

# 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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SPLENDID TRAIN SERVICE

The American who anticipates a tiresome train service in Ireland is likely to be pleasantly disappointed. The trains on the main lines, such as that from Cork to Dublin, make remarkably good time. And the trains on the little side lines, and the narrow gauge trains, compare most favorably with similarly circumstanced American country trains—and are infinitely cleaner.

It is about a four hour's run from Cork to Dublin, but limited trains may make it in much less time—there are limited trains, of course. "Where does this train stop?" asked a lady passenger of a Cork porter, when she was boarding one of these limiteds. "This train does not stop anywhere ma'am," the porter earnestly assured her. That lady, and that train are still going.

They have good breakfast, and dining cars, on many main line trains. I had a very enjoyable breakfast of porridge, bacon and eggs, plenty of good rich butter, preserves, and toast, at a cost of three shillings and sixpence (85 cents). Moreover, I had the Superintendent of the breakfast car doing the principal part of the waiting on me.

### REFRESHING JOURNEY TO DUBLIN

The luxuriantly green fields, and the hedges beautifully spaced with their new Spring mantle, and the hills that billowed, and rolled away on either hand, were most pleasantly refreshing to the eye, on the journey from Cork to Dublin. The occasional mountains that loomed up in the distance, some red, some brown, some blue, were stimulating. "What do you call that mountain?" I asked a countryman who faced me in my compartment. "That," he said in somewhat surprised voice, "is called 'The Devil's Blarney'—it is only a little rise!" In America, of really high peaks, the hill which I indicated, would be called a mountain. Yet in Ireland, of the little mountains (2,000 to 3,500 feet) a high hill must unmistakably prove its claim before it can earn a mountain title. I learned, however, that the little rise was a sort of foothill of the famous Devil's Blarney.

Atropos of the title of this range—which is so named because of a vast mountain that his Satanic Majesty once bit from the top of the ridge—it may be mentioned that there is a host of places, in Ireland, named after his Dark Majesty—The Devil's Punch Bowl of Killarney, The Devil's Glen in Wicklow, The Devil's Fall, and so forth. An English tourist driving in Ireland one time, and hearing so many places named after the Devil, grew witty. He said to his jockey (jaunting-car driver): "I observe that the Devil owns quite an amount of property in Ireland." "Yes, he does sir," promptly replied the jockey, "but, like all the other landlords, he lives in England."

### FOLKIES

My fellow passengers, good, well-fed, florid-faced, farmer countrymen, were quite communicative on the subject of politics—and had very decided opinions. Like most farmer folk, whose interests are largely centered in the price of cattle, and promise of the turnip crop, they wanted peace established between Republican and Free State parties—on any terms—so long as it was peace. They considered the Republicans the aggressors in the quarrel, and that accordingly it was they who should, by right, give in to the other side. The high principle on which the Republicans reject peace was rather out of the reach of these men.

I discovered, however, that although they were peace-at-any-price men, as between Republicans and Free Staters, these same comfortable farmer folk had stubbornly refused to be peace-at-any-price people in the recent terrific struggle between Ireland and England. I found that, although they at first resented the breakdown from the so-called "constitutional" methods on which their Parliamentary leaders had bred them, their resentment was gradually changed to admiration, then approval, and finally active support, of the heroic struggle which the handful of boys were putting up against the world's greatest Empire. Both on that journey, and on many occasions afterwards, I learned, that as the fight grew, and the pressure from Britain increased, and the fearful reprisals and outrages upon the Irish people and Irish nation multiplied, these well-fed, comfortable, farmer folk rapidly developed a truly virile patriotism, and a marvellous resolve to suffer all material loss, loss of cattle, loss of home—and even loss of life itself—rather than yield to the savagely barbarous methods that were used against them. They were, at length, resolved to bear suffering untold, and loss irreparable, rather than see Ireland lose, and England win. I

dwell upon this point, because it was probably the most marvellous, and the most satisfying, discovery which I made since I came to Ireland.

