

Mexican Police Arrest Nun For Wearing Religious Garb

Mexico City (RNS)—A Catholic nun was arrested at the city's busiest intersection for wearing religious garb in public. But she was freed after protesting to police officials at the station house that her habit is a "uniform" and, as such, has been authorized since the 1940-46 administration of President Manuel Avila Camacho.

SISTER GUADALUPE COLON, a member of the Sisters of Charity of St. Vincent de Paul, had been taken into custody by two policemen at the request of Gen. Miguel Flores Villar of the Mexican Army who charged that her appearance on the streets in religious garb violated national laws.

Anti-clerical decrees issued in 1926 during the regime of President Plutarco Elias Calles forbade the wearing of religious garb outside churches. While technically still in effect, the decrees have not been widely enforced since the days of the moderate Avila Camacho administration.

Real Voices From On High

New Orleans—(NC)—Father William J. F. Bugger, S.J., pastor of Immaculate Conception Church here, tells the story, it goes like this:

The priest had finished offering a weekly noon Mass and began public recitation of the Rosary. The first Hail Mary hardly was said, when the priest looked puzzled. He thought he heard voices from on high. A few more Hail Marys and he was positive he heard the voices. He glanced up and then knew he was right.

"High up near the roof of the church," Father Bugger said, "patrons were at work and while they were applying the colors to the walls they very practically joined in the prayers being said by the priest and people 100 feet below them."

Youth Organizes
Darien—(NC)—Three hundred and fifty young people from all over the diocese of Dallas-Fort Worth held a congress here and organized a diocesan youth organization.

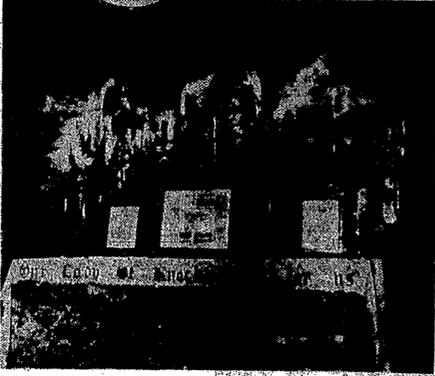
Mary's Shrines

KNOCK

By REV. HENRY ATWELL

(This series of articles describes the great Marian Shrines of Europe. A diocesan pilgrimage now being organized by Father Joseph Cirincione will visit these famous shrines in April and May.)

Bishop Sheen once said, "We are living in the days of the Apocalypse, the last days of our era!" St. John the Apostle long ago wrote that enigmatic book, the Apocalypse.



Shows above is the Shrine of Our Lady at Knock, County Mayo, Ireland. The statues represent Our Lady in the center, to her right, St. Joseph, and to her left, St. John, as they were seen in a vision by certain townspeople in 1879.

which foretells the end of the world, and he describes the triumph of Mary, "the woman clothed with the sun, the moon under her feet, and wearing a crown of twelve stars", her victory over Satan.

As if to give us a hint that our times are most decisive and "the last of our era", between her apparitions at Lourdes and Fatima, Mary appeared with St. John at Knock in Ireland. Knock is an insignificant hamlet in County Mayo, and the story begins on the night of August 21, 1879.

It had rained all day but, nonetheless, the housekeeper, the local pastor was out visiting friends, the Beirne family. About 7:30, Mary McLoughlin decided she had best go back to the Rectory and young Mary Beirne said she would walk along with her.

AS THEY came into view of the church, something beneath the gable attracted their attention. Mary Beirne said, "O, look at the new statues by the church! Why didn't you tell us that Father Cavanagh bought new statues for the churchyard?" Mary McLoughlin replied that she did not know anything about them, and as they came closer, they both gasped as they realized: they were not statues, they were moving!

Mary Beirne ran back home to call her family; word spread quickly through the little village, and soon a group of fifteen stood entranced by the vision. Our Lady was clothed in a white silken mantle, a crown of glittering gems upon her head, and on her face a smile of surpassing love.

