

# The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname) St. Pater 4th Century

VOLUME XLV.

LONDON, CANADA, SATURDAY, JULY 7, 1923

234

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

#### UNEMPLOYMENT DECREASING

Industrial conditions in Ireland are steadily improving of late. The improvement was of course to be expected with the return of peace which is now, for the time being at least, practically established. On 14th May, 1923, the number of people recorded by employment exchanges and branch employment offices in the Irish Free States was 28,771, as compared with 28,974 on 7th May, showing a decrease of 203.

Week ended May 14, 1923

Men.....	22,359
Women.....	5,245
Boys.....	581
Girls.....	586

Total..... 28,771

The following are the Exchanges at which the largest numbers are recorded:

Week ended May 14, 1923

Dublin.....	8,330
Cork.....	4,521
Waterford.....	1,114
Wexford.....	1,068

The total number of claims current on May 14, 1923, in connection with unemployment insurance benefit (total unemployment) were as follows:

Men.....	19,599
Women.....	4,252
Boys.....	164
Girls.....	105

Total..... 24,160

#### THE TOORAHARA SOVIETS

There has been something funny happening in the west of the County Clare recently—funny to the on-lookers but not quite so funny to the victims. A small group of herds and laborers have taken possession of large tracts of grass land from which they ejected the owners and drove off the owners' cattle and are running the whole district for their own profit—at so much per head—grazing the cattle, the sheep and the goats of all comers. Locally the band of men who constitute this novel company are known as the Toorahara Soviets. The district lies to the west of the famous Lisdoonvarna, noted for its wonderful spa water—a great resort for invalids, cottagers and people of leisure throughout the South of Ireland. A gentleman who was spending some time at Lisdoonvarna, went out to investigate the Toorahara Soviets and wrote an account of it for the Dublin papers. He says that the Soviets carry on business unhampered by such inconveniences as law and order, and by all accounts the enterprise is flourishing by leaps and bounds. There are no annual meetings, no balance sheets or statement of accounts. But business is booming. There are 700 or 800 acres of good grazing land in their possession which nominally yield a clear profit of about £1,500 per annum. The lands are situated about five miles east of Lisdoonvarna, and they have been in the possession of seven or eight farmers who reside in a neighboring locality some distance away and who hold title deeds showing a tenure of over 80 years.

They are not evicted lands, but were devoted to grazing, for which alone they were suitable. The tenants purchased them out under the Ashbourne Land Purchase Act, and have now reached the third decade of their tenure. Their lands consist of a number of farms which up to two years ago were looked after by herds living on the farms. These herds now constitute the personnel of the "Toorahara Soviet." Two years ago a meeting was held in the district. The owners were summoned to attend, failing to do so, they were given notice to quit. The "order" to quit was ignored for a time, until cattle driving was resorted to. The stock were driven off the lands, and matters became so bad that the tenants had to withdraw from the contest, leaving their farms in possession of the Soviet. As soon as the rightful owners were got rid of, their lands were taken over and run as a grazing ranch. Cattle and stock of every description from the neighborhood were let in to graze at easy terms. The concern ran very smoothly for a while, but soon difficulties arose. Some graziers who thought, perhaps, they were superior agrarian agitators to other people, fancied there was no reason why they should continue to pay the rent for grazing, though, in truth, that was small enough. So they insisted on free commons or nothing.

The situation was further complicated by the uninterrupted inflow of asses, goats and straying animals, the property of ne'er-do-wells, who declined to recognize any authority. These reigns and the Toorahara Soviet was on the downward grade. But eventually it managed to survive all its troubles. The board of directors adjusted their attitude to the

changing needs of the times, and went so far as securing the payment of the rates due on the holdings which they controlled. They continue in possession and there appears to be no prospect of their immediate dispossession. It has been advanced in their behalf that the underlying cause of all this lawlessness is a desire for equitable distribution of land and the securing of economical holdings in the district. But the lands that have been seized are not suitable for distribution. They are not arable lands and are useless except for grazing. Twenty square yards of the whole area could not be tilled and there is therefore no possibility of getting any successful results by dividing it into small farms. The state of affairs existing here would be laughable if not so fraught with danger and possible tragedy. It is due no doubt, to the looseness and lack of order brought about by the civil disturbances all over the country. Strong and decisive action is needed immediately, for there is a great danger that the example of the Toorahara Soviet may be followed in other parts of the country.