In a dozen different parts of the country I found extraordinarily enthusiastic unanimity of opinion on that head. Everywhere, among high and low, among children as among the adults, among the women as among the men, the enthusiastic testimony was that, at the time when Lloyd George asked for a truce—the very time when the British atrocities in Ireland reached their climax—the spirit of the people had developed a fibre that it was impossible to break. Then the only chance for England to win was by wiping out the entire Nationalist portion of the nation—every child, as well as every man and woman. And that task would have been too gigantic. Lloyd George, and his fellows of the British Government, had played their last most desperate card, when they gave their representatives in Ireland, the whole Black and Tan tribe, carte blanche, with promise of unlimited morale, and material, support in the maddest atrocities—played this card, and lost in Ireland, and lost before the world. Now, one of the keenest, sincerest, regrets, that you hear expressed among Irish people, men and women, is that a truce was ever agreed to.

### "QUIET AS A GRAVEYARD"

Despite the wars, and rumours of wars, in Dublin, of which I had been reading in my American papers before sailing, I found, on my arrival in the metropolis, that it was as quiet as a graveyard—the only indication of war that I perceived was the heaps of sandbags which looked out of the Four Courts windows, headquarters of the redoubtable Rory O'Connor.

Irish Government ("Free State") soldiers, and the so-called "Irregulars," were occasionally to be seen meeting, and passing in the streets, with friendly word, or nod, and sometimes stopping to converse. Outside the commandeered Orange Hall, a group of young boys, evidently "Irregulars" who occupied the place, were examining, and comparing revolvers. Nobody was thinking of fighting, and evidently nobody apprehended such.

### THE DUBLIN ARVEY'S WIT

The nearest approach to war I witnessed—*et pars quorum fui*—was when the Dublin jarvey who drove me from the station to the hotel, a distance of a mile, demanded eight shillings fare (82). The Dublin jarvey is insatiable; the next revolution in Dublin will probably be a rising up of outraged thousands of citizens and travellers, to overthrow the jarvey. Yet if the jarvey should be overthrown it will be an irreparable loss to the humour of the nations. "Didn't you see my hand go up?"—the very large-footed, and very large-handed big Dublin policeman at the street crossing, angrily demanded of the jarvey who had attempted to ignore his stop signal. "Faith—sir, as you mention it, I did observe a sudden darkness come over things; but the mare and myself were so busy looking at your feet we altogether forgot the mainin' of the other catastrophe."

### DUBLIN AND ITS PEOPLE

Dublin people are the easiest-going people on earth. I was a bit surprised on going to one establishment, to purchase an Irish-made bicycle, to find that, at ten o'clock, the proprietor had not yet arrived to open up. A Belfast woman on the train, on hearing that I was going to spend some days in Dublin exclaimed, "Oh that's the place where nobody works." The Dublin people know how to get true value out of life—and well realize that feverish haste, and rapid money making, are not life's chief ends. They give business its proper share, of attention—its proper share, no more. They live more, and more happily, than any other people in Ireland—and infinitely more than the people of most other countries. Yet, though they take things easy, they are quite progressive, from the American point of view. They are installing elevators, steam heat, American clothes pressing machines, and Woolworths threepenny and sixpenny stores, and all good Americans will surely agree that that is the acme of civilization. There is an American soda fountain—in O'Connell Street—which, by the way, is one of the finest streets in Europe—where you can get a soda or a sundae for a shilling (a quarter). Genuine Americans would, however, be shocked, in Dublin, to find very many business places closing from 1 to 2 p. m. so that all hands might go to lunch—and to find restaurants closing, some at 7 o'clock, the rest at 8 o'clock p. m. I should except "The Broadway Cafe" which (as might be expected from the name) closes at midnight.

Dublin people eat at marvellously regular hours. Going into the largest restaurant there at 11.30 a. m. I found I was the sole client at that unearthly hour—and found,

moreover, that I could only get bread and butter to eat. The waitress informed me that nothing else was "on" yet.

With the exception of the big general Post Office, which is still an eyeless wreck, the other buildings in O'Connell Street, which were levelled during the fight of Easter Week, in 1916, are either rebuilt, or being rebuilt. They are rising up in handsome fashion, consistent with the beauty of that street. When the new buildings are completed, the fine appearance of the magnificent street will be much enhanced.

Dublin is a truly beautiful city—one that will most favourably impress the stranger. And, despite the free and easy business-doing methods of the Dublin folk, the American stranger with a commercial eye will be pleased with the business of the thoroughfares. Besides the plentiful commercial traffic on the streets there are always the crowds of holiday makers, and tourists, and likewise the throngs of well-dressed suburbanites who come into the city just as much to parade, and to take the air, as they do to supply their material wants.

