

# 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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## POPE PIUS BESTOWS RED HATS

### SCENE OF SPLENDOR MARKS FINAL CEREMONIES FOR ARCHBISHOPS HAYES AND MUNDELEIN

CONGREGATION OF 10,000, COMPRISED MAINLY OF AMERICANS, WITNESSED SYMBOLIC RITES

Rome, March 27.—(Associated Press).—The final ceremonies of elevating Archbishop Mundelein of Chicago and Archbishop Hayes of New York to membership in the highest council of the Catholic Church took place this morning in the bright transept of the Basilica of St. Peter's when Pope Pius gave them their broad-brimmed red silk hats, symbolic of their new rank of Cardinals.

The ceremonies were resplendent with medieval pageantry. Fully 10,000 persons attended the function, Americans forming a great majority of the throng. Many persons, unable to obtain admission to the actual scene of the ceremonies, jammed the spacious aisle of the main nave of the edifice endeavoring to obtain at least a fleeting glimpse of the Pontiff as he was borne in the sedia gestatoria to and from the specially erected throne.

This morning's solemn investiture of the red hat was merely a time-honored custom, the same symbolic headpiece being used for both the American prelates. The red hats which they actually will take back across the seas with them were given to them late this afternoon by special papal emissaries during semi-public ceremonies. Those for Cardinal Mundelein were held at the College of the Propaganda and those for Cardinal Hayes at the American College. The red hats never are actually worn, but will be taken back by the prelates and suspended by golden wires over the high altars in their respective cathedrals, there to remain until the deaths of the Cardinals, when they will be ceremoniously taken down and placed over their tombs.

### BESTOWS CARDINALS' RINGS

The public consistory of this morning was followed by a secret consistory of which Pope Pius placed on the fingers of the new American members of the Sacred College their large sapphire rings and performed the centuries old ceremony known as the closing and opening of the mouths of the Cardinals, and also formally assigned to them their titular churches, since each member of the College of Cardinals must be also a pastor of some Roman Church.

Cardinal Mundelein titular church will be Santa Maria del Popolo, and that of Cardinal Hayes the Church of Santa Maria in Via Lata, both of which are rich in medieval traditions. Henceforth Cardinal Mundelein's full title will be "George William of Title of Santa Maria del Popolo, Cardinal Mundelein, Archbishop of Chicago," and that of Cardinal Hayes will be "Patrick Joseph of Title of Santa Maria in Via Lata, Cardinal Hayes, Archbishop of New York."

Shortly after the ceremonies of today had ended, Pope Pius gave to the Associated Press, through Cardinal Gasparri, Papal Secretary of State, the following statement:

"The Holy Father, in praising two eminent members of the American hierarchy to the dignity of the cardinalate, has had in mind not only the personal merits of the new Cardinals, but also the generous activities of the great American people on behalf of the suffering peoples of the world, thus promoting a spirit of peace and fraternal good will among the nations."

The ceremonies of the public consistory were carried out with precision, owing to the efficiency of the directing heads, to whom the carrying out of such functions is no novelty. Punctually at 9:30 o'clock, every inch of space in the transept having been occupied for hours previously, the two new Cardinals, with the Archbishop of Chicago in front, marched slowly through the right nave toward a specially prepared antechamber in front of the altar of St. Petronilla, where later they took the solemn oath of office. Each prelate was followed by a priest bearing the train of his scarlet robes, which spread out like the tail of a peacock.

### OATH OF OFFICE ADMINISTERED

As the American prelates passed the vacant papal throne the Sistine Choir sent its ringing tones throughout the massive edifice. All eyes were upon the passing prelates, whose great lamb's wool capes fell gracefully from their shoulders.

Having arrived in the quadrangular chapel, the new Cardinals sat for a few moments in prayer. At their feet sat their sombre purple-clad train bearers. Shortly afterward there appeared five Cardinals, especially assigned to administer the oath of office. The oath then was taken by the American prelates, who stood, heads bowed, before the altar. Each solemnly promised to support the Catholic creed with his blood, if need be.

Meanwhile preparations were going forward in the main consistorial transept for the appearance of the Pontiff, who was to descend from the pontifical apartments through a series of historic halls and down historic staircases. Geometrically dressed guards, in uniforms of various hues, representing several branches of the quasi-military service, were everywhere in evidence. Their well-polished weapons, which never are used except for show, glistened in the soft glowing light.

