooms and a kitchen.

Simultaneously the Catholics were driven from the Shipyards and other workshops by an organized onslaught of the Protestant employees. From the Queen's Island they were chased at the peril of their lives, and many sought refuge from the brutality of the pursuers by rushing into the Lough and endeavouring to gain safety by swimming to the other side, only to be pelted in the water by bolts and other iron missiles.

ISOLATED CATHOLIC AREAS

At a later stage, when few workers were left in the workshops to be beaten, and no isolated Catholic public houses or Catholic families were left in the Orange quarters, the attack was started on the little Catholic settlements. It is strictly true to say that in these attacks, as in all the riots and fighting of former years, the Orangemen, right up to the present time, have been the original aggressors. The geographical position of the Catholic areas, their complete isolation, hemmed in on all sides by the opposing faction, demonstrate that the Catholics could not have been

the aggressors, if indeed such a proof were necessary. On the other hand the Catholics have been spirited enough not to take persecution like sheep but to defend themselves as vigorously as they could.

The areas are six in number, the largest being the Falls area, where (strangely enough) the Orange mob has not been nearly so fierce as elsewhere. The others—Ballymacarrett, Oldpark, The Markets, Carrick Hill, and York street are much smaller and they have been subjected to constant attacks, both by night and day, during nearly the whole of the recent pogrom. Each area comprises a number of streets around a Catholic church, and as a typical example it will be sufficient to take Ballymacarrett.

BALLYMACARRETT

Ballymacarrett is an oblong area lying to the west of the Falls River and bounded on the south by the North Ard Road and on the north by Beechfield and Thompson Streets. Mount Pottinger road runs diagonally through it and Seaford street pierces it at right angles. On every side the small area, hemmed in road exposed to attack from extensive Protestant areas. For the Catholics to sally out to attack the Orangemen is physically impossible. Despite the fact that Ballymacarrett has been subject to constant attacks by rifle and revolver firing and bombing, the defenders have remained steadfast in the defense of their homes, their women and children and stemmed all attacks, not without numerous casualties, nor is it to be wondered at without casualties to the assailants. They have had to maintain a constant vigilance day and night on every side, lest invasion from any of the four surrounding Orange quarters took them unawares. On one occasion an armoured car, driven by the military, opened fire upon the Catholic quarter and drove up Seaford Street, and the Orangemen took their opportunity to enter this previously impregnable area under cover of the car. But men, fighting for their lives and for all that life held dear, were not long dismayed. The invasion was stemmed and the invaders, armoured car and all, driven back to the frontier. The invaders left their mark, as the houses at the lower end of Seaford Street show, with their blackened doors and broken windows.

It was in the same area too that a military officer—inexperienced in Belfast politics—was degraded in rank for disobeying orders by ordering his men to fire on the Orange stalwarts in one of their attacks. It has always been the same in Belfast; the Police, the Military and the Orange mob are nearly always on the one side.

In another small Catholic area at Oldpark it was the usual routine for the police and military to search the Catholic quarter for arms night after night from Monday till Friday; and on Saturday night, the military finding duty elsewhere, the Orange mob assailed the area.

THE USUAL ROUTINE

From this brief survey it will be clear where the aggression comes from. Of course, efforts are made to organize defence against aggression. Are the Catholics to be expected to give up their lives, their religion, their families, their homesteads, to save a savagery that thrives on weakness?

SEUMAS MACMANUS OF DONEGA

HISTORIC CRUCIFIX RESTS AT DUBLIN

AS VALUED POSSESSION OF ST. FRANCIS XAVIER

Dublin, April 6.—Until the celebration of the tercentenary of the canonization of St. Ignatius and Francis Xavier, practically nothing was known by Irish Catholics of the valuable crucifix of St. Francis Xavier which is preserved in the Presentation Convent, George's Hill, Dublin.

This crucifix was presented as a token of gratitude to St. Francis Xavier by an Indian of importance whom he had converted to the Faith. It remained for 200 years at the College of Goa which the Saint had founded. When the Portuguese Jesuits were expelled from India some French or Belgian missionaries who were returning to Europe happened to pass through Goa and succeeded in obtaining possession of the relic. It was brought by them to Paris where it remained until 1763 when the Jesuits were expelled from France.

Amongst the Jesuits working in Paris at that time was Father James Philip Mulcaille. In the disturbances and confiscation of property Father Mulcaille was successful in preserving the crucifix which he brought to Dublin. In Dublin he worked as a secular priest and was instrumental in introducing a community of the Presentation Order to the city. He died in 1807 leaving all he possessed including the precious crucifix to the nuns. From that day to this it has remained in their possession.

