

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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IRISH GENERAL NAILS DOWN A LIE

Complete annihilation has overtaken the campaign started in Great Britain by the London Daily Mail, the Duke of Northumberland, and others for the purpose of representing that the veterans of the Great War living in Ireland were being persecuted and reduced to starvation. It was alleged that they were being hounded out of employment in the twenty-six Catholic Counties and expelled from the government offices. These very damaging charges, unsupported by any evidence, were daily reiterated with much vehemence.

General Sir Bryan Mahon, a Protestant and Orangeman, and one of the most distinguished British officers in the European struggle, has demolished the case by stating the facts. He says: "I personally, and the President and Chairman of the Ex-Servicemen's Legion here in Ireland, have inquired into several cases of alleged victimization, but we have not been able to substantiate a single case. There are five Service benevolent organizations distributing money in various forms of relief to distressed ex-servicemen in Southern Ireland. It is quite true that many such men are in need, but as a class they are not alone in this condition. Hundreds of thousands of ex-servicemen and their families are in distress in England too."

A few figures give the best refutation of all. On Armistice Day, when poppies and other tokens were being sold for the benefit of the veterans, the number of such emblems purchased in the twenty-six counties reached almost \$3,000,000. Dublin alone took \$15,000 worth, which was more than twice the amount obtained in Belfast. As to the number of emblems disposed of throughout the whole six counties of the North-East it is significant that no details have ever been published. It is equally significant that on last Armistice Day the sum given by the twenty-six Southern counties was more than double the amount contributed a year before.

Regarding those heartless dismissals from Irish Government offices, General Sir Bryan Mahon remarks: "From my personal knowledge I know that no distinction whatever is made by the Government or its officials, and the relations between the service organizations and the Government are of the friendliest nature." And so a slander is blown to bits.

Sir Bryan Mahon's statement, although sent by him to the London Daily Mail, was refused publication. By coincidence, while this affair was proceeding, a deputation waited upon the Belfast Chamber of Trade, seeking help for 1,000 disabled ex-servicemen in that city. Mr. Ferguson, J. P., Chairman of the King's Roll Sub-Committee, said many Belfast firms prospered during the war, but the men who were out fighting for them had been forgotten and found their places filled on their return. Mr. E. J. Anderson declared that such a number of disabled men remaining unemployed was a dishonor to Belfast.

PROTESTANT SECTS PLAN TO UNITE

Congregational and Presbyterian pastors in Cleveland united in a plea before a joint national commission on church co-operation and union for a reunion of these two Protestant bodies.

Men conspicuous in both these churches from a number of cities were in Cleveland to hear the plea of their Cleveland brethren for unification.

The movement would be national in scope, if it is carried into effect. Rev. Alexander McGaffin, one of the ablest of the Presbyterian clergymen in Cleveland, speaking for that body said:

"We believe we represent a great multitude in all churches and among the laity in this matter of unity. We want it carried forward."

The meeting in Cleveland was arranged by the Cleveland United Congregational-Presbyterian committee for the purpose of furthering favorable action toward union by these two church organizations, which it is expected will be approved by national conventions of both churches, the Presbyterians in Columbus, O., in May and the Congregationalists in Washington, D. C., in October.

The proposal that these two churches unite was made two years ago by Rev. Louis F. Ruf, Presbyterian, at a meeting of the Cleveland presbytery and has been advocated continuously since. The Cleveland Congregational Union also has endorsed the movement.

The State organizations of both churches have also given approval to the project.

If the national conventions approve of the merger, it will require four to eight years to work out details and complete the union, churchmen of both denominations believe.

FRENCH SENATE MAY NOT VOTE VATICAN EMBASSY CLOSING

By M. Maunant (Paris Correspondent, N. G. W. C.)

After a heated debate of fifteen days, the French Chamber by a vote of 312 to 250 voted the bill suppressing the appropriations for the Embassy at the Vatican. If the cessation of relations is to be definite, the Senate must vote an identical measure. Will it consent to do so? Opinion is divided. In the upper assembly, partisans and adversaries of the embassy form two almost equal factions. It seems, however, that there is a slight majority in favor of the representation of France in the Rome of the Papacy. The discussion in the Senate will not take place for five or six weeks. It is stated that the suppression of the Embassy will be opposed by former Ambassador Jonart, and by former President Poincaré, both of whom are members of the Senate.

