

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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ENGLISH OPINION ON THE SETTLEMENT

At the present time the English newspapers are crowded with English opinion of what would be a just settlement upon Ireland. It would seem that every one who has acquired the ability to write his name, is sending a letter to his favorite newspaper for purpose of laying down the peace terms. The only thing common to the hundred thousand schedules laid down is that they are all different. And 98% of them convey the idea that Ireland be given as much local autonomy as an English shire, with power to legislate about gas and water, and the appointment of dog-catchers, England will then be generous enough to amaze the world. Sir William Watson, the poet, who, during the last two years had published a number of very fine poems eulogizing Ireland's magnificent heroism, has an important article in the Sunday Chronicle in which he scathingly rebukes the thousands of his countrymen, who talk about English generosity and English concessions to Ireland. And he gives his own opinion, a valuable one, about what he considers would be a just settlement:

"The very utmost that England can give—the very utmost that Ireland can ask—is independence. She once possessed it; we took it from her. Where can be the 'generosity' of merely restoring what we snatched away, merely returning to the owner her own? Yet our misers of the King's English talk about being 'generous' when what they contemplate does not even deserve to be called just.

"It is not with self-flattery on our lips, it is with the sackcloth of humility on our backs and with the ashes of contrition on our heads that we should set about the work of cancelling as far as may now be possible the iniquity of seven centuries. Full Conciliation can only come by full Reparation, and full Reparation can only come by full Restitution. Till our statesmen learn this they have learned nothing."

A RIDICULOUS PHRASEOLOGY

Just before the English Parliament adjourned, Sir Hamar Greenwood, in reply to a question from an English member, stated that on July 1st, there were 59 British soldiers and constabulary kidnapped or missing. In reply to him the Publicity Dept. of Dail Eireann pointed out that on both sides in all wars, there were always a number of men missing from desertion, capture, or unaccounted for deaths. And at the same time it points out the farce of the English describing as kidnapped their men that had been captured by the Irish army—a ridiculous phraseology by which the English authorities in silly manner think that they can still blindfold the world to believing that the Irish have not been waging a war against England—although a regular truce has been signed between the representatives of the Irish and British army—and although again and again they have justified military courts and executions by informing their own people that a state of war existed in Ireland.

In further reply to Greenwood's accusation of the kidnapping of 59 men, the Dail Eireann Publicity Department points out that since January 1st, 1920, approximately 850 officers and men of the British forces have been captured by the Irish Republican Army, disarmed and released unhurt. In every case this was done in the full knowledge that the men released would be free to track down and identify their captors and that death or penal servitude awaited any Republican soldier who fell into British hands.

"The British practice in every case has been to treat prisoners of war as criminals and to punish them with death (by hanging or shooting), penal servitude or imprisonment with hard labor. A large number have been killed in custody on the ground that they were 'trying to escape' or shot dead for 'failing to halt' or 'evading arrest.' These men are not described officially as 'kidnapped' but as 'arrested' or 'captured.'"

And it is to be remembered that in the same period 74 young Irishmen, guilty of the heinous crime of fighting for the defence of their country, were formally executed by the British authorities in Ireland, 127 young men were informally executed in the same time, most of them being dragged out of their beds in dead of night and shot outside their fathers' door, and 5,776 Irishmen and women have been dragged from their homes, most of them being terribly maltreated, and all of them imprisoned and still held in prison, without trial and without charge. In previous weeks I gave a few simple affidavits (out of sheaves of such that are available) of the treatment which the

British Army of Occupation in Ireland metes out to the young Irishman who dares to fight against the foreigner who is crushing his country—just as the Belgians awoke England's admiration by fighting against the foreigner crushing his country. Here is another sample that has come to my hands—one of many published in August by Young Ireland.

