

The Catholic Record.

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

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VIATICUM

If you would sing, with faith you must begin,
Faith in the Maker of a world of song.
Who lights the souls that in His flame grow strong,
Making the humblest to the stars akin;
If you would sing, with faith you must begin.
If you would fight with faith you must begin;
Wrestling for justice, not a game with dice;
For faith is duty, faith is sacrifice,
And you must smite the foe as he were sin;
If you would fight, with faith you must begin.
If you would love, with faith you must begin,
Faith in a love immortal, infinite,
Showering its gifts till earth is manna white,
Waiting the Heaven Death shall usher in;
If you would love, with faith you must begin.

—GEORGE NOBLE FLUNKETT

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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It is only now that the complete and particularized details of the Irish rural council elections have reached here, so that we are able to supplement previous rough estimates by exact figures, which eloquently contrast the Unionist representation in rural Ireland, with the Nationalist. Out of a complete total of two hundred and six rural councils in Ireland, one hundred and eighty-five have given their allegiance to Dail Eireann, and nineteen out of the two hundred and six are in favor of the British connection. Out of a total of three thousand four hundred and twenty seven Councilors elected three thousand and forty-one are Nationalist and just three hundred and eighty-six, 11.3 per cent, Unionist.

In Carson's province of Ulster out of a total of eight hundred and ninety two rural Councilors elected, the Nationalists (Sinn Fein Republican labor, and old Redemptive combined) secured just four hundred and ninety seats, the Unionists three hundred and seventy-six. (The remaining twenty-six are composed of eight independents, and eighteen Laborites). Consequently in the province of Ulster which the Orangemen have led the world to believe was their own private garden, the Unionists have only secured 42.2 per cent. of the total rural council representation. In the rural representation of all Ireland they secured only three hundred and eighty-four seats out of three thousand four hundred and fifty seven, which is just 11.3 per cent.

If there is any great cause being striven for in any country in the world in which only 11.3 per cent. of the population is in opposition we have yet to learn of it. When we recall that in the American fight for independence 33 per cent. of the population was in opposition, we can well appreciate the unanimity that obtains in Ireland. If, in the American fight for independence, any one had proposed that one third of the country should be cut off from the other two thirds, and given to the pro-British Tories, who strove against their country's freedom, all true Americans would have boiled with indignation. Yet today a number of sapient statesmen say that it is only fair and just that one quarter of Ireland should be cut off from the remainder, and given over to the rule of the 11 per cent. who maintained that their country ought to remain enslaved.

The Irish emigration statistics for the last quarter are interesting—especially in regard to Ulster, where people are emigrating faster than any others, 2,297 people emigrated from Ireland in that time—only a fraction of the numbers who used to emigrate in the same time, some seven or eight years ago. Two thirds of them came to the United States. The items of emigration taken by provinces, is this:

From Ulster.....	1,096
From Connaught.....	563
From Leinster.....	539
From Munster.....	269

Throughout Ireland at the present time, it is looked upon as a desertion of his country for a young man to emigrate. This feeling also holds, though to less extent in the case of girls. Cultivated public opinion upon the subject, then, is bearing very good fruit, and holding at home very many who would otherwise have rushed from Ireland.

Following accounts of doings in Ireland, as reported in various Irish papers, the humor of one particular situation stands out. In the accounts of the Assizes that are now being held in the various parts of Ireland, the reports almost invariably show that preparations are made by the arrival first of a regiment of

English soldiers, with machine guns, bombs, trench helmets, and lorry loads of barbed wire. Intricate barbed wire entanglements are erected around the court, sand-bag barricades are thrown up, the regiment with trench helmets take their place behind the barricades and entanglements, and then the judges open their courts for the dispensing of justice. But, in most cases, the poor judges lock down upon empty benches. No one comes near them to look for British justice except the few who are brought there by force. About half a mile away in some little ramshackle hall, people who have disputes, grievances, or complaints, who want to recover debts, punish thieves, or fine trespassers, gather together, a few unpaid officials of Sinn Fein take their seats as judges, and in a few hours settle all the disputes and satisfy all the complaints of the district.

