

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyrighted 1922 by Seumas MacManus THE "LITTLE FLURRY"

Our little flurry of civil war goes on just as anticipated—the strongholds being taken with comparative ease by the Irish Government troops—and the Republican fighters retiring to the mountains and harassing the "regulars" with a pretty effective guerrilla warfare. With comparative ease all the big centres have been taken—but unless there be some kind of an agreed peace it will be a tedious, difficult, and a nasty matter for the Government to capture, or overcome the guerrillas.

When it is remembered that a large proportion of the young men and a great majority of the boys of the country, are Republicans—that either a handful or a crowd of them can sally forth in the night to attack a garrison, or ambush a convoy—and that after the attack or the ambush they can scatter and melt away—there is nothing to distinguish the Republican who went out with his gun, from the Republican who stayed at home—it is clear the Government is going to have its hands full coping with the irregular warfare. They would be in a position to overcome it quickly if they could seize every Republican in Ireland, and imprison, or intern him for an extensive period. The two little objections to this, however, are very effective objections. In the first place they would be imitating the worst methods of the English and arresting men for simply holding Irish national opinions. And in the next place, if they rounded up all the Republicans in the country, the complete thoughtful population of the country would either be in Government army uniform, or in gaol.

THE MERITS OF THE QUARREL

I have been asked several times to express my own opinion about the merits, or demerits, of the two parties in this struggle. I have now been a couple of months at home here, and, having studied the situation earnestly, must confess that I am almost as much puzzled and mystified today as I was the day after I landed. However, so far as I can, I shall express my mind for the benefit, or otherwise, of my readers. I shall start by saying that the best men in Ireland are to be found on both sides. And on both sides, also, are to be found very many who are neither of the best class, nor of the second best. There is to be found, on both sides, the most ardent and most intense sincerity—and also a deal of humbug.

To the so-called "Free State" side has attached itself that great body of shallow, and selfish, commercialized people who always crave for peace at any price; who want "prosperity," and who consider as lunatics all who are not willing, like themselves, to sell their souls for sake of prosperity. All of this class a class that is to be found in America and in every country under the sun, as well as in Ireland; and also, of course, the British Unionist class—as well as a large body of the most sincere, and most thoughtful, people of the country—stand by the Provisional Government. The sincere, and thoughtful ones stand by it because they feel that, in the extremity to which Ireland has been reduced by the recent Anglo-Irish war, they must now, and first, save and nurse back to health the nation's body, before they devote themselves again to saving the nation's soul. They consider that in the desperate straits to which Ireland was reduced—almost yielding her last gasp—under the terms of the War Lords—Ireland could not have continued the fight a day longer, but had to compromise in due time to get her breath, and recover a little of her strength, before resuming the fight for freedom again, at the point where it had to be temporarily left off. At least half of the best thinkers, and half of the best fighters, rightly or wrongly, took this view. Probably more than half.

"REPUBLICAN WARRIORS" WHO TAMELY SUBMITTED TO THE BLACK AND TANS

The ranks of the sincere Republicans, like those of the Free State, have been swelled, too, by many undesirables. One class of these undesirables, which the Republicans could well have spared, rushed to take up arms, or pens, for the Republic, and are now to be found in the front rank—those prudent warriors who, during the English reign of terror, had remained absolutely quiescent, and let others do the fighting, and the suffering, for them and for Ireland. There was a deal of risk involved in taking up arms against the English torturers, which is entirely absent from the present struggle. In getting out to shoot their own brothers they can, at one stroke, recover their lost prestige, and

show themselves to be unpurchasable patriots, and doughty warriors. If they succeed in shooting down their brothers they will be hailed as glorious victors, and Ireland's saviours—and if they fail, why their own brothers will not only not torture them, but will probably not even imprison them—pardon and let them go free—and they will have a pride in falling in a noble cause. The many of these, who rushed to the Republican ranks when they found they had only to shoot at their own countrymen, instead of at the foreigner, have given a bad name to the Republican cause.

