

# 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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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1921 by Seumas MacManus  
JOHN JOSEPH MCKEOWN, BLACKSMITH AND IRISH GENTLEMAN

A hero in Ireland now is the Blacksmith of Ballinalee. Those who read the cables at the time that the truce was proclaimed in Dublin would have noticed that when the Dublin crowds cheered for the Irish leaders they also cheered for the Blacksmith of Ballinalee. The name of the famous Blacksmith is John Joseph McKeown of Ballinalee, County of Longford, and was a Commandant in the Irish Republican army. He and his handful of comrades fought many brave and gallant fights, oftentimes against long odds. Again and again, at the greatest risk to himself and his comrades, after he won a battle he would remain on the ground to dress the wounds of the wounded enemy. At length, one night that he was hiding in a laborer's cottage, he found that he was surrounded by Crown forces under command of District Inspector McGrath. They knocked upon the door and commanded McKeown to surrender. The brave man, although he was surrounded, refused to surrender—but his chivalry would not let him take advantage of the cover of the house to fight therefrom—because in the fight some of the innocent occupants in the house might suffer—and, single-handed, he faced the enemy, opening fire on them from two revolvers. At the first volley he brought down their commander, McGrath—and so demoralized McGrath's command that they actually turned and fled from the bold Blacksmith. The Blacksmith, left alone with the dying British commander, first attended to his wounds, and then attended to him spiritually, and prayed with him as he died. All this was testified to in court.

A little later, when McGrath was weak and almost dying from his own wounds, he was again surrounded and captured. The troop of soldiers and police who took him, abused and beat him, and dubbed him "McKeown the Murderer." At his court-martial he refused to plead or to speak until his handcuffs should be removed. Then standing up and squaring his shoulders, he addressed the "Officers and Gentlemen of the court-martial" telling them he was an Officer of the Irish Republican army, and demanded the treatment due to an officer and Irish gentleman. He said he knew they were not going to try him as an officer but as a murderer—because he was guilty of the crime of taking up arms in defense of his native land. He was not going to defend himself, he said, for it would be an insult to his country to defend himself for the "crime" of fighting for his country. The acts committed by him and the officers under him could stand any test by an impartial tribunal. The prisoners who had fallen into his hands had been treated in a fair way. The wounded had been treated to the best of their ability. Some of these prisoners were now going to be asked to prove it—not that any punishment which the Court intended to inflict should be mitigated, but just to show his words were true.

The treatment he had meted out to the Crown forces was different from what he received when wounded in Mullingar. He broke away from the police—he did not deny it—and many of them were knocked down. They opened fire on him—the fortunes of war were against him, and he was struck down. On the way to the barracks, he was beaten with rifles. In the day room in Mullingar barracks he was called a murderer, and it could be understood that there would be a hub-bub when it was said in his presence, "MacKeown, the murderer in."

"I am not," he went on, "guilty of the foul offence of murder, and the people of Longford, who have elected me and the men and the officers with me, believe and know that. They have full confidence in me. That confidence is my justification, as it was my authority for what I have done. I wish to pay a tribute to the gallantry and loyalty of the comrades who fought by my side. They have stood up to superior numbers and equipment and they have come out victorious. From you I crave no mercy, but as an officer of the Irish army I claim the same right as I would be prepared to give you if you fell into my hands. If you don't give me that right, and if you execute me instead, then there is one request that I make.

"It is," he went on, "that you give my dead body to my relatives, so that my remains may be laid to rest amongst my own."

Such is John Joseph McKeown, Blacksmith and Irish gentleman. And I know that many of my readers will say with me that though the life of this gentleman—

who is now lying in jail under sentence of death by British authorities—may be taken, the memory of the bold and brave Blacksmith of Ballinalee will long live in Ireland to inspire future generations of Irish men to live and love, to do, and to dare, and to die, for their beloved country!

### DICKENS'S DESCRIPTION OF THE ORANGE ORDER

One big obstacle to any peace in Ulster is the fact that the Orange leaders, some of them Government Officials, are commanding the Orange Special Constables (The Black and Tans of Ulster) to "stick to their arms and ammunition, no matter what befell. Such men as J. Porter—Senator of the Belfast Parliament, and Sir Basil Brooke, Commandant of the Orange Constabulary for Co. Fermanagh, have from public platforms advocated that this Constabulary should refuse to give up its arms even if the Government should order them to disarm. It means that the armed Orange body is to remain a terror to their neighbors—namely, matter what alleged "Settlement" is come to.

