

Ireland's Census Shows South Has Lost Population

Dublin, Sept. 16.—A preliminary report of the census of the Free State reveals a decline in the population of 160,000 since the year 1911. This amounts to a drop of 5.3 per cent, and leaves the present population of the Free State at 2,900,000. Counties constituting Northern Ireland, where Catholics comprise only one-third of the population, show a slight increase. The total population for Ireland, including the North, is 4,200,000, which represents a decline of 3.7 per cent in the total population of 1911.

When fully analyzed, the census will give particulars of the present numbers belonging to the various religions in the country. While the answering of most of the queries on the census forms was compulsory, the answering of the religious questions was optional. Practically everybody, however, has filled in the religious particulars.

The population of Dublin is, approximately, 420,000, while Belfast comes second with 415,000. The next largest city is Cork, with 78,000, the second largest city in Northern Ireland is Derry, with 45,000. Peculiarities of population revealed by the figures are, that in Ireland, as a whole, the men outnumber the women by about 50,000, while in Dublin City, the women outnumber the men by 27,000. Also, the decline of population in the rural areas is very great, while most towns, however small, show an increase. Waterford City is an exception, where the population has decreased from 27,000 to 26,000.

It is considered a well-reasoned explanation of the decline in population has been given. The man in the street will explain the decrease by the fact that many people of extreme political views have left the country owing to the revolution of the last few years. First there was an emigration of the Protestant Imperialists, and, recently, Republicans complain that they, too, have been forced, by stress of circumstances, to leave the country. It is also pointed out that the British Army of Occupation, numbering, approximately, 30,000 has been withdrawn from Southern Ireland. As well, a large proportion of the Royal Irish Constabulary, numbering, perhaps, 10,000 have left the country. Multiplying these figures by three in order to allow for the families of the British soldiers and the Constabulary, we immediately reach the figure of 100,000. In addition, there are the Loyalists who have left in unascertained numbers.

While the population of Ireland is, approximately, 4,000,000 it is estimated that there are about 2,000,000 Irish-born people living in exile. Proportionately more women emigrate from Ireland to the United States than from any other country in the world.

Old Dail Eireann Loan Subscribers Soon To Be Paid

(By N. C. W. C. News Service) Dublin, Sept. 17.—It is announced that in a few weeks eight to ten thousand subscribers to the Old Dail Eireann Loan, including the legal heirs of the Most Rev. Archbishop Walsh of Dublin, who bought bonds to the amount of \$5,000, will be entitled to a refund of the amount of their advances. The refund will take the form of Post Office Savings certificates, which bear compound interest at the rate of about five per cent and are immediately convertible into cash at full face value. The bonds to be redeemed value in the aggregate, approximately, \$150,000. They might have been redeemed sooner but for the difficulty in ascertaining their true owners. The \$5 bonds are being paid at \$7, including accrued interest.

In the days when the loan was floated bookkeeping was a difficult matter for those issuing the certificates, as it was frequently necessary to destroy all documentary evidence of Sinn Fein activities owing to the danger from raids by British forces. This danger also affected the holders of these certificates, who likewise destroyed the evidence of their investments.

What is now known as "The Old Dail Loan" was floated when Dail Eireann was conducting its campaign against British rule in Ireland. A condition of the issue was that it was not to be redeemable and that no interest would be paid until Dail Eireann succeeded in establishing its claim to govern Ireland. The total amount subscribed in Ireland was about two million dollars. Friends of Ireland in America subscribed \$6,500,000. Part of this sum is still in the keeping of the American Federal banks, and is the subject of litigation both in Ireland and in America.

There are both personal and political difficulties in the redemption of these bonds. Some of the trustees in whose names the money raised by Catholic newspapers has been to Konnersreuth in Newreuth and has satisfied himself that the bonds cannot be redeemed or the money handed over confirms the rector's story and supports the Irish Republic is internally and finally recognized.

