

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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PLEASANT MEMORIES

As, out of the night, our ship—
and let me say that it was a true
American ship—came within sight
of the dark headlands of Cork,
with bright stars on their brow, the
welcome sight inspired me to de-
claim to my fellow-watchers, (a
Boer Doctor of Medicine, and an
American Doctor of Philosophy) on
the ship's deck, some stanzas of
John Locke's fine poem of the re-
turning exile:

M'anam le Dhia! but there it is!
The dawn on the hills of Ireland,
God's angels liftin' the night's black
veil,
From the fair sweet face of my sire-
land.

Och Ireland! isn't it grand you look,
Like a bride in her rich adornin',
And with all the pent up love of my
soul

I bid you the top o' the mornin'!

One hour like this pays lavishly
back,

For many a year of mournin',
And I'd almost venture another
flight,

There's so much joy in returnin',
Watching out for the hallowed
shore,

All other attractions scornin'—
Och Ireland! don't you hear me
shout,
I bid you the top o' the mornin'!

—My soul to God.

COBB HARBOR

The Cobb (cove) o' Cork—which
under the British regime used to be
called Queenstown—is far from
being as busy as once it was. In
pursuance of their centuries-old
policy of checking Irish commercial
growth, the British steamship
lines, several years ago, began to
omit the Cobb as a point of call.
And, when, then, a German line,
with true German enterprise, be-
gan patronising Cobb, the big Eng-
lish interests, or the English
Government, brought such pres-
sure to bear upon the German
Company that they had to drop
Cobb.

The ships of the British fleet that
were almost always found riding in
Cobb Harbor are less plentiful there
now. Furthermore, the British
military activities on the Islands
and Forts are abating. So Cobb of
Cork is now leisurely drawing its
breath, and awaiting the renewed
traffic that a new Irish Government
is expected to draw to it. As it is,
not only one of the most beautiful,
but also one of the best, most
secure, harbor in these three
Kingdoms, the future of Cobb is
secure.

To go gliding into Cobb harbor,
between the narrow headlands, at
one o'clock of a beautiful, calm,
starlit, moonlit, night was a happy
experience for us who had been
storm-tossed for days before. In
the clear calm night the outlines of
the encircling shores were compara-
tively plain, and the many lights
twinkling their welcome from the
land were reassuring. Over the
glassed waters of the harbor the
mold laid a golden path, as if to
greet the returning feet of the
exiles, and hurry them to the Land
of Promise. The soft, and soothing,
deluding, Cork accent, which
greeted us from the tender that
came alongside our ship, was wel-
come indeed.

FRIENDLY GREETINGS

On the tender we saw the first
Irish soldiers. They were Republi-
cans—what the newspapers usually
describe as "irregulars"—only in
half uniform, and unarmed. Per-
haps it would be more correct to say
that no arms were visible to the
naked eye. These fine, unpretending,
clean-cut boys impressed me favor-
ably. They greeted every one of
the returning Irishmen in friendly
fashion, and wanted to know if
any of us had with us any
material of war, to replenish their
low war stock. Every Irishman on
the ship, however, came back to
Ireland seeking peace, not war.

And the boys, who, despite some
years of intense struggling, and
intense suffering, are not yet fed up
with fighting, went away disap-
pointed. But it was evident to us
that they, and their comrades, had
been in the habit of getting succor
—in the shape of arms, and ammu-
nition—from returning Irish-Ameri-
cans, who yet believe, with the
sweet poet Lionel Johnson that:

Ere Freedom dawns on Innisfail,
Some weapons on some fields must
gleam,
Some fiery ardour stir the Gael.

CORK REBUILT

Before hieing for my home in the
Northland—in Denmark—I paused in
Cork, and stopped in Dublin. I was
particularly anxious to see what I
might of the handiwork of the in-
cendiary Black and Tans in Cork. I
was also wishful to get some impres-
sions of that far famed city. And
in the third place I wanted to visit
the grave of Terence MacSwiney.