BISHOP FALLON TO PREMIER DRURY

QUOTES ATTORNEY-GENERAL AS SAYING PRESENT SYSTEM IS "A RANK INJUSTICE"

Bishop Fallon, head of the Roman Catholic Diocese of London, yesterday addressed the following open letter to Premier Drury:

"Hon. E. C. Drury, M. P. P., Prime Minister of Ontario.

"Hon. Dear Sir.—On May 31, 1921, at the invitation of the Honorable the Minister of Education, the members of the Catholic Education Council of Ontario had an interview with yourself and your Cabinet. On that occasion I took the opportunity of pointing out that, under the legislation governing municipal boards of education, Roman Catholic Separate school supporters were suffering from that form of tyranny which is called taxation without representation. Roman Catholics are compelled by law to pay their taxes to the provincial high school system.

"Their property is burdened by the debt incurred for the construction of high schools and collegiate institutes. Yet they are not permitted to cast a vote at the election of those who direct the policy and control the expenditures of these institutions. Your attorney-general, Hon. Mr. Raney, promptly and correctly described this condition as 'a rank injustice.'

"On March 29, 1922, I wrote you to inquire if we are to expect at the present session of the Legislature the passage of legislation to remedy this increasingly intolerable situation."

"Not having received any answer to this letter, nor even an acknowledgment of its receipt, I now ask you, through the medium of this public communication, if the Roman Catholics of Ontario are to continue to suffer from a grievance so indefensible as to draw from the first law officer of the crown in this province the indignant phrase, 'a rank injustice?'"

"I remain, Hon. Dear Sir, yours faithfully,
(Signed) "M. F. FALLON,
"Bishop of London."

CZECH CATHOLICS FEAR NEW PLANS

Prague, Czecho-Slovakia.—Upon the result of the Government's attempt to realize its program for the adjustment of relations between the Church and the State depends the continuance of Catholic support for the present ministry, in which Catholics hold two portfolios. This program is to be submitted, it is announced, within a few weeks.

The present practice, based on the legislation of the former monarchy, is for Catholic priests to be the registrars of births, marriages and deaths; administrators of parochial properties, cemeteries, etc., and agents of the State in certain civil functions. The new scheme of Minister Srobar is expected to modify or abrogate some of these functions.

The "national" church is demanding of the Government support and indorsement, and claims the joint use of Catholic churches and cemeteries. It is believed that Minister Srobar's program contemplates many and important concessions to these apostates. Catholics are fearful that the status he will propose in his program will involve injustice and confiscation.

The fact that much of the program for the future relations of the Church and State was devised without the participation of the two Catholic members of the ministry has caused disquietude among the Catholics. Catholic votes were used by the Government in several crises, but now that the danger seems to have passed, the Catholic ministers are ignored.

ASIAN EXPLORER PRESENTS DOCUMENTS TO FRENCH ACADEMY

Paris, April 13.—M. Pelliot, an explorer of Central Asia has recently presented to the Academy of Inscriptions and Belles-Lettres, Paris, three very curious documents belonging to the Vatican archives. These documents are in the form of letters addressed to the various Popes by the Mongolian sovereigns of the thirteenth and fourteenth centuries, and authorizations for Catholic missionaries to travel and remain in their dominions. As these missionaries were the first representatives of the Christian faith and European civilization in the great Mongolian empire, then the most dread enemy to the Faith, the documents are of paramount interest.

As a picture of the moral power of the Papacy, especially as exercised in defence of the spiritual life during the Middle Ages, they are unique and almost priceless.

BISHOP MAKES APPEAL FOR FAIR PLAY

ASKS IF ALL PROTESTANTS ARE ORANGEMEN OR NOT

London Advertiser, April 21
Questioning the spirit of fair play on the part of Protestants, and asking if they all are Orangemen, whether members of lodges or not, Bishop Fallon writes the following letter to The Advertiser, drawing a comparison between the treatment claimed to be accorded Protestants in Quebec with that accorded Roman Catholics in Ontario:

The Editor of The Advertiser:
Dear Sir,—Under the headline, "Insist Ontario Should Not Pay Court Costs of Catholic School Tax Plea," last evening's Advertiser published the following paragraph:

"That any expenses to be incurred by Roman Catholic authorities of the province in making their demands for further concessions of taxes to Separate schools of Ontario, should be assumed by them is the attitude taken by Orange lodges of Ontario. A motion to this effect was passed unanimously by members of Hackett Lodge, one of the largest Orange bodies in London, Thursday night."

"Representatives of Middlesex County in the Legislative Assembly, will be urged to take the stand that the province should not be called upon to assume any expense in these court proceedings on the grounds that the Separate schools are now being fairly apportioned taxes, and that there is no necessity of court action."

