

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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MRS. THOMAS CONCANNON

One of the distinctive results of the literary activity in Ireland is a book entitled, "Daughters of Banba" by Mrs. Thomas Concannon. Mrs. Concannon is one of the group of distinguished writers in the new Ireland. She has already given to our people such splendid fruits of her labor as "The Life of Saint Columban," "Women of '88," and several other books. Everything she writes has distinction. She combines wide and ripe scholarship with true literary art and her writings are always a treat to the Irish reading public, informing, elevating, as well as charming. Several months ago in these columns, I devoted considerable space to notice of an enticing book, "On My Keeping," written by Louis Walsh—a book that gave us an intimate and fascinating picture of the life of the hunted ones and also of the imprisoned and the interned ones during the recent years of the terror in Ireland—a book that has now I understand gone through several editions. Louis Walsh is a brother to Mrs. Concannon and his venture into the book world showed that he was a worthy brother.

This latest book of Mrs. Concannon's (which by the way is published by Gill in Dublin and by the Irish Industries Dept., 770 Lexington Avenue, New York City—price \$2.75) treats of the distinguished women of Ireland from mythological times down to the recent centuries. While it gives us fascinating pictures of the notable Irish women of the various ages, its greatest value lies in the fact that the reader will absorb from it, unconsciously and pleasantly, more real Irish history than oftentimes he would get by studying books that are called histories of Ireland. "Daughters of Banba" envelops the reader with the Irish atmosphere of the various ages—and from it we learn in the most fascinating way of the manners and customs, mode of living, of thinking, of acting, in Ireland in the various ages. The writer, before she began her book, was simply saturated with atmosphere—and as a consequence, the reader when he closes the book is saturated also. For the many thousands of people who crave to know the inwardness of Irish history in the various epochs, I hardly know a better or pleasanter book to begin upon than "Daughters of Banba." It will prove a joy and a boon to such.

IRISH NAMES

How many people know the exquisite beauty of Irish female names! Such well-known names of olden time as Fionnuala (the white shouldered), Finabair (the fair-beam), Blathnait (little blossom), Muirgeal (sea-bright), Binne (melody), Eimear (gentle), Maeve (tender), Muirne (affection), Aille (beauty), Scothuin (flowery), Eithne (nut kernel), Grian (of the sun), Niamh (splendor), Ita (thirst for God), Brigid (arrow of fire—and so on). In almost all ancient Irish names are beauty and melody—telling the fact that the Celtic race was always a race of poets and beauty seekers.

From Mrs. Concannon's book we take this ancient picture (from an ancient writer) of the famed Etain, who was wooed by King Eochy. It was the description of Etain, when her dazzling beauty first dawned upon the spellbound King, "She stood at the edge of the well, combing her hair with a bright silver comb adorned with gold. The hue of her hair was like the flower of the iris in summer, or like red gold after burnishing. . . . White as the snow of one night were her two hands, and red as the foxglove her two clear fair cheeks. Blue as the hyacinth her eyes, Red as the rowan-berry her lips. The bright radiance of the moon was in her noble face; soft womanly dignity in her voice; her steps were stately and slow, as the gait of a queen. Verily, of the world's women she was the dearest and loveliest and most perfect that the eye of man had ever beheld. 'Dear and shapely,' men said of her, 'are all women until Etain comes beside them.'"

THE SIX GIFTS OF WOMANHOOD

The six gifts of womanhood in ancient Gaelic are told in "The Wooing of Eimear," (who was wooed by the famous hero Cuchullain.) The six gifts that every ideal Irish woman should possess were the gifts of beauty, voice, sweet speech, the gift of needlework, the gift of wisdom, the gift of chastity. We see Eimear exercising one of these gifts when the chariot-driven Cuchullain comes to her father's Dun to woo her. He finds her on the lawn in front of her father's home, instructing other maidens in needlework.

The ancient and great drama of the sufferings of the beautiful Deirdre are finely dealt with in this book and also the great romance of Grainne—Grainne who wed with the heroic Diarmuid. "The Pursuit of

Diarmuid and Grainne" is the greatest romance of Irish literature. The famous chieftain, Finn Mack Cumhal, who desired to take the beautiful Grainne to wife, pursued the fleeing pair to the four corners of Ireland and many were the adventures the lovers met with and many the hair-breadth escapes during the sixteen years of this famous pursuit.