No where in Ireland will the foreigner find folk more typically Irish in all their traits and characteristics than in Dublin. The people of the Irish metropolis are remarkably genial, lovable, sweet-tongued, and warm-hearted. Here they have the softest, sweetest, most beguiling, accent that is to be found in Ireland. If a Dublin man set out to find the North Pole he would need neither sled nor Eskimo, for the warmth of his heart, and the softness of his accent, would make a passage for him all the way to the Pole. The general appearance of the Irish people whom you meet in the streets, both in Cork, and in Dublin, will impress the stranger. In neatness of dress, and in their carriage and general air, they compare quite favourably with either the Americans, or the European continentals. And nowhere in the world will you find people so engaging, and so obliging. A Dublin business man will readily travel half a dozen blocks with you, either to point you out your way, or to point you some object of interest. In many ways the Dublin people are the cream of Ireland.

SEUMAS MACMANUS,  
Mount Charles,  
County Donegal.

### CATHEDRAL BUILT BY PUGIN WILL HOLD FESTIVAL

London, June 2.—The Catholic Cathedral of Southwark which is dedicated in honor of St. George the Patron Saint of the English (not the British) is preparing to celebrate the 75th anniversary of its opening. With the vast and comprehensive organization of the Catholic Church in England of today; with its four Ecclesiastical Provinces, and with its Cardinal, it is difficult to realize that no farther back than seventy-three years ago the Church in this country was ruled by eight Vicars Apostolic, with the titles of Bishops "in partibus infidelium." Saint George's Cathedral at Southwark takes the mind back to a very interesting period in the later history of the Catholic Church in England. Its architect was Augustus Welby Pugin, an early convert from Anglicanism, and one of a band of pioneers that cleared away the fogs of prejudice and made possible the "Second Spring," as the Catholic revival was called.

The beginnings of Southwark Cathedral are what are generally called humble. The first mention of a church here was a little mission chapel, which was built to supply the spiritual needs of the Irish Catholics, who were mostly engaged as porters and sedan chair carriers and the date of the mission goes back a long way.

London smoke and fog have done their worst to Pugin's graceful cathedral, and already the walls are beginning to crumble in parts. But the cathedral, together with that of St. Barnabas in Nottingham, takes place as the first of the Catholic cathedrals erected in this country after the passing away of the penal laws.

### SIXTY-EIGHT FRENCH PRIESTS DIED ON BATTLEFIELDS

Paris, France.—In answer to a question asked by the Catholic Senator Le Roux, of Vendee, the Minister of War has reported that 555 Catholic chaplains were mobilized during the War, 68 of whom died on the field of honor.

One hundred and twelve Protestant pastors were mobilized; six of them were killed in the War.

Of 33 Israelites mobilized, 3 died on the field of honor. Only two Mussulman Chaplains were mobilized. Neither was killed. In addition to the priests mobilized as chaplains there were thousands of others who served as stretcher bearers or fought in the ranks.

## CATHOLIC TOLERANCE

### PROTESTANT ARCHBISHOP'S TRIBUTE

The Universe, London, England

We have now reached in Ireland an extremely critical stage. There is a final concentration of all the forces that are opposed to Irish peace. It has never been easy for Englishmen to form a just judgment on Irish affairs, and it was never more difficult than now. The facts of the case, serious enough in themselves, afford ready opportunity for misrepresentation and exaggeration. Men of good-will and benevolent intention may well be misled. Efforts to mislead them are quite apparent in the British press, and it is often evident that the newspaper editors themselves are acting from a *bona-fide* misapprehension of the true conditions of life in Ireland. We have seen in most respectable quarters the amazing suggestion that the Protestants, in what is called Southern Ireland, should be invited to abandon it, and should be compensated for doing so by the Imperial Exchequer, which might recoup itself out of an import duty on the food which is Ireland's main export, and which, it is assumed, Ireland could sell nowhere else than in Great Britain.

