

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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IRELAND'S DEEP GRIEF

To one who has had long experience of America, of American moods and moods, America's quick sensations and quick forgettings, it would be a matter of considerable surprise to note how the grief for Griffith and Collins persists in this little island. For the proverbial nine days of a sensation nine weeks has to be substituted in Ireland—some would say nine months. Wherever you go—into city or hamlet, into hall or hut, into busy mart, or the remotest mountain cabin, you will hear the affectionate, the tender, the pitying talk of the two great ones that are lost to Ireland. Every Irish newspaper and periodical you lift, too, seems still to be teeming with articles about, and reminiscences of, the lost leaders. It is markedly noticeable, too, that the greatest lament is not for the greatest of the two men, Arthur Griffith, who was such a man as is given to any nation only once in several generations, is less lamented than is the forceful, dynamic Collins. The reason, of course, is that Griffith was the quiet thinker, the silent builder, the retiring man of few friends—while Collins, with his big force, his quick action, his geniality, his personal magnetism, filled the role of the typical hero that the multitude is always waiting to hail. Probably nothing could illuminate more the place that Collins filled in the popular imagination than a picture published by one of the London Daily illustrated papers—a picture showing a cockney newspaper seller standing on a busy corner with a bundle of papers under his arm, and placard held in front of him on which are the words in great letters: "Michael Collins shot dead!"—and a little Irish girl, a passer by, knelt on the curb in front of the announcement telling her beads, while the curious and amazed London crowd passes around her.

COLLINS'S GOOD SENSE

What was the secret of this man's allurements for all of us? asks one writer in the press. And then he goes on to tell. It cannot be expressed in words, any more than the charm of a beautiful woman, or "hands" in the daring rider of a thoroughbred. His physical prestige was superb. I heard the mortuary doctor discourse admiringly on the perfection of his giant young frame. He was so gay and brave—even at late when the shadow of rue and sadness crept into his shy and whimsical smile. And Mick was of the new Irish school of "practical politics." "Get on with the work," was the Collins slogan. In London and Dublin he had been in touch with realities, and he had learned that in a world like this an adversary must be agreed with and met halfway if any progress was to be made at all. Listen to the creed as he gave it:—"We have to build up a new civilisation," he told "Young Ireland" with true Collins directness, "on the foundations of the old. And it is not to political leaders that our people must look, but to themselves. The strength of the nation will be the strength of the whole people. We must have a political, economic, and social system in accordance with our national character."

WORK NOT TALK

One of the London Irish who knew him long in Irish societies in the English capital throws interesting sidelight upon Collins's character as well as his activities during his London days. While he was working for a livelihood in London, says this man, he had not forgotten Ireland. In certain circles he was known as an indefatigable worker in the task of endeavouring to win independence for his country. He was always practical. He placed little value on talk. His force of character was even then very apparent, and his capacity for work and the ability displayed by him in all things struck one as extraordinary. Work, good work, not talk, was always his motto.

He was gruff, but he was genial. One might have a row with him and might pitch him to Kingdom come, and he might do the same, but one could never really fall out with him. All his old London comrades will remember this particular trait. When the Irish Volunteers were formed in London in 1914, he was one of the hardest workers amongst those who kept them going. At the beginning there were about 600 on the roll, but as time went on and the authorities became interested in the movement the membership dwindled to the "faithful few." And Michael O'Connell was amongst that few, working, working, working. Always working, and always the gayest of the gay.

AN ATHLETE

In addition to his serious activities in London he was very prominent in G. A. A. circles. He was a member of the Geraldine Hurling

and Football Club, West London, and represented it on the London County Board for some years. He did not care much for football, but he was a strenuous hurler. When the London Irish won the Hurling Championship of Great Britain and Scotland, in 1918, we played near each other on the left wing, and had many a wordy argument, before the match was finished, as to what each should have done with the ball on some particular occasion. But it was all mock-serious. Outsiders took him to be rough, and almost unapproachable. His comrades loved him.