Because little stores, of one storey
in height, have been erected along
the burnt portion of the streets of
the city, the crime of the fearful
burning does not, any longer,
present itself to the visitor in the
stark nakedness with which, at
first, it must have appalled the
sightseer. The tragedy of the
burning can now only be appreciated
by getting interior, and back views,
but one can readily realize the fear-
ful sinking of heart with which
Cork citizens gazed upon the
blackened, ragged ruins, on a
dreary morning after the awful
night of Black and Tan orgy—that
terrible night when the savage
demons, who were in Ireland to
uphold the British Empire's glory,
danced the savage war dance, sang,
screamed, and yelled around the
sacrificial fire. As soon as Cork
was permitted to do so, it pluckily
raked and scraped among the ruins,
ran up its shacks, and resumed its
life again.

BARRY EGAN

One of the very worthy, and in-
teresting, citizens of Cork—who
who, in the dark days, led the
strenuous life of the hunted, and
who is now, again doing a good
trade on the ruined standing of his
former establishment—is Barry
Egan, who runs the famous Cork
jewellery business of William Egan
& Sons. Mr. Barry Egan, a typical,
pleasant, soft-spoken Corkonian,
can tell the visitor to Cork
more stories of the days of the
terror than would fill a very large
volume. And, listening to that
soft-spoken Cork man relating what
he saw, and what he came through,
and what Cork came through, you
might easily close your eyes, and
fancy yourself east of the Bosphorus,
hearkening to an Armenian relat-
ing some of the sorest episodes in
his race's recent history.

But Barry Egan, after harrowing
your soul with red records of the
doings of England's saints in
Ireland, can then quickly uplift you
with proof of the progress which
Ireland may easily make, once she
is mistress of her own destinies.
He can take you into his own estab-
lishment, and exhibit to you truly
beautiful examples of the Irish
Metal Workers' art—magnificent
work for which Ireland was fam-
ous in olden times, which was,
later, wiped out by the conqueror's
power, but which, thank Heaven,
Mr. Egan's house is showing us how
to bring back again today. Mr.
Egan specializes in chalices,
chalice, and other church
supplies, and in this he has de-
veloped a good Irish trade which,
until recently, had to be supplied
from outside the shores of Ireland.
He has shown that Ireland, and
Irish workmen, can supply articles as
beautiful, as serviceable, and at
least as low-priced, as any foreign
country. Through the various
lines of manufacture which he has
taken up, he has given new crafts,
and plentiful employment, to the
workmen of his native city, and he
has kept in Ireland a little flow of
gold that had steadily been slipping
away from it. By the example of
what he, himself, has accomplished,
he easily convinces you that, given
a Government of Ireland by Irish-
men, a little capital, a little enter-
prise, and a little practical patriot-
ism, Ireland would be a prosperous
country again within the next
twenty years.

IRISH TRADE PROGRESSING

If any doubt on this point has
lingered in your mind, you only need
to visit Liam de Roiste, Secretary
of the Irish Industrial Development
Association—in his office a few
blocks away from Barry Egan—to
be shown with inexorable logic, and
mathematical precision, by facts
and figures adduced, that there is
an unworked mine of wealth in
Irish trade. De Roiste has been,
for many years, laboring in the
cause of Irish Industrial Develop-
ment, is saturated with his sub-
ject, and laden with his facts, and
can send you away from an inter-
view with your heart, and hopes,
very high indeed, for Ireland's
material future. A talk with him,
and one with Professor Webberley,
of the Cork University, an expert
on Agriculture, convinces you, how-
ever, that the development of our
Agriculture is of greater impor-
tance to Ireland, at the present
time, than any other material asset
she possesses.