I pass by the economic aspect of this astonishing proposition. There is no likelihood that it will ever enter the region of practical politics. But consider the implications on which it is based. It is assumed that some three hundred thousand Irish Protestants really need to flee to England from the persecution of the Irish Catholics. You can well imagine the effect in England, and on England's attitude towards Catholics, of the mere discussion by any responsible publicists of such a proposition. The most obvious truisms of the Irish situation are swept aside. Everybody knows that in Southern Ireland Protestants have not merely acknowledged toleration but favor. Though they live mostly in scattered communities, among overwhelmingly Catholic populations, not only has nobody interfered with their freedom, but they have been able to take a leading part in trade and industry. In many Irish Catholic towns the best shops and the best businesses are theirs. And this has remained true despite the fact that, where the Protestants were in a large majority, the Catholics have never enjoyed any approach to equality.

In such circumstances, it is not easy to discuss with patience the suggestion that Southern Protestants should be compensated for leaving Ireland; while England is to look on at the gratuitous expulsion from the Northern province of Catholics, and even assist in paying for the means of extermination. Nevertheless, the suggestion has been seriously made.

### NO NECESSITY FOR "ESCAPE"

Happily, the Irish Southern Protestants have spokesmen who are able to state their case in a very different spirit. Foremost among these is Dr. Gregg, Protestant Archbishop of Dublin. He is a man of high character and great ability, and all his utterances reveal a mind possessed by charity and goodwill. Propagandists are prepared to furnish detailed narratives from each side that have little in common, even in their record of fact. But it is certain that the poor homes of the Catholics suffer, and that the people live constantly in only too well justified terror. On the other hand, the chief burnings have been of the premises of Protestant firms, and it is not denied that there has been much sniping of Protestant workmen in the very centre of the city on the way to work. This is all set down to the Catholics. But according to a widely-circulated Republican paper in Dublin, very ably written and perfectly open and candid in its arguments, these burnings and shootings in Belfast are "operations of war," conducted, it says, by the Irish Republican Army, to which it offers its congratulations.

"The war," says the paper, "is not as so often in the past, a sectarian war." Its cause is the holding of Ireland in bondage for England by the maintenance in the North-East corner of a stronghold of British power controlled by the British Government. In this view the acts of the Northern Government are "acts of rebellion against the sovereign Irish State," and as such, "liable to be visited by heavy penalties." All this, it will be seen, is very foreign to the ideas of Mr. Michael Collins, and he is accordingly condemned for allowing himself to be "bamboozled" into his peace agreement with Sir James Craig. It is recognized that the war operations policy might lead to the grave possibility of the wholesale massacre of the Catholics in the North-East. But it is said: "In any case the Catholics are butchered daily and their position could hardly be much worse." There is, it is contended, a "reasonable chance" that "the demoralization caused by force would tame the Belfast savages."

I do not know how far the policy thus advocated has any responsible supporters. But Belfast Protestants, sympathetic with the South, and friendly to the Sinn Fein movement, tell me that it fatally mistakes the nature of the Ulster temper. "The Belfast Orangemen," said to me a distinguished Belfast man, "would see the city in ashes and its streets piled with

tribute to the Government of Mr. Collins was frank and generous, stating that he had always been received with courtesy and the assurance that the Provisional Government intends to deal fairly with all sections of the community, he said, that Protestants had the right to appeal to that Government for protection, and he could point to cases where its intervention had been prompt and forceful.

### MURDER, REVENGE, REPRISAL

In North-East Ulster murder, arson, and every form of violence are rampant. Revenge, retaliation, reprisal, are the universal watchwords. Every day makes more difficult any peaceful solution. Last week there were thirty-three killed, seventy-five wounded, and one hundred and five premises burned, many of them business premises and workshops, affording employment to hundreds of people now thrown out of work. The Northern Government seems quite unequal to the situation, and among the Catholics there is no belief in its justice or impartiality.

The doubts of the Catholics in this regard have been confirmed by the testimony of such Protestant detached observers as Mr. Stephen Gwynn. The Northern Government has enormous and exceptional powers. It is using them in the old Black and Tan fashion, and with no more satisfactory results. The story is the same all over the six counties, and activity on the border, especially on those parts of the border which it is apparent a Boundary Commission must eventually assign to Southern Ireland, is particularly intense. The motors of his Eminence Cardinal Logue and the Archbishop of Armagh, and the Bishop of Derry have been held up and searched by specials perfectly well aware of the identity of their occupants. The Bishop of Down and Connor has cancelled conferences of his clergy, "in view of the dangers and indignities to which priests would be exposed in the present shocking conditions."