In the Chamber, all the members of the Right and of the Centre, the former National Bloc, voted without exception for the maintenance of the appropriation. M. Aristide Briand detached forty votes from the Left by his intervention, the majority from the moderate radical faction presided over by former Minister Loucheur.

The 312 deputies who voted the suppression include all the radical socialists, all the socialists and all the communists.

The official organ of the communist party explained thus the determination of the group: "The Catholic Church is closely allied with the Fascist organization; the Vatican embassy is one of the supports of that faction; no laborer would understand it if we did not vote for its suppression. Furthermore, while Communism wants freedom of all forms of worship, it does not deny the statement of Lenin: 'Religion is the opium of the people.'"

In the name of the socialists, M. Leon Blum, while declaring that the socialist party is not anti-religious in principle, affirmed that he considered the Catholic Church as "the accomplice of all the most iniquitous forms of social oppression." This sentence is quoted to show the lengths to which audacious calumny can go.

This statement of M. Leon Blum, which drew a violent protest from the Catholic deputies, was the subject of a masterly speech by a young deputy who is just making his debut—M. LeDoutre, who pointed out the beneficent mission of social justice, generosity and peace accomplished by the Church especially under the inspiration of Leo XIII, in the world of today.

HERRIOT WARNED OF FOLLY

The eminent historian, M. Louis Madelin, who lived in Rome two years, drew a splendid picture of the power of the papacy and denounced the folly of those who pretend to ignore it. A similar thesis was expounded by M. Maurice Colrat, former Guardian of the Seals and Minister of Justice under the Poincaré administration. "Is it in your power," he asked M. Herriot, "to prevent 800,000,000 people from receiving, like 800,000,000 antennae, the waves of impression which emanate from the Vatican? Is it wise to refuse to recognize this fact and not to take it into consideration in guiding your policy?"

CURIOUS ANOMALY IN VOTING

This appropriation, after a lively debate, was passed by a vote of 317 to 246. The curious point was that it was passed by the parties of the Left. Those voting against it were nearly all members of the opposition, Catholics or Catholic sympathizers.

The socialists, never anxious, in principle, to vote appropriations for representation at the Vatican, however small, started by refusing the 38,000 francs. When they saw that the opposition was going to vote against the appropriation also, and that the Herriot cabinet was in danger of being overthrown, they changed their attitude.

BENSON CLUB BRINGS MANY CONVERTS

Three hundred guests attended the seventh annual banquet of the Sterling, Ill., Benson Club, an organization which has aroused the interest of clergy and laymen in all parts of the country.

Formed seven years ago by the Rev. Andrew J. Burns, pastor of St. Mary's parish, the club bears the name of Robert Hugh Benson, the great English convert to Catholicism. Its membership at present is 200 converts to the Catholic Church who are members of Sacred Heart and St. Mary's parishes in Sterling. A class of twelve is now studying under the direction of Father Burns, who gives instructions twice a week to those desiring to learn the principles of the Catholic Church.

Last year eighteen conversions were made in St. Mary's parish and the problem of mixed marriages has been solved in almost every case by the baptism of the non-Catholic party to the contract, the blessing of the marriage and the sending of the children to the parochial school. The Holy Name Society joins with the Benson Club in recruiting members for the annual class for instruction. Very few drop out and at the end of the course, a group is always received into the Church. Members of the club are among the church leaders and Sterling. Bishop Muldoon has publicly commended the club.

ROME CROWDING UP WITH PILGRIMS

By Mrs. Enrico Pared (Rome Correspondent, N. G. W. C. News Service)

The number of Holy Year pilgrims to Rome has increased to such an extent that it has been found necessary to discontinue the custom of allowing them to attend the Mass celebrated for pilgrims by the Pope in the Sala Concistoria. During the month of January when the number of pilgrims was small, it was to be expected, all of those who paid Holy Year visits to Rome were accorded the privilege of attending this Mass, but it has been found impracticable to continue this custom.

However, the Pope will continue to receive each pilgrim in special audience and to give personally to each pilgrim a commemorative medal of the Jubilee. His Holiness has also established the custom of speaking a few words to each pilgrim in which he refers not only to the general subject of the Jubilee but also to subjects of special interest to the particular group he happens to be addressing.