#### ANOTHER SOVIET ADVENTURE

The spirit of land lust is abroad and a feeling exists that other people's property may be seized with impunity. At the west side of Lisdoonvarna, on the estate of a gentleman named Mr. McNamara, there is another case of illegal appropriation. Here forty or fifty West Clare fishermen from the neighbourhood of Crab Island have taken their own of about 2,500 acres, and have been in undisturbed possession for the last two or three years. The owner has had to go and reside elsewhere, and the newcomers are enjoying all the profits derived from the estate, though not paying either rates or taxes.

#### MICHAEL WILLIAM BALFE

The composer of whom more than any other, Ireland has reason to be proud is Michael William Balfe. By one of his more trivial compositions perhaps, but yet a delightful one, "The Kerry Dance," will he be best known to every reader of these words. Dublin has recently been observing his anniversary and the Dublin papers have been writing him up. He was born in a house just off Grafton Street, Dublin, on the 15th May, 1808. His father was an orchestral player in Dublin and his grandfather ballet master of the Crow Street Theatre. His mother's name was Kate Ryan. At the early age of six he could play the violin, and so marked was his early musical genius that when only nine or ten years of age he composed a "Polacca," which was publicly performed, and one of his earliest songs was "The Lover's Mistake," which had a great vogue, and was published in a collection by Sir J. Stevenson. He subsequently studied in Milan and Paris, where he sang as chief baritone in Italian opera, and married the talented and beautiful Mlle. Lena Rosa, a Hungarian. His melodies were lisped in every tongue, but of all the 27 operas which he wrote, the "Bohemian Girl" achieved most universal favor. For the French version he was created a Chevalier of the Legion of Honour by the Emperor, and a Commendator of the Order of Carlos III. by the Regent of Spain. It was in 1854 that Balfe retired professionally from the scenes of his triumphs, and secured a small landed property at Rowney Abbey, Hertford. He died on October 20th, 1870, and was interred at Kensal Green. The site is marked by a stately obelisk. A tablet is erected in Westminster Abbey to his memory, and a bust by Millandre, a famous sculptor, was placed in the vestibule of the Drury Lane Theatre. Dublin has not done quite so well. True, there is an exquisite stained glass window in St. Patrick's Cathedral, a marble bust in the National Gallery by Thomas Farrell, R. H. A., and a marble tablet set into the wall of the house in Pitt Street, where he was born. The latter was the personal gift of William Logan, a contrabasso in the Gaiety Theatre Orchestra. The night the tablet was put up (in 1878), Mr. Logan gave an entertainment to the musicians of the Gaiety and Royal, and the stream of melody which flooded the neighborhood fittingly celebrated the occasion. The stained glass window was erected through the instrumentality of Sir Robert Stewart.

There has just been discovered a very old and very quaint handbill which was given out in Wexford more than a century ago by Balfe's father to advertise his dancing class. It is well worth the reproducing, as typical of Irish dancing masters' announcements in olden times—the sort of announcement that continued to be made by dancing masters in many parts of Ireland down to nearly a generation ago. The handbill was printed May, 1813, by the Wexford Herald and is as follows: "Mr. Balfe, Teacher of Dancing, respectfully acquaints the Nobility, Gentry and Public of Wexford and its Vicinity, that he

purposes visiting that County early in June; and, feeling grateful for the encouragement he met with last Season, has arranged his Business in Dublin, so as to be able to attend six months there and six months in Wexford. He teaches the most fashionable and graceful style of dancing for Company as also the much admired Tambourine Dance, the waltzes that were so fashionable in Dublin last Winter, and the most graceful fancy dances. Commands will be received for him, at Miss O'Brien's Boarding School where he will attend. From other sources it appears that the elder Balfe, accompanied by his little son, the future composer, spent the summer season in Wexford from June, 1812 to June, 1815.

SEUMAS MACMANUS,  
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## ARTIST CONVICTS

An oil painting of Christ, done on the wall of the chapel of the United States penitentiary, Atlanta, by a Russian convict, Max Sassanoff, has attracted the favorable attention of art critics and may result in the release of the painter. Sassanoff was convicted in New York on a charge of forgery. The painting has just been completed after six months of intensive work. It shows the Saviour on the steps of the temple surrounded by the sick and unfortunate while above are cherubim which, the painter says, are symbolic of the angels of mercy. Prisoners posed for the various figures. Sassanoff has dedicated the painting to the Rev. Thomas P. Hayden, Catholic chaplain at the prison, "to show how much a man appreciates kindness."