THE STATEMENT OF JOHN CROWLEY, BEHAGULLANE, DUNMANWAY

"I, John Crowley of Behagullane, Dunmanway, hereby affirm that the following statement is correct to the best of my ability:

"On the night of June 7th, 1921, about 12 o'clock, I was in bed in my own house. I heard the dogs barking loudly. I heard the door opening as my son, Florence, was going out. I next heard my son, Dan, going down the stairs. When I heard the barking, I shouted to them to get out as I thought the military might be coming. I heard the door closing after the second boy, and a few seconds afterwards I heard six or seven shots. I got up and put on my trousers, and was just going down-stairs when two men, one of whom looked like a military officer and the other who wore a black coat, rushed up and came into the room. They asked me how many sons had I, and I said two. 'What are their names?' said he. 'Dan and Florence,' said I. 'Tell their names quick,' said he, putting a pistol to my head. The fellow in the black clothes went around searching the house. They went out then and the firing commenced again. I went to the gable window to look out and they fired several shots upwards towards the window. They then went away, and I went out and found my son Dan, lying at the end of the house. He was quite dead. My wife came out then, and she went towards a neighbor's house to call some one to bring him in. When she got there she found the military Auxiliaries before her and returned again. They came back to the door then and asked me had I a horse. I said 'Yes' but I couldn't find him then. A little while after I heard the donkey cart moving away. We remained inside, and about half an hour afterwards I heard a knock at the door, and two officers came in and said: 'We brought him back to you again. Get us an old blanket and we will bring him in, to you. My wife got a quilt, and four men brought him in, and one officer said to lay him on the settle. They said: 'We are very sorry for doing it, but we must do the Crown's business, and you can go in for compensation. I didn't say yes or no. It was the man in the yellow coat who was speaking all the time, but it was the black man who said he was sorry. They went away then. We laid out the boy then, and he had about twelve bullet wounds, and his jaw was blown away altogether. On the day on which he was to be buried they prevented the funeral until an officer came and the lid of the coffin was raised and he looked in, and then we were allowed to bury him. My son was thirty years."

"JOHN CROWLEY (his X mark.)
JOHN BUCKLEY, (Witness.)
"1st July, 1921"

SURPASSES THE BELGIAN OUTRAGES

Week after week without end this Weekly Irish Review might be made up entirely of just such harrowing statements, did one not wish to spare the feelings of readers. The few samples are quite enough for my purpose—which is to make the readers realize that while the world remains dumb to the fearful conduct of the British in Ireland, the Irish people were undergoing outrages and tortures immeasurably greater than the Belgians suffered during the German occupation, and over which England aroused the world and lashed its passions to a white heat against the perpetrators. But, of course, this is an entirely different case. It is only Britain herself who is doing this. The Belgian outrage was done by England's trade rival.

THE TRUTH WILL OUT

On June 29 last the press reported John Murphy of Ballinadee, County Cork, shot dead while crossing a field. This report, of course, was supplied by Dublin Castle. It was only after the truth that the truth was permitted to come out. The public now learns that the first battalion, Essex Regiment, arrested John Murphy at his work in his employer's yard, Sunday, 26th June. At noon next day his body was found in a glen, a mile and a half away. "The body," says Young Ireland, "was found in a terrible condition—he having been bayoneted to death, apparently by the intention of obtaining information from him. Both his sides were ripped and his body was in such a condition that when his friends found it they buried it immediately without even obtaining medical evidence."

SEUMAS MACMANUS
OF Donegal.

MSGR. SCHREMS INSTALLED

STREETS LINED BY 200,000 SPECTATORS

Cleveland, Ohio, September 10.—Right Rev. Joseph Schrems was installed as the fifth Bishop of Cleveland on Thursday with ceremonies appropriate to the significance of the event and in the presence of what was the largest concourse of prelates and priests ever gathered together in this section of the country. Archbishops, Bishops, Abbots, Monsignori, priests and seminarians to the number of several hundred all but filled St. John's Cathedral while the solemn installation was conducted by Most Rev. Henry Moeller, Archbishop of Cincinnati.

In addition to the assemblage of Bishops and other clergy, a great number of Catholics and non-Catholics were in the Cathedral and in the adjacent streets. Many prominent officials of the city also attended the ceremonies. The formal installation of Bishop Schrems, followed the great demonstration of loyalty and affection which greeted him on his arrival here last Sunday. It was estimated that nearly 200,000 people lined the streets. Bishop Schrems was driven from the station at East 105th street to the episcopal residence.

AN IMPOSING PROCESSION

The ceremony of installation took place shortly after 10 o'clock. At that hour the procession left the Cathedral school and began to move slowly into the church. Between the crucifers and phylaxes at the head of the procession and Most Rev. Archbishop Moeller and his chaplains, there were some three hundred seminarians, priests, Bishops and Archbishops. Bishop Schrems, with his deacons of honor and the minor officers of the Mass, walked just ahead of His Grace of Cincinnati.