Some really classical verdicts have been given by the rough and ready judges that sit in the Sinn Fein court. A brilliant judgment that, if it had been given in ancient Greece by one of the famous legislators would have been immortalized for all time, and would be read about in all the school books today—was given recently in a County Galway Sinn Fein court. Two brothers, who, for some years past, had been in violent dispute over the division of their deceased father's farm, and who could not come to an agreement, had their case brought before the local Sinn Fein court, two weeks ago. After both sides and their witnesses had been heard, and it had been shown that although arbitrators who had been called in, had three times made division of the land, one or other of the brothers was always dissatisfied with the division, and would not agree to accept his share. The presiding judge ordered that the elder brother should now divide the land in any two parts that he chose—and after he had made the division the younger brother was to take his first choice. If Ireland could conceive of a more brilliant method of getting a fair division, and one that must satisfy both sides, we should like to meet that genius.

In the three counties of Ulster, Monaghan, Cavan and Donegal which Carson and his Ulster Unionist Council had agreed to drop—to let go with the rest of Ireland, while the six north-eastern counties should have its own Parliament, the revolt against Carson and Orangemen by the Orangemen of these three counties, who consider themselves deserted, is growing stronger. By the solemn covenant which Carson introduced, and had all Orangemen in Ireland swear to, seven years ago, they undertook to stand or fall together. Now "The Broken Covenant of the parjured Carson" is the Slogan of the deserted Orangemen. They have held a big meeting at Carson in County Monaghan, at which the leaders of the deserted Orangemen did some plain speaking. Rev. J. C. Taylor of Maguire's Bridge called Carson and his Belfast Lieutenant a pack of cowards who had first used them, and then sacrificed and thrown them to the wolves. Mr. Knight, County Monaghan Grand Master of the Orangemen, told them they could no longer rely upon their own arms and his fellow-bowlers, but must rely upon themselves. The Deputy Lieutenant for Monaghan, Lieutenant Colonel Matthew went further than any of them, however, laid out Carson in a most handsome manner, and called him a legal quibbler, as well as a coward, and gave to his fellow-Orangemen the covenant. "We want no more of them," he said. "If the Belfast-men get their own Parliament and that the Sinn Feiners get a Parliament for the rest of Ireland, we shall join with the Southern Parliament; we shall owe our allegiance to it, and do our part in every way to carry it on for the benefit of the country. It's a healthy thing for these Orangemen to have their eyes opened and begin seeing things in the true light. It would be rather an unhealthy thing for Sir Edward Carson at the present time to pay a visit to his Orange brethren in any of the three counties that he has 'thrown to the wolves.'"

For purpose of comparison with the H. C. L. here, I asked a friend in Ireland to furnish me with present prices of commodities there. I had been aware that prices had jumped enormously—but was startled to find just how enormously they had skyrocketed. The figures are eloquent. I set them down here—with the old price first. I give the price in pence. One English penny used to be the equivalent of two American cents.

Flour, per stone 21p., now 48p.
Oat-meal, per stone 24s., now 60p.
Corn meal, per stone 10p., now 48p.
Potatoes, 8p., now 20p.
Tes, 12s. per lb., now 48p.
Sugar, 2p. per lb., now 15p.
Two-lb loaf, 3p., now 7p.
Mutton and beef, 8p., now 22p.
Irish Bacon, 10p., now 33p.
Butter, 9p., now 42p.
Milk, 1p. per quart, now 5p.
Eggs, 1p. for 2, now 8p.
Onions, 1p. for 2lbs., now 6p.
Soap, 8p., now 11p.

Candles, 3 for 1p., now 10p.
Matches, 1p., now 3p.
Petroleum, 6p. per gallon, now 32p.
Rice, 2p. a lb., now 9p.
Spool of thread, 1p., now 3p.
Salt, 1p., now 3p.
Blacking, 1p., now 3p.
Broom, 10p., now 60p.
Men's suits 3 pounds, now 7 to 8 pounds.

From the above it will be seen that old prices have in most cases multiplied by three and by four. So, people on this side of the water should cheer up. There's worse to come.

SEUMAS MACMANUS,
Of Donegal.

LABOUR DECLARES FOR IRELAND

"LEADERS" FALSE TO PRINCIPLE ARE SHIRKERS AND COWARDS

Labour is sound on Ireland. Whatever may be coverings and shiverings of some Labour leaders, or of an occasional Labour candidate like the gentleman who recently bore the Labour banner in Nelson, the great bulk of the rank and file of the Labour movement in England is sound on the Irish question. At Scarborough it has shown the courage, sincerity and depth of its sentiment, its unqualified recognition of Irish Self-Determination in the fullest sense of the word, and of its readiness to accept and concur in whatever sequel such recognition may entail.