Readers should know that the decent Protestants of Ireland do not approve of the Orange order in which the very narrow-minded portion of their brethren join, for oppressing people of a different religious persuasion. In fact intelligent, decent, broad-minded Protestantism is, naturally ashamed of, and opposed to, the Orangeism which brings dispense on their Christianity. No less a personage than the great Charles Dickens wrote, half a century ago, a sketch of Orange history which I shall here reproduce, and which will give American readers a good insight into Orangeism. I copy it from Dickens's "All the Year Round," of June 9th, 1866.

"Just before the great Irish Rebellion (1798) broke out, the Protestant yeomen of the north, always well armed, well cared for, and well trained in militia regiments, affected to be in terror of the wretched minority of the other religion, who were scattered among them. They took on themselves the duties of a sort of committee of vigilance, and undertook to keep that part of the country 'quiet.' This was done by forming themselves into bands who were over the country 'visiting' Catholic houses early in the morning, and driving out the unfortunate and helpless tenants, whom they suspected. This system—utterly unchecked by any responsibility beyond the 'loyalty' of the administrators—gradually enlarged until they became known as 'The Peep O' Day Boys,' a name commonly supposed to belong to a party of quite opposite principles. The miseries of this wholesale terrorism is described as almost unendurable. Other names by which they came to be known were 'The Protestant Boys,' 'Wreckers,' and the like. Being so successful in their proceedings, they determined to enlarge their procedure, and drive out all the Papists wholesale. A respectable Quaker who had lived through all these doings, well recollected how often fifteen or sixteen houses would be 'wrecked' in a night, and how he had seen the roads covered with flying hordes of half-naked, famished, frantic Irish, who were thus hunted through the country.

"At last it was felt that the system only wanted a little organization, and on the 21st of Sept., 1795, the first Orange Lodge was formed, at the house of one Sloan. It began to spread almost at once. Lodges sprang all over the country. A grand central Lodge was constituted at Dublin in 1800. It was founded on exaggerated protestations of loyalty, almost suspicious in their ardor. But if looked at closely, it will be found that the Orangemen's loyalty is always conditional, and to be secured only at the price of Ascendancy. The early rules betray this, when there was a deal of violent swearing to support and pay allegiance to the king and his successors, so long as he or they support Protestant Ascendancy; and it is said there was added a secret declaration, 'and that I will exterminate the Catholics of Ireland so far as lies in my power.'

"It then spread to England, to London, Manchester, and all the leading towns, with extraordinary success; but from the year 1813 it began to decay sensibly. In the year 1827, however, on the eve of the great question of Emancipation, it enjoyed a glorious revival. It was then entirely reorganized. Its rules were revised. The awkward oath of conditional allegiance was withdrawn. Instead, there was much swearing to support the true religion, as by law established. Then the qualities of a model Orangeman were set forth with much complacency, in the style of the old 'characters.' He was to be full of 'faith, piety, courtesy, and compassion'; 'sober, honest, wise, and prudent'; to love 'rational society, and hate swearing.' On these principles it received August

patronage. Ernest, Duke of Cumberland, became Grand Master; the Bishop of Salisbury became 'Grand Chaplin' and an immense roll of distinguished noblemen, bishops and conservative squires, filled the other 'grand' offices. "The Royal Prince was not merely ornamental, but a most active and stirring president. He seems to have been constantly filling up warrants, and encouraging a spirit of propagandism in all directions. He sent out emissaries to the Canadas, Ionian Islands, and colonies of all sorts, who laboured in the vineyard with surprising success. Their zeal actually carried them so far as to tamper with the military, and in some thirty or forty regiments 'lodges' were formed, in which the soldiers made speeches, and drank, and swore to exterminate their comrades of the obnoxious religion. In vain the colonels protested against a system so subversive of all good discipline. The eager emissaries went on with their labor, and the Royal Grand Master filled in warrant after warrant for constituting fresh military lodges. At last the authorities interfered. Ernest himself was called to account, and after some awkward denials, which looked very like shuffling, was compelled to withdraw this portion of the system.