This incident has served to recall the cases of two other prisoners whose artistic endeavors resulted in their release from confinement. One was an inmate of the Federal prison at Leavenworth where a painting of his over the high altar of the Catholic chapel attracted the attention of President Wilson. The President became interested, learned the identity of the prisoner, pardoned him and called him to Washington where he was given employment decorating government buildings. The other case was that of Ramon Garcia who, while waiting trial in the county jail at San Bernardino, drew a picture of Christ on the Cross on the wall of his cell. At the time of the picture's spread and after Garcia had been convicted and sent to prison he was released under a commutation of sentence. He has since then painted several notable pictures.

## DOGMA OF VIRGIN BIRTH HAS SPLIT PRESBYTERIANS

New York, June 18.—Two students of the Union Theological Seminary were licensed to teach by the Presbytery of New York last week, despite the fact that they refused to affirm their belief in the Virgin birth of Christ, declared one of the essential doctrines of the Presbyterian Church.

Belief in the Virgin birth of Christ was upheld by special resolution at the General Assembly of the Presbyterian Church in Indianapolis a fortnight ago, when the deliverance of the General Assembly of 1916 was reaffirmed and the New York Presbytery was ordered to take such action as "would require the preaching and teaching in the First Presbyterian Church of New York to conform to the system of doctrines taught in the confession of faith."

The resolution was directed at Dr. Harry Emerson Fosdick, a Baptist, whose alleged "liberal" utterances from the pulpit of the First Presbyterian Church had aroused resentment among the Presbyterian fundamentalists.

Not only was the licensing of the two young preachers regarded as directly contrary to the spirit of the General Assembly, but the Presbytery of New York, despite the directions to see to it that the teachings in the First Presbyterian Church conformed to Presbyterian standards and in face of overtures made by the Harlem Presbyterian Church to secure Dr. Fosdick's removal, decided to lay action on Dr. Fosdick's case over until the last meeting before the next General Assembly, which will be held in Grand Rapids in May, 1924.

The debate over the licensing of the two young students who refuse belief in the Virgin birth of Christ took precedence over action regarding Dr. Fosdick. The two students were Henry P. Van Dusen and Cedric D. Layman. A protest against licensing them was filed by Dr. Albert Dale Gantz of Williamsburg Presbyterian Church and others.

A memorial that the Presbytery eject Dr. Fosdick from the First Presbyterian Church and excommunicate any elder voting against his removal was presented by Dr. John Robertson, editor of the Chris-

tian Scotsman and a member of the Presbytery, who has headquarters at Youngtown, Ohio.

Referring to the profound scandal of the Presbyterians Church they have brought by their continuing to hire a non-Presbyterian minister that with flagrant non-scholarship and blasphemous heresy has subverted our Westminster Confession of faith.

The memorial was referred to committee.

## POLISH BISHOPS' APPEAL

### ANNOUNCED IN ADVANCE THAT PATRIARCH MUST DIE

By Dr. Frederick Funder

The reign of terror in Russia need not be regarded as having come to an end with the execution of Monignor Bukiewicz. Things equally as terrible may yet be added to the pages of shame that are being written in that country.

Catholic nuns as well as Catholic priests are likely yet to be victims of the bloody hands of the Soviets. Already, according to a moving appeal to the conscience of the world made by the Catholic Bishops of Poland, nuns have been arrested and are to be arraigned before the revolutionary tribunal, for teaching religion.

Kurski, the Public Commissary for Justice, has already announced that Patriarch Tikhon of the Orthodox Church will be condemned to death. This will take place, he predicts, "even in case the whole world would break off relations with Soviet Russia." Already the council convoked by the Soviets and composed, according to their will, of the partisans of the so-called "Reform Church," has expelled him from the church and declared his functions abolished.

#### APPEAL OF POLISH BISHOPS

The letter issued by the Polish Bishops on the subject of Russian persecutions is signed by Cardinals Daibor and Kakowsky and gives a striking picture of the conditions under the terror.

"The persecutors of the Church in Russia today," it declares, "know very well that the State runs no peril from the arrested bishops, priests and nuns, who were permitted to go their ways in peace even during the Czaristic regime. On the contrary the bishops, priests and nuns have always been conservers of public law and order. The enemies of Christendom speak of dangers to the State, but they themselves are in fact enemies of every social order, and they combat the social order just as they do the Church."

