

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

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CABLED NEWS GIVES DISTORTED VIEW OF SITUATION

Neither Irish Americans, nor American sympathizers with Ireland, should be discouraged by the little civil war to which we are treating ourselves here in Ireland as I write. Too many casual readers, absolutely forgetting the inevitable lessons of history, assume that a country after going through the ordeal of a real war for liberty should, the very next day after that war is ended, suddenly subside into stagnant tranquillity. In Ireland we have more than 100,000 ardent fighters who are sharply divided on the question of whether the War was won, or only half won—whether we got freedom, or only half freedom, or just as much freedom as was possible under the circumstances. And the political leaders, to whom these fighters look up, are bitterly divided as to whether a half loaf was, or was not, better than no bread. One leader says that not only was the half loaf necessary to hold the breath of life in the country but that with the strength got from the half loaf the remainder of the loaf can soon be striven for. The other leader says that the taking of the loaf will satisfy the easy-going ones that it will be impossible to get up enough energy again to fight for the remainder. Of course one portion of the leaders at first tried to impress upon the country that they had got the whole loaf—but the very absurdity of this theory soon killed it—and no one in Ireland today makes himself ridiculous by preaching that Ireland has got the whole loaf.

Apart from the beliefs of political leaders there is no doubt but that the mass of the people ranged upon both sides were absolutely sincere in their respective beliefs. At the present time three-fourths of the people of the country believe that by taking advantage of the half freedom which they have won they can gradually, during the next generation, wrest the remainder of their rights from Britain. About one-fourth of the people of Ireland believe, with all their hearts, that the present is the psychological moment—that a continuance of the fight now, while Britain is still in jeopardy, will win all for Ireland; and that a compromise at present will stay the cause for a long generation. Remember that the British propagandists manipulate the cabled news which you read in your American papers, and purposely give you, American readers, a distorted view, both of the happenings in Ireland, and of the theories behind these happenings. Believe me, who know our people, and who have seen and heard both parties, that amongst the great multitude there is absolute, ardent, and most intense, sincerity on both sides. In saying this I am not dealing with leaders but those who are far greater than leaders—the people. As two entirely different armies, inspired by entirely different theories, the Provisional Government forces (colloquially called the Free Staters), and the Executive forces (colloquially called the Republicans) were occupying the country the result had to be either reunion or fight.

LIKE A BOLT FROM THE BLUE

The hopes for reunion were never higher than they were a few days before the fight began. For a few months past a quiet semi-secret movement had been going on among the Army leaders for a unification of the Army. They had at length determined that whether the political parties came together, or remained apart, they, the Army leaders, should come together, and save Ireland. They felt, too, that the political leaders, despite themselves, must follow their example. As the good plans have now been so suddenly, and unexpectedly, upset, by an unforeseen accident, there is no harm in disclosing the secret imparted to me, by one of the biggest powers in the Army—the secret that the lines were laid for a reunion of the Army, and the world would soon witness its accomplishment. Then, as has so often strangely happened in great moments of Ireland's history, an accident occurred that suddenly upset all plans, and dashed the cup again from Ireland's lips. The bolt of civil war fell from a sky that was almost serene—and the suffering country was shaken to every corner.

This little civil war had two stages. The first stage, the reducing of the Republican garrisons by the Free State troops, is now almost finished with. There could only be one outcome to that stage of the proceedings—namely, victory for the Provisional Government forces—because the Government forces are infinitely stronger in numbers than the Republican, are infinitely better equipped, are infinitely better disciplined, and, finally, they had the advantage, everywhere through the country, of surprise attack.

The Republican forces were a free-and-easy, undisciplined body, giving that lax allegiance to superiors which irregular forces always do. Because of the lax allegiance they had not exercised, and trained, as did the regulars of the Government. Naturally, also, they were very poorly supplied with arms and ammunition, whereas the Government forces, with the money of the country behind them, were ideally equipped.