He was an all-round athlete, taking part in many running, jumping and weight-throwing contests. For these things he must possess a number of medals and prizes. But it is as a hurler that the London Irish have the most vivid recollections of him. The Geraldine and Davis clubs were deadly enemies as far as hurling was concerned. They played many a rough match in Lea Bridge grounds, North East London. He was not a polished hurler—more like a Clareman, in this respect, than a Corkman—but whenever arose real necessity for a spurt on the side of his team, he became a kind of small cyclone which nothing could withstand. He used to manage to impart his wild dashing spirit to the remainder of his team, with the result that, often, they converted almost certain defeat into sudden victory. This was the real Collins. He possessed the quality of unconquerableness, and by his example, more than by exhortation, he got other men to rise out of themselves and to accomplish wonders. In necessity he was great.

Michael Collins was a prodigious worker, was most abstemious in his habits, and has gone on for fourteen hours with no more nourishment than a couple of cups of tea and a few slices of bread and butter and biscuits. He was not only a devout and earnest Christian, but he was exemplary. During the negotiations in London he was at Mass every morning. Physically he was a giant whose wonderful frame and vitality, as well as lofty spirit, nothing could weaken or subdue.

FAITH AND COURAGE

Collins's final break with the comrades-in-danger, with whom he had worked and striven during the fearful years of the Terror, was a supremely painful experience for him. One of his comrades of those days tells that only those who knew him can realize the terrible ordeal of mind he suffered when the final decision had to be made—a decision which demanded faith and courage and self-effacement. To find himself opposed in arms to Harry Boland, to Cathal Brugha, to Eamonn de Valera, to Tom Hales—those loved comrades of earlier days! He was loyal Irishman enough to make the decision—as he was courageous and wise enough to efface his own feelings and to sign a Treaty of Peace with England. Peace! In those latter days he only too well knew he was a "marked man." Only a few days before his death he remarked to the agent from the country in which his great soul was born and was finally extinguished: "My life is not worth a week's purchase." To another friend he wrote two days before his killing, "let them all come—we should be able to stand up to such gentlemen as we did to other gentlemen of the same persuasion for two or three years."

THE FEMALE OF THE SPECIES

Some of the bitterest fighters in the Republican camp today are women. Most of these women are of a sincerity that would drive them to sacrifice themselves before they would yield one point of principle. But collected around these stirring women there are quite a number of the kind of women who adopt any cause that will give them chance to become conspicuous. These latter court the cause so long as they can feed their vanity upon it—but at the same time do not desire to be called upon to suffer any great risks. The same distinction held also throughout the days of the Terror in Ireland. Then there were in the cause women and women. Of Michael Collins, and these second class of women, Arthur Griffith told a story to a number of his followers gathered in the Government buildings in Merion Street—just a few weeks before his death. He told the story not for the sake of a story but to drive home an argument that he was making in support of his policy. The story was that in the most acute days of the "Black and Tans" and the Auxiliaries' regime in Dublin, Michael Collins and Richard Mulcahy, who were practically chased from post to pillar, had come almost to the end of their tether. Griffith knew seven ladies upon whom he thought he could absolutely rely to provide temporary lodgings for the harassed fugitives. They were people dying to get a chance of showing their earnestness. Accordingly, he approached them and explained the situation, by no means unmindful

of the risks and dangers attaching to it. The six ladies, who were leaseholders, each in turn professed the greatest eagerness and willingness to afford shelter to Messrs. Collins and Mulcahy, but they could not possibly endanger the liberties, if not the lives, of their husbands. The unmarried lady was the only one that would take the risk, but knowing, as Mr. Griffith did, and as both Collins and Mulcahy did, the unscrupulousness of the Castle gang at the time and how their lust for defamation, as well as revenge, would be gratified by finding such men as those they were looking for hiding in the house of a defenceless woman, her generous offer was declined.

But the dramatic part of President Griffith's story was this:—Turning half way round in the room he pointed his finger to one of the groups:—"There," said he, with deep emotion in his voice, "is the man who gave shelter to Collins and Mulcahy in that hour of dire need—and his name is not known in Irish politics even now."

SEUMAS MACMANUS,
Mount Charles,
County Donegal.

NEW ARCHBISHOP ENTHRONED

MGR. JOSEPH MEDARD EMARD JOYOUSLY ACCLAIMED AT THE CAPITAL

Ottawa Morning Journal, Sept. 21

The joyous chiming of bells from the towers of the cathedral church, the Basilica; the presence of thousands of citizens massed at Union station, along Sussex and St. Patrick streets, and the approaches to the church edifices; the spontaneous acclaim and cheers which came from all sides, coupled with the solemnly impressive and colorful ceremony formed the picturesque and colorful tableau of the triumphal entry of His Grace Mgr. Joseph Medard Emard into his new field of apostolic and pastoral endeavor as Archbishop of the Metropolitan See of Ottawa last evening.