Professor Webberley, who has
made a study of Agriculture in
many countries, and specialized
upon Agriculture in Denmark, is
easily convinced that the happy,
and evenly, prosperity of Denmark,
can be realized in Ireland, also,
within a dozen years. He is devot-
ing himself to making a reality of
his bright dream of a prosperous
agricultural Ireland. He says there
are few of the European countries
—and certainly not Denmark itself
—which can compete with Ireland
in the possession of the pre-requi-
sites for Agricultural achievement.
I was much pleased, and satisfied,
with Professor Webberley's argu-
ments and assurances to me on this
subject—because I, myself, so held
for a long time—and because I have
confidently felt that there is no

happier prosperity in store for any
country than that which comes from
husbanding and reaping the fruits
of the soil.

In its general appearance, and in
its trade atmosphere, Cork, to the
casual visitor, compares quite
favorably with American cities of
the same size. Its population is
between 90,000 and 100,000. It is
open, bright, pleasing, well and
substantially built, its streets
pleasantly brisk, and its people
apparently comfortable and happy.
Having got along so satisfactorily
under all the many hardships
imposed by a foreign power that
has ever sought to crush, in its
conquered possessions, all competi-
tion with the trade of its own citi-
zens, it is easy to speculate how
prosperous will be the Cork of a
generation hence.

A VISIT TO ST. FINBARR'S CEMETERY

On the beautiful day on which it
was my good fortune to be in Cork,
I sauntered over the two miles of
pleasant country, walk that leads
from the city to St. Finbarr's ceme-
tery, where is the Republican bury-
ing plot. It was a truly delightful
walk: soft hills arose on each side
of me, clad in that inimitable cloak
of green which can never be
matched in the world again, outside
the four shores of Erin. Trees had
already covered themselves with
leaves; the primroses, the primroses,
the buttercups, had come thickly
out, and were festive in the gay
sunshine. The many birds were
twittering in the bushes; the black-
bird was whistling his seductive
tune, and the musical thrush telling
his love in liquid notes, from the
tree top. One of the loveliest of
God's days it was—a day ideal for a
returned exile's first day in Erin.
That two miles walk was to me
worth more than gold—it filled the
thirsting heart and hungering soul
with the intoxicating joy, long
denied, of the rare and rich home-
land. Yet, blending with the plea-
sure of joy that my heart sang, was
an undertone of poignant sadness—for
thinking how my every step
followed the steps of those heavy-
hearted, grief-stricken ones—boys
and girls, and men and women—
who, only a few brief months ago,
wended this same way, behind the
coffin of the savagely-murdered
Mayor MacCurtain—and of the
martyred MacSwiney—and of the
many other young heroes of Cork,
who gladly died that Erin might
live. It was the *Via Crucis*—every
stone on the way might also be said
to have been stained with blood,
and washed with tears.

SAD YET CONSOLING

The Republican burial plot is just
inside the main entrance to St.
Finbarr's cemetery. Around Mac-
Swiney and MacCurtain about forty
other Irish heroes rest in their last
dramatic sleep—their did their
work, and their loss was at
once Ireland's loss and Ireland's
gain. Their lives, and their deaths,
brought Ireland forward—their
memories remain an eternal heri-
tage of inspiration to the young
Ireland of today, and to the young
Ireland of tomorrow, and of all far
future centuries.

Above the green sod which lies
upon the breast of Terence Mac-
Swiney and Thomas MacCurtain,
and their gallant fellows, a gay
sunshine shined, their flowers
bloomed, the trees bent in benison,
and the birds in the branches above
sang sweet songs, in which there
was no slightest trace of sadness.
All growing, and all living things—
God and nature—spoke aloud, not
of any grievous loss, but of a grand
triumph. I knelt upon the green
grass, and, while the birds chorused
musically above my bowed head,
thanked God for the priceless gift
he gave to Erin in the glorious
deaths of these true men.

SEUMAS MACMANUS, Of Donegal.

MILES STANDISH'S ANCESTOR WAS AN ARDENT CATHOLIC

London, May 26.—Lancashire
Catholics in the Blackburn district
have just made a pilgrimage to one
of the most interesting of all the
ancient churches in England. This
is the Church of St. Lawrence,
which was built in the year 1200,
and which passed into the hands of
Protestants at the Reformation.