PREPARED TO DIE FOR A PRINCIPLE

The first stage of the miniature war being quickly won, by the Government forces, the next stage will be entered upon, and cannot be ended so quickly. This is the stage of guerrilla fighting. The Republican forces, who were overwhelmed in the first stage, will now adopt, against the Provisional Government forces, the same tactics that both they and their present antagonists used against the British forces—biding their time for surprise, and ambush, will now be their plan. We all know how successful was this plan during the two years of the Anglo-Irish fight. The morale of the great, big, well-equipped, British Army in Ireland was completely broken by the guerrilla tactics of the Irish boys. Those who were in the fight tell me how, day by day, the morale of the English was going lower and lower—and in like proportion, day by day, was the morale of the Irish boys mounting. And those who were in a position to know tell me that, at the time of the Truce, the morale of the Irish boys was something that would inspire any Army leader—though, unfortunately, at the same time their equipment had reached its lowest ebb.

Now many will anticipate that the guerrilla tactics will recover a lot of lost ground for the Republican forces. But this can hardly be so. There is one great and vital element wanting. In the guerrilla fighting of the Anglo-Irish war the guerrillas were heartened, and supported, their movements kept secret, and their traces completely wiped up, by the Irish population which stood solidly behind them—and which resolutely took the punishment which the English enemy meted out to it for concealing, and supporting, the fighters. In the present fight, since three-fourths of the people are with the Government forces, the Republican guerrillas can have little concealment, and little support—and consequently the fight cannot last long. Hence the physical struggle will be comparatively brief. But that will not end the fight. The moral struggle will now wax ten times stronger, fiercer, than ever. A quarter of the population, though it cannot any longer go out to fight for its principles, will prepare to die for them. Ireland, emerging from the physical fight, is in for a far more intense moral struggle than it has ever known. And there will be yet great suffering, both moral and physical, before the Dove of Peace folds its wings on Ireland's highest mountain-top again.

OUTLOOK VERY DUBIOUS

At the present time Ireland can ill bear further struggle, physical or political. Under the intensity of the British punishment, during the year before the Truce, Ireland's fields were neglected. Last year's harvest fell far short of normal, but it was hoped that this year's crops would even things up. However, the unrest during the spring that has passed, and the calling away of such large numbers of boys into both Irish armies, again prevented the cropping that should have been done. A harvest of unrest, if not of actual fighting, will help to complete the damage, and very many people, in various parts of the country, are already prophesying famine conditions within the next twelve months. An ideal situation will be created for England to reclaim her lost ground without firing a gun, or losing a man. If her Constitution, which binds Ireland, and Irishmen, hand and foot to the British Empire, is not swallowed to order by the Irish people, she can, by a blockade, reduce the island to misery. The outlook is certainly very dubious—but God, Whose hand guided our country safely through darker hours, may also be trusted to lead it to safety now.

While the attention of the world is taken up with the struggle between the two parties in the 26 Irish counties, the sufferings of the harassed National minority, in the other six counties, is all unheeded—and is in fact intensified. While an optimistic one can easily see the light for the people in the other 26 counties, it is beyond the power of mortal optimism to see any ending to the sufferings of the North-Eastern minority other than complete extermination.

AN OFFENCE TO BE BORN A CATHOLIC

Here is a telling extract from a harrowing account of the sufferings of the Belfast minority, presented by the Manchester Guardian—from the pen of their special correspondent in Belfast:

"It is becoming increasingly apparent that the effort of the Northern Government to suppress hostile feeling in Belfast has become little more than an orgy of crime, and violence. On the unfortunate Nationalists, the fury of the Orange Specials, and Orange mob, fortified by sectarian animosity, falls daily and nightly. These people have committed no offence unless it be an offence to be born a Catholic."

"On the worse nights, if a new violence has been committed in the vendetta, and the Specials are out for a reprisal, any horror may happen. Caged cars, and lorries, will come crashing down the narrow streets, pouring out volleys of machine-gun and rifle bullets, raking every side-street and passage-way with their fire, indifferent to whom or what they hit. The panic-stricken inhabitants creep from their beds, rouse their children, and lie till morning on the floors. "Sometimes worse things happen, deeds of dark violence committed on the innocent and helpless. I have seen statutory declarations which bring home to special constables crimes of the most ghastly character. But in Belfast there is no redress or refuge for the Catholic. On the simple charge of being Catholics hundreds of families are being continually driven from their houses. Between Easter of this year, and June 7,800 families (involving probably over 4,000 people) have been thus rendered homeless. There are two main methods of evicting Catholics. The first is a major operation, and consists in the invasion of the Catholic street by an Orange mob, usually accompanied by Specials, who provide the petrol, the firearms, and immunity from interruption. Whole streets are burnt or wrecked, and their inhabitants maltreated, sometimes shot or bombed."