Banners of purple and yellow and white, the colors of the Church, glowed in the soft light from candles and electric lights, within the Cathedral. Beneath the arches of the sanctuary American flags were blended with the festoons of purple and white ribbons. The pinnacles of the main altar scintillated with many tapers. On each side of the altar hung the coats of arms of the diocese and of the Bishop-elect.

When the priests had taken their places, following the entry of the Archbishops, Bishops, Abbots and Monsignori into the sanctuary and grouped themselves in a half circle of purple and white at the foot of the Altar, the Bishop-elect came through the door of the Cathedral intoning the Te Deum. The strains were caught by the seminarians preceding him and soon the whole Cathedral was filled with the solemn melody of praise and thanksgiving. The singing of the hymn continued until the Bishop-elect had reached the altar. As he went through the main aisle he blessed the thousands of his future subjects who knelt with bowed heads to receive the benediction of their new Shepherd.

ADMINISTRATOR READS BRIEFS

Arriving at the altar, the Bishop-elect and Most Rev. Archbishop Moeller knelt for a moment in prayer. The Archbishop was then seated on his throne and the Bishop-elect took a seat at the foot of the altar. Rev. William A. Scullen, D. D., administrator of the diocese ascended the pulpit and read first in Latin then in English the Papal Briefs to the Bishop-elect, the Archbishop of the Archdiocese and to the priests and people.

Following the reading of the Briefs, Most Rev. Archbishop Moeller escorted Bishop Schrems to his throne, which had been vacant since February 12, the date on which Right Rev. John P. Farrelly died.

Rev. Dr. Scullen then addressed Bishop Schrems welcoming him and pledging the loyalty, obedience and co-operation of the clergy and people to their new spiritual ruler.

"To us you are truly a successor of the Apostles, placed over us to rule and govern and guide us by the Prince of the Apostles, in the person of his successor, Benedict XV," said Dr. Scullen.

"And from Benedict to Peter is but a step or two along the corridor of time, and from you to Matthew, Andrew, Thaddeus or the Sons of Zebedee is but another step in the line of Apostolic succession. Just as the faithful of long ago, those first converts to Christianity received the Apostles, and those upon whom they had imposed their hands, thus giving them the plenitude of the Priesthood, so we receive you. For to us you are no less than the Apostles, with the same dignity, the same authority, the same prerogatives, the same divine commission to teach. To you no less than to them was said, 'Going, therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son,

and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and behold, I am with you all days even to the consummation of the world.' Matthew, Chap. 28, ver. 18 and 20.

"Just as your four predecessors came—human instruments in a Divine Plan, each contributing in his own special way, under God's guiding Hand, to the upbuilding and progress of the Church, so you come, Right Reverend Bishop, another successor of the Apostles—for a special work. In that same Divine plan your mission is here, your field of labor the Diocese of Cleveland."

BISHOP SCHREMS' ADDRESS

The evidence of devotion and affective given to Bishop Schrems moved him deep, and his profound emotion was noticeable as he arose to preach to the flock over whom the Holy Father had just placed him. He spoke of the importance of the work which had been entrusted to him and of the great accomplishments of his predecessors in the See. Turning then to the conditions which the world faces and of the duty of preaching and applying the Gospel, Bishop Schrems said:

"The world is in revolt because, forsooth, it thinketh that divine revelation is inimical to freedom, and the world wants to be free. It rings out its challenge to the heavens: 'I will not serve.'

"And yet all the while it is a slave, a slave, but not by the laws of virtue, but by the laws of sensuality and bestial passions; slaves to its own moral degradation and corruption.

"What limits doth divine authority put to man? To my mind revelation places no limits except the limit of divine truth. Divine revelation places no other limit except the limit of divine truth itself with which man may not play, and which man may not cast away at liberty. What limits doth divine revelation place? None other than it says to authority that in the just exercise thereof it must hew to the lines of justice and of mercy. It forbids despotism to those that are in power. To the citizens of the government it places no other limit but the limit of obedience and submission to just law and just government, and to all it says that they must respect the lawful rights of others and be willing to fulfill the duties which they owe by whatever reason it may be to their fellow man. And to all revelation says:

"I am the source of all just revelation and all just authority.' In those words of the Divine Master, do unto others as you would have them do unto you. This is the doctrine which we must teach, Jesus Christ, Himself. And this is the doctrine of the Church, and it was this teaching that she started on that career through the long ages during which she has met many a foe and left them behind, and while she has moved on with the banner on which are inscribed 'Jesus Christ, the King of the Ages.'