To the pilgrims from the Argentine Republic, for example, he said that the fact of their coming from so distant a land rendered them particularly dear to his heart and that they should thank God because they had had the privilege of being in Rome for the ceremony of the Opening of the Holy Door at the beginning of a Holy Year.

When the Pope addressed the German pilgrims he spoke in German, a language which he uses quite fluently, and took occasion to express his gratification at the thoroughgoing manner in which the Germans have perfected organization of a large number of pilgrimages at various times throughout the entire year.

Pilgrims from Turin heard the Pope recall some pilgrimages from that city which he had witnessed in the Holy Year of 1900 on which occasions, he said, he had been very much edified by the piety displayed.

The Pope told the Mexican pilgrims that in his youth, when studying Geography and Ethnography, he had been greatly impressed by accounts of the beauty of their country and that he had read many books on subjects relating to Mexico.

When the pilgrimage from Parma was received, the Pope mentioned that this group had been organized by the Franciscan Terziaries and recalled that, as a member of that order himself, he took great pleasure in bestowing his blessing. He also mentioned his frequent visits to Parma before he became Pope and told of having admired its treasures of art, history and religion.

While the outside world usually thinks of Holy Year pilgrimages as movements from distant points to Rome, it should not be overlooked that there are many Catholics in Rome who are availing themselves of the spiritual advantages of Holy Year. Numerous parochial pilgrimages to the four great Basilicas have been organized in the various parishes of Rome itself. Generally these groups are led by their parish priest. They march to the Basilicas in organized groups carrying banners and with the members of the various Confraternities dressed in their distinctive costumes. When the procession reaches the Basilica it enters through the Holy Door with the priest intoning prayers and to the accompaniment of the singing of psalms. Then the pilgrim pays a visit to the Blessed Sacrament and to the relics most venerated in the particular Basilica then being visited.

These parish pilgrimages are numerous and colorful and form a striking manifestation of the spiritual life of the people. This is particularly noticeable on Feast Days when the long street leading from the Basilicas of St. John and St. Mary Major—the via Merulana—is often crowded with groups of pilgrims marching in procession with their banners to the accompaniment of prayers and songs.

The Pope himself—as did Pope Leo XIII. in 1900—will make the visits prescribed for gaining the spiritual advantages of Holy Year. The Pope's visits, however, will be limited to St. Peter's. On these

occasions he will be accompanied by his entire Court.

Pilgrimages scheduled to reach Rome this month include: nine from various points in Italy; two from Germany, one from Chile, and one from the United States. Information reaching here from a recent conference in Berne, Switzerland, attended by representatives of the various railroads interested in transporting pilgrims to Rome, indicates that this traffic is growing steadily. So far, 100 special trains have been arranged for from Germany, 15 from Belgium, 6 from Austria, 12 from Denmark, and 20 from France.

ANTI-DIVORCE LAWS REQUIRED

Ottawa, March 2.—Rev. Dr. John J. O'Gorman in the Blessed Sacrament Church, yesterday, deplored the second reading given a Divorce Bill by the House of Commons last Thursday and advocated anti-divorce legislation.

After calling attention to the fact that the first division in the House of Commons this session was not on the question of the tariff but on a point of theology, he scored the majority who voted for Bill No. 4, which proposed to make western wives the equals of their husbands by enabling them to take off their wedding ring and become grass widows, if the husband should commit adultery. Some legislators had asked: Is divorce a disease or a remedy? Dr. O'Gorman said it was a disease like syphilis, and like it, frequently the result of adultery and always the cause of injury to parent and child. While we are trying to decrease syphilis, our legislators are providing facilities for the increase of divorce.

Divorce is the disruption of a family during the life-time of the parents. A family is a natural society caused by a permanent union of one man and woman as husband and wife for the primary purpose of the birth and education of children. It requires a life-time to fulfill this task and hence according to the law of nature the union must be life-long; for the natural law is based not on the convenience of an individual but on the general needs of the race. History recorded three frequent deviations from the law of the unity and indissolubility of marriage, namely polygamy, illicit intercourse and divorce. All three were condemned by Christ as intolerable. (Matthew 5, 28-33; Matthew 19, 1-12; Mark 10, 1-10; Luke 16-18.)