All the honored guests with specially reserved places had taken their seats. Marshal Foch, at the invitation of Pope Pius, sat at the tribune erected for the members of the Pontiff's family. The tribunes reserved on either side of the throne for the Roman nobles and members of the Papal Diplomatic corps were filled to capacity.

Finally the Pontiff, seated in the sedia gestatoria and wearing the precious triple crown made his appearance and was slowly borne toward the throne. Having mounted the throne, flanked on either side by the Major Domo and the Master of Ceremonies. The new Cardinals were escorted into the presence of the Pontiff, each by two Cardinal Deacons—the Archbishop of Chicago by Cardinals Bisleti and Lega, and the Archbishop of New York by Cardinals Gasquet and Billot.

### CONFERRING OF THE RED HAT

Cardinal Mundelein first approached the throne, thrice doing obeisance as he came up the aisle. Then mounting the seven steps to the Pontiff's feet he bowed to the floor and kissed the cross on the Pontiff's slipper and then the Pontiff's ring. The Cardinal remained in a kneeling posture with the hood of his lamb's wool cape pulled up over his head.

Then an attendant held the symbolic red hat over Cardinal Mundelein's head, while Pope Pius read the ancient formula, in which appeared the time-honored phrase, "Accipe galenum rubrum" (accept the red hat.) As the Pontiff read, an attendant held at his left shoulder a lighted candle. This custom has been kept alive through the ages. Although it has lost its practicality, it still holds its quaintness.

When Cardinal Mundelein had been fully invested, the same ceremonial was gone through with Cardinal Hayes, the recipient.

A more impressive spectacle than the investiture would be difficult to imagine. It was filled with solemnity, yet rich in its setting, with all the trappings reminiscent of middle-aged heraldry. The ensemble—the Pontiff wearing his golden mitre and his flowing cope of cloth of gold; the noble guards, with their tall plumed helmets; the Swiss guards, clad in their multi-colored uniforms, designed by the masterful hand of Michel Angelo, and the Palatine guards, with their combined religious-military bearing—formed a scene of the greatest brilliance.

When the ceremonies ended the procession passed slowly out of the transept amid handclappings and rattling acclamations, while the Sistine Choir sang "Oremus Pro Pontifice Nostro, Pio"—"Let Us Pray for Our Pontiff, Pius."

Immediately afterward all the Cardinals gathered in the antechamber, where Cardinals Hayes and Mundelein had taken the oath, to sing a special "Te Deum." During this service both the new Cardinals prostrated themselves before the altar, with their long scarlet robes spread out behind them. This was an act of extreme humility and unworthiness for the exalted honors just bestowed on them.

### CROWDS EARLY ON THE SCENE

Today's was the first public consistory ever held in the huge Basilica of St. Peter's and it was witnessed by a congregation which in numbers exceeded three or four times over those attending similar functions in the past. It was truly an American day, both from the fact that the only Cardinals raised were American citizens and that the great majority of the spectators were also.

The crowd began assembling at an early hour. A steady stream of people poured into the vast edifices, the men wearing the required full dress and the women the high-necked gowns and veils over the head prescribed by all Papal functions.

Besides filling the transept, the populace also occupied the spacious main aisle through which the Papal procession passed from the Vatican. Tribunes had been erected on the opposite sides of the transept. On the left sat the entire diplomatic representation to the Holy See, and on the right the Princes of the Roman aristocracy. The space between was occupied by the public, Americans appearing in every part of the huge assemblage, the members of which spoke in hushed tones while awaiting the beginning of the ceremony.

On the occasion of the elevation of Archbishops Mundelein and Hayes to the new Cardinals, Pope Pius today created the Rev. B. J. Shell of

Chicago, Cardinal Mundelein's Secretary, a Monsignor. The youthful Monsignor, dressed in his new robes, took part in today's procession.

## CARDINAL BOURNE INTERVIEWED

### INDICATES OBSTACLES IN WAY OF REUNION EN MASSE

By Mr. Enrico Paoli (Rome Correspondent, N. C. W. C.)