Leaders of the Church and State, citizens prominent in the public life of Canada and the Capital were present at the Basilica to pay a tribute of esteem to the new Archbishop and express their homage to his leadership. The interior of the Basilica, one of the finest exemplifications of Gothic architecture in Canada, lent itself admirably to the simple but impressive ceremonial that was enacted within its walls during the evening. The ceremony of enthronement which started at 9 o'clock was preceded by His Grace's solemn entry into the church by the main portals.

Headed by the cross borne by a choir boy, the procession wound its way from the Archbishop's palace to the Basilica. In the procession walked the white surpliced regular clergy, seminarians and members of various religious orders, Dominicans in white and black, sandaled Franciscan monks in roped-girded robes, Oblates, Redemptorists and Mariist Fathers in their black cassocks, leading churchmen, the Papal delegate, Mgr. Pietro di Maria, Archbishop-elect of Bologna, their brilliant robes of deep red and purple, the members of the Ottawa diocesan chapter. His Grace accompanied by Mgr. L. N. Campeau, Prothonotary Apostolic, and Mgr. J. Dorais, Vicar-General of Valleyfield, followed, while the members of the diocesan chapter of Valleyfield brought up the rear.

As His Grace took his seat on the gospel side of the main altar, Mgr. J. O. Lebeau, chancellor of the diocese, advanced and read in Latin the Papal bulls appointing His Grace to the Archbishopric of Ottawa. After the reading of the Papal bulls His Grace was escorted to the epistle side of the altar, and, kneeling, recited his profession of faith and allegiance to the Church. This part of the ritualistic ceremonial concluded, His Grace was led by the hand to the archiepiscopal throne by His Excellency the Papal delegate, Mgr. Pietro di Maria. At that very moment His Grace was vested with the full powers of Archbishop of Ottawa.

Addressing the new Archbishop in French and English, His Excellency the Papal Delegate told His Grace that his appointment was the reward of his great labors in the diocese of Valleyfield. His Grace would find work to accomplish in Ottawa but he would also find a devoted, laity and zealous and obedient clergy to support him. Replying to the Papal Delegate's address, His Grace spoke of the conflicting emotions that had gripped him on this memorable day. A few hours before, he had taken leave of his people of Valleyfield in whose midst he had labored for 30 years. Arriving in Ottawa, he had met with a most touching and impressive reception at the hands of the members of his new flock. His Grace referred to his interview with His Holiness Pius XI. and his command to him to go to Ottawa. After the words of the Pope, the kindly words of welcome delivered

by his accredited representative in Canada afforded him the greatest consolation. His Grace stated that he brought all his heart and soul to Ottawa.

Dwelling on the needs of the diocese and the fact that the diocesan chapter was reduced in numbers, His Grace said the Archbishop required a complete staff of counsellors. He then announced the appointment of the following priests to the diocesan chapter and the conferment of canonical rank upon them: Father Sylvio Corbell, Principal of the Normal School, Hull; Father J. H. Touchette, parish priest at Casselman; Father Walter Cavanagh, priest at Almonte; Father T. P. Fay, parish priest of St. Brigid's; Mgr. J. O. Lebeau, Chancellor of the diocese, and Father Raoul T. Lapointe, curate at the Basilica. Coincident with these appointments, His Grace announced the elevation of Mgr. L. N. Campeau, parish priest of the Basilica, to the rank of Vicar General of the diocese, and the appointment of Father Lapointe as parish priest of the Basilica, in succession to Mgr. Campeau.

ADDRESSES READ

The addresses on behalf of the French and English speaking Catholic laity of Ottawa were then read by Hon. Rodolphe Lemieux, Speaker of the House of Commons, and Hon. Charles Murphy, Postmaster General in the King Government. The addresses breathed a most cordial welcome to His Grace and an unequivocal expression of filial attachment on the part of the Catholic laity. Both addresses were admirably worded.