The difficulties of family life are, therefore, not to be remedied by means of divorce which is in its very nature a finality on failure, and by a legal enactment renders infidelity perpetual and permissible. Its cause is ever cowardice. The divorcee like the suicide has not sufficient courage to see it through. Therefore he quits, the one by destroying his family life, the other by leaving it. How would we like it if our parents had parted and sent us forth into the wide world with the bar sinister of divorce across our family shield; if they who should have shielded us with their very lives, had shielded themselves, in cowardice and shame, behind a bill of divorce?

The effects of divorce are disastrous, behind a veil of widespread. Divorce is directly opposed to the primary purpose of marriage, the birth and education of children. Sixty-two per cent. of those who get divorced in the United States have no children. Those whose married life has had on its horizon the shadow of divorce, burden themselves with the responsibilities of children. The desire of divorce fosters the sins which render it legal. Once you have in Canada a general law permitting divorce for adultery, there will be next an agitation to permit divorce for bigamy, desertion, felony, drunkenness and cruelty. This is already the law in the greater part of the United States. Those who advocate freeing husband or wife from the freely assumed duty of marriage when conditions become quite irksome logically end in supporting free love. There is already one divorce for every 7.3 marriages in the United States. Divorcees are granted in that Republic at the rate of over a million a decade. Must we wait till we reach that depth of depravity before reacting against it? Unless we keep out of temptation we shall find that we are no better than they.

It has been urged that we Catholics should not worry; our Church is opposed to divorce, so divorce laws do not hurt us. One might as well say that since Catholics are opposed to small-pox, they should not worry if the State failed to check that plague. Catholics suffer the same temptations as other mortals, and divorce bills and divorce courts find their victims among them also.

A number of Catholics and Protestant members, in the recent debate in Parliament, argued eloquently against divorce and expressed their readiness to support

anti-divorce legislation, were such introduced. This negative policy is not enough. Let these members introduce at once legislation which will at least render illegal and invalid the marriage of the guilty party in a divorce during the lifetime of the other. In every divorce granted in Canada, the remarriage of the adulterer or adulteress is allowed in direct defiance of the Sermon on the Mount, which states, "whosoever shall marry her when she is put away committeth adultery." (Matthew 5, 32.) The whole divorce discussion, as Chesterton remarked, is a discussion not about divorce, but about remarriage, about release spelt with a hyphen. Let our legislators introduce this session a bill which will render the remarriage of the guilty party, in a divorce case, not merely invalid but also punishable with the same penalty as bigamy. I should like to see any reasonable argument against that proposal. When this bill is passed, and it would pass if presented, then let our legislators who are opposed to divorce, bring in a second bill for the purpose of rendering invalid and punishable as bigamy the remarriage of any divorced person during the life-time of the other party. That bill would likely be defeated, but it should be introduced every session till it passes. Canada can get along without divorce just as well as South Carolina and the Irish Free State, Italy, and Spain. Two objections were raised in Parliament against this proposal. The first was that you cannot make men good by Act of Parliament, which is a perfectly good principle that has no application here. No divorce can be granted in Canada, either by private bill or decree of court, without the active or passive cooperation of Parliament. Unless Parliament lends its cooperation divorce is impossible. It is ethically wrong for Parliament to lend this cooperation to an act which is essentially evil. All we ask Parliament is, therefore, to withdraw its co-operation and abolish all the pro-divorce laws in force in Canada today. This will not end adultery but it will end divorce which fosters adultery.

The other objection is that Catholics, if they supported a law abolishing divorce, would be aiding in depriving some of their fellow-Canadians of religious liberty. This is not so. Some religious denominations in Canada believe that divorce for adultery is an evil which may be tolerated, but none claim that it is a virtue which may be fostered or a right which must be defended. Those who believe that divorce for adultery may under some circumstances be tolerated, can quite conscientiously, in view of the terrible injury to the community resulting today from the actual toleration of divorce, vote for a bill abolishing all divorce. Let the people of Canada, Catholics, Protestants and Jews, who realize the disastrous results of any form of divorce, urge their representatives in both Houses of Parliament to abolish the evil by legislation. Let them note now whether their representatives vote and how they vote. Those rare but real cases, where married life in common imposes an impossible burden on husband or wife, can be met by the remedy proposed by Christ and His apostles and tried out successfully ever since—namely, separation without severance of the marriage bond, separation for the purpose of open reconciliation. "But unto the married I give charge, yet not I but the Lord, that the wife depart not from her husband, but, as if she depart, let her remain unmarried, or else be reconciled to her husband; and that the husband love his wife as his own body, for he is united to her as her husband's flesh; but if the husband be dead, she is free to be married to whom she will, only in the Lord." (1 Cor. 7.)