"The utmost fury of their persecutions is directed against Catholicity, because the high idealism of Catholicity is the utter negation of their materialism and faith in blind and brute force. Christians are persecutors of any other belief, as is shown by their process against Patriarch Tikhon, the representative of the Oriental Church who proved himself so inflexible. They plan the destruction of every religion."

"History up to the present time does not register such cunningly planned persecutions of the Church as those practiced today in Russia, where, in the most brutal manner, the religious sentiment is rooted out of the hearts of the youth and where religion is looked upon as a poison and publicly made ridiculous. Bolshevism in its very nature is a struggle of anti-Christ against Christ, a struggle of life and death, a struggle in which mercy is an unknown thing, a struggle at length in which the forces of anti-Christ must shrink from an crime or cruelty. There is no doubt that this struggle will become the cruelest and the more vehement the more indifferent the world is to it. "Here is involved not only the question of martyrs for the faith. The interests of all culture and civilization are at stake. With the same fanatical rage that they direct against religion, the Bolshevists are fighting against private property, civil liberty, the moral education of the young and the institution of the family."

#### ASK AID OF WORLD

"We, the Bishops of Poland, address ourselves to the whole world entreating aid in saving the lives of the detained and tormented priests and their Bishop, for whom prison signifies nothing other than slow and cruel death. We implore the whole world to join with us, for to us the design of the Bolshevists is clear. This design will be carried out if no resistance is attempted. It is our moral duty to raise this cry for the aid of the Catholic Church in Russia, which numbers more than two million adherents."

"There are other reasons that induce us to issue this solemn protest. We are the immediate neighbors of the Russians, we are immediately exposed to the contagious and destructive influences of Bolshevism. There is none who does not know that moral infection is as

dangerous as physical infection. If the wild waves of anarchy that are menacing the world are to be stopped on our frontiers, then our protest must not only be heard, but also understood. Warsaw in arms, were menacing. When Bolshevists were raising a cry for help to the entire world. Today, when Bolshevism is threatening the destruction of the Church and all civilized works we repeat our appeal, confidently hoping to be understood now as we were then."

## "HOME, SWEET HOME"

### JOHN HOWARD PAYNE WAS RECEIVED INTO TRUE FOLD BEFORE DEATH

In view of the many articles written apropos of the centenary of "Home, Sweet Home," by W. H. Grattan Flood in The Month, it is strange that no reference was made to religious beliefs of John Howard Payne, the author of that immortal ballad. Just a hundred years ago the touching lyric "Home, Sweet Home," was sung for the first time, at Covent Garden Theatre, by Miss Marie Tree, and at once became popular. It was introduced into a musical piece, misnamed an "opera," called "Clari, the Maid of Milan," written by Payne, and set to music by Bishop, which was produced on May 8, 1823.

John Howard Payne was born in New York on June 9, 1791, and at an early age took to the stage, making his debut at the Park Theatre, in the character of Norval in "Douglas," in February, 1807. After five years' experience at various American theatres, he decided to try his fortune in England, and armed with good credentials, he made his debut at Drury Lane Theatre as Norval in 1818, creating a favorable impression. His Irish tour of 1814 was a success, and he formed a lasting friendship with Daniel O'Connell, then beginning to make a name as a barrister.

Payne set the music as well as the verses of "Home, Sweet Home" to Sir Henry Bishop, and as there is much misconception as to the source of the melody, it seems tolerably certain that Bishop's share in it was merely as an "arranger." Here is Payne's own account, communicated to his friend James Rees, of Philadelphia:

"One first heard the air in Italy. It struck me as a beautiful morning, as I was strolling alone amid some delightful scenery, my attention was arrested by the sweet voice of a peasant girl who was carrying a basket laden with flowers and vegetables. This plaintive air she trilled out with so much sweetness and simplicity that the melody at once caught my fancy. I accosted her, and after a few moments conversation, I asked the name of the song, which she could not give me, but having a slight knowledge of music myself—only enough for the purpose—I dotted down the notes as best I could. It was this air that suggested the words of 'Home, Sweet Home,' both of which I sent to Bishop at the same time I was preparing the opera of 'Clari' for Mr. Kemble. Bishop happened to know the air perfectly well, and adapted the music to the words."