### A POSITION THAT COULD NOT BE WORSE

Catholics are suffering terribly. They have no effective, and indeed no apparent, protection against assaults upon them. The congregation of the Church of Saint Matthew, in Ballymacarrett, has been for many weeks unable to enter the building by the front door to go to Mass. Firing at the church by snipers is of repeated occurrence. At Ballymacarrett the Catholics form a colony embedded in a purely Protestant area, and the intention to root them out of it is scarcely concealed. I am told that two years ago it numbered about twelve thousand souls, and is now not more than half that number. It is extremely difficult to get at the truth about Belfast. Propagandists are prepared to furnish detailed narratives from each side that have little in common, even in their record of fact. But it is certain that the poor homes of the Catholics suffer, and that the people live constantly in only too well justified terror. On the other hand, the chief burnings have been of the premises of Protestant firms, and it is not denied that there has been much sniping of Protestant workmen in the very centre of the city on the way to work. This is all set down to the Catholics. But according to a widely-circulated Republican paper in Dublin, very ably written and perfectly open and candid in its arguments, these burnings and shootings in Belfast are "operations of war," conducted, it says, by the Irish Republican Army, to which it offers its congratulations.

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dead sooner than yield to such intimidation." There seems no way out of the appalling disasters in Belfast but an immediate truce of God. Whoever began the slaughter—and as to that each side will no doubt maintain its own opinion—there is not doubt now that both sides are keeping it up. There can be no prospect of peace till both cease.

### CATHOLIC TEACHERS WIN

Atlanta, Ga., June 12.—The Board of Education's Committee on Teachers had revolted against School Commissioner Carl Hutcheson's attempt to oust all the Catholic teachers from the Atlanta Public Schools. The Committee, of which Hutcheson is chairman, unanimously voted to retain every Catholic teacher for another year.

Hutcheson did not attend the meeting at which this action was taken, late last week. The four members present placed themselves squarely on record as being disgusted with the wave of anti-Catholic bigotry in Atlanta and called on "the good people of the city to speak out against it."

Superintendent Sutton said he had nominated the Catholic teachers to succeed themselves in the face of numerous threats from anti-Catholic individuals and organizations.

"In addition," said Mr. Sutton, "I have received dozens of anonymous telephone calls warning me not to visit certain sections of the city if I endorsed any Catholic teachers for re-election. I also received several letters warning me that if Catholic teachers were allowed to serve next year school buildings would be burned and the Catholic teachers put out of the way."

"I have done my duty regardless of threats and renominated these sixteen Catholic teachers. They have all been efficient and loyal. If it becomes necessary to throw protection around them next term, let us do it."

Commissioner J. C. Murphy termed the tactics of those fighting the Catholic teachers "outrageous." The other members followed with strong statements along the same line. Mayor Key, ex-officio member of the committee, said: "Much of this un-American agitation can be laid at the door of organizations which wear masks and are too cowardly to come in the open."

### OVER 2,000,000 CATHOLICS IN CHINA

Washington, D. C., June 12.—The Catholic population of China, according to recent missionary statistics, has passed the two million mark, the number being given as 2,056,338. There are fifty-six bishops and 2,414 priests of whom 998 are Chinese.

An important addition to the Catholic educational system in China is to be made shortly at Wenhow. Bishop Reynaud of Chekiang has received fifty thousand francs from the French Government for the purpose of erecting a new Catholic College and it is expected that this institution will mean much for the Catholic education of China.

Chekiang is the seat of one of the first foundations of the faith in China, the Vicariate Apostolic having been established there in 1696. This was reestablished in 1845, with the Lazarists in charge. Bishop Reynaud was appointed titular bishop of Fussola in 1884.

### TEMPLE IN WHICH CHRIST PREACHED MAY BE UNEARTHED

Washington, D. C., June 12.—Important excavations are being made at Tell-Hum, which St. Jerome, Theodosius and many moderns identify with the ancient city of Capernaum, according to word received at the Franciscan monastery here from the Rev. Brother Sebastian, O. F. M., an American and member of the Cincinnati province, who has charge of the work.

If the identification be correct, the ruins of the synagogue on which Brother Sebastian is now engaged may be the ruins of the edifice which the centurion built and in which Our Lord preached, as recorded by St. Luke.