"If you wish to see the full harvest of suffering of the Catholics go through the wards of the Mater Hospital, and look at the wreckage of non-combatants caused by the perpetual bombing and sniping of the anarchic feud. Protestant civilians, too, suffer from this type of warfare, but to a comparatively slight extent, and the Catholics killed and wounded enormously outnumber the Protestants."

"It is a tragic sight to see these wards the produce of Belfast anarchy; but if a Catholic father, son, or husband, of one of these victims takes a weapon in his hand, and goes out for revenge, the press headlines next day will tell of another Sinn Fein outrage in Belfast, another dastardly attempt by the South to overthrow Government in the Six Counties."

SEUMAS MACMANUS,
Mount Charles,
County Donegal.

FIRST U. S. HOSPITAL UNIT

ESTABLISHED IN CATHOLIC COLLEGE

Organization in the St. Louis University College of Medicine of General Hospital No. 53, as part of the plan of the War Department to create in some of the great medical colleges of the country general hospital units that can function promptly in time of war or in the emergency of some national disaster, has been authorized by the Surgeon General of the United States. As a result of this authorization, a Catholic University hospital is the first to be chosen for this important experiment.

The unit will have a total personnel of four hundred and seventy-two officers, enlisted men and nurses, this being the war strength demanded for the operation and supervision of one thousand beds according to specifications laid down in the instructions of the War Department creating this reserve hospital corps.

Dr. H. W. Loeb, a Colonel in the Medical Reserve Corps, and until his appointment to this new special detail the commanding officer of the Missouri Medical Reserve Regiment, will be the commanding officer of General Hospital No. 53. Colonel Loeb, who is dean of the College of Medicine of St. Louis University, will begin organization of the new unit immediately. According to Colonel Loeb, it is possible that a large part of the enlisted personnel may be secured from among the advanced students of the medical college as these young men are already members of the Reserve Officers' Training Corps, having the largest unit of any medical school in the United States. These students graduate with commissions in the Medical Reserve Corps of the United States Army.

The College of Medicine of St. Louis University is said to be the greatest training school for hospital technicians in the United States. The Catholic Hospitals of St. Louis are affiliated with the University, this institution having been the first to adopt a system of executive councils consisting of the Regent and Dean of the Medical College, two sisters representing the hospital,

and one or two members of the medical staff. Statistics compiled in 1921 and covering ten years show that the College of Medicine had a lower percentage of failures for licensure in all States than either Harvard or Johns Hopkins.

The Reserve Officers' Training Corps in the St. Louis University College of Dentistry was the first of its kind organized in the United States, according to university officials, and its success induced the War Department to establish a corresponding unit in the College of Medicine.

PAPAL LETTER

TO HUNGARIAN BISHOPS

A general session of the entire Hungarian Episcopate was held recently at which a joint message was sent to the Holy Father attesting the loyalty and devotion of Hungarian Catholics to the Holy See. In answer Pope Pius XI. wrote to the Bishops his appreciation of this act of homage and took occasion to express his admiration for the Hungarian nation which has deserved so well of the Catholic Church. His letter was addressed to the Primate of Hungary, Cardinal Cernock, and in it he says:

"In your address you call to mind the fate of Hungary, and with grateful hearts are mindful of the continuous benevolence of the Apostolic See towards your nation. Your nation is indeed worthy. Its great history testifies to the numerous acts performed on behalf of Holy Church. On this occasion of your first communication, we address to the Hungarian people our Apostolic admonition; to stand firmly on the ground of the Christian Faith and to safeguard the glory of Hungary. Nor is this advice without reason in these days; for in Hungary, as in other countries, the Catholic religion is threatened by the spirit of the age, and it is our bounden duty to call this to your mind. For the expression of your affection, we warmly thank you, and as a pledge of the Divine grace impart to you, to your clergy and to all the Faithful the Apostolic Benediction."

