

# 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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## "FAR AWAY"

"Far Away" what does it mean?  
A change of heart with a change of place?  
When footsteps pass from scene to scene,  
Fades soul from soul with face from face?  
Are hearts the slaves or lords of space?

"Far Away" what does it mean?  
Does distance sever there from here?  
Can leagues of land part hearts?—I ween  
They cannot; for the trickling tear  
Says "Far Away" means "Far More Near."

"Far Away"—the mournful miles  
Are but the mystery of space  
That blends our sighs, but parts our smiles,  
For love will find a meeting place  
When face is farthest off from face.

"Far Away" we meet in prayer,  
You know the temple and the shrine;  
Before it bows the brow of care,  
Upon it tapers dimly shine:  
'Tis mercy's home, and yours and mine.

—REV. ABRAHAM J. RYAN

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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ANOTHER CAREFULLY PLANNED CAMPAIGN

The Belfast riots, directly instigated by Sir Edward Carson and his fellow-orators in their twelfth of July demonstrations are, after the Derry riots, just one other step in the carefully planned scheme of the backstairs Government for using the Orange tools in desperate effort to give a set-back to the overwhelming success of Sinn Fein. If they can get all the well armed bands of Orangemen in Ulster, shooting down their Nationalist neighbors and burning their houses and property, provoking the poorly armed Nationalist to fight back in self-defence, this Ulster war will, it is expected, prove to the world that for Irish themselves, if for no other reason, England can not quit Ireland. And it will also be a good excuse before the world for the institution of unmerciful warfare against Sinn Fein in the other three quarters of Ireland.

Again in estimating the terror that is brought home to the Nationalists of Ulster, in this carefully planned campaign, it is to be remembered that while there isn't a gun among every thirty Nationalists in North of Ireland, every single Orangeman in every single county of the North, has had, since the establishment of the Ulster Volunteers, six years ago, arms and ammunition galore. So the poor Orange tool, showing some method in his madness, knows that in this fighting no lives are risked except those of the Nationalist, enemy. There are a hundred and fifty thousand fully armed and equipped Carsonites in Ulster. All the ranks of the Nationalists, from end to end of the province, could not, under any circumstances, furnish three thousand armed men. So when the valiant Orangeman of the North goes out to riot he knows it is going to be a pleasant picnic for him.

### THROW STRANGE LIGHT UPON TERRIBLE PLEA OF COOTIES

Readers of this paper will remember how, last year, when the Ulster Cootie delegation was here, they proclaimed almost tearfully from every platform that the loyalists of Ulster must not be left a prey to the intolerant Nationalist majority in Ireland. It is well to remember this tearful plea of theirs in the light of recent events. During the past years of guerrilla warfare in the South of Ireland, where Sinn Fein has been fighting the Army of Occupation, and where isolated Protestant loyalists reside in the proportion of about one loyalist to twenty Nationalists—there has been no solitary case of Nationalists rising against loyalists. There has been not one single case of even one isolated Protestant being shot, or shot at, and no single case of his even being threatened, intimidated or molested; no single case of defenceless Protestant stores in Cork, or Dublin, or Limerick, or Kilkenny; no single case in any of these cities of Nationalists driving out of any factories or from any work, any Protestant Unionist there engaged. In fact the isolated Protestant Unionists who are to be found here and there through the East and the South and West of Ireland, have not only been absolutely unmolested by their political opponents, but furthermore, Sinn Fein courts operating during recent months, have again and again earned the thanks of these Unionists for protection afforded against common criminals, and for restitution of property taken from them by ordinary thieves. Now, turning to Belfast and other such places in the North as have this

Nationalists in the minority, observe the treatment meted out to Nationalists by the men who were afraid of Nationalist intolerance! The tens of thousands of Orange workers in the Belfast shipyard drive out the two thousand Nationalist workers who are there, pelt them with nuts, and bars, and bolts, and fire at them with guns and revolvers, as the victims swim the river Lagan, seeking safety. And these men who "are afraid of Nationalist intolerance" march, in their armed thousands then, to the Nationalist quarters, shoot, burn and pillage, loot the Nationalist stores and take Nationalists' life!

And moreover, the armed forces of the British Crown, there with their machine guns, look on when the Orange looting and open fire with the machine guns, only when Nationalists are seen coming out from their quarters in self-defence. The contrast between the actions of the tolerant loyalist of the North-east, and the intolerant Nationalist of the East, South and West, is striking—and throws a strange light upon the fearful entreaty of the Cooties—and of Carson—that the Orange lads be not thrown to the mercies of the intolerant wolves.