Payne got into low water again in 1831, and he returned to New York, when he took up journalistic work. At length, 1842, he was appointed Consul at Tunis, a post which he held for five years. Owing to a change of Government he had to resign in 1847, and return to America, but in 1851 he was reinstated at Tunis, and retained the Consulship till his death on April 1, 1852. A few weeks before his death he was received into the Catholic Church by the vicar of the Catholic Bishop of Tunis, and died an edifying death, surrounded by the good Sisters of Charity.

For evidence of Payne's reception into the bosom of the Church the following letter from Father Abram Joseph Ryan, the poet-pastor of the Confederate army, author of The Conquered Banner, a friend of Payne, may be taken as conclusive. This letter was written to the Catholic Columbia in 1853:

"The author of 'Home Sweet Home' has found a home of loving, pathetic memory in countless hearts. How many know that this sad heart had found a home in the Catholic Church? When the corpse of the homeless exile was brought to this country, how is it that a minister of the Episcopal Church officiated at his obsequies? In 1852 Payne died, in the sixty-second year of his age. The Catholic Bishop of Tunis was on terms of closest intimacy with the poet, and the priest who prayed at his grave spoke often of him in terms of highest praise."

"During his sickness the Sisters of Charity—Rosalie, Josephine, Marie, and Celeste—nursed him. And they, with his Moorish domestics and his Mussulman servant, Mohammed, saw his spirit pass away, and closed his eyes in death. This information will be new to many, and will gladden many a Catholic heart."

Though buried at Tunis, in 1852, a movement was initiated and successfully carried out by an Irish Catholic admirer of the poet, General Corcoran, a pupil of Georgetown University, as a result of which, as Father Ryan indicates, the remains of Payne were taken to America, and removed to Oak Hill Cemetery, Washington, where a monument was erected by public subscription in June, 1883.

## MINIMUM WAGE LAWS DISCUSSED BY NUN

For the first time perhaps, in the history of the American labor movement, a Catholic nun will be one of the principal speakers at an important industrial gathering when the first annual Catholic Conference on Industrial Problems is held in Milwaukee June 27 and 28. Sister Miriam Teresa of Jesus and Mary will speak at the luncheon on the second day of the Conference and will discuss "The Future of Minimum Wage Legislation."

Sister Teresa was formerly secretary of the Oregon Minimum Wage Commission. Dr. John A. Lapp and Miss Linna Brette of the Department of Social Action of the National Catholic Welfare Council also will speak at the luncheon. The Rev. A. J. Meunch, Ph. D., of St. Francis Seminary of this city will be one of the principal speakers at the Conference, it was announced here. Father Meunch will discuss "Wages." Miss Mary McEnerney, vice-president of the Illinois State Federation of Labor and one of the most active figures in the labor movement in this section of the country, is another speaker who has been added to the list, which now includes the Rev. William Bolger of Notre Dame University, the Rev. Joseph Huslein, secretary editor of America, the Rev. Dr. John A. Ryan, of the National Catholic Welfare Council, Vice-President, Matthew A. Wolf of the American Federation of Labor; President John Fitzpatrick of the Chicago Federation of Labor; John A. Voll, president of the Glass Bottle Blowers' Union, and Colonel P. H. Callahan, a prominent Louisville manufacturer.

## CLAMOR FOR BETTER IRISH SCHOOLS

Everybody in Ireland is clamoring for improved and better education and for assistance in the shape of scholarships which will help promising and brilliant pupils, the children of poor parents, to proceed from the primary to the secondary schools and from the latter to the universities.

In the Free State the Dail has voted \$21,000,000 for education. Adding to this the vote for the six counties the total parliamentary grant for educational services in Ireland amounts to \$30,500,000.

Some Deputies, in the course of the debate in the Dail, said they considered sufficient value was not obtained for the money. Almost the entire outlay is on teachers' salaries. Deputies did not make the case that these salaries were excessive, but they thought that less would be required under this head if schools were amalgamated. It was argued that the educational system should be of a more practical character; that school programs should be so framed as to be of advantage to the pupils in the pursuit of the occupations for which they were intended. In regard to those about to enter professions it was agreed there was no inadequacy. Sufficient attention was not paid, however, some thought, to the requirements of pupils who, after they have left school, would have to take up farming or commercial occupations.

## MINISTER DEPLORES LACK OF RELIGION IN MODERN EDUCATION

Brooklyn, N. Y.—The Rev. Edgar P. Hill, national secretary of the Board of Education of the Presbyterian Church, in a recent sermon at the Lafayette Avenue Presbyterian Church here, deplored the fact that religion and education seemed to be "estranged." He began by quoting H. G. Wells as stating that the "history of the world has been a race between catastrophe and education," and further that he "sees but one hope for our modern civilization, and that is in a revival of religion in connection with education."