The Hungarian Catholic Protective Society, an organization which should be productive of great good for the struggling nation, has elected for its president Archduke Albrecht of Hapsburg, son of Archduke Frederick, who commanded the Austro-Hungarian armies. Its threefold aim, as defined by him on the occasion of his election, is to rescue youth from the danger of moral perversion, to give Christian instruction to young prisoners in the State penitentiaries and to find employment for them on their discharge.—America.

CONGRESS BIGGEST EVENT SINCE WAR

By M. Maasiani

"The greatest event since the War was the International Eucharistic Congress. . . The Church, at this moment, is more powerful than it has ever been." These two statements, quoted in Rome by a Jew. The article from which they are quoted is worthy of considerable attention. It was sent to the "Temps" by its Rome correspondent, M. Jean Carriere. The most significant extracts are as follows: "The bare statement of facts was sufficient to demonstrate the importance of the Eucharistic Congress and how it proved to the pilgrims from all parts of the world the truly extraordinary situation of the Papacy at the present time."

THE VIEWPOINT OF A JEW

"To give an idea of what the Pope stands for today, so soon after his elevation, and following so closely upon the events which have so profoundly shaken Europe, I shall quote the words of an observer who lives at the other extreme of the religious Rome; a man who is not a Catholic or even a Christian. I met him this morning in one of the most fashionable quarters of Rome. He is the director of a large financial agency, an old Roman who has seen, weighed and judged many events and, at the same time, a Jew who observes and appreciates things without any prejudice. As soon as he had begun speaking, not of Lloyd George, or Chicherin, nor of Genoa, The Hague, the Communists, nor even of the Fascisti and Gabriele d'Annunzio. He spoke to me of the Pope, the Eucharistic Congress and of the impression which it had made on all truly objective spectators like himself.

"Do not doubt," he said, "this is the greatest event of the after-war, at any rate its most remarkable consequence. . . What we have just seen in Rome greatly surpasses what we have seen elsewhere, at Paris, at Washington, at San Remo, at Cannes, Spa or Genoa. For in

all these various conferences of various nations with contradictory ideas, we had the feeling of living in the midst of something ephemeral and contingent where things were built upon the sand or, at the very most, on piles. Here we have the impression of a work of vast scope, long prepared, the foundation of which reach far into past centuries and the cupola of which will be completed only in the future. Catholicism has regained its full power, it is today the only thing which at last furnishes something solid, organic and concrete in response to the confused and anxious desires of a humanity shaken by the War. The Church, in this moment, is stronger than it has ever been.

"Do not doubt it, in our Europe where temporary masters dispute with each other, masters who last but a few months or a few days, the Holy See, if it so desires, will be the true moral master of this world."

COMMENT OF "LE TEMPS"

The correspondent of the "Temps" then adds the following comment of his own: "Never has the Pope been so absolutely the supreme master of souls, and never has his spiritual sovereignty been so undisputed. "When, before 1870, the adversaries of the Papacy and of the Protestant Church thundered against the temporal power of the Pope and desired to reduce his status to that of a senior bishop, they did not foresee this consequence of their hostility. They did not know that the day would come when this very absence of temporal power would be considered by secular and liberal writers as the very cause of a greater and invulnerable power for the Holy See."

SHRINE OF ST. THOMAS

One of the oldest and most popular pilgrimages in England was that to the shrine of St. Thomas in Canterbury Cathedral. Chaucer's Canterbury Pilgrims is a still living witness to the influence that the martyrdom of St. Thomas of Canterbury had on the English Catholics of a bygone age.

This old pilgrimage, which used to set out from Southwark, in London, has been revived some years by the League of Our Lady of Ransom, and the annual pilgrimage along the Canterbury Way has just been concluded.

The event, under modern conditions is shorn of nearly all its medieval romance. The pilgrims set out by train, and the journey there and back is easily made on the same day. The body of the Saint no longer rests in Canterbury Cathedral. The shrine was riddled by orders of Henry VIII., and the relics destroyed, all but certain portions which had been safely preserved on the Continent. But the Chapel of the Martyrdom still exists, and here the pilgrims make their way, with the Catholic Bishop of Southwark at their head.