PLEDGES HIS LOYALTY

"With all my heart I greet you this day and I bless you. Would that my voice might reach to the outermost ends of the diocese that every man, woman and child might hear it this day as I utter over again the words of God's holy blessing. And to the diocese I pledge my loyalty as you have pledged it to me by your presence here this morning. With a heart then filled with utmost gratitude to Almighty God who has seen fit to choose me for this work, I pledge myself before the high heavens that I will give all that is in me, with every fiber of my body and every power of my soul, I am at your service in God's work, that God, Christ, may be known, and may be better served and may be more loved by us all."

2,000 WALK BAREFOOT IN PILGRIMAGE TO ST. ROSALIA'S SHRINE

New Orleans, La., Sept 10.—Barefooted and bareheaded, as monks of old, more than two thousand devotees of St. Rosalia, participated in the pilgrimage to the shrine of their patron at Kenner, La., last Sunday.

The pilgrimage, which is an annual event, marks the unique revival of medieval devotion in Louisiana.

St. Rosalia was the daughter of a noble family descended from Charlemagne. She was born at Palermo in Sicily, and despising in her youth worldly vanities, made herself an abode in a cave of Mount Pellegrino, three miles from Palermo, where she completed the sacrifice of her heart to God by austere penance and manual labor. Her body was found buried in a grot under the mountain, the year of the jubilee, 1025, under Pope Urban VIII, and was translated into the metropolitan church of Palermo, of which she was chosen a patroness. To her patronage the island ascribes the cessation of a grievous pestilence at that time.

A QUESTION OF SCHOOLS

By Archbishop McNeill in Toronto Globe

Mr. Benjamin Kirk thinks that Catholics enjoy an undue privilege in their possession of Separate Public Schools in Ontario. He looks at Ontario apart from the rest of the Dominion, and to him it seems strange that there should be this apparent inequality. "I cannot consent," he says, "to the Catholics' enjoyment of privileges denied to other churches." This is not in question. The Fathers of Confederation were not thinking of Ontario alone. Their terms of comparison were the minorities in Ontario and Quebec, and they decided to protect the Protestant minority in Ontario and the Catholic minority in Quebec. They did not consider it necessary to provide special protection for the majority in either case. Majorities can look out for themselves. It is not true to say that Catholics have special privileges in the matter of school rights. They have, in fact, fewer rights than the Protestant denominations in Quebec.

Sir A. T. Galt was responsible for section 93 of the British North America Act. It was framed primarily in the interest of the Protestants of Quebec, but necessarily it extended also to the minority of Ontario.

The Hon. George Brown had contended strenuously against Separate Public Schools in Ontario. His articles on this subject in his newspaper, The Globe, had moulded public opinion in Toronto. But in the Confederation scheme he found himself faced by the necessity of accepting Separate schools in Ontario as a condition of union. The Protestants of Quebec made such schools a necessary condition in their own case, and the minority in Ontario could not be differently treated. In his speech of February 8, 1867, he declared:

"Assuredly I, for one, have not the slightest hesitation in accepting it [the Ontario Separate School Act of 1867] as a necessary condition of the scheme of union."

As he understood it, as far as Ontario was concerned, the purpose in making the Act of 1867 constitutional was "to bind that compact of 1867 and declare it a final settlement."

The Protestants of Quebec were strong at that time, through able and energetic leaders. In the Confederation debates, Sir John Rose indicated a just basis for the division of school assessments in the case of incorporated companies. Speaking for the minority in Quebec, he said:

"Another point has reference to taxes on the properties of incorporated companies. As things are now, the minority of Lower Canada is dissatisfied with the division of such taxes (for school purposes). I wish to know whether an equitable and satisfactory method of dividing such taxes will be adopted. For instance, it would be acceptable if these taxes were divided on the same basis as Government grants."

This basis of division was accepted by the Quebec majority, and has been part of the Quebec Assessment Act ever since. If the Catholics of Ontario had been effectively represented at that point of time and placed, we should afterward have had the means of developing our colleges instead of spending millions in contributions to supplement the school taxes for the support of elementary schools. A public service under the control of a Department of the Government should not be thus obliged to pass round the hat.