GOOD AND BAD REPUBLICANS

The great bulk of the Republicans are struggling against the Provisional Government because they really believe that the acceptance of the Treaty would be an irreparable loss to Ireland. So ardently do they feel this—so sure are they of the truth and the justice of their cause—that they believe the spilling of the blood of misguided brothers, however hard it be to do, is preferable to the loss of Ireland's nationhood. The best of these agree with the best of the Free State in one thing—that as little blood as possible should be shed. And they keep this object in view throughout their fights. Several things that have been done by the "irregulars," during the present conflict, may be attributed almost entirely to the insincere fellows in the Republican ranks who have not at heart the nobility of the cause. In this connection it may be observed that, on the side of the Government forces, the fight has been a cleaner one than that on the side of the "irregulars." Any impartial observer, who closely followed the course of the conflict, must admit this. The reason is that already given, combined with a second good reason—namely that the Government troops being, naturally, better disciplined men than the guerrilla fighters, are more easily held in hand, guided and directed, by the thoughtful and considerate men at their head. If an archangel were trying to fill the position of head of an irregular fighting force he would have to blush from time to time for the deeds of some of his undisciplined men.

The ambush which was properly, and justifiably, used by the small body of Irish national fighters, in harassing the great body of fully equipped foreigners, who held and harassed their country, is now viewed with horror in Ireland when it is employed by the extensive force of Republicans against brother Irish fighters. More especially does it create hot indignation, and horror, when they bring down, in one of these ambushes, some brave Irish soldier who had signalled himself by his fighting, and his suffering, in the course of the struggle against the English. Moreover, the outcry that is being raised against Republicans—and diligently and assiduously fostered—for their great destruction of property, public and private, is receiving justification in the actions of bodies of the "irregulars" in commandeering without ruth, and in destroying without necessity. Though whole-heartedly sympathizing with the principle that actuates all the best of them, I will say that the "irregulars" in many parts of the country have been criminally easy on themselves, in that they will entail hardships, and even misery, on thousands and thousands of their fellow-countrymen. They are far from being guilty of the wantonness with which the barefaced propaganda of the Provisional Government has charged them—both in this country, and in all countries to which the cable reaches.

PLENTY OF FOUNDATION FOR "UNTRUTHFUL" PROPAGANDA

And it is to be remembered that destruction of property is a trivial thing when it is done for the saving of a great principle. But the "irregulars" have given plenty of foundation for the untruthful propagandists to build upon, and have many times shown a thoughtlessness in destruction that amounted to positive cruelty toward the Irish population at large.

THE ORIGINAL CAUSE OF THE TROUBLE

I shall say only a few words regarding the original cause of this trouble. In the original difference between the Pro-Treaty and Anti-Treaty parties, just as in the present fight, there was right and wrong on both sides. I feel positively assured that Griffith and Collins, at the Treaty sittings, did the best that was humanly possible,—and that they judged sincerely what was best according to their lights. Many of the Irish fighters, and workers, who accepted the Treaty when it was arrived at, and who faithfully supported, and still support, Griffith and Collins, would never have accepted the terms had they occupied the seats of Griffith and Collins at the London table. But they recognize that Griffith and

Collins, with a fearful responsibility resting upon their shoulders, did, not what they wished to do, but that which they conscientiously felt they must do. Fearing that Ireland could not continue the struggle a month longer, and listening to the brutal threats of Lloyd George, in which he vowed to increase the ruthlessness of the English war upon Ireland, they felt compelled to compromise Ireland's claim, and sign the peace terms.

For following their conscience, and doing this, no sincere Irishman, however he might differ with them, however otherwise he might have acted himself in the same circumstances, could reproach them. Then it was the bounden duty of Griffith and Collins, coming out from that conference, to proclaim to Ireland, and the world, that, to save Ireland's life, they signed a compromise under the most brutal compulsion—and that they would have to abide by this compromise until Ireland got her breath, and got back a little more life, and a little more strength, and was able to continue the struggle again. Instead of doing this manful, frank, and patriotic thing they thought to make the best of a bad matter by deluding their country, and telling Ireland and the world that they had secured a freedom for their land. To corroborate their claim, moreover, they were guilty of joining Lloyd George in his small trick of deceiving Ireland and the world by adopting Lloyd George's nickname, and calling the three-quarters of Ireland that was to be half-free, "The Irish Free State." As one false step has always to be followed by many others, the so-called Free State Government has, between that day and this, adopted many English tricks which have deeply pained, and disgusted, many sincere Irishmen. In the present little civil war they have adopted some of the shameful methods of English propaganda. And their Publicity Department has, again and again, very "cleverly" deceived the Irish people, and also deceived American and other foreign people, by the untruths and the half-truths regarding the Republicans which they have constantly sent broadcast.