A few days ago the Hon. Jacob Nicol, Protestant representative in the Quebec cabinet, speaking in this city told us:

"As representative of the Protestant minority it is my duty to see that they get their share, and they do get their share. Grants this year to McGill, Laval and Montreal universities were one million dollars each. That is to say, the money was divided between Roman Catholic and Protestant institutions on a basis of two to one. As a matter of fact, the population is one Protestant in Quebec; so we cannot complain of that. There were grants of \$10,000 each made to nineteen classical colleges in the province, and \$40,000 to the Protestant institutions as a compensation for this \$190,000. That is a little more than one-fifth, instead of between one-eighth and one-ninth; in this way we are satisfied with the treatment meted us."

The constitutional provision protecting the Protestant minority of Quebec and the Catholic minority of Ontario in their respective educational rights is the same for both parties.

As I consider the contrast between the treatment accorded to the Protestants of Quebec and that accorded the Catholics of Ontario, I ask myself where is the spirit of fair play of which my Protestant acquaintances boast so much, even to my face?

Or, when one gets down from fine professions to hard facts, are the Protestants of Ontario just simply all Orangemen, whether they belong to the lodges or not?

M. F. FALLON,
Bishop of London.

April 18, 1922.

(The above letter was received at The Advertiser office on Tuesday, but was mislaid after reaching here. Hence its insertion two days after it was written.—Editor Advertiser.)

GROWTH OF CHURCH IN MONTANA

The growth of the Church in the State of Montana from thirty thousand scattered Catholics of 1897 to a spiritual army of more than 100,000 souls in 1922 was vividly described by the Right Rev. John P. Carroll, Bishop of Helena, on the occasion of the silver jubilee of the parish of St. Lawrence O'Toole, in Walkerville, and of the pastorate of the Rev. F. X. Batens, observed here recently.

Commenting on the growth of the Church in Walkerville, Bishop Carroll declared that when Father Batens took charge the only evidence of religion was a newly established school in a temporary building conducted by three sisters from St. Patrick's, while today there are all the institutions of a great parish—a church and rectory, a home for the Sisters, a school with ten teachers and an attendance of four hundred children. That so much had been accomplished, he said, was due to the generosity of the Irish miners, past and present, and to many friends made among the rich and poor.

"Before you came to Walkerville," continued Bishop Carroll, addressing Father Batens, "Greater Butte had only one parish. Today it has ten. Then it had only one school with an attendance of 500 children. Now there are ten schools with an attendance of approximately 5,000, one of them a central high school into which are crowded upwards of

500 children—and you are looking forward eagerly to the day, soon to dawn, when there will be a second central high school rivaling the first in the number of students on its roster.

GROWTH IN DIOCESE

"The growth of the Church in Butte is only a reflex of what you behold in the diocese. Twenty-five years ago there were only nine parishes in the present territory of the diocese of Helena. Today there are fifty-one. Twenty-five years ago there was scarcely ten diocesan priests serving in this territory. Today there are eighty-five. You have seen the one Parochial school grow to twenty and Catholic High schools spring up in every important center.

"Finally, you have beheld the crowning glory of our educational system in the establishment of Mount St. Charles College—an institution which is already making the diocese permanent and fruitful by producing the leaders it needs in both Church and State.

"Nor does your eye fail to rest today on those societies of men and women and on those institutions of charity and mercy which for twenty-five years have grown in number, or influence, and here, as elsewhere, by the steady stream of their beneficence have brought joy and peace to the hearts of thousands.

GROWTH IN STATE

"As you look out over the State you love, you behold two flourishing dioceses instead of the struggling one of twenty-five years ago.

"Instead of fifteen secular priests putting up with all the physical inconveniences and hardships of the pioneer missionary, you behold 130 equal to them in apostolic zeal and surpassing them in the unselfishness, the courage, the patience, the perseverance that the building up from the ground in a limited area of a regular parish with all its institutions evidences and creates. The 30,000 scattered Catholics of 1897 you have seen grow until in 1922 they form a spiritual army of more than 100,000 souls.

"Bishop, priests, sisters and people, like Paul and Apollo, may have planted and watered, but it is God that hath given the increase."

THE NINTH COUNCIL AT TOURS

A Council has just been held at Tours, France. It was called by the Archbishop of Tours, Mgr. Negre, and was attended by all the bishops of the west of France and by the abbots of the monasteries of Solesmes, Port-Salut, La Meilleraye, and Belle-Fontaine. Each bishop or abbot was accompanied by a theologian and a canonist. There were also two delegates from every chapter.

The Council was opened in the Cathedral of Tours by a magnificent ceremony during which the prelates and dignitaries took the liturgical oath. Four sessions were held each day for one week.

According to the terms of the letter addressed to the faithful by the Archbishop of Tours, the Council had for its object to study and regulate, by agreement with the bishops, those things which are of a nature to favor the increase in faith in the district and to discuss those questions which are of special moral, religious, and social importance at the present time.

The decisions of the Council will not be published until they have received the approval of the Holy Father.