Sir John Rose sensed the fact that school taxes assessed upon company properties are for the benefit of school children. The sense of justice is often hurt by the effects of legal efforts to divide school taxes on the basis of the faith of shareholders. In December, 1915, when a school assessment case was heard in Toronto by the Railway and Municipal Board, Mr. Gibson, Secretary and a director of the Spanish River Pulp & Paper Mills said:

"In our own mills at Sturgeon Falls there are 87% of Roman Catholic workmen and only 13% of Protestant workmen. When this matter was brought to the attention of the board by Mr. Jones, although, so far as I know, they were all Protestants, it struck the board that the taxes leviable against our property for school purposes should all be paid over to the Public School supporters."

It is not good for any country that the sense of justice should be thus in conflict with state law. In the Sturgeon Falls case the directors of the company found that the law forbade them to direct one-third of the school taxes to the education of the children of 87% of their workmen in a legalized school, unless they could also show that one-third of the company shares was owned by Catholics in the United States and other countries! This law was enacted in 1886, when companies

were relatively few and small. It may have been possible then to know or ascertain to what churches shareholders went on Sundays. This knowledge is now impossible. Our law-makers have overlooked the vast economic changes which have taken place in the past thirty-five years, as far as Separate school support is concerned. The law seemingly enabling such companies as the C. P. R. to divide its school taxes in Ontario. As a matter of fact, the law obliges the C. P. R. to support only the schools of the majority.

What, then, has become of the provision in the Constitution "to bind that compact of 1867 and make it a final settlement?" The answer is that it is not now fairly observed in Ontario. Part of the compact of 1867 is to the effect that Separate school supporters are to be exempted from all school taxes levied for the support of other schools. This is a very long way from being carried into effect. The National Railways, are, in part, owned by Separate school supporters, though the law, as it now stands, directs all the school taxes assessed upon these properties to the support of the schools of the majority in Ontario. The same is true of the Hydro Commission as to its taxable property. The Catholic Diocese of Toronto and other Catholic institutions, as well as many individual Catholics, are paying taxes to the Public Schools through bank shares. Most of the banks are in much the same position as the Spanish River Pulp & Paper Mills. A list of the companies and public utilities in which the law, as it stands, does not enable or allow observance of the compact of 1867, would take up too much space.

The Assessment Act needs to be amended in the interest of the pledges given and accepted at the time of Confederation, and in the interest of national unity, as well as of fair play.

A MENACE TO LOURDES

The Catholic Herald of India has expressed anxiety as to the possible interference with the sanctities of Lourdes by the institution of a Tourist Campaign. An effort is being made, it appears, to make Lourdes a centre for tourists and mountaineers, and this enterprise is credited to the subtle machinations of Freemasonry. The thought of Lourdes as a centre of secular tourist traffic, is indeed a repugnant one to all Catholics, who, whether they have visited the shrine themselves or not, realize that the Pyrenean town is indeed "an oasis of faith and prayer among the mountains." The charge brought against the Catholic pilgrim from other countries of combining sight-seeing with their spiritual exercise is not, as the Herald admits, an unfounded one. It is usually the French pilgrim who fulfils the devotional ideal, spending his entire time in prayer and religious exercises, but between the Catholic visitor, or even the non-Catholic who visits Lourdes for its own sake, and a touring public who would simply regard it as a favourable starting-point for a Pyrenean climb, there is a wide difference. On the other hand, one can but ask what might not happen to those who found themselves face to face with the phenomenon of faith and prayer—the indescribable atmosphere of Lourdes? Conceivably they might return on a second occasion amongst the pilgrims. At any rate, one feels that the atmosphere of Lourdes would form a sturdy bulwark against invasion. Nor does it seem probable that tourists would find a place already peopled with visitors an ideal spot for their own purposes.—The Universe.

JESUIT TO HEAD THE NEW LABOR COLLEGE AT OXFORD

London, Sept 3.—Father Leo O'Hea, S. J., of the Jesuit Community at Stoneyhurst, has been chosen to head the Catholic Labor College at Oxford.

The Labor College is to be a memorial to the late Father Charles Plater, S. J. Its students will be Catholic workmen and working-women. It will be opened in quite a modern way. But support is promised from several Catholic centers in the country and the Catholic Social Guild thinks it is time to make a beginning.