No other course is open to any democrat. AN INEXORABLE ALTERNATIVE. Either you must recognize that the people of a country have the right to choose their own form of government, or you are driven to the Tory position that no people has any such right. You must either leave Ireland free to choose her own course or you must impose on Ireland a course chosen by England for Ireland. There is no logical halfway house between despotism and self-determination.

LABOUR HAS ITS SHIRKERS AND COWARDS. It has its laggards, like the Nelson candidate, who while mouthing about self-government really means by that, so far as Ireland is concerned, some method of government imposed on Ireland by England and labelled by England as self-government. Such men at heart are Tories. Their real belief in the theory of government is the Tory belief of a benevolent autocracy. This drives them to one of two positions. They are obliged to say "Ireland does not really know so well as we do the form of government which is for her good," or they may fall back on the base of making English aggrandisement their first consideration and saying to Ireland—"With us, English interests come before Irish rights. Ireland may have a right to self-government, but separation from England would be to England's detriment, and therefore Ireland must remain 'within the Empire,' so that English interest is maintained at the cost of Irish suffering and the sacrifices of Irish liberty."

LABOUR LEADS ITS "LEADERS" The rank and file of Labour, however, show no such recalcitrancy. They clearly recognize what self-determination means, and they are prepared to see its application made unreservedly in Ireland. They hold the "leaders" of Labour in contempt. From branches of the Labour movement in all parts of England resolutions were forwarded to the Scarborough Conference expressing "whole hog" adoption of self-determination for Ireland.

FALACIOUS FRABS AND HOPES The Labour leaders who are disposed to trim and whittle down in regard to Ireland adopt such an attitude from a fear and a hope which alike are groundless. Their fear is that the British electorate will never entrust Ministerial power to a party which would consent to the severance of Ireland's present relations with the British Empire; their hope is that they may attain to power if they soothe and placate in England the "vote" which in England by its pendulum motions places and displaces Ministers. Such Labour leaders are either devoid of principle or they stifle it. They would far just as well reach the Treasury Bench as quickly if they acted rigidly up to the instincts of the masses of the Labour movement and acted honestly and courageously with regard to Ireland.

THE SCARBOROUGH DECISION The Scarborough Conference has left no room for dubiety. If Labour leaders are to retain the trust and loyalty and obedience of the Labour masses they must play the game. And Labour at Scarborough has unmistakably declared upon which horse it is going to put its money. It has declared unhesitatingly and unequivocally for Irish Self-Determination.—Catholic Herald.

WAGE SYSTEM MUST GO

CARDINAL LOGUE CALLS ON CLERGY TO STUDY SOCIAL PROBLEMS AND STAND BY THEIR PEOPLE

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

Dublin, July 24.—Technically in a state of anarchy—that is, bereft of established authorities—Ireland has given another proof of her innate sense of order, which has caused such amazement among the political thinkers of the Continent. On Friday, July 2, owing to the refusal of the Freeman's Journal to accept a democratic advertisement, a printers' strike was suddenly projected and the nation found itself without its leading newspaper, the whole Dublin press having gone out of existence. That evening the voice of a Catholic democrat, Archbishop Grifflin, raised his voice. Directing his words toward the workers, he said it would be a national calamity if the country in its present crisis were left without authoritative news. Regardless of the merits of the case he called on the men to return to work immediately and submit to arbitration. Obedient to the instinct of Catholic duty, the printers were back at their posts that night.

CARDINAL LOGUE'S ADVICE

"The destinies of the country, spiritual and temporal, depend more on unity between the clergy and the people than on any other cause whatever." So said Cardinal Logue in opening the Maynooth Union. Put out of politics by the War, the Union has held its first meeting since 1916. Its object is to enable churchmen, assembling in the scene of their early studies, to exchange views, compare notes, and deliberate on matters for the good of religion and society. Having dwelt on this aspect of its work, Cardinal Logue declared:

"If ever there was a time when it was good for the pastors and those charged with the spiritual welfare of the Irish nation to meet each other and survey the vast acreage of endeavor and opportunity that awaits them, that time is now. Unless we deeply feel the people's temporal interests how can we achieve their spiritual good? Love of country is a virtue. It is for us to make that virtue supernatural by keeping it in harmony with the eternal code of Christian justice. If expediency seems to dictate anything contrary to God's law we must at whatever sacrifice be the enemy of that expediency."