There is now a Catholic church in the city, dedicated to St. Thomas of Canterbury and to this the pilgrims march in religious procession from the railway station. Mass is celebrated, and later in the day there is an assembly on the spot where the intrepid Englishman was struck down by the sword of the King's knights. The Anglican authorities, who are now the possessors of this historic shrine of Christendom, place obstacles in the way of Catholics paying their devotions at the holy place; so the rosary and prayers to St. Thomas for the conversion to the old religion are recited by Catholics on the very spot that in a former age was trodden by pilgrims from every part of Europe.

EDIFYING INCIDENT IN PARIS CHURCH

Paris, France.—Those who through ignorance accuse the Church of invariably catering to the well-to-do and disregarding the poor would have been edified by an incident which occurred in the basilica of Saint Denis on Corpus Christi day. At the very hour the procession was to start, a humble coffin, without a single mourner was brought into a side aisle of the church. The priest pronounced the last prayers and gave the supreme benediction, then turned to invite those attending the funeral to witness the aspersion, but there was no one there to receive his appeal. After a slight hesitation, he went over to the main nave where the crowds of faithful, brilliant lights and masses of flowers formed a striking contrast with the scene he had just left, and asked if some pious soul would not pay a last tribute to and offer a prayer for the unfortunate soul. His appeal was immediately heard, and not only did a large number of people accompany him back to the side aisle, where they knelt beside the lonely coffin, but many of them accompanied it to its last resting place.

HEROISM OF PRIESTS

DURING FIGHTING IN THE STREETS OF DUBLIN

Dublin, Ireland.—The heroic part played by priests during the fighting in Dublin was one of the outstanding features of the conflict between Republican and Free State forces in this city.

Soon after the outbreak of the firing the Rev. John Flanagan, administrator of the Pro-Cathedral, set about the disposition of his little band of priests, who had the confidence of both contending forces. Father Flanagan, with the senior curate and two assistants remained on duty in the presbytery while the Rev. Joseph McArdle took his station at Tara Hall, Gloucester Street, which had been converted into a Red Cross depot and the Rev. John Hurley was stationed in the Servis Street hospital to attend the victims who might be brought there.

Father Flanagan thought it advisable to close the church at twelve o'clock on Saturday and addressing the congregation at the eleven o'clock Mass, advised them to keep to their homes and away from Marlboro Street, in which the peril was so very great. From Saturday the church remained closed until Thursday. On Sunday for the convenience of the people, the administrator and other priests of the presbytery celebrated additional Masses in the Church of Our Lady of Lourdes, Gloucester street which has been erected as a Chapel of Ease to the Pro-Cathedral.

The danger from flying bullets became intense on Sunday, but the devoted priests continued to obey calls which came to them day and night to attend the wounded and dying. Their spiritual ministrations were performed in some cases in unsheltered streets under the cross fire of the combatants.

On Tuesday afternoon the decision having been come to by the military authorities and communicated to the clergy in the presbytery that heavy gun-fire was about to be used against the positions still held in O'Connell street, arrangements were made to remove from the immediate danger zone women and children, elderly men and the sick. The operation was carried out speedily and efficiently by the clergy and the St. John's Ambulance Corps on duty in the district. Firing ceased on both sides while this was being done.

The priests spoke in terms of the highest admiration of what they had seen during the week of the heroism and skill displayed by the members of St. John's Ambulance Brigade, who risked their lives to bring immediate succor to those struck by rifle fire in the streets and who were of the greatest assistance to the clergy in the performance of their duty.

A notable feature during the strenuous times around Parnell Monument, where many people lost their lives and several were wounded, was the continued attention of Father Eugene Doyle. Despite the dangers of his position, he was always ready at a minute's call.

PRESBYTERIANS DENOUNCE OREGON SCHOOL BILL

Corvallis, Oregon, July 25.—A group of Presbyterian ministers in attendance here at the synod of the church gave out for publication today a statement in which they declare their opposition to the measure which has been initiated with the purpose of destroying the private elementary schools of Oregon. They wished it to be understood that the statement was not an official resolution of the synod but a purely voluntary expression of convictions held by the signers. The signatures of 25 of the leading Presbyterian pastors of the State are appended to the statement, which reads as follows:

"Whereas, there has been proposed to the people of Oregon legislation abolishing all privately controlled schools of primary and grammar grades; and, "Whereas, much of the propaganda in favor of this bill has been conducted in the name of Protestantism, we, the undersigned Protestant ministers, members of the Presbyterian church, believe that the proposed legislation is inimical to the highest human welfare for the following reasons:

"1. It proposes to abolish one system of religious education and offers no substitute for it in any plan of religious instruction in connection with the Public school system.