### THE TWELFTH OF JULY ORANGEMAN

Among the intolerant Nationalists in the other three parts of Ireland no record can show, and no living man can remember, a case of a religious riot being precipitated. In the North east, in every city town, and village, where there is a large proportion of Orangemen—the "tolerant" ones—religious riots are the common thing. And the twelfth of July (the anniversary of the battle of the Boyne) is, by tens of thousands of them, looked upon as a failure, and a disgrace, if some of the minority aren't beaten up, or killed.

The Orangeman of the farming district, the young farmer Orangeman, is, in ninety-nine cases out of a hundred a really decent, fine fellow—who only loses his balance when, around "the Twelfth" the wave of fanaticism strikes him. But the Orangeman of the towns and cities is a different brand. While the farmer Orangeman is a good decent fellow, who attends to church duties and is a credit to his church—whether that be Presbyterian or Episcopalian—the Orangeman of the town and cities is usually not in any way noble or decent, and is certainly not a martyr to church duties. Usually he goes to church three times in his life—to be baptized, to be married, and to be buried. His sole religion consists in a consuming hatred of everything Catholic, and his sole prayer, morning and night is "To hell with the Pope!" But he considers that the height of religious devotion.

They tell the anecdote of a County Antrim Orangeman who was being cross-examined in court regarding the character of a fellow-religionist who was accused of an assault. "Now," said the cross-examining counsel, "isn't the prisoner Andrew McCaw a provocative kind of fellow, who would take a delight in marching through a Catholic quarter of the town with a rifle in one hand and a sword in the other crying out: 'To hell with the Pope?'" "Na, na," replied the witness. "That isn't Andrew. Andrew isn't a religious man at all."

### "IF SINN FEIN COULD ONLY BE KEPT QUIET!"

The efforts of the Government to parley with Sinn Fein are getting more desperate every day—as the troubles are multiplying in Russia and Mesopotamia, and in India. By having the Irish crisis on his hands, Lloyd George is badly hampered in dealing with those other quarters, and losing much that he would not otherwise lose. If Sinn Fein could only be kept quiet until the other troubles were settled, then the Government would have a free hand and a clear field to crush the pestiferous Sinn Feiners. With his old adroit trickery, Lloyd George is now trying to accomplish a quieting of Sinn Fein. If Dominion Home Rule would quiet them, they could have it—or at least they could have the promise of it. And just as the promise of the jobs that was named Home Rule quieted Raymond and his followers during a most critical period, Lloyd George thinks he might possibly repeat the trick, and quiet Ireland now with the bigger promise. The labor leader, Mr. Thomas, M. P., who has for some years made himself more or less a tool for Lloyd George is the latest instrument employed by the Prime Minister for asking Sinn Fein to parley and to say that they will accept Dominion Home Rule—or rather the promise of it.

### NEED WATCHING

Mr. Thomas, a straddler, who wants to keep his hold upon the Labor party at the same time that he keeps a hold upon the Government, very unfavorably impressed the Sinn Fein leaders when a year ago he went to Ireland to inquire into conditions there. They had little faith in him—and with good reason they have far less faith in Lloyd George. Over and over again George has

proved himself such a slick little trickster, not only in his negotiations with the Irish, but in his negotiations with every Continental country, that his word now counts for very little in Europe. The French, and the Italians, and every other nationality, realize that when the diplomats are dealing with Lloyd George, they need to keep very wide awake—and above all need to accept no promise from him, that isn't set down in black and white, witnessed, sealed, and countersigned. And even after that, they are far from being sure that he will observe the written contract—if he can by any possible trick wriggle out of it.

### DECLINED TO BE RELEASED BY BRITISH OFFICIALS

The antipathy of the police—who have proven traitors to their people—has grown so intense that some men would sooner lose their life and liberty than owe it to one of the British forces. The latest story illustrating this comes from West Clare where two men who had been tried by a Sinn Fein court for some unjust dealing, were sentenced to be taken off to an island on the Clare coast, and marooned there, for a three weeks' detention. The Royal Irish Constabulary somehow bore down to the island to rescue the men. But when the marooned men saw the Constabulary approaching the island, they gathered a pile of stones and fiercely attacked the incoming boat, driving it out. The police shouted that they had come to rescue them, but the prisoners replied that they were citizens of the Irish Republic and the police had no authority to release them. And with some emphatic profanity they declined to be released by British officials.