In the last phrase, St. Paul mentions the religious remedy for divorce, a remedy which should accompany the legislative one. Those who marry, should marry in the Lord. When marriage is undertaken from a lofty religious purpose and its duties fulfilled with religious love, honor and obedience, God will protect the institution which He has provided for the propagation of mankind, that those who are joined together by His authority will be preserved by His power.

JESUIT MARQUETTE MORE LIBERAL THAN HARVARD

Milwaukee, Wis.—"Non-Catholics compose about 49% of the student body at Marquette university, as well as about 51% of the faculty," states The Catholic Citizen, Milwaukee, in a recent issue. "Non-Catholics high in Masonry occupy high offices in the university. The business manager and several of the deans and many heads of departments are not Catholics. No bigotry there. Attention, Mr. J. J. Chapman, Tarrytown, N. Y. Mr. Chapman has protested violently against the election of one Catholic as a fellow of Harvard, the first in the schools history."

MAKING A FARCE OF DEMOCRACY

The Farmers' Sun, March 5

In the Legislature last week Premier Ferguson said that the Government "did not consult private members" before deciding on its policy to allow the sale of 4.4% beer.

The Farmers' Sun ventures the assertion that never before has a more remarkable statement been made in any legislative body in any country under a democratic system of government. Never before, so far as The Sun knows, has a more arbitrary position been taken by any Premier in the British dominions. Just consider the situation for a moment. On October 23rd last, after a fairly prolonged period of trial, the people of Ontario declared by what, in the circumstances under which the vote was taken, was a very substantial majority, that they desired the O. T. A. to be continued in force. Before the vote was taken Premier Ferguson promised to abide by the popular verdict. That promise was repeated directly after the result of the vote was announced. Then, in less than four months, he brazenly declared his intention of changing the whole structure of the Act by permitting an increase in the strength of beer that might be sold from 2.5 to 4.4%. On top of all this there now comes the announcement that this wholesale reversal of policy and this flagrant violation of pledges publicly given have been decided upon without even so much as consulting the Premier's own followers in the House.

A group of twelve men, who happen for the moment to fill the Treasury benches, have dared to flout the verdict solemnly rendered by the Ontario electorate. They have treated with open contempt the forty-eight members on the Government side who represent dry constituencies. If those forty-eight members take, lying down, the treatment accorded them, the act will be an open acknowledgment that they have surrendered their thinking powers and consciences and placed these at the disposal of the twelve men in the seats of the mighty. If the constituents of these forty-eight members acquiesce in such surrender they will do violence to the whole theory of the responsibility of elected men to their constituents.

If that sort of thing is to pass we might as well abandon our present system of government altogether and substitute an oligarchy composed of the dozen men on the ministerial benches in the Legislature. In the situation created there is involved something more than Prohibition, important as that is. The foundation of responsible government itself is at stake.

ISLAMIC CONFERENCE POSTPONED

By Dr. Alexander Mombelli

Jerusalem.—The great Islamic Conference which was to meet at Riyad in the near future to elect a Caliph of the Moslem world, has been postponed indefinitely.

Postponement was deemed necessary because of the tremendous number of inquiries which have been received by the Calliphate Committee, asking for a clearer statement of the purpose of the Conference and the action which it was proposed to take there. There were also many questions raised as to what qualifications should be deemed necessary for candidates for the Calliphate and as to the method of election. The Committee is now preparing a pamphlet in which, it is hoped, the questions raised will be answered. When the pamphlet is completed it will be distributed among the Mohammedans of the various countries.

IMMORALITY IN IRELAND

Social ostracism should be invoked against those who persist in frequenting public amusement places where decency and morality are cast to the winds. Bishop Keane of Limerick declares in a warning issued to all the clergy of the diocese. Such action, he says, would "make it known to all that every person admitted to live on equal terms with the members of a Christian community must conform to the requirements of Christian decency."

Roused by reports of certain night entertainments which are unfit for a Christian community, the Bishop asserts that the time has come to invoke the law. He has obtained the assurance of the Mayor of Limerick that the city corporation will use its full power to curb such practices, and has issued instructions to priests to deal strictly with abuses. In addition, heads of families have been warned that they should act in such cases with a sense of responsibility.