WAGE SYSTEM MUST GO Since the War, social conflict has reappeared with aggravated intensity. The conditions which have produced it will have to be held in check by the state, or they will be allowed to prevail. This was the thesis expounded to the Union by the Rev. J. Killebr, S. T. L., St. John's College, Waterford, who examined the whole question of social reconstruction. Describing the conditions that menaced society, he said that by degrees working men had been delivered, helpless and isolated, to the hard-heartedness of employers and the greed of unchecked competition. The mischief had been increased by the rapacious nery of financiers. To these evils was added the custom of doing work by large contracts, which concentrated many branches of business in the hands of a few individuals.

It followed as a dreadful consequence that "a small number of very rich men had been able to lay upon the trembling masses of the laboring poor a yoke little better than slavery itself."

Suddenly breaking off his recital of the woes of the masses, Father Killebr exclaimed—"What is the remedy?" He gave a remarkable answer to his own question.

"We should not shrink from the application of Catholic social principles, however startling or revolutionary these may appear to persons long accustomed to prevailing circumstances. We must make up our minds that the wage system has to go. The wage system is degenerate. Socialism to restrict ownership, to give every eye. It is doing more than Order was being kept by workers."

Father Bursage said the fact that a man had gone to a college or university did not mean that he had a higher sense of justice than the man who might be found driving a cart along the road. They all knew that very often training in a university had taught men to sell countries—not to speak of smaller thefts. At the present time who were enforcing law and order in Ireland? Was it the higher classes? Were they able to arrest a drunken man or recover even a stolen bicycle? Order was being kept by the true sense of justice and fair play in maintaining the peace of the country. Monsignor Lynch, Salford, England, recalled that years ago he had advocated the establishment to Maynooth of a chair of social science.

This year the Union celebrated its silver jubilee. Among its founders was Archbishop Mannix. It originated the Irish Catholic Youth Society and the Archdiocesan Hibernian, and opened up fields of labor for men of all tastes—whether religious, national, social, economic or historical. By moulding public opinion it did its part in the fight for university education, industrial development, language revival, co-operation and temperance.—Catholic Standard and Times.

THE DERRY BATTUE

GOVERNMENT ARMED ORANGE MURDERERS AND TROOPS FRATERNIZED WITH THEM

Mr. Denis Henry, K. C., M. P., the British Attorney General for Ireland, expressed some doubts in the House of Commons last week as to the origin of the riots in Derry, and attempted to minimize the tragedy by referring to it as "an annual event." Even in the stormy history of Derry City such an episode entailing such frightful loss of life is without parallel during the present generation if not indeed during the present century and the preceding one.

Henry is himself a County Derry man (and a Catholic), and he knows perfectly well, and how the riots began and who were the aggressors. The riot began with an attack by Unionists on Nationalist quarters.

In Derry, Unionist and Protestant are convertible terms, as are Catholic and Nationalist. But though inspired by political origin, the massacre was really a religious feud. If Henry himself had any doubts on Cardinal Esrige, the Orangemen would not have asked him—"Are you a Unionist?" but "Are you a Catholic?" And had he answered truthfully, the fate of O'Keane (who on answering the latter question affirmatively was put up against a wall and shot on the spot) would have been that of the cynical Irish Attorney General.

Last week, when the first of the fatalities were reported, we asked where did the Protestants get the arms? The Attorney General has since told us. They got and held them by permission of the Government. Catholics from whom arms were taken by force did not apply for permission to retain them. They knew it would not be granted.

A SECRETARIAN MESSASGE

On every side comes proof of the sectarian character of the feud. St. Columba's Catholic College, in the buildings of which the Catholic Bishop of Derry resides, was fired on by the Protestant rioters, and the apartments usually occupied by the Bishop riddled with bullets. The buildings of Nazareth House (an institution exactly identical in character with the Mother House of the same Order in Hammermith) were similarly attacked, and in the dormitory of its orphanage a child of eight was shot dead.

Suppose the Protestant Bishop in Derry or in any part of Ireland were so attacked, or a Protestant orphanage brought under fire, how the welkin would ring in England with indignation at the atrocity!

DIRTY PRESS SUPPRESSION

An Irish newspaper writing of the press reports of the outrages exposes the dirty game of the English Tory press:

"An abominable aspect of the terrible feud through which the city is passing is the shamelessly distorted and lying reports that are being sent out about occurrences in the news agencies and the English papers. For example, when Catholics are shot in the street, as five or six of them have been, the fact that they are Catholics is concealed, and the report is so contorted as to give the impression that the murder of these men is the work of Sinn Fein criminals, whereas it is done by Unionist snipers. On the other hand, when Protestants fall victims, the fact that they are Unionists is blazoned forth, and Sinn Feiners are at once accused of being the murderers."