Stigmata Of Girl In Austrian Town Amaze Visitors

Facts in Case Attested By Pastor and By Newspapers Investigators

By Dr. Frederic Funder (Vienna Correspondent, N. C. W. C. News Service)

Vienna, Sept. 17.—Thousands upon thousands of persons have flocked to Konnersreuth, an humble village on the Czecho-Bavarian frontier, to see Theresa Neumann, a simple girl of 24 years, who is believed to be suffering stigmata. In fact so great has become the influx of visitors that the pastor of Konnersreuth has found it necessary to ask that the visits be stopped.

The girl, modest and devoid of artifice, appears to suffer as did St. Francis of Assisi, whose seventh centenary is now being observed. She also reminds one of the Blessed Catharina Emmerich, but she has never heard of the latter. Physicians are non-plussed and can ascribe no natural cause to wounds and sufferings the maiden endures. The Catholic press of Czecho-Slovakia and Bavaria has occupied itself with the case, and has investigated and written extensively about it.

The Rev. J. Naber, pastor at Konnersreuth, who is highly educated and widely esteemed, is responsible for the following details concerning this unusual girl:

Theresa is the daughter of humble parents and the oldest of 10 children, chaste and highly endowed. She had been employed for some years at a local inn when, while assisting in the salvaging following a fire in the spring of 1918, she suddenly collapsed and was found to have suffered a lesion of the spine. Later she suffered various paralytic strokes and muscular contractions and finally became totally blind in 1919.

Sight Suddenly Restored In this pitiable condition she developed a marvelous love for the Little Flower of Jesus on the day of Teresa's beatification, April 29, 1923, four years after she became blind, recovered her sight entirely. The spinal lesion continued and physicians were powerless to help her. One leg was drawn up to her body and pressed under the other.

On May 17, 1925, Father Naber was called unexpectedly to the girl and found her eyes fixed on some thing invisible, her hands reaching out for it and her face radiant with joy. Suddenly, on this day, after six and a half years, she sat up, but still suffered great pain.

In response to his questioning, Theresa Neumann told Father Naber that while she was praying a wonderful light had appeared before her eyes and a sweet voice had asked if she wanted to recover. She said she replied that she was willing to get well, to continue suffering or to die, according to God's will. The voice told her, she said, that she would have a little joy that day but that she would still be allowed to suffer a great deal, but that she must not despair. The voice, she said, finished by saying: "Through sufferings more souls are saved than through the most brilliant sermons." These words, it was found, are to be discovered in the Sixth Letter of Saint Teresa.

The spinal affection vanished and on the anniversary of the death of St. Teresa, the wonderful light appeared once more and the voice told Theresa Neumann that it was the will of God that she should walk without the assistance of other people. Since then she has been up and about.

Sufferings Similar to Christ's This year, however, at the beginning of Lent, Theresa became bedridden again. Some time later both of her eyes began to bleed and her condition grew worse. Father Naber said that when he visited her, in the company of another priest, on Good Friday afternoon, she resembled a martyr as she lay in bed, her eyes cemented with blood, two streams of blood pouring down her cheeks, and her face deathly pale. Until 10 o'clock, the hour of Our Saviour's death, she suffered the pangs of death. After that hour she was more restful.

This suffering continued until Easter Sunday morning when a new life seemed to be born in her. In her agonies on Good Friday she had seen the Passion of Christ and had a lively part in it. She felt, at the time, great pain in both her hands and feet. Now her hands and feet show round wounds, from which blood flows regularly on Fridays. In the region of the heart a wound opened up before Easter and from time to time, pure blood flows from time to time. Physicians are unable to give an ordinary explanation for these wounds.

Thus far Father Naber has spoken. But a contemporary of a Vienna Catholic newspaper has been to Konnersreuth and has satisfied himself as to the existence of the facts. He also confirmed the rector's story and supports it with the testimony of numerous witnesses.