"THE WAR OF THE WORDS"

That human nature, and woman nature, was the same in ancient days as it is today is well illustrated by the story of "The War of the Words of the Women of Ulster." The famous satirist and cynic, Bricriu of the Poisoned Tongue, purposely launched this war when the three famous chieftains, Cuchullain with his wife Eimar, the Discreet, Conal Cearnach with his wife, Londubair, the Fair, and Lacer with his wife Fedelm, the Ever-blooming, came on his invitation to visit him. He took occasion to flatter each woman in turn, telling her that she was the most beautiful and the noblest of the women of Ulster. When the three women with their many maiden attendants went forth from his banquet hall to breathe the evening air, he had privately said in the ear of each that on their return from their walk, the woman who should first enter the banquet hall should be the queen of all. And here in the words of an ancient story teller was how the war was precipitated:

"The three women moved on then till they reached the same place, that is, three ridges from the house; and none of them knew that the other had been spoken to by Bricriu. They returned to the house then. They passed over the first ridge with a quiet, graceful, dignified carriage; hardly did any one of them put one foot beyond another. In the second ridge their steps were closer and quicker. On the ridge nearest to the house, each woman sought to frantically take the lead of her companions; and they even took up their dresses to the calves of their legs, vying with each other who should enter the house first; because what Bricriu said to each, unknown to the others, was that she who should first enter the house should be queen of the whole province. And such was the noise they made in their contest to enter the kingly house, that it was like the rush of fifty chariots arriving there; so that they shook the whole kingly house, and the champions started up for their arms, each striking his face against the other through the house." "The War of Words of the Women of Ulster" followed this exciting event.

AN ENGLISHMAN'S APPRECIATION

Mrs. Concannon in her book follows the Irish womanhood down the centuries, gives us descriptions of them and stories about them and makes the many famous ones live for us again. Interesting and valuable are her quotations from middle-aged writers and travellers in Ireland, which left for us descriptions of Irish women and the life of Irish women as they found them. An Englishman in Ireland in the beginning of the seventeenth century, Luke Gernon, has left us a good description of the Irish woman of that time—which Mrs. Concannon quotes:

"The women of Ireland are very comely creatures, tall, slender and upright. Of complexion very fair and clear-skinned (but freckled) with tresses of bright yellow hair which they chain up in curious knots and devices. They are not strait laced nor plated in their youth but suffered to grow at liberty so that you shall hardly see one crooked or deformed. I never saw fairer wench. Of nature they are very kind and tractable. They are not so reserved as the English yet very honest." (He pays tribute here to that traditional purity of Irish women, which we have always cherished as the chief jewel of our race.)

"I come to their apparel. In the country even among their Irish habits they have sundry fashions. I will begin with the ornament of their heads. At Kilkenny they wear broad beaver hats, colored, edged with gold lace and faced with velvet, with a broad gold hat band. At Waterford they wear caps, turned up with fur and laced with gold lace. At Limerick they wear rolls of linen, each roll containing twenty bandles of fine linen cloth (a bandle is half an ell), and made up in the form of a mitre. . . . In Connacht they wear rolls in the form of a cheese. In Thomond they wear kerchiefs, hanging down to the middle of their backs. The maids wear on the forehead of their head about four yards of colored ribbon smoothly laid, and their own hair plaited behind. In other places they wear their hair loose and cast behind. They wear no bands, but the ornament of their necks is a caracant of goldsmith's work beset with precious stones, some of them very rich, but most of them gaudy and made of painted glass, and at the end of them a crucifix. They wear also bracelets, and many rings."

He tells us of their tight-fitting, long waisted corset bodices, the front lacing of which showed the smock in the case of poorer women, a silk scarf, worn like a vest, in the case of the richer. "On the forehead of these bodies they have a set of broad silver buttons of goldsmith's work set round about. They have hanging sleeves very narrow, but no arming sleeves, other than their smock sleeves, or a waistcoat of striped stuff, only they have a wristband of the same cloth, and a list of the same to join it to their wing, but nothing on the hinder part of the arm. The better sort have sleeves of satin. The skirt is a piece of rare artifice. At every breadth of three fingers they sew it quite through with a welt, so that it seems so many bits put together. That they do for strength. They gird their gown with a silken girdle, the tassel whereof must hang down point blank before the fringe of their petticoats. They begin to wear knit stockings colored, but they have not disdained to wear stockings of raw white frieze, and brogues. They wear their mantles also as well within doors as without. Their mantles are commonly of a browny blue color with fringe alike, but those that love to be gallant wear them of green, red, yellow and other light colors, with fringes diversified. An ordinary mantle is worth four pounds, those in the country which cannot go to the price wear white sheets mantled-wise."