There have been eight Councils at Tours in the past. Three were presided over by Popes and one by Hildebrand who later became Pope Gregory VII. The last council was held in the city of Saint Martin in 1849.

NOW THEY'D BE FOR MAKING PATRICK AN ENGLISH CHURCH SAINT

London.—Some time ago an Anglican divine went to great pains to prove that St. Patrick was an Anglican and also—so he said, as though giving the seal of approval to the Apostle of Ireland—a gentleman. It now appears that the Anglicans, or a section of them, wish to have St. Patrick in their calendar of saints.

The High Church paper the Church Times in an editorial note says that no revision of the Church of England Calendar will be tolerable that does not replace in it the name of St. Patrick. As the name of the saint never was in the Anglican calendar—the idea of "replacing" it seems wide of the mark.

The same journal says that the festival of the saint is observed in some of the Anglican churches, and mentions a prominent High Church place of worship in London, where the saint's day has been celebrated by a special office with the permission of the Anglican Bishop of London.

CATHOLIC NOTES

Madras, April 13.—Bishop Aelen of Madras, India, has invited the Jesuit Fathers to consider the foundation of a Catholic university in that city.

Chicago, April 1st.—Harry I. Dalsey, architect, who is building a thirty-three apartment house with a perambulator stall for each tenant, has announced that each tenant who receives a call from Dr. Stork will receive a cash present of \$25. Should twins be left, he'll make it \$50. "I want to see lots of children around my building for they make happy home," Mr. Dalsey said.

London, March 24.—A bill has been introduced into the British House of Commons which aims at suppressing the perversion of the minds of young children through the so-called Protestant and Communist Sunday schools. The provisions of the bill forbid not only the teaching of revolutionary doctrines to children, but also the circulation of any kind of literature bearing on these doctrines.

Paris, March 19.—A Solemn High Mass was celebrated today in the Church of St. Roch for the soldiers of the Allied armies who fell on the Argonne battlefields. The high altar and choir loft were draped with Allied flags, among which the Stars and Stripes had a conspicuous position. Contributions were received to be devoted to the erection of a monument on Hill 285, Haute Chevauchee, wherein will be inscribed the number of "All the Allied regiments that participated in the Argonne fighting."

Jena, March 31.—For the first time in the history of Germany a woman has been ordained a minister of the Gospel and placed in charge of a congregation. A young woman of Jena has been "ordained" by a Protestant sect and is now at work. England and America have long been accustomed to women in the Protestant pulpit, but this is a novelty in Germany. It is expected that other Protestant districts of Germany will imitate the example of their brethren in Jena.

In the United States and its possessions there are now 18,558,048 Roman Catholics, and of this large number, 18,104,844 are in the United States. This is an increase in this country of 219,158, a figure which is 68 per cent. greater than the gain reported in the 1921 Directory; and the increase in this country, together with the increases reported from the Dioceses in the Philippine Islands and our other possessions, makes a total gain of 43,189—the largest gain reported for several years.

Announcement of the formation of a new parish, dedicated to the English Martyrs, at Whalley in the Salford diocese, means the restoration of Catholic worship in a spot from which the so-called Reformers felt that they had eradicated forever every remnant of the true faith. Situated three or four miles from Stonehurst College, Whalley is sacred to Catholics through the fact that there stood the only great abbey, which, in the ages of faith, adorned Lancashire, and still more hallowed by the memory of the martyrdom of its last abbot, John Paslew, with two of his monks, during the persecution of Henry VIII. One by one the historic and picturesque places of Catholic England are being won back by the Church.

Chicago, April 10.—The radio telephone as an adjunct to the pulpit and a means of reaching hundreds of thousands who do not go to church is being made use of in Chicago. Every Sunday afternoon a radio chapel service is conducted at the broadcasting station KYW on the top of the Commonwealth Edison skyscraper, and these services—prayer, sermon and music, are sent over the ether tracks for from five hundred to a thousand miles throughout the Middle West and Southwest. The novelty of "listening-in" over the radio telephone may bring many to hear the word of God who might otherwise shun the opportunity. It is with this idea in mind that Rev. A. L. Girard, pastor of the Church of St. Thomas the Apostle, arranged to conduct a Palm Sunday chapel service.

New York, April 8.—Three thousand policemen, nearly one-third of the entire police force of New York City, assembled at St. Patrick's cathedral at the 8 o'clock Mass last Sunday morning for their annual Communion under the auspices of the Police Department Holy Name Society. The number in attendance at the Mass is all the more remarkable when it is realized that in the entire city there are but eleven thousand policemen, and those present represented only the Holy Name members living in Manhattan and the Bronx. Again, only 50 per cent. of the Catholic patrolmen on duty were excused, so that they could attend the Mass. From the number present it is assumed that every Catholic member of the Department in Manhattan and the Bronx who could possibly attend was at the Cathedral.