"Business men say the need of the hour is not more factories or materials, not more armies or navies, not more railroads," said Dr. Hill, "but more Christian education. At no time in our history has it been more needed. The spread of knowledge in the nineteenth century was very general, but because it became estranged from religion, it became an irresponsible power. There is but one hope for the world today, and that hope can only be fulfilled by the reunion of knowledge and religion."

## CATHOLIC NOTES

Washington, D. C., June 25.—Articles of incorporation for the Catholic Drama Guild of America were filed last week in the District of Columbia.

A net total of \$3,062,458.84 has been raised in the diocese of Brooklyn for the erection of three Catholic High schools, according to a final tabulation of figures just announced.

The students of the American College of Louvain who finish their theological course this year, are to enjoy the privilege of receiving sacerdotal orders upon July 8 at the hands of His Eminence Cardinal Mercier.

The Rev. Thomas J. Dunne, assistant pastor of St. Mary's Church, Ellenville, N. Y., has been awarded the Distinguished Service Cross for gallantry in action while he was a chaplain with the American Expeditionary Force. He served with the 300th Infantry of the 17th Division.

The Madura Mission (India) contains forty-six native Jesuits belonging to various castes, but up to last year no Brahmin had ever joined the Society. Now the Society for the Propagation of the Faith is informed that a second Brahmin has been baptized under the name of Berchmans and entered the Novitiate.

Hankow, China, June 21.—Emphasizing their disrespect for religion, members of a bandit gang of five hundred Chinese roughly maltreated Father Malotto, an Italian missionary priest whom they carried into captivity with several hundred Chinese. The bandits are operating about one hundred miles north of this place.

The different sections of the Chamber of Deputies of Belgium have met to examine the bill prohibiting the printing and sale of newspapers on Sunday. The bill was adopted in four sections and rejected in two. The total number of votes gives a large majority in favor of suppressing all Sunday work in the press.

The laying of the cornerstone of the new Sacred Heart Seminary, Detroit, was carried out with a full observance of the ritual of the Church governing such services. The Right Rev. Michael G. Gallagher, Bishop of Detroit, officiated and blessed the stone, and the Right Rev. Joseph Schrembs, Bishop of Cleveland, delivered the sermon.

Paris, June 7.—Lost in the fog, a school from Saint-Nazaire went aground on the rocks before Lorient recently, and efforts to put it afloat having failed, the fate of the vessel became critical. Abbe Lecam, of Lorient, the son of a seaman, fitted out a boat and taking three men with him went to the rescue of the schooner. After several hours of strenuous work the vessel was floated and saved.

Cologne, June 4.—The Christian national workmen's parties in Germany have shown considerable gains in strength during the past year. This fact is the more important because the Socialist's cooperatives have declined, not alone in Germany, but in many other countries, including England, where the number of members fell several hundred thousand, and France and Switzerland.

News has been received at the National Offices of The Society for the Propagation of the Faith that the Very Rev. Gaanaprasam, a native Indian, has been appointed Vicar General of the Diocese of Trichinopoly, (India) by Bishop Saisandier, S. J. It is the first time in the history of the Indian Church that a native is raised to that dignity. Furthermore the Bishop has handed over the Coromandel Coast, comprising 70,000 Catholics to the Indian Secular Church.

Alphonse I. Hirsch, senior scoutmaster of three scout troops in St. Francis de Chantal parish, Brooklyn diocese, has been selected to represent the National Catholic Welfare Council at the coming training course for scoutmasters to be given at Notre Dame University in July. Mr. Hirsch has been associated with the Bureau for Catholic Extension, Boy Scouts of America, under Rev. John F. White, National Director of the Bureau. He will act as assistant dean of the faculty at the training course.

During his trip through Alsace, M. Millard visited the celebrated monastery of Saint Odile. He was received with much ceremony by the Bishop of Strasbourg, Mgr. Ruch, who presented to the President of the Republic forty priests who had been imprisoned or exiled during the War because of their faithfulness and patriotism. After congratulating them in the warmest terms, including in his praise the nuns of Alsace also, the President added: "You may count on France just as she counts on you. No one better than you can work for the unity of citizens and the unity of hearts."