The press of the whole world is greatly interested in the conferences held at Malines between leaders of the Anglican Church and Cardinal Mercier about the possibility of a reunion of the two churches. I have taken advantage of the arrival in Rome of His Eminence Cardinal Bourne, Archbishop of Westminster, to interview him on a question which so profoundly affects public opinion, among Catholics as well as among Protestants.

His Eminence courteously consented to grant me an interview on this subject. His views are certain to prove interesting to both Episcopalians and Catholics.

The Cardinal said it was a very notable act of charity to have initiated the meeting of high personages of the Catholic Church with those of the Anglican Church in order to discuss the reunion of the Churches and in time one would be able to appreciate the value of this conference. But he also hastened to tell me that he did not believe that the reunion of the Anglican Church to the Catholic would be effected immediately, nor within a short time.

### ANGLICANS HAVE NO CREED

"Before speaking of the return of the Anglican Church to the Catholic faith," His Eminence said, "it is necessary to establish what is the faith of the Anglican Church at present. Now I do not hesitate to say that the Anglican Church has no faith, in the Catholic sense. There is in the 'creed' of every person who belongs to it, but itself it has no 'creed.'"

"The condition is what happens a little everywhere among Protestants, but in no place so profoundly as in the Anglican Church. It is a little difficult for people who do not live in England to understand, but the creedless condition of the Anglican Church which I have described is the reality. The Anglican Church has all the external appearances of a perfectly organized church. It has its hierarchy, archdeacons, canons, parish priests, its clergy everywhere, and these are regulated according to the canonical law prior to the Council of Trent. But underneath this appearance, in the interior of this edifice, the facade of which seems perfect, there is only emptiness. The Anglican Church, no matter what is contained in its formulae, in reality is indifferent to the most contradictory affirmations of religious truth. The case of Doctor Gorham in 1847 is still celebrated. This minister had been nominated by the Crown as pastor of a parish in the diocese of Exeter, but his Bishop, Doctor Phillpotts, refused to accept this nomination because the new pastor had publicly asserted the doctrine of baptism was not necessary, a declaration radically opposed to the creed of the Anglican Church. Well, the Council of the Crown, which is the supreme authority on which that church depends, refused the request of the Bishop and confirmed the appointment. It was an enormous scandal, but the decision of the Council was maintained and Doctor Gorham obtained the parish, notwithstanding all the protests. This fact was really the last cause that determined the passing of Manning from Anglicanism to Catholicism."

### CURATES' APPOINTMENTS INFLUENCED

"Many years have passed since then," continued the Cardinal, "but the situation today is the same as it was at that time. The greater number of the nominations of the clergymen to the Anglican parishes depends on big landowners who have the right of patronage. In most cases they nominate clergymen who have the same personal convictions as themselves. It happens, therefore, that the same parish can pass indifferently into the hands of a clergyman who believes in the Real Presence, in confession, in the Primacy, at least of honor, of the Pope, and then into those of another who denies all these things, without the Anglican Church wishing, or being able, to take any measures to remedy this 'latitudinarianism' of opinion, which is nothing else than the destruction of any profession of faith."

"You will understand well," concluded His Eminence, "that things being so, it is impossible to speak of a collective return of the Anglican Church to the unity of the Catholic Church. For this to be possible, it would be necessary that the Anglican Church should above all reunite herself in a single collectivity, not only in her exterior organism, but also in her religious profession."

"I understand perfectly what your Eminence has so kindly ex-

plained to me with such clearness," I said, "but in your opinion what should be done?"

"On our part," replied His Eminence, "we can only remove the obstacles and multiply our charity in such a way that the Protestants may see each day with ever greater evidence, that in the Catholic Church there is nothing repugnant to an upright heart and to a soul which sincerely desires to arrive at the truth. It is above all from this point of view that the Conference of Malines must be looked at with sympathy. It is as Cardinal Mercier said when he declared he believed he should not let pass the occasion which was given to him to exercise such an act of charity."

### MUST PRAY FOR CONVERSIONS

"But above all," added the Cardinal, "we must pray. We cannot forget that faith is a gift of God. Now, men may find the right way towards the religious opinions nearest to our Catholic Faith, may even see its beauty and feel the desire of it, but faith can only be born in the souls through the grace which is exclusively a gift of God. It is for this end, it is in order that such a gift be given liberally by the Sovereign Lord to our brothers, who although separated, are always our brothers and are always loved, that we must pray and pray with insistence. I have no doubt, and the exercise of my pastoral ministry gives me continual proof of it, that the majority of Anglicans are in good faith, and I do not doubt at all the rectitude of their souls. But they have not the faith—the gift of God—and this is why they do not enter the Catholic Church."