MILITARY BUFINENESS

Then the action and inaction of the military calls for explanation. Called to put down disorder, the troops apparently did but little. At length opportunity of pretext arose for a machine gun on the streets of Catholic citizens, whose only crime was the attempt to defend their lives. "The Unionists fraternized with the troops." Of course they did. And the troops by their inaction gratified the Orange hooligans and murderers with whom they "fraternized."

A PRIEST HELD UP

In the course of the outbreak a priest was held up in the streets and searched by the military, who deprived him of the arms he bore in self defence. A Belfast paper reports the incident: "The Presbytery was attacked, and Father O'Neill telephoned for assistance without avail. He and three civilians who were in the Presbytery to guard it decided to make a run for safety, taking with them ammunition which the civilians had to defend

the Presbytery if the necessity arose. They were met by the military, and the ammunition being found on them, they were taken to the police barrack and the civilians detained. Father O'Neill was escorted back to the Presbytery, and removed valuable and locked the place up. No charge was made against him."

No disarmament of Protestants is reported. They are "loyal" (says the Attorney General). They retain their arms—and use them. "The troops fraternize with the Unionists" the while.

RECAPITULATION

Let us recapitulate the outlines of the event:

(1) The trouble began with a rifle attack by the Protestants on the Catholic quarter, unprovoked and inexcusable. Five Catholics were shot dead right out of hand.
(2) The rioting proceeded. Troops were brought. Their presence proved ineffectual to restore peace. They fraternized with the Unionists. Those Unionists were busy holding up wayfarers with the question—"Are you a Catholic?" and, as in the case of O'Keane, murdering on the spot any who answered affirmatively.
(3) The Catholic College and Bishop's residence were attacked and the Bishop's rooms riddled with bullets. The Unionists (no doubt in less busy moments) fraternized with the troops.
(4) A Catholic orphanage, Nazareth House, was fired on and a "Papist rebel"—of eight—done to death by the Orange "braves." Still the only report of military activity was that a machine gun had been turned on the Catholics.
(5) In all eighteen Catholics were shot dead.

CUSTOMARY COMMONPLACE

The episode, tragic as it has been, will not be without its compensations. For it shows the world that the "law-abiding" Protestants of Ulster, so far from being the cowering innocents, living in dread of Nationalist attack, are—as far as Derry shows the simple—a ferocious mob of dastardly cowards, ready for murder and rapine so long as they (and they only) have a plunier of arms left in their "loyal" possession by a complaisant Government, while their Catholic fellow-citizens are disarmed by the same Government and left at the mercy of the Orange lams.

To some Englishmen such a position may seem amazing and incredible. To Catholics in Ulster it is a condition of matters.

"Shrunk by usage, staled by custom, into commonest commonplace."

And that explains why Catholic Ireland instinctively turns in trustful sympathy to Sinn Fein (as it turned to its forerunners), which scorns to look to England for protection or help, but relies for its defence against such outrage on "ourselves alone."—Catholic Herald.

BELGIAN QUEEN GIVES RARE CHALICE

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

London, July 21.—Queen Elizabeth of Belgium recently visited the Benedictine monks of Maredsous Abbey to present to them a rare work of art, a superb chalice in Gothic style, as a souvenir of her sojourn within the monastery precincts during Holy Week last year. The knob of the chalice is ornamented with fine pearls and around the base are worked several figures in enamel representing the patron saints of different members of the royal family. There is also a delicately wrought filigree work in the shape of shamrocks, the national emblem of Ireland, which appears on the abbot's coat-of-arms.

The Belgian shield holds the place of honor on the base, encircled by chased roses symbolizing St. Elizabeth, the Queen's patron. Her Majesty inspected the School of Arts and Crafts attached to the monastery and displayed great interest in the various church ornaments, sculptures, the book binding and the embroidery in the process of execution.

CARSON HAS LOST HIS GRIP

London, Aug. 12.—A dispatch to the Evening News from Dublin reports a "significant split" in the ranks of the followers of Sir Edward Carson, leader of the Irish Unionist party.

It states that a strong deputation of Unionists has gone to London to see Mr. Lloyd George and inform him that a large proportion of their following is prepared to sink their old prejudices and advocate an immediate offer to Ireland of Dominion Home Rule.