"The organization seems to have been borrowed from the Freemasons. Any person or any number of persons can form a 'private lodge,' by forwarding their names and a guinea to the grand lodge. All the private lodges in a county elect members to the 'district lodges.' The district lodges elect six members to the county lodges, and the county lodges elect to the grand central. A public house was generally the appropriate venue for the rites of inauguration or discussion of the important concerns of the fraternity; and prayer introduced and terminated the pious proceedings.

"Such was Dickens's account of the Orange Orders. It has not changed. But the English Government has found it a useful tool for keeping hold of Ireland.

SEUMAS MACMANUS, Of Donegal.

## SOCIAL ACTION

### POPE PRAISES FRENCH SOCIETY'S PROGRAM

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

Cardinal Gasparri has just sent a most important letter, in the name of Pope Benedict XV, to M. Eugene Duthoit, President of the General Committee of the Social Weeks of France. This document is a striking proof of the satisfaction with which the Holy Father views the efforts by Catholics to make social action one of their chief concerns. The text of the letter is as follows:

"The Vatican, June 30, 1921. "Mr. President.—The Holy Father has read with great interest the letter in which you outline the general program of your next session and the excellent movements to which the General Committee of the Social Weeks has promised its active support.

"The Sovereign Pontiff takes pleasure in recognizing your constant desire to find, through your current studies, appropriate remedies for the needs of the present day. In studying 'This year the serious question of 'Injustice in Economic Relations' you do not mean to be content with a theoretical analysis of economic disorder; you intend to contribute to its relief by seeking the most apt and most opportune means to this end.

"It is therefore from a practical point of view, and with the intention of working effectively for the common good that you wish to consider, at Toulouse, certain definite social reforms which are valuable because they imply the observation of the superior laws of divine morals, which are the very laws of life for society.

"His Holiness received with special benevolence the homage of devotion and faithfulness given him through your organ by sons whose deeply Christian spirit he has been pleased to praise on several occasions. He sees in this spirit the reason and promise of the increasing development which their work enjoys and will continue to enjoy in your noble country. He observes with fatherly satisfaction the care with which the active Catholics of France seek enlightenment for their thought and social action in the doctrine of the Church who is the mistress of Truth, the moderator of morals and the power of education par excellence.

"It is particularly agreeable to him to know that thanks to the united effort of the 'Union of Study and Social Catholics' and the 'Social Secretariats,' and thanks also to the collaboration of the 'General Commission of Social Weeks' of France with the 'Central Union of Agricultural Syndicates' and the 'French Confederation of Christian

Workmen,' the movement of ideas of which the Social Weeks of France is a powerful center, are being prolonged through realization.

"The Sovereign Pontiff therefore hopes that the work of the next session at Toulouse, strengthened by great acts of collective piety, accomplished under the direction of their venerable Archbishop, and with the participation of eminent masters among whom you may well rejoice over including Mgr. the Bishop of Arras, will bear fruit in abundance for the social cause in your country.

"With his wishes for success, and as a promise of divine blessings, the Holy Father grants you with all his heart, and to your collaborators and those attending the Social Week, the benefit of the Apostolic Benediction.

"P. CARD. GASPARRI."

## IRELAND—AS I SAW IT

### LADY BONHAM-CARTER'S STORY OF THE BLACK AND TANS

"Ireland today presents, I believe, the most serious internal problem which our country has had to face since the revolt of the American Colonies. It is a political problem, and demands a political solution. The present Government, like their predecessors nearly one hundred and fifty years ago, are making the mistake of attempting to solve it by force," writes Lady Bonham-Carter in the Sunday Express.

"What the result is I shall attempt to show, in part at least, by a few instances of which I was able to get direct evidence during a recent visit to Ireland, in the belief that if the English people were to understand what is being done in their name they would instantly disown it and bring it to an end, as unworthy of their traditions and of the ideals for which they have fought.

"I do not deny nor attempt to excuse the crimes of the other side, and I willingly acknowledge that terrible provocation has been and is being offered to the forces of the Crown.

"But I assert that no provocation justifies a Government in substituting vengeance for justice, nor can a Government enforce law by crime and order by anarchy.

"Above all, I believe that our present methods of government in Ireland are futile: 600 lives, English and Irish, have been lost since the beginning of the year, and each one is an unnecessary sacrifice. England can bring this tragic and dishonorable struggle to an end tomorrow if only she will show once more the courage and the generosity of strength on which she has built up a great and glorious tradition.