As I said at the beginning, this book by Mrs. Concannon is a notable addition to the literature of the new Ireland. The work enhances the prestige already possessed by this fine writer. It is to be hoped that thousands of lovers of Ireland will get and read the book that is sure to give them pleasure and profit—a book that will prove itself a valued addition to any library. I right heartily recommend it, not only to people of Irish birth or blood, but also Americans who would know the inner Ireland of the past.

SEUMAS MACMANUS
OF Donegal.

CATHOLICS OF PARIS

ENERGETIC ACTION PLANNED BY DIOCESAN CONGRESS

The diocesan congress of Paris which, each year, brings together the members of the clergy and the delegates of Catholic organizations of the diocese has just come to an end. The subject of the discussions for 1922 was "The Apostolate Among Men." The various forms and the best methods of apostolic work among men were studied during an animated debate in which the pastors of the most progressive and "live" parishes of the capital told of the results of their experience with groups of men, the results of special sermons for men, etc.

Considerable time was devoted to a discussion of the foreigners, in Paris. Msgr. Chaptal, the auxiliary bishop of the metropolitan see, who has the charge of the foreigners, reported that there are more than 250,000 foreigners in Paris, and that the majority of them are Catholics, including 88,000 Belgians, 80,000 Italians, and 60,000 Spaniards. He emphasized the necessity of providing in a regular manner for the spiritual needs of the foreign colonies and of multiplying the ties which bind them to the other Catholics of the Capital and with the diocesan authorities.

At the suggestion of Msgr. Baudrillart, the Congress passed a resolution that "within the measure of their means, the Catholics of France should grant a warm welcome to foreign Catholics arriving in France, instead of remaining aloof in the circle of their intimate relations."

As regards the numerous foreign students who come to Paris, the Congress expressed the desire that they should be enabled to enter parish organizations and participate in social work.

Last year, the group of foreign students of the Institut Catholique obtained valuable material and moral advantages for its members, which were described very clearly by Canon Beaupin, General Secretary of the Comite Catholique des Amities Francaises. Canon Beaupin demands, however, that they should go even further and provide suitable housing for the Catholic students who come from other countries, and that French families should open their homes to them. He also asks that additional scholarships be provided for foreign students. All these suggestions were approved by the Congress.

During the discussion of the evangelization of foreigners, priests representing the different nationalities of foreigners in Paris explained the conditions under which religious services are held for the various foreign colonies of Paris. The report for the American colony was read by Father Hemmick.

TEXT OF POPE'S NOTE TO ARCHBISHOP OF GENOA ON CONFERENCE

Paris, April 10.—Following is the text of the autographed letter sent to the Archbishop of Genoa by the Pope and which so greatly perturbed the French Nationalists:

"It is with keen pleasure that we read the letter you opportunely addressed to our people on the occasion of the International conference which for the first time in this glorious city reunites in peaceful discussion victors and vanquished and toward which turn all the general hopes of the peoples.

"As the representative of the God of peace and love who with special providence respect super-egenum et pauperum, and who by a decision not to be questioned called us so suddenly to continue with the succession to the supreme pontificate the mission of well-doing and peace of our regretted predecessor, we hope and we trust that the representatives of the powers will be willing to consider with a spirit not otherwise possible on the altar of the common good the sad circumstances under which all people suffer, which would be the first condition to bring thereto an efficacious remedy and the first step toward that universal pacification for which the whole world is longing so ardently.

"If even amid the shock of arms, as says the noble motto of the Red Cross inter arma caritas, Christian charity should reign, that should be still more true after arms are laid aside and treaties of peace signed, and so much the more because international hatreds, the bad inheritance of war, act also to prejudice victorious peoples and prepare an unhappy future for the whole world.

"I should not be forgotten that the best guarantee of tranquillity is not a forest of bayonets but mutual confidence and friendship. Equally if it is wished to exclude from the conference all discussion not only about treaties formerly concluded but also about the reparations imposed, that should not prevent subsequent exchanges of views which might facilitate the vanquished the rapid accomplishment of their engagements, which finally would also result to the benefit of the victors."