The church is particularly inter-
esting for Americans, for not only did
it possess some of the sacred relics
of the Martyr Deacon Saint Law-
rence, but these relics were brought
from Rome by a Catholic ancestor
of the well-known Miles Standish.
In the year 1442 Sir Rowland
Standish procured the Relics of the
Saint, which he gave to the parish
church at Chorley. There still
exists a niche in the church, over
which there is an inscribed brass
plate, which states that:

Here lie the bones of St. Lawrence
to whom this church is dedicated,
which were brought from Nor-
mandy by Sir Rowland Standish,
Kt., and deposited by him in this
Church A. D. 1442.

The church has in its baptistry
the font in which Miles Standish,
of Duxbury Hall, who was one of the

Pilgrim Fathers, was christened.
The church still possesses the
family pew of the old Standishes, a
wonderful product of carving, and
considered to be the finest of its
kind throughout the whole country.
Over the pew is the ancient crest of
the Standishes, three stars and four
stripes.

KU KLUX KLAN

ALABAMA CITIZENS TO CRUSH ORGANIZED LAWBREAKING

Birmingham, Ala., June 5.—
Aroused by a series of outrages
which culminated in the brutal
whipping of Dr. J. D. Donnelly of
the county health board, the
Birmingham Bar Association has
adopted a series of resolutions in-
tended to aid in stamping out
masked lawlessness and which are
aimed directly at the Ku Klux Klan
and similar organizations.

The resolutions, three in number,
were adopted by rising vote at an
indignation meeting of the Bar
Association during which Captain
Frank S. White in a fiery address,
denounced the principles of the Ku
Klux Klan and challenged any
member of the audience who be-
longed to that organization to stand
up and avow his membership. The
purpose of the resolutions adopted
included:

Calling upon the State legislature
to enact such additional laws as
were necessary to restore the dignity
and prestige of duly constituted
authority;

Requesting candidates for public
office to state whether or not they
are connected with the Ku Klux
Klan.

Urging the city commissioners to
take action banning demonstra-
tions by the Ku Klux Klan or other
masked organizations.

KU KLUX KLAN DENOUNCED

The whipping of Dr. Donnelly,
who was lured from his home on
an errand of mercy, was followed
by an offer of a reward by Governor
Kilby and by denunciatory resolu-
tions by the International Civitan
Club, and the Civil Association, the
Exchange Club, and various Pro-
testant church and Sunday school
organizations, but the resolutions
of the Bar Association, although
they do not charge the Ku Klux
Klan with the outrage, are of such
a character as to link it with the
commission of the deed.

FRENCH CHURCH TO BE RESTORED

By M. Massiani

Paris, France.—Granting the
wish expressed by the deputies and
senators from Normandy, in the name
of the Catholic population which
they represent, the Government has
decided to restore to the public as a
place of worship the famous basilica
of Mont-Saint-Michel, located on
the border of Normandy and
Brittany, on a rugged island which
is visited each year by more than
150,000 tourists.

Since the Revolution, which closed
the abbey and profaned the basilica,
Mass has been said in it only at rare
intervals. The last time was
on the occasion of the visit of
some pilgrims from New York,
when Msgr. MacMahon was the
celebrant.

BUILT IN ELEVENTH CENTURY

The present basilica was built in
part in the eleventh century by the
Benedictines, upon the site of an
old Carolingian church. The three
naves, the central tower, and the
transept are Roman; the choir and
the apsis, built at a later period,
are in the flamboyant style. The
basilica is the abbatial church of
a monastery, the buildings of which
cover the entire island.

This agglomeration of buildings:
almshouse, cellar, chapter, knight's
room, refectory, cloister, hostelry
of the thirteenth century, buildings
of the thirteenth and fourteenth
centuries, towers, ramparts, fortified
gates, etc., dominated by the
lofty spire of the church formed a
magnificent and imposing group
which some chroniclers have named
the eighth wonder of the world. The
name "Merveille" (wonder) has
been retained by the abbey.