### A POLICE LORRY

"Within two days of my arrival," writes Lady Bonham-Carter, "I chanced to follow, within an hour or two of its passage, in the wake of a police lorry (one of many hundreds which are scouring Ireland) over eight miles of country road in a quiet country in the West. The lorry was carrying fifteen policemen and a hostage was strapped to it, said by those who saw him to be the member of Parliament for that district. They called first at a little village inn, where they consumed according to the landlady one of the rare Ionianists left in South of Ireland today, £10 worth of drink, for which they refused to pay. When she asked for what they owed her the man in command shouted out to the others, 'She wants payment, does she? Bring in a tin of petrol; we'll pay with that.' And she said no more about it.

### A FARMER'S SON

"They re-embarked after their orgy, and three miles farther along the road they came upon two old road-menders and a farmer's son leading a pony and cart. The road-menders, knowing their habits, got over the wall and ran away. The police fired two shots after them. Seeing their danger, and conscious of doing no harm himself, the boy stood his ground.

"Six policemen thereupon got off the lorry and set upon him, battering him brutally about the head and face with fists and sticks. They left him dazed and bleeding by the roadside, and then the final touch of squalor: they picked up the old road-mender's new overcoat it was the first time he had worn it, which he had left behind him, with his dinner, and drove off.

"At the next village they sacked the draper's shop, stealing a large quantity of shirts and other goods. I saw the poor boy who had been injured. I don't think I have ever felt more ashamed in my life. His face was a purple swollen jelly, both eyes almost invisible, his nose all cut and gashed down one side, and other lesser wounds and scratches about his face and head, his shirt blood-stained, his clothes clotted with dried blood. He was a gentle, courteous creature, and as I stood there stammering out apologies his one idea seemed to be

to put me at my ease. "Don't you bother about it. You can't help it. We understand that."

### DETACHMENT AND ALOOFNESS

"I was struck by the detachment and aloofness, the absence of bitterness and resentment with which he treated the whole incident. He spoke of it with no more ill-temper or surprise than we should feel at being mauled by a wild beast if we happened to meet one in the way. The only sign he gave that he recognised the Black-and-Tans as human beings was when he said, rather pathetically, 'You would think they hadn't any people belonging to themselves at all, and I couldn't but wonder what their 'people' in England would feel if they could see their sons and brothers bullying and robbing a harmless, helpless people on their own countryside.

"No wonder that in Kerry the fields by the roadside are left unploughed, untilled, unsown. Fear of the passing lorry is such that no one will cultivate them. 'And these are the men,' as a Galway farmer said to me, 'that England is sending over here to civilise us.'"

### TRAGIC DESOLATION

"I can never forget the tragic desolation of the devastated villages, the blackened cottages in ruins, the bewildered, homeless people, suffering blindly, without reason or redress. The first I saw had been sacked a few weeks before as a reprisal for the shooting of a policeman. It is extremely unlikely that any one in the village had any part in this crime, as the local R. I. C. were very popular and friendly with the people. He was shot about 9 o'clock one night.

"The avenging force came from some distance off, and thanks to a breakdown they arrived in the early hours of the morning instead of in the middle of the night; this merciful fact no doubt saved many lives. They came one hundred and fifty strong—ten lorry loads, most of them drunk, 'yelling and screaming, behaving like demons or men possessed.' The creamery, which had meant the livelihood of the little place, the village hall, which was its pride, and a whole street of cottages and shops were burnt to the ground, and it is characteristic of the lack of any sort of discrimination with which these operations are carried out that the street destroyed contained no single Sinn Féiner and it was far away from the scene of the ambush. As one of the people said to me, 'It was not the Sinn Féiners they wanted, it was the best shops.'

"The drapery and boot stores, with several thousand pounds worth of goods, were sacked, looted, and burnt to the ground. The tobacco store and confectioner's next door shared its fate.

### WORTHY OF SAVAGES

"The conduct of the auxiliaries in this village was only worthy of the savages of Central Africa. Not that I blame these men. They have been sent here to do this work. They are the well-paid servants of a bad Government.

"What will you do now?" we asked the head of a big store who a few weeks ago had been a rich man and now had not got a thing in the world left to call his own. "Start building a shed tomorrow and begin again. I can't be idle."