"Animated with the sentiment of equal love to all peoples which is inspired in us by the mission entrusted to us by the Divine Redeemer we extend to all the faithful the invitation which you, venerable brother, have addressed to your people, and we beg them to join their prayers to ours for the happy issue of the conference. The blessing of the Lord be sent upon it and may the result of its decisions, which we are confident will be reached in a sentiment of love, pour forth upon poor humanity that concord so desired which by making the peoples more friendly may lead them afresh after eight years of sorrow and ruin upon the shining path of work, progress and civilization, and that thus the ideal of the Church may be realized."

The letter is dated at the Vatican, April 7.

WOMEN'S UNIVERSITY

Winona, Minn.—Enlargement of the College of Saint Teresa to university proportions and a change of name to Teresian University has been announced here by the Right Rev. Patrick R. Heffron, D. D., Bishop of Winona. It will be the first university for Catholic women established in the United States.

A new college, to be known as the Roger Bacon School of Science, is to be added to the institution. This will be limited to those branches of science in which women are interested, with special application to chemistry and biology. It is to be modeled after the Sheffield School of Science at Yale University. The St. Clare College of Education, nationally known for its work of the last two years in training members of religious sisterhoods for teaching in the parochial schools, will be included in the University. Saint Clare Academy, however, will be abandoned after the commencement of next June. The Academy has twenty-four students in two classes. The fourth academic class will graduate and it is expected that the members of the third academic class will transfer to an academic school at Owatonna, where they will take the one remaining of their academic work.

The discontinuation of the academic course is due to the lack of accommodation, for the present college work and the contemplated expansion. The college is now accommodating between 325 and 350 students, the utmost capacity of the buildings. It is hoped soon to start work on the first wing of a dormitory to cost \$300,000, which will accommodate 150 students, and to which, as the institution grows, two other wings can be added. A chapel, to be known as the Chapel

of St. Mary of the Angels, to cost \$300,000, will also be erected. The College of St. Teresa was established in 1911 and is maintained by the Sisters of St. Francis. Mother M. Leo is president and Dr. Mary A. Malloy is dean.

FAMOUS AUTHOR ENTERS CHURCH

RETRACTS ALL HE HAS WRITTEN AGAINST CATHOLICISM

Dutch Catholics are rejoicing in the announcement that Dr. Frederic Van Eeden, one of the foremost writers and social workers of Holland has made his submission to the Church after a course of instruction under Dr. De Groot, O. P., professor of philosophy at Amsterdam University.

Van Eeden is a physician who had already gained recognition as a literary man when he began the practice of his profession in Bussum, at the age of twenty-six years. He had been identified with Kloos, Verwey, Paap and Van der Goes in what was known as the "1880 Movement," which did much to raise the level of Dutch literature. The chief pen-productions of these were translated into English, French and German, so was also Van Eeden's standard and much discussed work, "De Kleine Johannes" ("Little John.") A strange work that—a collection of three volumes of short stories forming one complete whole. It is the confession of a heathen soul candidly rehearsing the ever recurring objections against Providence and the difficulties of the problem of eternity. The first instalment appeared in 1885, in the first issue of De Nieuwe Gids edited by Van Eeden and his literary associates.

RETRACTS ATTACKS ON FAITH

When the author's conversion began to be bruited about in the world of letters, some one suggested that it could not be sincere, considering the strictures upon Catholicism interspersed throughout De Kleine Johannes. Promptly Van Eeden replied: "Why not, if I retract—and I do—whatever conflicts with the tenets of the Catholic faith?"

The book's trend is materialistic, it is true; but in the light of the author's knocking for admission at the doors of Mother Church, many a thoughtful reader has asked himself, wondering, if God's grace lay not buried for years in the soul of that puzzled honest thinker; if much of what he wrote was not the first flickering of "The Red Lamp" burning in the dark and pointing the way to millions, of which he sang in "Het Rode Lampje" ("The Little Red Lamp.") That beacon light was beyond a doubt shining when, twenty years ago, he penned "Fen-Nachtliedje" ("A Night Lay") which is the prayer of a chastised heart longing for mercy and deliverance from this world bondage.