Subject to Ireland remaining within the Empire, the message says, these men are willing to pledge themselves and their supporters to work for a united Ireland, with one parliament.

Words often deceive, but deeds show the reality of love.—St. Catherine of Siena

CATHOLIC NOTES

Paris.—At the meeting of the Committee for Assistance to the Devastated Churches of France, just held, it was shown by careful statistics that almost 1,400 French churches were destroyed, 1,250 seriously damaged, and 8,500 stripped of their ornaments during the War.

Washington, July 26.—One of the largest gatherings of Catholics ever seen in Washington, it is believed, will be that at the laying of the foundation stone of the National Shrine of the Immaculate Conception, Sept. 23d. Cardinal Gibbons, in the presence of all the archbishops and bishops of the United States, assembled for the annual conference, will officiate at the ceremonies. The sermon will be preached by Rev. John T. McMichael, O. P., D. D., Bishop of Duluth, Minn.

Dr. Brauns, a Catholic priest and a member of the German Center Party, has been offered the portfolio of Minister of Labor in the new German Cabinet. It is not yet definitely known whether Dr. Brauns will accept office. Dr. Brauns has played an important part in Catholic social and industrial work, and has long been recognized as one of the leaders of Catholic activity. He is also a director of the Catholic Association of Munich-Gladbach, one of the most active societies for the diffusion of Catholic knowledge in the world.

The Queen's Work for July contains the portraits of twenty-four Catholic Generals of the late War sent in by themselves in answer to the editor's request. Twelve are French and twelve are American. The American Catholic generals are Babbitt, Brewster, Cabel, Dugan, Gordon, Heaver, Johnston, McIntyre, McMahon, J. A. Ryan, J. F. O'Ryan and Winker. The French Catholic generals are Marshal Foch, Generals de Castelnau, Dailly, d'Esperey, Gouraud, Lebrun, Maugin, Mondesir, Niviale, Pau, Petain and De Ville. They constitute an honor roll that should not be forgotten by Catholic annalists.

Speaking in the Spanish language, which he used fluently and in which he delights to talk when the occasion offers, Pope Benedict recently expressed to a group of 160 Spanish pilgrims his strongest hopes that the subversive campaign, signs of which had been seen in Spain, would not get any hold on that Catholic nation. Responding to the address of the leader of the pilgrims, His Holiness who was in Spain for some time with Cardinal Rampolla, spoke of his recollections of his stay in Madrid, recalling, among other things, the ordinary Spanish greeting which includes the name of God.

Responding to an invitation of the Grand Orient of Italy, which had called for an international Masonic Congress to be held in Rome on September 20, in celebration of the fiftieth anniversary of the downfall of the temporal power of the Pope, William S. Farmer, grand master of the Grand Lodge of Free and Accepted Masons of the State of New York, has declined to attend. The declination, according to the Rivista Masonica, which carries a report of the incident, is contained in a letter in which Mr. Farmer explains that New York cannot take part in an event the celebration of which "would be a premeditated offense against a great number of our fellow citizens with whom we have, in many matters, common aims."

New York, July 31.—One of the costliest sets of books ever printed and bound in this country arrived in New York last night to be placed on exhibition during the Knights of Columbus convention of the Knights of Columbus to be held in the Commodore Hotel. The books are for the private library of Pope Benedict XV. They are the first copies printed of "Knights of Columbus in Peace and War," the official history of the K. of C., by Maurice Francis Egan and John B. Kennedy. They are bound in white sheepskin and stamped in deep gold with their triple bars and the keys of St. Peter. They will be presented to the Pope by James A. Flaherty, Supreme Knight, on August 29, when the K. of C. pilgrimage of 250 will be received at the Vatican.

In 1873 to symbolize the tragedy of a part of Lorraine being torn from France, a piece of the Cross of Lorraine on Zion Hill, near Nancy, was broken off and underneath the breakage was inscribed these words: "It is not forever." The broken piece, which passed into the possession of the people of the annexed Lorraine was carefully preserved in the Chapel at Zion. On St. John's Day, according to a Strasbourg correspondent of the London Times, 15,000 pilgrims from all parts of Alsace, Lorraine, the Vosges, and the breakage was in part in a great religious and patriotic ceremony, when the broken piece was once more joined to the Cross, and M. Maurice Barres placed over the cross, decorated with the tricolor, a golden palm presented by the ladies of Verelle.