The origin of the devotion to St.
Michael in this spot dates back to
the year 708. The rocky island in
the Bay of Pontorson was then
known as Monte-Tombe. Saint
Aubert, bishop of Avranches, was
honored by an apparition of the
Archangel Saint Michael, patron of
France, who ordered him to build a
sanctuary in his honor on the sum-
mit of Monte-Tombe.

Consecrated in the year 709, on
October 16, the sanctuary rapidly
became famous throughout Chris-
tendom. Braving the perils of the
sea, crowds of pilgrims came to
visit the modest oratory. It was
the language of the people Monte-Tombe
became the "Mont-Saint-Michel."
From Germany, Italy and England
pilgrims flocked to Saint-Michel-du-
Peril.

In the fourteenth century there
were many pilgrimages of children
—"pastouraux" as they are de-
scribed in the ancient chronicles.

From all time the Kings of
France, the dukes of Normandy and
the dukes of Brittany have
been known for their devotion to
Saint Michael, the frequency of
their pilgrimages and the generos-
ity of their gifts.

In 966 a Benedictine monastery
was established on the island, and it
was the monks who erected the
famous basilica of today. Fortress
as well as abbey, the Mont-Saint-
Michel has withstood many a long
siege. It was never captured.

In 1790 the Revolution dispersed
the monks and converted the mon-
astery into a prison. But the closing
of the basilica did not interrupt the
pilgrimages. However, the pilgrims
honored Saint Michael in the little
parish church of the town on the
eastern slope of the Mount, and
large celebrations were held in the
open, on the esplanade. In 1909,
when the 12th centennial of the
foundation of the pilgrimage was
celebrated, 42,000 people and 33
prelates assembled there.

It is hoped that the solemn open-
ing of the basilica can take place on
September 29, the feast of Saint
Michael.

BUILDING KEPT IN ORDER

The building has been kept in
perfect order by the administration
of the Beaux Arts, but before it can
be used again for religious pur-
poses, many necessary accessories
must be provided.

The Government has also taken
another decision much desired by
the friends of Mont-Saint-Michel as
well as by the artists and archaeolo-
gists, and has agreed to cut the
long dike which was built to connect
the Mount with the mainland, under
pretext of facilitating communica-
tions. This dike caused the bay to
gradually fill with sand so that the
Mount almost ceased to be an
island. The suppression of the dike
will restore to the Mount its pic-
turesque charm, its historical aspect
and its traditional personality.

OUTRAGES SEVERELY CONDEMNED

GEORGE RUSSELL'S FORCEFUL LETTER TO CO-RELIGIONISTS

Dublin, May 26.—Outrages per-
petrated by Protestants on Catholics
in the north of Ireland were severely
condemned at a convention of Dub-
lin Protestants held here recently,
at which several of the speakers
bore testimony to the absence of
any bigoted feeling amongst the
Catholic population.

George Russell, who is one of the
leaders of the co-operative move-
ment and one of Ireland's foremost
writers on economic affairs, refused
to attend the convention, and wrote
to the committee saying that he
could not take part in the proceed-
ings because he would be expected
to repudiate fears he did not feel
and deny persecution he had not
experienced, inasmuch as the Pro-
testants in the south of Ireland had
never been menaced.

ORANGEMEN NOT CHRISTIANS

He denied the right of the
fanatics in Belfast to call them-
selves Protestants, declaring that
unless men were first of all Chris-
tians, they could not be Protestants.
If there were any genuine Christian-
ity in the Protestant churches in
Belfast, he wrote, the Protestants
ministers at the very first attack
on the Catholic population, would
have patrolled the Catholic districts
day and night to protest against
the murders, the wrecking of homes
and the outlawing from industry of
the unfortunate people.

To him, through the action of the
fanatics:

"Belfast appeared as a pagan
city, which, in the name of Christ,
spits on His precepts. Religion as
it is proclaimed is simply a form of
devil worship, where hate, fear,
and pride are fostered in childhood
until they become madness in old
age."