### AN INTERESTING EXPERIENCE

Intending Irish emigrants who visited the American Consuls in Dublin, Lower O'Connell, to secure the visa of the American Consul to their passports, had an interesting experience. On the landing on the staircase leading to the offices was posted the following typewritten statement:

### "Notice to Irishmen Leaving Ireland."

"Lord French complains that the conquest of Ireland is rendered an impossible task largely because there are too many young men in Ireland. You are helping Ireland's enemies in the conquest of your country, which you are about to desert."

The paper on which the notice was typed bears what seemed to be the official stamp of the Royal Irish Constabulary. The American Consul was unable to say who put up the document.

SEUMAS MACMANUS, OF Donegal.

## THE ARMENIAN TRAGEDY

The policy of the Allies in delaying the settlement of the Turkish question since November, 1918, has hastened the Turk, and under Mustapha Kemal Pasha, they are insisting that there shall be no dismemberment of the Empire. French troops have been roughly treated in Cilicia, and the remnants of the Armenian people in that province are being rapidly butchered. At the Peace Conference, which assembled at San Remo, America was not represented. The Eastern question and all of its dangers were again submitted for solution. The failure to settle it with courage, decision and disinterestedness has been the cause of three great wars. The settlement at San Remo carries the seeds of still further war.

A radical settlement of the Near Eastern question would involve military occupation of the strategic points in Turkey, the deliberate dismemberment of the Empire, the building up of a strong Armenia with the Provinces of Trebizond and Cilicia and all of Turkish Armenia, the confining of the Turkish people within the boundaries of Anatolia, with the ancient capital of Broussa or Konia, the autonomy of Syria under a French Protectorate and of Palestine and Mesopotamia under an English Protectorate, until those countries can become self-governing, and the Arabs to have such form of government as they think proper, but to be confined within their natural boundaries of Arabia with no claim on Syria. The problem of Constantinople would be much easier if the political domination of the Turk were removed. As between the claims of Greece, Bulgaria and Russia to sole dominion, one may suspend judgment, but there seems no good reason why a free city government might not be set up that would neutralize the water ways and thus disarm very largely the jealousy of Russia and of Black Sea countries which need this outlet to the West. One must be cautious in dogmatizing upon so intricate a subject. Any plan seems better than to permit the bloody rule of the Turk over Christian peoples.—Walter George Smith, in the July Catholic World.

## RELATIONS WITH THE VATICAN

In accordance with a decision reached by the Finance Committee of the Chamber of Deputies on June 18, the resumption of diplomatic relations with the Vatican, which was so confidently regarded as an all but an accomplished fact and which, it was hoped, was to be a settled reality before the adjournment of the French Parliament, was postponed until October. The anticlerical press professed itself surprised and shocked. There is no reason for either one feeling or the other. The delay is to be charged to the Government which has made a political blunder. Opportunism and an unchangeable determination to disregard the lessons of history have blocked the movement which France, not excluding its radical elements, earnestly desires. France needs an ambassador at the Vatican. This is recognized by men such as Millerand, Briand, Barthou. Already considerable loss has been sustained by the French Republic through lack of representation at the heart of Christendom. The Pope has met the advances of the Government more than half way and desires to set up anew a nunciature at Paris. But the anticlericals of France, unmindful of the Gravissimo office of August 10, 1906, have insisted on annexing conditions to reconciliation which a little effort of memory, not to say political sagacity, would have foreseen were impossible of acceptance. As a consequence, M. Noblemaire, when making his report before the Finance Committee declared that the discussion of his report concerning the voting of credits for the establishment of an embassy of the French Republic at the Vatican, had been postponed with the consent of the Government to the month of October. The Finance Committee unanimously accepted his suggestion.

The obstacle to the discussion, it is said, was the realization that neither the Pope nor the Episcopate of France was prepared to buy the resumption of diplomatic relations by the sacrifice of principle. M. Millerand, when proposing the law which would effect rapprochement between France and the Vatican, insisted with great clearness that the step was necessary to the best interests of the country. On the other hand, he realized that he had to reckon with the anticlericals, whose hatred for the Church, in spite of the *union sacrée* and the devotion of Catholics to the cause of France, remains unchanged. In order to win them over, there was manifested a disposition to do what the Vatican would do, except the Separation of Church and State, and in particular the *associations cultuelles*—that is, parish associations for religious worship, excepted by the Government, to which certain consecrated Church property was to be handed over under conditions laid down by law. This, it was hoped, would serve to placate the radicals.