"Ruined, homeless, without a roof over their heads or a garment to wear but what they stood up in, their occupation gone, their life work shattered, we heard no word of reproach from these people, no appeal for help, no begging. Not, strange to say, did we hear one word of bitterness or anger against the country whose agents had brought this ruin upon them. Only from one: "Do what you can for us in England; and from another: "Surely the people of England can't know? Surely they can't wish these things to go on?"

"And this is the question I ask myself day by day," concludes Lady Bonham-Carter.

### MILLAIS' MASTERPIECE BRINGS \$52,500

London.—Millais' masterpiece, "The Carpenter Shop," representing a scene from the life of the Holy Family in Nazareth, has just been acquired by the National Gallery of British Art for \$52,500. The picture was purchased from Mr. Frederick Beers who has owned it for many years. It was painted by Sir John Everett Millais and first exhibited at the Royal Academy in 1850. It sold originally for \$250.

At the time of the painting's first exhibition it was roundly condemned as "sacrilegious and blasphemous." Charles Dickens, writing in his periodical, "Household Words," was one of the severest of Millais' critics.

The Infant Saviour is portrayed as having hurt his hand and the Blessed Virgin is kneeling at His side embracing and consoling Him. In the group are St. Ann, St. Joseph and St. John the Baptist.

## IRELAND ON VERGE OF PEACE?

At probably the most solemn moment in Irish history these lines are penned: Thanks to the mediation of General Smuts and doubtless to the urging of others of the British Premier, Mr. Lloyd George has taken the honorable course, and Mr. de Valera with exalted spirit and courage has met him half way. Consequently there is an armistice in Ireland; the terrible warfare of brethren is halted, the shedding of precious blood stayed. That the hideous struggle may never be renewed must be the prayer of humane men and women everywhere. If only now these men in whose hands lies the fate of a race may have the wisdom the past has so sorely lacked!

There is but one issue now. Will Mr. de Valera accept anything short of complete independence. In his message to the American people seeking support, the President of the Irish Republic asks America's active aid to bring about "a solution of this problem on the only basis on which it can be solved—acknowledgment that Ireland should by natural right be free." That may mean that he will continue to demand complete independence and a recognition of the Republic, or that he will stand for the freedom of Canada and Australia and South Africa. The Premier will undoubtedly urge this upon him; but he who knows best the temper of the South of Ireland, who has seen Irishmen by the hundred cheerfully going to their death for an Irish Republic, may find himself stopped by their memories from taking anything less. We hope that this will not be the case. To win, after all these centuries, dominion status, complete fiscal autonomy and home rule in its entirety would surely be advance enough for the present day. Ireland thus relieved of blighting and despoiling government by London and Dublin Castle, would arise and flourish like the green bay tree. It could continue, if it wished, to develop its language and its national spirit, to plan for future independence. The alternative means more bloodshed, more death, more ruin, and eventually complete destruction.

But, we hear voices say, why should the Irish take less than a loaf when they have plainly brought England to her senses? Well, they have achieved wonders. It was only the other day that Lloyd George and Greenwood were going to make of Ireland a wilderness rather than treat with the "murder gang." Now President de Valera finds himself in a position to turn any but the wisest of heads. By consenting to the Armistice England admits to all the world that she has been dealing not with a murder gang in Ireland but with a full-fledged revolution, as much warfare as the American Revolution of 1776. By recognizing de Valera it admits that he is the true and chosen representative and spokesman of the great bulk of his people. It is true that the British Government addresses him as "Mr. de Valera," but so did they address as "Mr. Washington" another rebel, a certain General Washington, Commander-in-Chief, and after all that is a trifle. It is to his credit that Lloyd George had the good sense to admit defeat—Sir Philip Gibbs incidentally avers that it is the economic boycott of Ulster and the terrible losses inflicted on her merchants and manufacturers which has made the North ready to deal with Catholic Ireland. Plainly Mr. de Valera treats with both England and Ulster on equal footing. But, remarkable as all this is, President de Valera will know just how far Ireland wishes the self-determination of her fate to go today.—The Nation.

## CZECHO CATHOLIC TEACHERS ORGANIZE TO COMBAT BIGOTRY

By N. G. W. C. News Service

Prague, Czecho-Slovakia, July 22.—Associations of Catholic teachers with an aggregate membership of 400 have been organized in Czecho-Slovakia to counteract the influence of the anti-Catholic and atheistic instructors in the State schools. Dr. Joseph Novak, of Vinohrady, is president of the central association. The new organization intends to defend the rights of Catholic teachers, parents and pupils against the hate and bigotry now rampant in the schools.