SPLIT CRIMINALLY SUICIDAL

When the Irish representatives in London had conscientiously signed the compromise terms that they felt forced to sign, and that the great body of the Irish people, broken by one of the most ruthless and barbarous wars known to history, felt compelled to accept the Treaty, also, as a temporary measure, wise and clear-sighted leaders of the Republicans could see that, in such crisis, it was criminally suicidal to split the nation. It was easy to see that the leading away of a small portion of the people, and the setting of them to fight against the vast majority would be criminally disastrous. Whereas if the same small body that was led away had been left with the majority, to lead and guide them, and to keep the spirit in them true, all Ireland, after respite to gain its breath, would be solidly fighting for Republicanism once more.

DE VALERA'S FEET OF CLAY

And I cannot put this point without recording my conclusion, arrived at after long and intimate study of the happenings both here and in America, that Eamonn de Valera, who has most bitterly assailed both Griffith and Collins for compromising the Republic, was one of the first to talk compromise, and, though affecting to lead the Republicans in the split, was an advocate of compromise throughout the negotiations, and has been, and is, no more of a Republican than Michael Collins—and is very much less of a Republican than many of the workers in the Pro-Treaty Free State party. Because I had for long held very high opinion of De Valera's statesmanship—and persisted in holding this opinion when others wavered—it pained me deeply to be forced to the conclusion that he has been weak, vacillating, and made himself the mouthpiece of an English mentor—a mentor who, though now working for Ireland with sincere earnestness, is after all an Englishman with an English mind—Erskine Childers. Because of many good things, and many fine things De Valera did, and because of his fine record as a soldier for Ireland in the fight of Easter Week, I am deeply sorry at the discovery, that, far from being a statesman, he is a politician—no worse than the average politician—and no better. He has proved himself not only not great, but not middling great.

SEUMAS MACMANUS, Mount Charles, County Donegal.

You need not consider your feelings as of much importance in receiving Holy Communion, but always consider the very great importance of what you are about to receive.

The greatest of faults, I say, is to be conscious of none.—Carlyle.

A CASE OF SCHOOL TAXES

IN THE MATTER OF APPEAL FROM THE DECISION OF THE COURT OF REVISION OF THE TOWN OF MELVILLE

Between Reverend F. Pander, Appellant, and Town of Melville, Respondent. The appellant in person. L. T. McKim for the respondent. Regina, July 29th, 1922.

The Local Government Board. This is an appeal from the decision of the court of revision of the Town of Melville with respect to the assessment of William Rosehke, who is assessed as owner of lot 8 in block 88 in the Town of Melville and whose name is placed on the assessment roll as a Public school supporter. The appellant desires to have him assessed as a Separate school supporter.

St. Henry's Roman Catholic Separate School District No. 5 of Saskatchewan is a Roman Catholic Separate school district. Evidence submitted to the Local Government Board at its sittings held in Melville is to the effect that William Rosehke, the owner of the above mentioned property, is a member and a trustee of the Ruthenian Greek Catholic Church, and that Bishop Budka is the bishop of this church.

The appellant also submitted evidence that the Ruthenian Greek Catholic Church is a branch of the Roman Catholic Church commonly known as the "uniat." The Privity Council in the case of City of Regina and McCarthy (1918) A. C. 911, held that that minority which may form a Separate school district are the members of the religious faith of two distinct classes of religion, firstly, Protestant, secondly Roman Catholic; and these two exclusive of all others. The members of all other religious faiths not included in the minority of one of the above two classes have no right to form a Separate school district, and must accordingly remain with the Public school district, and pay their taxes to that district. Per Lord Dunedin, at page 918.

There is, however, a power given to the minority, which means the members of the religious faith, be it Protestant or Catholic, who form the minority (for no other faiths have in this matter official recognition) to establish a Separate school district with a Separate school of their own religious complexion. In such case the ratepayers establishing such a district are only liable for their self imposed rate and not for Public school rates.

Since St. Henry's Roman Catholic Separate School District No. 5 of Saskatchewan is a Roman Catholic Separate school district and William Rosehke is now assessed as a Public school supporter, the onus is upon the appellant to prove that William Rosehke is a member of the class of ratepayer of the Roman Catholic Religious faith and should accordingly be assessed as a Separate school supporter.