It was strange that it should be forgotten that the Pope and the united French episcopate were willing to sacrifice property valued at not less than 500,000,000 francs rather than consent to the establishment of the *associations cultuelles*, and that the Pope had expressed himself on the subject unequivocally in his letter to the French Bishops of August 10, 1908.

With regard to the *associations cultuelles*, which the law requires, we declare that it is absolutely impossible to form them without violating sacred rights which are bound up with the very life of the Church.

Setting aside the *associations cultuelles* which our sense of duty forbids us to approve, it may seem possible to inquire whether it is licit to attempt, in their place, any other form of association which shall be at once legal and canonical, and in this way to save the Catholics of France from the grave complications by which they are menaced. Certainly nothing is so constantly in our thought or so near to our heart as these events; and would to God that we had even a glimmer of hope of being able, without sacrificing God's rights, to make this attempt and by so doing to deliver our beloved sons from the fear of many serious trials. Since, however, we have no such hope, as long as the law remains in its present form, we declare that it is not permitted to form this other kind of association, unless it be made certain, by legal enactment, that the Divine Constitution of the Church, the unshakable rights of the Roman Pontiff and of the Bishops and their authority over the faithful, and in particular over the sacred edifices, shall be irrevocably and securely vested in the said associations. We cannot do otherwise without proving false to our sacred trust, without risking the loss of the Church of France.

As a consequence of this Pontifical pronouncement, the Catholics, in 1906, refused to form the associations contemplated by the law. Nevertheless, with this solemn decision before their eyes, the French anticlericals, wished to attach to their scheme of resuming diplomatic relations the demand that these same associations

*cultuelles*, so explicitly forbidden by Pius X., should be sanctioned by Benedict XV. The proposal was absurd and was doomed to failure. Not understanding that the action taken by Pope Pius X. was based on doctrine and was not a mere measure of expediency, and hence would not and could not be reversed, this project was discussed on the floor of the Chamber of Deputies; and although the expression, *associations cultuelles*, was carefully avoided, it was clear what was in the deputies' minds. Meanwhile the French Bishops were gathered in Rome for the canonization of Joan of Arc, and it was understood that they were in consultation with the Holy Father. No matter what may have been the opinion of certain Catholic politicians, who thought that concessions might be made, there was no doubt as to the stand of the Hierarchy. Just what conclusion was reached by the Pope after his conferences with the Bishops, or whether Rome's attitude became known, does not appear. The outcome of the matter, however, was that the discussion of the embassy was postponed.

When the decision to postpone the discussion was made known, on June 17, there was a storm of protest in the anticlerical press, in which it was asserted, in spite of the record of the Chamber's proceedings, that there had been no question of the *associations cultuelles*, that the Pope was meddling in France's internal affairs and attacking the Government, that the French episcopate had forced the Pope to take action contrary to his wishes, and that France was meditating a new rupture with Rome. Some of the papers, however, were frank and confessed that they did desire a return to the *associations cultuelles*, and the Temps went so far as to hint at a renewal of persecution of the Church.

The journalistic explosion, aimed at stirring up old discords, was not taken seriously. M. Guiraud writing in *La Croix*, declared that it was absurd to speak of breaking off the *pourparlers* in the face of their actual continuance. He reminded his readers that the French Government had to desist from making the embassy at Rome in the previous attempt to set up the *cultuelles*, and he recalled the fact that M. Millerand made no secret of the necessity under which France lay of renewing relations. He scored the politicians who have no guiding principles but hate, rancor and personal interest, but he declared that the majority of Parliament are inspired by true concern for their native land and society.

Another combination besides that which involves a return to the *cultuelles* must be found. When this is discovered, the majority of the Chamber will be happy to vote for the embassy, for there is no doubt that they are favorably disposed to the step. The Senate, also, despite radical intrigues and the secret machinations of the Freemasonry, will pass the measure.