Replying first in French to the address read by Hon. Mr. Lemieux, His Grace said he had noted Mr. Lemieux's first words of greeting were a cordial welcome to Ottawa. These words would remain engraved in his heart because he believed they expressed the truth. He wished to thank Mr. Lemieux for having accepted the task of extending him a formal welcome. He thanked him particularly for having voiced that welcome in terms so truly Christian and Catholic. The address showed that the writer of the address possessed the science of his religion, something that was pleasing to find in a man of the world engrossed with many occupations. His Grace then referred to his early associations with Mr. Lemieux and said his present exalted position in the service of the State was a reward for his talent, labors and conduct.

His Grace remarked that he came to Ottawa with the firm intention of performing his full duty. He had made great sacrifices in leaving his dear people of Valleyfield, but he had noted on the very moment of his arrival here a strong wave of sympathy which had deeply affected him. While called upon to make sacrifices, he was inheriting a splendid succession in the diocese of Ottawa whose history went back many years. He had studied the life of his predecessors. He had noted the apostolic zeal of a Guiguès, the administrative wisdom of a Duhamel, the charity and kindness of heart of a Gauthier. He felt he was coming to continue in a field so well cultivated, the labors of his predecessors in office.

Continuing, Archbishop Emard touched lightly and cautiously upon the cleavage that has existed between French and English speaking Catholics of the diocese over the language and school question. Success in the past, he said, had been founded on union. If success was not so marked, it was because the bond of unity had weakened. It was necessary to strengthen the links in the chain. "I feel," His Grace said, "that I have the right to speak to you as a father on this occasion. There is work to be done to achieve. We must all set to work. You of the French speaking language must remain children of France and French as your forefathers were." This last remark of His Grace undoubtedly had reference to his resolve to assist in the preservation of school and language rights claimed by French Canadians in Ontario.

ADDRESS IN ENGLISH

The Archbishop's address in English was brief. He referred to the address by the laity of Ottawa, agreeing that his sacrifices were many in being transferred from Valleyfield to the Ottawa diocese. "However," said His Grace, "it will be my endeavor while here to feel and act the same toward the people of this diocese as if I were still in Valleyfield."

His Grace spoke of his recent visit to Rome and his first visit to the Vatican, when the Pope informed him that he was to take charge of the Ottawa diocese. "You shall go to Ottawa," he said. "I could not resist. It was my duty to obey and coming here is a teaching of what the Church of God requires of me. We must do what is commanded to us by our superiors." However," continued the Archbishop, "what my heart was for Valleyfield it now is the same

for Ottawa. I belong to you. I am yours, truly in Christ."

In concluding, His Grace stated that he had received a cablegram from the Pope, extending the blessing of the Sovereign Pontiff to all of the diocese in Ottawa.

The solemn benediction of the Blessed Sacrament at which His Grace officiated brought the ceremony to a close. The next morning after Pontifical High Mass addresses from the clergy of the diocese were read in French and English, Archbishop Emard's replies were eloquent and impressive.

BISHOPS' PROGRAM

MICHIGAN SENATOR USES EXTRACT AS TEXT FOR SPEECH

Detroit, Sept. 14.—The closing rally in Orchestra Hall in the campaign of United States Senator Charles E. Townsend for re-renomination was the occasion of an address by the Senator in which that portion of the Bishops' Program on Social Reconstruction relating to co-operation and co-partnership was used as a text for the discussion by the candidate of the relations of capital and labor.

At the outset of his speech the Senator read the following extract from the document submitted by the Administrative Committee at the National Catholic War Council:—"Nevertheless, the full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production. They can be enabled to reach this stage gradually through co-operative productive societies and co-partnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainments of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an industrial and social order that will be secure from the danger of revolution. It is to be noted that this particular modification of the existing order, though far-reaching and involving to a great extent the abolition of the wage system, would not mean the abolition of private ownership. The instruments of production would still be owned by individuals, not by the State."

The Senator said he desired to recommend the most earnest consideration of this proposal by both capital and labor. After exhaustively discussing the proposition the senator quoted the late Franklin K. Lane's assertion that "revolutions come from great land holdings."

"Similarly in modern civilization," commented Senator Townsend, "revolutions springing from great holdings of industrial capital, may be expected to occur unless the inherent desire in every human being for ownership or part proprietorship is satisfied. To fulfil this desire; to encourage habits of thrift which warrant the fulfillment of the desire, and to cultivate all the virtues that accompany the development of a stronger, higher citizenship, should be the purpose of every business man who possesses any progressive spirit at all."