The Board was referred to Chapter 191 of the Statutes of Canada, 1913, which is "An Act to incorporate the Ruthenian Greek Catholic Episcopal Corporation of Canada," and was assented to on June 6, 1913.

The preamble of this Act reads in part as follows: "Whereas a considerable number of Ruthenian Greek Catholics have during recent years emigrated from Europe into Canada and are at present scattered throughout the different provinces of this Dominion, and while in communion with Rome and the Roman See, follow an oriental rite and liturgy proper to themselves, and a Bishop, the Right Reverend Nicetas Budka has recently been deputed by the Holy Roman See to hold spiritual jurisdiction over these people and to minister to their spiritual needs according to their own special rite and liturgy."

Section 1 reads as follows: "The Right Reverend Nicetas Budka, Titular Bishop of Patara, deputed by the Holy Roman See as Bishop for the Ruthenian Greek Catholics of Canada in communion with Rome, and his successors in office, the Bishops appointed by the aforesaid See to hold jurisdiction over the Ruthenian Greek Catholics of Canada, of the same faith and rite, and persevering in communion with the Roman Pontiff. "The Ruthenian Greek Catholic Episcopal Corporation of Canada," hereinafter called "the Corporation" for the purposes of administering the property business and other temporal affairs connected with the said spiritual jurisdiction"

Section 12 reads in part as follows:

12. In the vent of the death of the bishop as above deputed for the Ruthenian Greek Catholics of Canada, the administrator canonically appointed by the Roman See to perform the duties of the office.

A reference to the Statutes of Saskatchewan would indicate that by chapter 66 of the Statutes of

1912, assented to on March 15, 1912, the Right Reverend Olivier Elzezar Mathieu, Roman Catholic Bishop of the Diocese of Regina, and each of his successors in this diocese, were constituted a body corporate under the name of "La Corporation Episcopale Catholique Romaine de Regina."

On the same date chapter 67 of the Statute was assented to providing for the incorporation of Roman Catholic Parishes and Missions in the Diocese of Regina.

The preamble to this set reads in part as follows: "Whereas the various parishes and missions of the Roman Catholic Church in the Diocese of Regina are the owners of property assigned to their foundation and for their support: And whereas for several years the said parishes and missions were included in the Diocese of St. Boniface and the property of the said parishes and missions was under the management of the Roman Catholic Archbishop residing in St. Boniface, and is now under the management of the Roman Catholic Bishop residing in Regina:

And whereas the Roman Catholic Bishop residing in Regina wishing to be assisted in the management of the said property has to that effect prayed for the incorporation of the Roman Catholic parishes and missions of the said Diocese of Regina:" Section 2 of the act reads as follows:

"2. These different corporations shall be known under the name of "The Roman Catholic Parish of " (or "The Roman Catholic Mission of ") according to the name given to these parishes or missions at the time of their regular canonical erection by the bishop or the administrator of the diocese:

Provided also that in the case of properties to be acquired for the use of the Greek Catholic Ruthenian Church in communion with Rome such properties shall be conveyed to corporations which shall be known under the name of "The Catholic Parish of " of the Greek Catholic Ruthenian Church in communion with Rome," according to the names which may be given to such parishes at the time of their erection by the Catholic bishop or administrator of the diocese and the officers thereof respectively shall have the same rights, privileges and powers with reference to the property in the proviso mentioned as the other corporations constituted and authorized under the provisions of this Act and the similar officers thereof have with reference to their properties."

Chapter 82 of the Statutes of Alberta, assented to on March 15, 1913, provides for the incorporation of Roman Catholic parishes and missions in the Archdiocese of Edmonton.

Section 2 reads as follows: "2 These different corporations shall be known under the name of "The Roman Catholic Parish of " or "The Roman Catholic Mission of " according to the names given to these parishes or missions at the time of their regular establishment by the Archbishop or the Administrator of the Archdiocese; provided that in the case of a parish or mission of any rite other than the Latin rite, but adhering to the Church of Rome, the Corporate name shall designate the rite of such parish or mission, as for instance: "The Roman Catholic Parish or Mission of " of the (Greek Ruthenian Rite or other rite, as the case may be) united to Rome."

Section 3 gives the parishes and missions certain powers "not contrary to the laws in force in this province and to the laws of the Roman Catholic Church."