There are many indications that Oxford soon will once more become a seat of Catholic learning, more comprehensive, perhaps, than even in its palmiest pre-Reformation days. The religious orders are back again, the secular clergy have a college, and Catholic laymen among the under-graduates are sufficiently numerous to call for the spiritual employment of a Catholic chaplain within the university. Last, though not necessarily least, one of the old colleges has a Catholic Dean, Dr. Urquhart, Dean of Balliol College, which gave Mr. Hilaire Belloc to the world of Catholic letters.

CATHOLIC NOTES

Philadelphia, September 9.—Right Rev. Michael J. Crane, D. D., V. G., who was recently appointed Auxiliary to His Eminence Cardinal Dougherty, and titular Bishop of Curium, will be consecrated in the Cathedral here on September 19.

Mother Verena, superior of the Anglican Community of Reparation to Our Most Holy Redeemer, at Hayes, in Middlesex, England, and all the members of the community, have been received into the Church. News of the conversions has caused a sensation comparable only to the conversion of the Anglican Benedictine nuns and monks in 1918.

London, Sept. 8.—No fewer than one hundred and fifty Anglican clergymen have renounced Protestantism and been received into the Catholic Church from 1910 to 1920, according to a statement published in the Catholic Times. Many since have been ordained priests. The number quoted does not include converts from Anglican religious orders, which would make the number still higher.

New York, Sept. 12.—Baron Cartier de Marchienne, Belgian Ambassador, will unveil the bust of Cardinal Mercier which has been presented to New York University by a group of distinguished Americans and Belgians. The bust is the work of Carlino Salvatore Paolo and was made during the Cardinal's recent visit to the United States. The donors include William, Cardinal O'Connell, James M. Beck, Whitney Warren, Robert Underwood Johnson and Secretary of Commerce Herbert Hoover.

St. John, N. B., September 8.—People of all religious groups in this community are discussing the recent sermon of Rev. C. W. Follett, Anglican rector of Simonds, in the course of which he declared that what was needed by the Church of England in Canada to insure the better observance of Sunday was "the restoration of the Mass as the central act of worship." This discourse was delivered to the congregation of the mission church of St. John Baptist.

Boston, Sept. 12.—The Italian quarter of Boston was decorated last week in honor of the Blessed Virgin. On Saturday more than 2,000 persons marched in solemn procession through the streets, led by hundreds of little children in their first communion dresses escorting a statue of the Blessed Virgin. In passing through the larger squares the paraders halted to sing hymns in honor of Mary, to the accompaniment of the Boston Marine Band. A great shrine, beautifully decorated, was erected in one of the principal streets.

Durazzo, Albania.—Albania's complete separation from the Greek Church, following an explosion of political and racial animosities as a consequence of the War, has been officially proclaimed. It is probable that the Albanians will establish a national church such as those in Roumania, Serbia and Bulgaria, respectively. This final exclusion of the Albanians from religious connection with the Greek patriarchates was accomplished by Fen Roli, who has won much prestige as president of the Albanian delegation to the League of Nations.

Paris, September 1.—Marshal Foch who went to Metz to accompany the representatives of the American Legion on their visit to that city and who had left with them for the unveiling of the Flirey monument, returned to Metz later for the special purpose of visiting the institution in which he was a pupil prior to 1910, namely, the College of Saint Clement, under the direction of the Jesuit Fathers. After having passed through the classrooms and the dormitory on the fifth floor where he had formerly slept, Marshal Foch visited the chapel of the congregation where he desired to see his prefect's stall. As the great events in which he played such a famous role were mentioned, he said to those about him: "We succeeded, thanks to God! But let us not cease to pray well."

Philadelphia, Pa., September 9.—Rev. William J. O'Connell, assistant pastor of the Church of the Most Precious Blood, preached a sermon to 800 persons and then resumed the celebration of Mass last Sunday, while decorations, artificial flowers and the woodwork of a shrine at the left side of the high altar burned fiercely. At the elevation and consecration, the people in the pews bowed their heads and showed by no outward sign that the blazing shrine distracted them from their devotions. As Father O'Connell finished the Mass, firemen were working to smother the fire with chemical extinguishers, after certain men of the congregation appointed by the priest had failed to beat it out. The city firemen who finally extinguished the flames, afterwards declared that Father O'Connell and the men, women, and children in the church at the time were the coolest persons they had ever seen at a fire.