"I met Theresa Neumann," he told me, "in church without knowing her, but was immediately under the impression that I had the person I was looking for, before me, for she attracts one's attention by an almost supernatural expression on her face, and particularly by the radiant beauty of her eyes. From Thursday midnight to Friday afternoon the same phenomena of self-suffered passions regularly reappear. On Saturdays Theresa Neumann is regularly so well and strong again that she can go to Church."

Catholic Alumnae Federation Meets At Notre Dame

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

Notre Dame, Ind., Sept. 16.—Over five hundred convent bred women met recently at St. Mary's, Notre Dame, Indiana, for the seventh biennial convention of the International Federation of Catholic Alumnae. For the first time in the history of the Federation, its members met within convent walls. The delegates were all accommodated in the spacious halls of the College and every facility was provided for their comfort. One hundred and fifty nuns of the religious Orders whose schools the Federation represents were guests of the Sisters of Holy Cross at St. Mary's during the convention.

Meetings of the Executive Board took place on Thursday and Friday. Members of the Board are as follows: Honorary President, Rt. Rev. Thomas J. Shahan, D. D., rector of Catholic University of America, Washington, D. C.; Director, Rt. Rev. Magr. Edward A. Pace, Ph. D., vice rector of Catholic University of America, Washington, D. C.; Foundress, Sister Mary De Paul Cogan, A. M., of Maryknoll Missions, Mrs. Jas. J. Sheeran, of Brooklyn, N. Y.; President, Mrs. Harry M. Benzinger, of Baltimore, Md.; Vice President, Miss T. Florence Close, of Germantown, Pa.; Recording Secretary, Mrs. Robert Devine, Ottawa Ontario; Treasurer, Mrs. E. M. Holmes, Norfolk, Va.; Executive Secretary, Miss Florence A. Colford, Washington, D. C.; Chairman of Convention, Miss Marlon McCandless, A. B., Pinckneyville, Ill.; Department Heads: Mrs. Mary B. Finan, A. B., Chicago, Ill., Mrs. Thos. A. McCordick, A. B., Brooklyn, N. Y.

The convention was opened formally with a reception in the lounge of the College, Saturday evening. Mother Pauline, President of the College, welcomed the visitors in a short talk. Parnell Egan, of Chicago, and the Corona Chorus of Illinois sang. A Solemn Pontifical Mass celebrated by the Rt. Rev. John F. Noll, Bishop of Fort Wayne, on Sunday in the Chapel of Loretto marked the religious opening of the convention. The Rev. James W. Donahue, Superior General of the Congregation of the Holy Cross, preached the sermon. Fr. Donahue urged the delegates to seek all things in Christ and to shun all in educational and social activity that would lead from Him. The music for the Mass was composed and sung by the Sisters of the Holy Cross.

Sunday afternoon the delegates were the guests of the South Bend Chamber of Commerce for a tour of the city followed by a reception at the University of Notre Dame. In the evening a motion picture was presented through the courtesy of Mr. Will Hays, President of the Motion Picture Corporation.

A Mass for the deceased Alumnae of the Federation was celebrated in the College Chapel of the Holy Ghost by Monsignor Pace on Monday morning at which the Federation members received Holy Communion in a body. The convention meeting was notable for an address by Sister Mary De Paul Cogan, the co-founder of the I. F. C. A. and for the report of the officers. At the Tuesday afternoon meeting there were two speakers of special interest, the Rev. Daniel A. Lord, S. J., who spoke of the materialistic trend of modern literature from the advent of Nietzsche to George J. Nathan, and Sister M. Eleanor, C. S. C., who told of the joys of books and of writing. A band concert and motion picture closed the evening.

Catholic Boys Win Five Scholarships Of 20 In Contest

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

Philadelphia, Pa., Sept. 17.—In a contest with more than a hundred students recently graduated from the Philadelphia schools, five of the twenty free four-year scholarships given by the University of Pennsylvania for students from this city were won by graduates of the Catholic High School for boys. The names of the successful contestants are: Daniel Murphy, Brendan O'Dwyer, Robert Callaghan, John Grady and Stanislaus Sutula.