"And they entered into Capernaum, and forthwith upon the Sabbath days going into the synagogue, he taught them." The results of excavations conducted by Father Orfalli, O. F. M., an Arabian priest, during 1921, were given recently at a conference in Jerusalem. One of the most interesting finds was a capital of basalt, on which several Jewish emblems, rarely found together, were mixed. These include a menorah or lamastand, a shophar or trumpet, a pomegranate, olive branches and a crown.

## CATHOLIC NOTES

Georgetown University will graduate the largest law class in the United States at its commencement exercises here June 12, when 350 young men will receive degrees. The class will make up almost two-thirds of the total number of students of all departments graduated from Georgetown this year.

Baltimore, Md., June 12.—Ground will be broken for the new \$150,000 Science Building at Loyola College here at the annual commencement exercises today. The first spade of earth will be turned by Archbishop Curley. The commencement will be the first held at Evergreen, the new home of Loyola and will be the first outdoor commencement exercises in the history of the institution.

The Mission Play of California, which is attracting larger crowds than ever this season, has now passed its nineteenth hundredth performance and is claimed by its sponsors to have been presented more times than any other production on the American continent. The unprecedented attendance at the performance this season has caused the management to continue the presentation of the play through the month of June and there is a possibility that it will be continued in July. It is possible that the production will reach its 2,000th performance this year.

Washington, D. C., June 12.—More than five thousand names have been added within the last two weeks to the list of Catholics who served in the World War being compiled by the Department of Historical Records of the National Catholic War Council, according to an announcement made here by Daniel J. Ryan, director of the department. The stimulus in the work is thought to be the result of Memorial Day exercises, many of these emphasizing the parish or community list of Catholic sailors, soldiers and marines. Intensive drives to complete their lists are now being made in the archdiocese of St. Paul and the dioceses of Des Moines, Bismarck and El Paso.

Abbe Parvy, recently came to Prague to minister to the spiritual wants of the French in Prague, preached the Lenten sermons in one of the principal churches, and gave a public lecture in a public hall on Joan d'Arc. Both his sermons and his lecture were attended by many Bohemian liberals that understand French. No doubt the majority of these liberals came from curiosity and not from a desire to be instructed but the fact remains that ten years ago the presence of liberals in a Catholic Church to listen to a Catholic priest would have been almost unthinkable. It would appear that prejudice in certain quarters towards the Church gradually is giving way.

The coolheadedness of the Sisters and the perfect discipline arising from fire drills made it possible for more than 200 children to march safely out of Henni hall, a part of St. John's Cathedral school, Milwaukee, when the building was partly burned recently. The pupils thought the order to leave the hall was part of the regular fire drill and they fled out without the least indication of panic. They did not know there was a fire in the building until they were safely outside and heard the sirens of the approaching fire apparatus. Their, which caused only slight damage, was discovered by the Sister Superior, who turned in the alarm.

Abbe Bouly, pastor of Harelodet, in the Department of Pas-de-Calais, has the reputation throughout Northern France of being able to discover springs better than any other man. The municipality of Bailleul, which is rebuilding the town destroyed during the War, requested the Abbe Bouly to examine the land in the vicinity with a view to discovering hitherto unknown subterranean supplies of water, in order to improve the water supply of the new town. The attempt was thoroughly successful. Abbe Bouly discovered a large unused supply of water on a neighboring hill, thanks to which the water supply of Bailleul will be amply assured.

Milwaukee, Wis.—Special retreats for priests' housekeepers, and for women intending to follow that occupation, have been arranged by "Marianum," or "The Association of Priests' Housekeepers," in the dioceses of Milwaukee, Chicago and New York, of which Rev. C. M. Theunte, O. P., is the spiritual director. During these retreats the special purposes of the Marianum will be explained and candidates for admission to the Association will be received with solemnity. Priests' housekeepers who cannot attend the retreats this year, but who wish to be acquainted with the Association, are requested to send their names to either one of the three diocesan headquarters, which are, the Marianum Employment Bureau, 834 Thirty-sixth Street, Milwaukee, Wis., Convent of the Cenacle, 513 Fullerton Parkway, Chicago, Ill., and St. Regis Cenacle, 625 West 140th Street, New York