Public and private condemnation of immorality is sought by Bishop Keane as the most effective weapon against the evil.

CATHOLIC NOTES

The annual Peter's Pence from the Chicago archdiocese collected in Advent amounted to \$141,707.36, according to an announcement made from the chancery office.

Paris, Feb. 16.—The Right Rev. Monsignor de Ligonnès, Bishop of Rodez, nephew of the great poet Lamartine, and a veteran of the War of 1870 with Germany, is dead at the age of eighty.

New York.—Altars and all necessary equipment for the regular saying of Mass have been provided on all vessels of the United American Lines engaged in Holy Year voyages to Rome, the company's offices have announced.

San Francisco, March 1.—The first California pilgrimage to Rome for the Holy Year of Jubilee will leave here tomorrow under the spiritual direction of the Rev. D. O. Chowley, President of the San Francisco Playground Commission and head of the Youth's Directory.

Funeral services for the late Mr. H. de Young, publisher of the San Francisco Chronicle, were held in St. Mary's Cathedral, San Francisco, Feb. 18. Mr. de Young was a recent convert to the Catholic Church of which his wife has been a life-long member.

An anonymous benefactor has offered to give \$100,000 for expansion of the Sisters of Charity of St. Joseph's hospital, the oldest Catholic hospital in Philadelphia. He has placed the condition on the gift that an equal sum be raised by friends of the institution within six months.

Ann Arbor, Mich., Feb. 27.—The imposing new Catholic students' chapel at the University of Michigan here was opened for use this week. It will have a regular pastor and will care for the spiritual needs of the 750 Catholics now attending the university.

New York.—James A. Flaherty, Supreme Knight of the Knights of Columbus, has accepted membership on the National Music Week Committee which is sponsoring the observance of the week beginning the first Sunday in May as a period set apart to stimulate public interest in music.

Bishop Gallagher of Detroit has just acquired a valuable site of 361 acres in the northwest section of Detroit for use as a cemetery. It will give the city its fourth large Catholic cemetery, providing for the needs of all sections. Improvement is now going on, and it is expected that the area will be opened in the Spring of 1926.

Cologne, March 5.—Reasserting its often-defined position as a party based on Christian principles, rather than a distinctly Catholic bloc, the Center party is now preparing to launch a separate newspaper for Protestant members. It will be known as Die Mitte, or The Middle, and its publication will be entrusted to Germanists, the leading Centrist organ in Berlin. There are many Protestant Centrist voters and a few members of the Reichstag.

New York, Feb. 18.—Father William E. Cashin, esteemed and loved for twelve years as chaplain at Sing Sing prison, on Sunday night was eligized for his devoted service and welcomed to his new pastorate at St. Andrew's church at a remarkable dinner at the hotel McAlpin. Persons of every walk of life were there, and 1,000 were unable to get tickets. Men occupying the highest places in the city's official and business life joined in the tribute.

The annual report of Superintendent of Diocesan schools, Rev. John R. Hagan, D. D., shows an enrollment of 65,588 in the elementary schools, high schools and colleges in the Cleveland diocese. There are 60,638 children in the elementary schools; 41,108 of them being in the Cleveland schools and 19,555 in schools in other cities of the diocese. Forty-five hundred and seventy-two are enrolled in 37 high schools and 878 in the Catholic college.

Detroit.—Detroit University, Catholic institution here, has just come into possession of one of the most valuable libraries of the drama in the country. It is the gift of Mrs. Katherine Molony Goodale, widow of George Pomeroy Goodale, long dramatic critic of the Detroit Free Press. Harvard, Princeton and Yale are said to have sought the collection. Mrs. Goodale has made one condition in presenting the gift, that the collection be kept reasonably open to members of the dramatic profession.

The church of Our Lady of Ransom in Lima, Peru, has been raised to the title and privilege of a minor basilica by a decree of Pope Pius XI. This church was erected in 1684. It stands on the spot where Mass was first celebrated in Peru, and contains a celebrated statue of Our Lady of Ransom, the patron of the Peruvian nation. The request to raise this church to the status of a minor basilica came from the Archbishop of Lima, the President of the Republic, and others in high position in Church and State.