Miss Cunningham of Trinity
College said that the Protestants
did not act when they should have,
and that they had now to bear the
shame and humiliation. Mr. J. J.
Douglas, the treasurer of the Irish
White Cross, said that when the
White Cross was established the Lord
Mayor of Dublin invited as many
Protestants as Catholics to serve on
the committee but only one-third of
the Protestants consented to act
because Mr. Michael Collins hap-
pened to be one of the trustees.

On the day following the Protest-
ant convention a deputation from the
Protestant Synod consisting of two
bishops and Sir William Goulding,
a manufacturer and financier,
waited on Mr. Collins, as head of
the Provisional Government, to
assure him and the Government of
their loyalty to the new order.
They brought under the notice of
Mr. Collins some cases in which
their co-religionists had, according
to them, suffered persecution and
asked for assurances that the Govern-
ment was desirous of their retaining
their residences in the south of Ire-
land, or whether, in the alternative,
it was desired that they should
leave the country.

Mr. Collins assured the deputa-
tion that the Irish Government
would protect its citizens and
would ensure civil and religious
liberty in Ireland. It was, he
added, obvious that the murders in
Belfast had an effect on the present
situation, but the Belfast massacres
could not be considered justification
for the alleged persecution of Pro-
testants to which the delegation had
alluded.

CARDINAL LOGUE'S LAMENT

On the very day of the Protestant
Convention, three Catholic young
men, brothers named McKeown,
were taken out of their beds in their
home in County Derry and shot.
One of them was killed instantly.
One received seventeen bullet
wounds and the other fourteen
wounds. These two it is said, can
hardly recover.

Referring to the shooting of these
three young men, Cardinal Logue
said that they belonged to no politi-
cal organization, and that such
dreadful happenings revealed a
dreadful state of society.

Further murders of Catholics have
since been committed in Belfast.

CONVERTS AID SOCIETY

CONVERT CLERGYMEN AIDED BY SPECIAL SOCIETY

London, Eng.—One of the great-
est charitable works ever under-
taken by Catholics in England, and
yet a work about which very little
is heard, is the Converts' Aid
Society, which was founded for the
purpose of assisting convert clergymen
whose acceptance of the Catho-
lic religion has brought them to
hard times.

The Society was founded original-
ly to give assistance to clerical
converts from Anglicanism, and
one of its warmest supporters and
most enthusiastic friends was the
late Pope Leo XIII. whose Apostolic
Letter of August 28, 1896, to Cardinal
Vaughan urged the foundation
of the Society.

The original scope of the Society
has been widened, and it assists
convert clergymen of all denomina-
tions. Some of the convert clergymen
are married, and in such
cases the Society helps to find
a home for them and employ-
ment. In the case of certain of the
Anglican converts the act of conver-
sion renders them absolutely
homeless, since in practically every
case from a beneficed clergyman a
house forms part of the benefice.

But some of the unmarried con-
verts show a vocation for the Catho-
lic priesthood, and the Society
makes itself responsible in a number
of cases for the maintenance and
education of these candidates for
the priesthood. Out of 84 convert
ministers no fewer than 19 have
gone on to the priesthood.

The annual report of the Converts'
Aid Society, which has just been
published, shows that the question
of ways and means has often a
very important influence in the
decisions of a clergyman hovering
on the threshold of the Church.

For it should be remembered that
some of these clergymen are by
no means young, and their separa-
tion from the religious denomina-
tion to which they belong, not only
means a sudden cessation of all
source of income, but the turning
out from what has perhaps been
their home for many years.

They have to face the world
afresh, and not as clergymen but
simply as secular laymen. So the
Society often gets applications from
Protestant ministers, asking what
can be done for them if they be-
come Catholics.

It is a difficult position, both for
the Society and the would-be con-
vert. But the Society has to make
the same reply to all—that it can
only deal with those who have
actually taken the final step with
all its consequences, and are
actually practical Catholics.