"2. It is based on the philosophy of autocracy that the child belongs primarily to the State; it is an unjustifiable invasion of family authority and threatens ultimately the guarantees of our American liberty.

"3. The proposed legislation in its conception, promotion, and execution violates what we conceive to be the spirit of fraternity and brotherly love taught by our Master."

CATHOLIC NOTES

New York, June 28.—Cardinal Lucon will greet the delegation of a hundred American business and professional women who are going to France in July to carry contributions for the rebuilding of the towns and villages of Northern France. On their arrival at Rheims, during a tour of the devastated region, they will be received by Cardinal Lucon, who will arrange to take them through the ruins of the Cathedral.

The Convent of the Sacred Heart, Beasbrook, County Armagh, was subjected to a fusillade of rifle fire during curfew hours. Nuns and girl boarders were obliged to leave their beds for safety. Bullets lodged in a dormitory where a little girl of thirteen years of age was sleeping. A few days earlier Very Rev. Canon Quinn called at the local police barracks and asked protection for the Convent. Notwithstanding his representations that institution was attacked.

The Italian government is reported to be considering measures to check the divorce evil, which is assuming proportions that are alarming. Acting, it is said, on suggestions from the Vatican, steps are being taken whereby those who leave Italy and assume legal residence in Fiume for the purpose of obtaining divorces will no longer be permitted to return to Italian citizenship. Fiume at present presents such facilities for divorce that many Italians contemplating that step assume residence there for a short time.

Invitations for a conference of Catholic actors, dramatic writers and representatives of Catholic dramatic clubs to be held in Washington on September 19 have been issued by the Drama Guild of the National Council of Catholic Men. The conference, according to the announcement, will be open to men and women and is held "with a view to combining Catholic dramatic clubs and Catholic actors in an organization that may give them a more vivid realization of the opportunities they have to combat the tendencies of the vulgar and purely commercial stage."

London, July 14.—As a result of the decision of the British air authorities that all passenger-carrying aeroplanes must carry parachutes, it has been discovered that the credit for inventing this arm of aerial safety belongs to a monk. The first attempt to make a parachute goes back to 1650, when a certain European monk named Faustus Veranzio, made his parachute, and then, to test its effectiveness, made a descent from a tower 150 feet in height. The descent seems to have been made both successfully and safely, and thus the first parachute came into existence.

For the first time in its history the English Catholic Stage Guild was honored with the presence of Cardinal Bourne as chairman at its annual conference in the Adelphi Theatre, London. This was the first occasion in which the Cardinal of Westminster found himself inside a theatre, the ecclesiastical discipline debarring the Catholic clergy from attending theatres. The occasion was one out of the ordinary; for the Holy Father has conferred the cross "Pro Ecclesia et Pontifice" on Miss Etheldreda St. Barde, the founder of the Guild, and the Cardinal Archbishop of Westminster, at the wish of the members, conferred the Papal decoration with his own hands.

Dublin, July 15.—Ecclesiastical records of priceless value were lost to Ireland in the destruction of the Four Courts Building. Among the interesting collections destroyed was that known as the Christ Church deeds, which commenced in 1174 and came down to 1807. They consisted of Papal Bulls, grants of lands, leases and miscellaneous documents relating to the Dean and Chapter of Christ Church Cathedral, Dublin. The loss from the historical and sentimental point of view is irreparable. It will be no longer possible to get a copy of any old will or to consult the records as to a question of pedigree or title. In a word, the country, at the moment, is without any state documents or records down to the year 1800.

Notable work in the transcribing of Catholic works into Braille type has been done by the Kenwood Braille Center according to a report made by Miss Helen J. Delehanty, president of that organization. Twenty-five copies of plated books, each costing from seventy-five to four hundred dollars have been given to the Xavier Free Publication Society for the Blind and other manuscripts are still in the Kenwood office awaiting proof-reading before being sent to New York. Among these books are "The Faith of Our Fathers" by Cardinal Gibbons, "The King of the Golden City" by Mother Loyola and "The Shepherd of the North" by Richard A. Maher. There are numerous books for children included in the list.