John Grady, was the second highest in the district. He was valedictorian of the class of 1926 at the Catholic High School, and was a member of the staff of the school publication. He and Robert Callaghan were also winners of two of the eight state scholarships awarded to graduates of Philadelphia schools.

Guatemala Aping Mexico's Tyranny Over The Church Driving Out Priests in Violation Of Treaty With United States Guaranteeing Freedom of Religious Belief

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

Guatemala City, Guatemala, Sept. 16.—The Government of this Central American republic, which is bounded for 500 miles by Mexican territory, is aping in violent form the anti-religious tyranny of President Calles of Mexico.

Already it has expelled or forced out 11 of the 70 priests who have had the hard task of administering to Guatemala's 2,200,000 souls. In addition, it has forbidden the entry into the country of any member of a Catholic religious Order; outlawed foreign-born priests who exercise their ministry in the republic except those granted special permission by the Government; taken away the right of trial from priests, making their expulsion summary; made it a criminal offense for anyone to permit the proscribed persons to enter the country; suspended civil guarantees; suppressed Catholic papers; and filled the Catholic churches with spies.

One of the Government's acts was to harass pilgrims to the Eucharistic Congress at Chicago to such an extent that many were prevented from completing the journey, after once starting on it.

Violating Treaty

These acts, especially the barring from the country of all members of religious Orders, are particularly interesting in view of the provisions in the Treaty of Peace, Friendship, Commerce and Navigation now in effect between Guatemala and the United States. This treaty provides, among other things, the following: "It is likewise agreed that the most perfect and entire security of conscience shall be enjoyed by the citizens of both the contracting parties in the territories subject to the jurisdiction of the one and the other, without their being liable to be disturbed or molested on account of their religious belief, so long as they respect the laws and established usages of the country."

Another provision in the same treaty, significant because it guarantees recourse to courts while the Government now denies that right, reads as follows: "Both the contracting parties promise and engage formally to give their special protection to the persons and property of the citizens of each other, of all occupations, who may be in the territories subject to the jurisdiction of the one or of the other, transient or dwelling therein, leaving free and open to them the tribunals of justice for their judicial recourse, on the same terms which are usual and customary with the natives or citizens of the country in which they may be."

It also is significant that the General Treaty of Peace and Amity negotiated and signed at Washington in 1923 by envoys of the five Central American countries has never been put into effect in Guatemala although it was ratified in 1924. The making effective of this treaty, which provides for the non-reelection of presidents and vice-presidents in the five signatory countries, has been constantly and at times forcibly opposed by the present President of Guatemala, Jose Maria Orellana. One of its provisions is as follows: "The nationals of one of the contracting parties, residing in the territory of any of the others, shall enjoy the same civil rights as are enjoyed by citizens of the respective countries."

First Expulsion of Priests

It was on May 27 that the first expulsions of priests took place. Dr. Eliseo Gonzales and Father Manuel Benitez, both Guatemalans, were ordered out of the country, the former on a charge of inciting to sedition and the latter on a charge that he had sent information on church affairs in Guatemala, of a character displeasing to the Government, to "Revista Catolica," a Spanish weekly edited in El Paso, Texas, and widely read in Spanish America. As for the charge against Father Benitez, it can readily be proved that the information sent to "Revista Catolica" did not come from him but from other sources.

An interesting note in this connection is that when this Spanish paper printed in the United States carries an article concerning the Church in Guatemala, it invariably falls to reach a single one of its subscribers in this country. Shortly after these first expulsions came those of Father Cano, a zealous man, and the pastors of San Marcos, San Francisco del Alto and Zacapa. Three other priests were suspended by local civil authorities, orders were given for the arrest of another, and still another was so harassed that he went into exile of his own accord. The clergy of the entire country by these tactics were reduced to 9, with almost two and a half millions souls to care for. Following this declaration of the priesthood, Orellana issued a drastic decree to assure, as he said, "respect for the law and authority of the Republic."

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