In his medical practice, which he never gave up entirely, Van Eeden came into frequent contact with man's misery. It suggested much of what he wrote; for his sensitive heart revolted at the sight of the injustices of the liberal capitalistic society responsible for a heavy share of the world's distress. The feelings it prompted he gave vent to in fire-spitting dramas and essays, which scorched as with vitriol the rapacity and the hypocrisy of our modern Pharisees.

FOUND SOCIALISM FUTILE

Unconscious of the remedies religion holds in store for the world's ailments, Van Eeden turned to Socialism, beholding in it the twilight of better times. He was sincere, and his faith, such as it was, was much alive. Not content with dreaming dreams of an earthly paradise, he set about building one in the Walden woods. It was a sort of Brook Farm experiment for workingmen, into whose hands he left the whole administration. How was content to be their physician, after having spent a fortune upon the establishment. Alas! he found out to his cost that human beings are human beings and not angels; and that workingmen, however much they have been sinned against, are human beings for all that. He was glad, therefore, when his proteges took French leave and abandoned the houses he had built for them. His communistic dreams had fallen short of realization; but he continued to stick to them, nevertheless, going to America twice to expound them and gain supporters for them.

He did not advance religiously in the meantime, although his soul's unrest led him oftentimes into making enquiries. In one of his lectures delivered at the World's Fair of Ghent, in the year 1913, he adverted to the necessity of religion to promote the happiness of mankind and its progress in whatever sphere, particularly in Art. Referring to the celebrated Flemish poet-priest Guido Gezelle, an admirer of the American poet Longfellow, he declared: "Gezelle is a poet,

because he is religious; but he is not one of the great poets, because he is a Catholic."

His ideal of a poet at that epoch was the Buddhist Rabindranath Tagore, "two of whose books—"Chitra" and "The Gardener" he translated. Last year, although still known then as a vaporous Buddhist dreamer, he gave a lecture to the Catholic students of the Louvain University in which he made the striking confession: "I am not a Catholic; but at the decisive periods in my life, I felt sorry not to belong to that Faith; for I have always felt the necessity of religion for man, and most so for the artist. Be ye stainless in your lives so as to furnish no room to those outside the fold to scoff at your religious profession."

SEEKS SOLITUDE IN PRIORY

Not long after that lecture, Van Eeden sought the solitude of a Benedictine priory, in order to commune with God in a thorough religious atmosphere. A well-known Dutch Jesuit lent him then a helping hand upon the way from darkness into light, from doubt to certainty, whilst the Heavenly Spirit was illuminating the mind and firing the heart.

It was the thought of death that was the means to decide the choice of the road to be followed henceforth. "The Little Red Lamp" had become God's lamp. Long and brightly may it shine for him, to the edification of the world, to which he does not intend to cease addressing himself for having entered upon the narrow path that leads to the Heavenly goal.

Already has he made a beginning of the message that he is to deliver henceforth by lecturing at the theatre of the thoroughly Catholic city of Maastricht, before a crowded house of the social, intellectual and religious elite of the town. His subject was his approaching reception into the Church, with a review of the road he had traveled to reach her threshold.

SISTER MARIE CHRISTINE

EDUCATION AND THE THINGS OF THE SPIRIT

The entrance of Miss Priscilla Cavagnero into the community of Carmelite Nuns of the Santa Clara Monastery, where she has formally begun her term of probation as a Carmelite novice, was an event of no little importance in California literary circles.

Miss Cavagnero, who is the author of "The Poet's Answer," written for the Parthenia at the University of California, has achieved success in several literary ventures. Her Parthenia play, based on a conception of Dante, had the distinction of being given twice, an honor not previously granted by the university to a young author.

Miss Cavagnero speaks French, Italian and Spanish and has a fair knowledge of Latin, Greek and Sanskrit. She graduated from the College of the Holy Names in Oakland in 1913 and from the University of California in 1917 and has since devoted her attention to the study of law.

But these literary and legal attainments did not satisfy her. In an interview she declared that her education "was infinitely inadequate for the perfect understanding of the things of the spirit," for which she felt herself "very amateurish and unlightened."

The Most Rev. Edward J. Hanna, Archbishop of San Francisco, presided at the ceremony when Miss Cavagnero received the white veil, white mantle and scapular. She will be known as Sister Marie Christine.

PRaises IMMIGRATION WORKERS

St. John, N. B.—The effective work done by the Catholic Immigration Association of Canada is well illustrated by the activities of the St. John Branch, as described by the author who recently visited St. John.