To our Lady's right was St. Joseph, his head bowed toward her. On her left stood St. John, dressed as a Bishop. To the left of the group was an altar, surmounted by a large cross, and at the foot of the cross, a small lamb.

THOSE WHO saw the vision ranged in age from 5 years to 75, and when questioned later by the Archbishop, all testified the same remarkable facts. Although the vision lasted for nearly two hours, there were no words spoken by our Lady or the Saints with her.

By the time Mary McLoughlin

reached the Rectory, it was quite late, and when she tried to tell the pastor about the apparition, he considered it a case of an over-wrought imagination and went to bed. It was not until the next day, when others spoke of the vision too, that Father Cavanagh decided to consult his Archbishop.

As the story spread, the sceptical judged it just "another Irish superstition." The Archbishop's Commission sent to investigate soon reported that the "testimony of all the witnesses is trustworthy and satisfactory." The sick and distressed came in hope of help and soon the inevitable symbol of Mary's shrines was seen: discarded crutches, canes, straps—letters and gifts, all giving testimony of remarkable favors.

AT THE VERY site of the apparition, there now stands a beautiful shrine, depicting the actual vision and every Sunday between May and October special services are held—Stations, Rosary, Litany and Benediction.

There is a tradition among the Irish that St. Patrick had once blessed the spot where Knock was later built, and said that one day it would be a place of great devotion. No one could ever quite understand the tradition, and it was nearly forgotten, until the vision occurred in 1879.

It was this great Saint Patrick who gave the Irish their tender devotion to the Mother of God and branded them forever with an intense loyalty to God and His Holy Church. The apparition at Knock seems to be heaven's approval on his apostolate and a challenge to renew his message: obedience to God, devotion to Mary, submission to the Church.

Parish, Macedon—141 subscriptions.

The Rev. Francis Crisstantelli, St. Gregory Parish, Marion—51 subscriptions; the Rev. Ignatius X. Cameron, St. Marys of the Lake Parish, Ontario—190 subscriptions; the Rev. James O'Connell, Epiphany Parish, Soda—84 subscriptions, and St. Mary Magdalen Parish, Wolcott—60 subscriptions; the Rev. John A. Murphy, Chapel of the Divine Compassion, Snysea—65 subscriptions; the Rev. Edward H. Hartmann, St. Mary of the Assumption Parish, Scottville—78 subscriptions; the Rev. E. Joseph Esser, St. Patrick Parish, Vitor—170 subscriptions.

The Rev. John C. O'Donnell, St. Patrick Parish, Danaville—25 subscriptions; the Rev. John D. Malley, St. Mary Parish, Revville—67 subscriptions; and St. Joachim Mission, Canisteo—73 subscriptions; the Rev. John F. Woloch, St. Michael Parish, Livonia Center—76 subscriptions; the Rev. Joseph T. Maloney, Our Lady of the Lake, King Ferry—66 subscriptions, and All Saints Mission, Ludlowville—46 subscriptions.

Parishes which reported prior to this Monday were listed in earlier issues of the Courier Journal.

Cost of the annual subscription, payable according to the method selected by individual pastors is \$4.00 for 12 issues. All subscriptions received in last year's circulation drive will expire with the issue of March 26, 1954. Subscriptions received in this month's drive will start with the issue of April 2, 1954.

A full report on the drive will be made in the April 5 issue of the Courier Journal.

Redemptorists Issue Marian Art Works

New York—(NC)—"Mary, God's Masterpiece," a collection of great works of art honoring the Blessed Virgin, will be published on the Feast of the Annunciation, March 25, as a Marian car tribute from the Redemptorist Fathers.

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Cincinnati Diocese Slates Buildings

Cincinnati—(NC)—More than 20 new schools or major additions to existing schools are among the 34 building projects under way or to be started this year in the Cincinnati Archdiocese.

The Archdiocesan Building Commission says estimated cost of the 34 projects—not including the restoration of the Cathedral of St. Peter in Chains, begun last year—is seven million dollars.

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