Section 4 reads as follows: "4. All property already assigned for the maintenance and support of the Roman Catholic parishes and missions may be transferred as heretofore indicated to any of said parishes or missions as incorporated under this Act:

Provided that the property of a Roman Catholic parish or mission of the Greek Ruthenian or other Oriental rite as the case may be shall remain distinct and separate from that of the parishes or missions of the Latin rite and provided that when a hierarchy of such Greek Ruthenian or other Oriental rite as the case may be shall be organized for this province by the Holy See, such hierarchy shall have the separate and distinct control and management of their respective parishes and missions thus created, instead of His Grace, the Archbishop of Edmonton.

On the same date "An Act to incorporate the Ruthenian Greek Catholic Parishes and Missions in the Province of Alberta" was passed as Chapter 83 of the Statutes of 1912.

The preamble to the Act reads in part as follows: "Whereas in the Province of Alberta the Ruthenian Greek Catholic parishes and missions in communion with Rome are included in and form a part of the Diocese of Canada of the Ruthenian Greek Catholic Church, and the property of the said parishes and missions is

under the care and management of the bishop of the said diocese."

Section 1 reads in part as follows: "1. Any parish or mission of the Ruthenian Greek Catholic Church in communion with Rome shall upon and from the fact of its canonical erection by the bishop or administrator of the diocese of Canada of said church, be and become a body politic and corporate, under the name of the "Ruthenian Greek Catholic Parish of " or "Ruthenian Greek Catholic Mission of " according to the name given it at the time of its canonical erection, and shall have perpetual succession and a common seal, and by such name have all the powers and privileges possessed by or given to corporations under this act, and under said name may sue and be sued, plead and be impleaded, answer and be answered, in all courts and places whatever."

"2 All such corporations shall be represented by His Lordship the Bishop of the Diocese of Canada of the Ruthenian Greek Catholic Church in communion with Rome, and his successors in office of the same faith and rite, appointed by the Holy Pontiff and persevering in communion with Rome."

Chapter 127 of the Statutes of Manitoba is "An act to incorporate the Ruthenian Greek Catholic Parishes and Missions in the Province of Manitoba."

The preamble reads in part as follows: "Whereas, in the Province of Manitoba, the Ruthenian Greek Catholic parishes and missions in communion with Rome are included in and form a part of the Diocese of Canada of the Ruthenian Greek Catholic Church, and the property of the said parishes and missions is under the care and management of the bishop of the said diocese:"

Section 2 reads as follows: "2 All such corporations shall be represented by His Lordship the Bishop of the Diocese of Canada of the Ruthenian Greek Catholic Church in communion with Rome, and his successors in office of the same faith and rite, appointed by the Holy Pontiff and persevering in communion with Rome."

The New International Encyclopaedia, vol. 19, page 638, defines Uniates as "a generic term used to designate several bodies of Eastern Christians, who, in communion with Rome, are allowed to retain a number of their traditional local peculiarities in discipline and worship."

Nelson's Encyclopaedia, vol. 12, page 259A, is as follows: "Uniate, or Uniates, members of any community of oriental Christians that acknowledges the supremacy of the Pope, but retains its own liturgy, ceremonies and ties," etc.

The Encyclopaedia Britannica, vol. 23, under the heading "Roman Catholic Church," is to the same effect and states that Pope Leo XIII, who more than all his predecessors interested himself in the question of reunion, reverted to and developed the wiser principle of not aiming at any assimilation of rites but only at "the full and perfect union of faith" (Encyclical Praeclara Gratulationes of June 1894).

According to the above references it would appear that the Ruthenian Greek Catholic Church, as distinguished from the Greek Orthodox Church, which is admittedly not a branch of the Roman Catholic Church, is in communion with Rome and has its bishop and his successors in office appointed by the Pope of Rome, and that William Rosehke is a member of such church, and therefore comes within that class of ratepayer of the Roman Catholic religious faith and should be assessed as a Separate school supporter.

The appeal is therefore allowed, but, under the circumstances, without costs.

Provision is made by section 422 of The Town Act for an appeal from the decision of The Local Government Board to the Court of Appeal.

In order to facilitate such appeal the Board directs the Clerk of the Court to file a copy of this judgment, pursuant to section 421 of The Town Act.