"I was edified," he said, "to see in the customs examination room a small booth in charge of two ladies and a priest. The priest was Father Casgrain, who travels from one Canadian port to another as ships arrive and attends to the religious and temporal wants of Catholic immigrants. These immigrants are only in a minority of cases British. They are Italian, Polish, German, Russian, Austrian. There traveled on the same ship as myself a Russian Catholic family. I had not known they were Catholic because I could not speak their language. Father Casgrain conversed with them and learned they came from Moscow. They gave a pitiful account of the chaos that reigns in Russia."

"Generally speaking, immigration is attended by grave spiritual dangers to Catholics. In many cases they find themselves settled miles away from a church and the children receive no religious training.

CATHOLIC NOTES

A campaign for \$250,000 for the erection of a new club-house, which will be one of the finest on the continent, has been inaugurated by the members of Montreal Council of the Knights of Columbus. Montreal Council has been formed by the amalgamation of two English-speaking councils of the order in this city, Island on Montreal, No. 264, and Dominion, No. 465. The joint membership is now more than 3,000.

Paris, March 8.—Cardinal Dubois has been unanimously elected a member of the National Board of the Wards of the Nation. His election is another manifestation of the "sacred union." The law which makes the French Government responsible for the education of all War orphans provided for a National Board of Directors composed of representatives of the State, of the families and of welfare organizations.

Rome, April 8.—Pope Pius has approved the request of the archbishop for prayers by the faithful for a happy result of the Genoa conference. "We express a desire and cherish the conference," says the Pope's letter, "that the envoys of the powers will consider the unhappy conditions under which all peoples are struggling, not only with a serene soul, but with a willingness to offer any sacrifice on the altar of the common good. This will be the first step toward the universal much-desired peace."

London, April 8.—Two more Anglican clergymen have been received into the Catholic Church in England recently. The first of these, Rev. Thomas Pitt, a former curate at St. Andrew's Church at the Willesden suburb of London, was received at the church of the Dominican Fathers in Haverstock Hill. The other clergyman, Rev. John S. Jubb, formerly curate of a parish church in County Durham, was received at the Cathedral Church of St. Benet in Sunderland.

Prague, Czecho-Slovakia.—With a printing plant to cost several millions of dollars, the American Y. M. C. A. is preparing to flood Czecho-Slovakia with a literature of proselytism. The Government has issued a permit for the erection of this printing, and the machinery for its equipment has been ordered shipped from the United States. Authorization for new enterprises must be obtained from the Government. Many projects have been denied permission, and the Government's favoritism to the Y. M. C. A. has provoked much dissatisfaction. This foreign anti-Catholic propaganda has served to turn the people from their religion and disturbed the peace of the country.

Pittsburgh, March 25.—Rev. Thomas F. Coakley, D. D., of Old Saint Patrick's Church, Pittsburgh, preached a sermon last Sunday on "The Catholic Church and Modern Science," which was broadcasted by the Westinghouse Wireless Telephone. It was picked up by stations in California, the State of Washington, in Canada, in Texas, and on ships at sea, 100 miles east of Savannah. Radio experts estimate that there are more than 250,000 receiving instruments now in use, and that considerably more than 1,000,000 persons heard the sermon, as many of the receiving outfits have amplifying attachments making the voice heard in a large hall by a large multitude.

Munich, Bavaria, March 31.—Preparations are being made in Oberammergau for the accommodation of 300,000 visitors there during the thirty days of the Passion Play. It is expected that this number will find lodgings in the village and adjacent districts for one or more nights. In addition, there are to be thousands who will come to Oberammergau for only a day or stay in some other town. The cost of lodging and admission to a performance of the Play has been fixed at from 50 to 100 marks. All arrangements for the accommodation of visitors have been made with the concurrence of the authorities. Already reservations have been made in the village for about 50,000 visitors and registrations are proceeding at the rate of several hundred a day.

Cologne, Germany, March 31.—From Prime Minister Stegerwald has come a proposal that the Catholics and the Protestants of Germany co-operate through official organizations in the interest of religious peace and material prosperity. The newspapers have received the proposal with great sympathy. Speaking at the recent convention of the workmen's division of the Center party, Dr. Stegerwald said that confessional differences between Protestants and Catholics must be removed and all must work together. The Protestants should unite themselves on the same social and political basis as the Catholics, and then, having formed an organization, could collaborate with the Catholics for the regeneration of the country.