The Americanism of the future, the senator said, must be the complete answer to bolshevism and socialism. "In my humble opinion," he concluded, "the grandest manifestation of Americanism will come with the advent of industrial justice founded on co-partnership between those who now own and manage business and those who now are wage earners. With this missing link supplied, private enterprise will go triumphantly forward to greater rewards than have ever come in the past."

CHRISTIAN WORKMEN

By Rev. Dr. Wilhelm Baron von Caplaine

Cologne, September 1.—Determination to restore the fortunes of Germany through hard and faithful work was expressed at the Tenth General Congress of the Christian Metal Workers' Union held recently at Fulda. Franz Wibber, national president of the German unions in a public address declared:—"Some days ago it was said by one high in authority that it is tragic to stand at the death bed of a great people. I say here today that the German people must not die, and will not die if we decide not to permit it. A people possessing the culture of the German, is still of great importance even in adversity. It has still a moral power if it will stand united and unanimous and if every man will do his duty."

M. Michaud, representing the French metal workers declared that it is futile to attempt to restore the world by hatred, saying that only

through mutual good will and cooperation could a satisfactory adjustment be reached. The workingman, M. Michaud said, is the sufferer in all conflicts and it is upon his shoulders that the burdens of governmental policies must be borne.

Representatives of the metal workers unions in France, Holland, Austria, and Hungary attended the congress. Ministers Gisbart, Hirt, Stegerwald, a number of members of the Reichstag, and the mayors of several cities were present.

PRIEST MEDIATOR

Paris, September 7.—The strike in the Audincourt-Valentign-Beaulieu industrial basin the largest industrial center in Franche-Compe, has been settled after six weeks, during which thousands of men were out of work. The settlement of this strike is of more than passing interest, for it was due to the efforts of a Catholic priest, Abbe Jacquot, pastor of Audincourt.

The majority of the strikers were Socialists, and when a group of them met the priest on the street a month ago, they greeted him by singing the "International." The employers, Messrs. Peugeot are Protestant and radical, and yet both sides finally appealed to the Catholic pastor to put an end to their differences, and it was he who brought about the reconciliation.

Fearing lest he be considered a Bolshevist by the one side or as a supporter of capital on the other, Abbe Jacquot refrained from taking any part in the industrial dispute until a group of workmen of their own accord, invited him to attend one of their meetings at the House of the People, and express his views. Strangely to say, his address given at the House of the People, before several thousand men and women, from a platform draped with the red flag, was received with an almost religious silence, interrupted only by applause. And yet he did not speak as a strike agitator. After outlining the doctrine of the Church in regard to necessary relations between capital and labor, he pointed out that there is an indispensable principle of authority in any concern in order to maintain harmony and order. He also spoke of just wages and social peace. His audience applauded even when he blamed the strikers and denounced some of their exaggerated claims and their violence.

From the House of the People he went to a meeting of the employers and factory heads, where he spoke in the same vein. These conferences, first at the House of the People, and then at the administrative offices, were held for several days, after which certain necessary concessions having been granted by the employers, the strike was declared off, and work was resumed to the satisfaction of all.

PRESIDENT HARDING PRAISES CATHOLIC CHARITIES

Washington, Sept. 15.—Expressing regret at his inability to attend the opening of the National Conference of Catholic Charities, President Harding said in a letter received by Bishop Shahan today:

"I can not too strongly express my good wishes for the forthcoming Conference, for I have long known of the splendidly organized and efficient charitable works conducted through the Catholic organizations of the country. I feel that the efficiency and practical quality of the work of this kind which has grown up in our country constitute impressive testimonies to that fine humanitarianism which we claim as an American characteristic."

ANTI-CATHOLICS CALL CONGRESS

London, Sept. 9.—English Protestantism of the more aggressive kind is beginning to wake up to the fact that the Catholic Church in England is making very great progress.

To combat this advance of Catholicism, and also to put down Anglo-Catholicism, the United Council of Protestant Societies is organizing a congress at Westminster in October, when schemes will be produced for counteracting the "active and aggressive propaganda" of the Catholics as well as the Anglican High Churchmen.