At present the Catholic priests, as catechists, visit the national schools to give religious instruction to the children for about two hours a week, but their work is neutralized by the effect of the ridicule and contempt with which the teachers treat the Church, her sacraments and practices. Children in the schools are allowed to receive religious instruction only when the parents give their consent.

## CATHOLIC NOTES

Rome, Aug. 2.—The Polish Minister to the Vatican has been transferred to The Hague. He probably will be succeeded by the present Polish Minister to Spain.

Springfield, Mass., Aug. 5.—Right Rev. Msgr. Thomas H. O'Leary, recently appointed Bishop of Springfield in succession to the late Bishop T. D. Beaven, will be consecrated in St. Michael's Cathedral here Sept. 8.

San Francisco, Aug. 1.—Marriage in this city is a gamble, with the odds one to two divorce will follow, according to the report of County Clerk Mulhavy. During the fiscal year ending June 30 there were 7,858 marriages and 3,678 suits for divorce in the county.

Chicago, Ill., August 5.—Rev. William H. Agnew, S. J., former editor of Queen's Work, is to be president of Loyola University and of St. Ignatius College, having been appointed to succeed Rev. John B. Furay, S. J. Father Furay resigned to become director of studies in the new University of St. Mary of the Lake, at Area, Ill., which will open in September.

San Francisco, Aug. 6.—Jose Mora, the noted Spanish sculptor, has established a temporary studio on the grounds of the Carmelo Mission, preparatory to starting work on the sarcophagus of Junipero Serra, the saintly Franciscan who founded the mission. The sarcophagus, which will be one of the most beautiful tombs in the United States, is to be the gift of Spaniards and those of Spanish descent. Meanwhile, the restoration of the Mission is being conducted under the personal direction of the Rev. R. M. Mestres. It is expected that the restoration will furnish an exquisite example of old mission architecture.

Michael Collins, one of the chiefs of the Irish Republican Army recently was offered \$50,000 by a firm of English publishers for his memoirs. His reply was: "The time is not yet opportune, but as your offer reached me first I shall at some time give you the offer of the first refusal." This is believed to be the biggest offer of the kind ever made to any Irishman. Mr. Collins was one of the most elusive heads of the Republican Army. Although he was searched for by day and by night by the British forces he managed to evade arrest. He had numerous hair-breadth escapes. He belongs to a well-known Cork Catholic family.

Dublin, July 25.—Protection and keep for the young girls who have to quit their homes to earn their livelihood are as the name implies, the objects of the Irish branch of the International Catholic Girls' Protection Society (Catholic Travelers' Aid Society). This society has for ten years housed, fed, nursed, (when sick) and generally looked after an average of over 30 girls a month and helped 1,670 girls, daughters of respectable country people, who were travelling in 1920. The total travelers assisted in ten years number 5,000. In fact the hostel which the society has acquired is not large enough to accommodate all who seek the protection of the Society. Steps have been taken to provide for expansion of the work.

New York, July 25.—"Die Katholischen Missionen" is authority for the statement that there are about 150 priests and brothers from the United States at work in the various mission fields of the earth. Sixty-four belong to the Society of Jesus; twenty-two to the Congregation of the Holy Cross; twelve to the Mission Seminary of Maryknoll; twelve to the fathers of the Congregation of the Holy Ghost; the Dominicans number six; the Society of the Divine Word, four; the Marists, three; the Society of Our Lady of La Salette, two; three are secular priests. A few Lazarists and various others can be added to this number. In March of this year the first five American Jesuits (not included in the sixty-four mentioned above) arrived at Patna, India.

Paris, July 14.—On the barren summit of Hartmannswillkerkopf, the mountain in Alsace on which such desperate fighting took place for four years, and where 60,000 men lost their lives a solemn Mass was celebrated Sunday, July 3, by the chaplain of the 152nd Infantry Regiment, which won fame in that district. Ten thousand persons, among them General Humbert, Governor of Strasbourg, climbed the mountain for the occasion. After the Mass, a monument was inaugurated to the memory of the combatants who fell on "Viel Armand" as it was called by the soldiers. This memorial represents a group of infantrymen, carved in the solid rock. Later it will be dominated by another monument, a colossal calvary which is to be erected on the very summit of the mountain and which will be visible from the whole plain of Alsace.