Commenting on the announcement of the postponement of the discussion of the credits to be voted for the embassy at Rome, the *Corriere d'Italia*, on June 21, declared that negotiations between France and the Vatican were proceeding with the same cordiality with which they had been begun; and the following day the question of discussing M. Noblemaire's report was unexpectedly revived in Paris in the Finance Commission, when M. Maurice Colrat, one of the members, announced that he had been informed by the Government that the *pourparlers* with Rome had been concluded, and that, therefore, there was no reason why the matter should not be discussed, first by the Committee, and later by Parliament. The Committee made plans accordingly. M. Colrat was interviewed on the subject, and made the following statement:

As the basis of the negotiations entered into between the French Republic and the Holy See, and as a preliminary demand, it was agreed by the two parties to the negotiations that no question should be raised concerning the internal legislation of France. The fact that an agreement had been reached does not in any way imply any modification of the laws of Separation. Throughout, the negotiations were considered by Rome and ourselves as a question which affected only external policy. It is possible that the French Bishops intervened with the Holy See to express a contrary opinion. In doing so, they would be exercising their right. But this fact could not modify in any way the demand accepted to the Holy See at the outset of the conversation. The conclusion of the negotiations is the proof that both parties kept their agreement. The truth is that politics were wrong in seizing on an incident that took place in the Committee, which, through gross exaggeration, deceived the hopes of some and encouraged the opposition of others. Nothing of the kind would have taken place if we had remained on the ground taken by the negotiations, a ground which we must maintain obstinately, namely, the external policy of France.

When the matter was eventually discussed by the Commission, the members voted against granting the

credits for the embassy at Rome. The question is not, however, definitely closed, and Premier Millerand will probably endeavor to bring it before the Chamber.—America.

## THE GREAT MARTYR-PRIMATE

Last Sunday, the 290th anniversary of his martyrdom, in every Catholic church throughout England and Wales was celebrated, by special injunction of the whole Hierarchy, the beatification of Ireland's great Martyr-Primate. The Mass *pro martyre et pontifice* was said or sung, the Blessed Sacrament exposed from the last Mass until the evening service, and a continual stream of intercession offered all those hours by uncounted thousands for the native land of Blessed Oliver Plunket, and for that other land which has done her such grievous wrong.

With so much that is gloomy in the present conditions and the lowering clouds that hide the future there is surely here a bright shaft of hope that tells us not to be dismayed or despairing. The great Archbishop, last victim of the "Popish Plot" conspiracy, and last Martyr of Tyburn, has come to his own on both sides of the Irish Sea. It was surely a mighty benediction of Divine charity that gave Ireland's heroic Primate to be England's latest Martyr. Such triumphs as his have the promise of the future, while those of the Church's foes carry within them the seeds of the swift destruction of the persecutors.

The Hierarchy bid us invoke the Blessed Oliver both for Ireland which suffered and for England which did the wrong. Catholics must not doubt that, notwithstanding all that is so very dark and seemingly hopeless for the moment, he will prove our prevailing intercessor. When the hour of his canonization comes—and may it be hastened—the sun will shine, we trust, on a free and happy Ireland and a Great Britain that has learned the true meaning of that liberty of which her people are always prating.

### IRELAND TODAY

To an Englishman, it seems that great things are being done in Ireland today. Violence is not the utterance of the real nation's voice. The splendid self control of the people at large, and the marvellous sense of justice (not to mention the ability) shown in the Sinn Fein Courts compare magnificently with what we should see, probably in every other country of the world where the present conditions of Irish Government might prevail. This celebration of the victory of one of her very greatest sons may well give us courage. For when men learn the truth, that is one step at least out of darkness. And everything that sheds light on Irish history, while it shows still more darkly the horrors of a tyrannous foreign rule, makes an appeal to both the minds and the consciences of men of good will that cannot be gained.

The solemnities of last Sunday will, we believe, bring enlightenment to many an English Catholic who only needs to know in order to understand and sympathize. Blessed Oliver, pray for us that, in the words of Frederick Faber, "one Faith may make one heart in Saxony and in Celt."—Edinburgh Catholic Herald, July 17.

### SACRED STIGMATA

CAPUCHIN MONK IN ITALY BEARS MIRACULOUS WOUNDS (By N. C. W. C. News Service)

New York, July 19. — Members of religious orders returning from Rome are verifying reports received here that a Capuchin monk in Italy bears the sacred stigmata on his body.

He is Father Pius of Pietra Elcina, who is stationed in the small town of San Giovanni Rotondo; and hundreds of witnesses have seen the wounds, which give forth a very sweet and fragrant odor.

The stigmata are permanent and visible at a distance. According to eye-witnesses, the wound on the heart measures a little less than three inches in length and is shaped like an inverted cross. On Fridays the pain is more intense than usual, and the blood flows copiously. The temperature of the saintly Capuchin rises as high as 130 degrees. Several reputable medical men, who examined the wounds, attest to their supernatural character.