JOHN McCORMACK WILL SING IN DUBLIN FOR HOSPITAL

Dublin, Ireland.—John McCor-
mack's first public appearance since
his recent illness, and perhaps his
only public appearance while
abroad, will be in Dublin, where in
accordance with a promise made
two years ago, he will sing for the
benefit of the Mater Hospital, the
principal Catholic hospital in this
city.

After his visit to Dublin for the
concert, the date of which has not
yet been set, Mr. McCormack
expects to visit Athlone, where he
hopes to meet the Most Rev. Michael
J. Curley, Archbishop of Baltimore,
who is expected in Ireland next
month.

Mr. McCormack is now domiciled
at Netherwell Manor, Gloucester,
England, which has been placed at
his disposal by the Misses Scott,
through whose influence he secured
his first engagement at Covent
Garden. Following his visit to
Ireland he will go to Carlsbad. He
has announced his intention of
making another and longer visit in
Ireland prior to his return to the
United States in September.

CATHOLIC NOTES

The Annual London, Ontario,
Diocesan Eucharistic Congress takes
place this year in September. It
will be held at Sandwich College,
with Pontifical High Mass on the
Campus. Delegates from all the
parishes in the diocese will attend.
It will be a general Communion
day for all present, as the Sunday
before or after will be for all
Catholics, in the Diocese who can-
not visit Sandwich on Congress day.

Dublin, May 27.—The remains of
Rev. Patrick J. Gallagher, who met
his death in France while serving
with the Knights of Columbus in
the American Army, were buried
in Mayo, his native County. His
brother was the chief mourner and
the funeral was attended by
twenty-four cousins of the deceased.

Prominent and wealthy women of
Spanish descent have organized a
guild to support the Day Nursery
which the Mothers of the Helpless,
a Spanish Sisterhood, has opened at
432 West Twentieth street, New
York City. There is a considerable
Spanish-speaking population in the
neighborhood and many of the
women are compelled to leave their
homes by day to work in shops and
factories. It is principally for the
children of these women that the
Nursery has been established.

New York, N. Y.—Central Catholic
high schools for girls will be built in
Manhattan and the Bronx, accord-
ing to an announcement made by
the Most Rev. Patrick J. Hayes,
Archbishop of New York in an
address before the twentieth annual
conference of the Ladies of Charity
of the Catholic Charities of the
Archdiocese of New York. The
Manhattan school, according to
Archbishop Hayes, will be started
next year. He also outlined plans
for the establishment of parochial
schools.

Dublin, May 27.—In appealing for
funds for St. Vincent's Girl Orphan-
age, Dublin, Rev. M. Quinlan, S. J.,
mentioned some striking facts. A
few years ago nearly 3,000 children
were in the power of the proselyt-
izers who spent 300,000 dollars
annually on this nefarious work.
Unhappily many thousands of
Catholic children had been bought
with the proselytizers' money and
shut up in their institutions. Only
the charity of the Irish people could
save Catholic orphans from this
danger.

New York, May 31.—A field Mass
for the repose of the souls of former
members of the Boy Scouts who
lost their lives in the World War
was celebrated at the Lawisohn
Stadium at the City College here
yesterday, under the auspices of
the Catholic Bureau of Boy Scouts.
An altar was erected in the center
of the athletic field. Boys forming
color squads flamed the altar. On
one side were boys with American
flags and on the other an equal
number bearing the insignia of the
various organizations of the Boy
Scouts. About 1,000 Scouts were
assembled in front of the altar.

Dublin, Ireland.—This year the
golden jubilee will be celebrated of
the Sisterhood of Daughters of Our
Lady Help of Christians, familiarly
known as the Salesian Nuns. They
have two convents in Ireland, both
in Limerick. In one of these they
conduct evening classes for working
girls. In 1871 Pius IX. expressed
the hope that the religious denomina-
tion would have for its chief object—
"To do for the instruction and
education of girls what