The Local Government Board.
Per (Sgd) GEORGE A. BELL,
Chairman.
(Seal)

CARUSO MEMORIAL SERVICES

Rome, Aug. 4.—Memorial services for the late Enrico Caruso were held in the Cathedral of San Spirito in Naples on the anniversary of his death and were attended by Signora Caruso, her daughter and Mme. Tetravini, as well as many American visitors. A selected choir of 150 musicians, led by Mestro Giuseppe Bonone sang Perosi's Mass. The catafalque was heaped high with floral tributes to the dead tenor.

Permission had been asked to have Mme. Tetravini sing at the memorial services, but Cardinal Prisco, the Archbishop of Naples, was forced to deny the request in conformity with an old rule of the Cathedral, which does not permit of a woman singing within its walls.

CATHOLIC NOTES

The Sandwich College Eucharistic Congress takes place Wednesday, September 13. Delegations from every parish in the diocese of London will attend the open air Mass on the campus and take part in the procession of the Blessed Sacrament.

Guido Mayr, who has played the role of Judas Iscariot in the Oberammergau Passion Play, has been forced to give up his place in the cast as a result of paralysis of the vocal chords, from which physicians say he cannot recover for a year. The part is being played by an understudy, Dr. Rank.

The organ of the building trades in Ireland urges the acquisition of part of the destroyed area in O'Connell street, as a site for "the erection of a great and splendid Cathedral." It would be "emblematical of the hopes and aspirations of Ireland in the new era, while architecturally affording some compensation for the losses sustained by the destruction of the great buildings which were part of the pride and glory of Dublin."

Paris, June 30.—Twelve generals and one admiral, in uniform, followed the procession of the Blessed Sacrament on Corpus Christi day, in the park of the College of Saint Genevieve at Versailles. The crowd of faithful also included a large number of field officers and general officers, all of whom were alumni of the college. They made a special point of going to Versailles to give proof of their faithfulness to the religious beliefs and practices of their youth. The monstrosity was borne by the Apostolic Nuncio during the procession.

Exactly one hundred years ago the Catholic mission at Leamington, in the English Midlands was founded. Leamington itself is famed for its mineral springs, and the spas are frequented by invalids from all parts of Great Britain, as well as the Continent of Europe. But one of the most interesting buildings in this interesting town is the fine Catholic Church dedicated to St. Peter, and now in the care of Canon Barry, a distinguished scholar and one of the best known men of letters in the entire English-speaking Catholic world.

Paris, France.—The rector of the Catholic University of Angers has blessed the corner-stone of a new Agricultural College which is to form part of the university. The Catholic University has long had a school of agriculture and one of commerce, but the former has been so successful that its old quarters have become far too small to accommodate the large number of students enrolled. The Bishop of Angers, with the assistance of a large agricultural union has purchased a large piece of ground on which the new college is to be erected.

The Osservatore Romano, organ of the Vatican, announces that a French priest has returned to his parish after having served thirty-three years in prison for an offense of which he was innocent and whose perpetrator he knew. In 1899 the priest was sentenced to life imprisonment for the murder of a woman. He received the sentence in silence. A few months ago the priest's former verger died, after confessing he had committed the murder. He told the priest of it at the confessional and the priest served his sentence for him rather than violate its secrecy.

With a gift of 100,000 marks from an anonymous Protestant donor, the rector of the Catholic parish of Lindau, on the Bodensee, Bavaria, is to undertake the rebuilding of the church which was destroyed by fire some time ago. The generous donation was presented to the Catholic rector through the pastor of one of the Protestant congregations in Lindau. Following the burning of the Catholic church, the wardens of the Protestant congregation sent word to the Catholic pastor that he might use their place of worship until other provision had been made. This act of Christian fellowship has been made the subject of comment by the religious and secular papers.

London, Aug. 4.—The acquisition of a new convent near the episcopal city of Nottingham by the Little Company of Mary, brings into prominence once more this wonderful community that was founded by the late Archbishop Bagshawe, at a time when he was Bishop of Nottingham. Archbishop Bagshawe founded his community some forty-five years ago at Hyson Green, in the county of Nottingham. The community was first housed in half a dozen cottages, which are still the mother house of the order. Yet from this humble beginning the community has so increased that at the present time it has houses in Rome, Malta, Ireland, South Africa, Scotland, Australia, as well as in other countries. In Florence the Sisters have two houses, where they minister to the sick.