Not only has Father Pius the stigmata, but it is declared that he also has the gift of prophecy and the faculty of bilocation. Not long ago his father came to the monastery to thank the Father Superior for having permitted his son to spend a few days with his people. The son during the time had never departed from the monastery.

According to best information, Father Pius is the first son of St. Francis to be distinguished by the sacred stigmata since the Saraphic Father himself, although several other persons, including Anna Maria Taigi, lately beatified, are known to have had the stigmata.

## CATHOLIC NOTES

Professor Scott of the National University of Ireland has designed a church which Canon Keown is about to erect at Lough Derg, the scene of the great annual pilgrimage of St. Patrick's purgatory. An ancient and trustworthy tradition consecrates the spot as being the place where the Saint performed his self-inflicted penance.

The Holy Father has conferred the insignia of Knight Commander of St. Gregory the Great on Signor Angelini, the veteran Catholic journalist, who leaves the editorial chair of the *Osservatore Romano*, the semi-official organ of the Vatican, after nearly a quarter of a century. The Papal Brief accompanying the decoration exalts the merits of Signor as a writer, and as a journalist.

New York, July 19.—Ground has been broken for the first church in America, and probably the first in the world, to be named after the newly canonized St. John of Arc. The church will be a temporary structure in Fillmore Street for the members of the newly-created parish of St. Joan of Arc, created by Bishop McDonnell of Brooklyn on the very day that pilgrims from all parts of the world were assembled in Rome to celebrate the canonization of the hero maid.

New York, July 19.—Girolamo del Libri's famous picture, "Madonna and Child with Saints," painted for the Church of San Leonardo, near Verona, has been purchased by the Metropolitan Museum of Art in this city, and will be hung with other Italian masterpieces on the south wall of one of the principal galleries. The picture comes from Hamilton palace outside of Glasgow, Scotland, where it was set in the stairway. It has been the property of the Duke of Hamilton for many years.

London, July 16.—The British minister to the Holy See, Count de Salis, has conferred on Cardinal Camassell, late Patriarch of Jerusalem, a British decoration on behalf of his Government. The decoration is conferred in recognition of Cardinal Camassell's benevolent activities in the Holy Land, not the least of which were connected with the British troops. The Cardinal is the first non-British member of the Sacred college who has received a decoration at the hands of the British Government.

At Manchester, England, on the Friday after Whit Sunday the Catholics of the city held a procession through the town, an annual event suspended since 1914. The Bishop of Salford presided with the Lord Mayor of Manchester, who is a Catholic. A large foreign contingent figured in the exercises, including Italians, Poles, Lithuanians and Ruthenians. The procession took two hours to pass a given point. From this it would appear that Manchester is rapidly becoming a very cosmopolitan city; it is one of the most important strongholds of Catholicism in England.

Cardinal Bourne and the sixteen archbishops and bishops of England and Wales have published a short pastoral letter ordering the national observance of the anniversary of the martyrdom of Blessed Oliver Plunket, Archbishop of Armagh, who was executed by the English for the faith in 1681. The pastoral directs that the Blessed Sacrament be exposed all day in every Catholic Church in England and Wales with continuous devotions. Cardinal Bourne has ordered that in every church in the archdiocese of Westminster there be sung a votive Mass in honor of the martyr Archbishop, for which the Holy See has granted permission.

Arians, France, July 15. — Father George M. de Butler, who died here last week, was one of many Jesuits who returned from the United States to France to give their lives in the service of a Government which fifteen years ago first despoiled and then exiled them. Father de Butler was a member of an ancient Catholic family and was by right of birth a count. For the last eleven months Father de Butler had been working night and day in the sections devastated during the War, and was constantly exposed to cold and compelled to go for long periods without food or rest. It is believed that these hardships and privations caused his rather sudden death.

Kaunas, June 20. — (Kipsa). — In the new Lithuanian ministry, the portfolio of foreign affairs is held by a Catholic priest, the Rev. Joseph Paryskis, D. D., Ph. D. Dr. Paryskis is only thirty-eight years of age. He studied at the ecclesiastical academy in Patrograd and took the course in theology at the famous international Catholic university at Fribourg, Switzerland. He won the doctorate with the unusual distinction, his dissertation being the Reformation in Lithuania. As Lithuania envoy to Berlin, the priest-diplomat gave proof of a high order of statesmanship. The Lithuanian people view his appointment with great satisfaction.