This does not mean that all the Free Churchmen are going to unite in an anti-Catholic propaganda campaign. It means merely that the most narrow of the fanatical Protestant Anglicans, with perhaps a sprinkling of Free Churchmen are about to make themselves unpleasant. It implies no threat to the Catholics, since the time has long gone by when these campaigns of fanatical frightfulness attracted the sympathy of more than a few misguided maiden ladies and a handful of retired army officers—

from which classes most of the support of extreme Protestantism seems to be drawn.

CATHOLIC NOTES

The Most Rev. Martin John Spaulding, seventh archbishop of Baltimore, founded the American College at Louvain in 1857.

New York, Sept. 11.—An aggregate of eight hundred years devoted to education and social service was celebrated at Mount St. Vincent-on-the-Hudson when sixteen religious, members of the Sisters of Charity, commemorated the fiftieth anniversary of their entrance into religion.

Fort Worth, Tex., September 12.—The Rev. Joseph Meiser, Catholic priest of Olfen, Tex., is in a critical condition at his home there as a result of a flogging administered by eight unmasked men. The priest is suffering severely from many cuts, bruises and abrasions. Indications are that no particular efforts will be made by the civil authorities to apprehend the perpetrators of the outrage.

Cologne, Sept. 1.—The attendance at the Passion Play at Oberammergau this year indicates the widespread interest that is taken in this Catholic spectacle presented by the Bavarian peasants. Visitors from practically every nation on the globe have witnessed the performance. Several from China and Japan have manifested unusual interest and have remained to see three or four performances of the play.

Washington, D. C., Sept. 18.—Sixty five missions are being given by the Oblates of Mary Immaculate in the northern part of the United States and in Canada for the period beginning this month and ending with January, 1923, according to an announcement made by the Rev. L. F. Tighe, provincial of the order. Missions are being given in eleven States, reaching from Maine to Washington, and there will be one mission in Ontario, (St. Mary's, London.)

New York, September 15.—Dr. Moritz Stoehr, a Catholic professor of bacteriology at Mt. St. Vincent College is the inventor of what is termed a "music typewriter" by the use of which musicians will be able to record their compositions as played. He has also patented a portable keyboard which can be placed over the regular keyboard of a piano to produce music in another key than that in which it is originally written.

Portland, Ore., September 15.—Formal approval of religious education in the Public schools is contained in a resolution adopted here by the House of Deputies of the General Convention of the Protestant Episcopal Church. Under the plan suggested by the deputies, religious instruction would be given as a regular part of the school curriculum by teachers of any denomination designated by the parents. It would be given, however, only in those cases where the parents so requested.

Washington, September 18.—A special issue of the "Annals" of the American Academy of Political and Social Science devoted entirely to the subject "Industrial Relations and the Churches," has just been issued. The editors in charge of the volume are Dr. John A. Ryan, director of the Department of Social Action of the National Catholic Welfare Council; and F. Ernest Johnson, research secretary of the Federal Council of the Churches of Christ in America.

New York, Sept. 18.—A bronze tablet in memory of the twenty former students of the Mission of the Immaculate Virgin at Mount Loretto, Pleasant Plain, Staten Island, who died in the War, was unveiled in the Church of St. Joachim and Anne on the occasion of the thirteenth annual reunion of the alumni. The presentation was made by Sergeant William Heidelberg, a former pupil and was accepted by the Rev. Malick J. Fitzpatrick, rector and director of the institution.

Munich, September 1.—St. Peter's, the oldest church in Munich, is celebrating its 706th anniversary this year after an eventful history during which it has been remodelled in practically every style of architecture known to Christian Europe. Originally built in the Roman style in 1223, it was restored at the end of the thirteenth century along Gothic lines. Some years later it was again remodelled, this time in the style of the Renaissance and finally some rococo ornaments of a later date were added to the interior.

Evansville, Ind., Sept. 10.—Funeral services for Colonel Daniel E. McCarthy, who was chosen by General Pershing as chief quartermaster of the American Expeditionary Force during the World War, and who was the first man of the A. E. F. to reach France, were held last Tuesday from the Church of the Assumption. Col. McCarthy died in Chicago after an illness of five months. He was a veteran of forty-one years' service. Born in Albany in 1859, he was graduated from West Point and served in the Indian campaigns in Dakota and later in the Spanish war.