"Moreover it must not be believed," said His Eminence in conclusion, "that there is not an always more sensible approach of the English Protestants to the Catholic Church. There are not conversions in mass, but the conversions of individuals are always increasing. Within the last seven years there have not been less than 70,000 conversions, and during the past year there were 2,000 in my diocese alone. Here is the effective path which leads towards the unity of Catholicism in the English world. We must hope that such a path becomes always broader. Here is the end to which we must turn with all our strength and prayers."

With these words of exhortation and hope His Eminence the Cardinal Archbishop ended the interview. I expressed my gratitude and also thanked him in the name of the Catholic press of the United States of America.

### ANTON LANG DENIES REPORT OF HIS LOSS OF FAITH

Anton Lang, who has thrice played the part of Christus in the Oberammergau Passion Play, while in Washington to pay his respects to President Coolidge, asked the N. C. W. C. News Service to correct recent news stories to the effect that his faith had been weakened by the events of the War and post-War period. The reports, Mr. Lang said, were based upon a misinterpretation of his remarks.

"What I said," Mr. Lang declared, "was that sometimes when I was playing the part of Christ Who means all love and gentleness and I would think of all the hate and bitterness and suffering engendered by the War I was unable to restrain my feelings. On some occasions I actually shed tears. But I never said that I was losing my faith and such is not the case. No one knows me would believe that."

### NOTABLE DEVOTION OF FRENCH GENERAL

Paris, March 14.—One of the youngest chiefs of the French Army, General Poeymirau, has just died in Paris as the result of a surgical operation. He was one of the bravest of the pacifiers of Morocco, and so great was his love for the country where he ended his career, that he left his staff officers a note asking that in case he should be mortally wounded in a skirmish with the pillaging troops, he wished to be buried on the spot where he died. He was not killed but was seriously wounded last year by the bullet of a Moroccan bandit whom he was pursuing, and an operation was imperative. As it could not be performed on the spot, General Poeymirau, despite his suffering, allowed himself to be carried by airplane to a surgeon several hundred miles away. It was in order to undergo a second operation that he came to Paris, where he died.

One of his compatriots relates in La Croix the following trait of the valiant officer when he was still a colonel.

"During an expedition when one of his officers was accompanying him, Colonel Poeymirau, whenever he passed through a village, would stop at the church, enter, kneel for a few minutes and then start again on his way. These frequent 'pauses' visibly annoyed his com-

panion, and the colonel finally said to him:

"If you happened to pass the house of your dearest friend, would you not stop to knock at the door and speak a word of affection?"

"No doubt, yes; I love better than anything in the world to be there, in each of these sacred houses. And you understand that I cannot refrain from paying Him a little visit, in passing."

## IRELAND'S LABOR CONDITIONS

### UNJUSTIFIABLY HIGH WAGES SAID TO BE CRIPPLING INDUSTRY

Dublin, Ireland.—A new phase in the relations between capital and labor has arisen in Ireland. For about six years, from 1914 onwards, employers were confronted frequently with demands for war bonuses or increases in wages. Profits being exceptionally large in those years employers found themselves in a position to give substantial increases. Today trade is not so good; and employers are complaining that the high wages are a handicap upon their industries and business.

For instance, the railways of the country pay but poor dividends to stockholders and at the same time freights and fares are so high as to cause great dissatisfaction to the public. The railway directors make the case that these high charges are due mainly to the unduly high scale of wages.

As compared with pre-War times wages on the Irish railways have risen by about 250%. The increase in the cost of living is 85%.

It is admitted that the pre-War rate of wages was too low. The railway boards intimate, however, that there must be some reduction in present wages.

The farmers have announced their determination to lower the wages of agricultural laborers. Other classes of employers are adopting a similar course. The public authorities are cutting down the remuneration of officials. The axe has been applied to police and teachers and soldiers. Disputes threatening a deadlock have occurred.

### RIGHTS OF THE PROPERTYLESS

Speaking in Dublin on "Laborer's Place in the Nation" Rev. J. Kelleher, of Waterford, said:

"Despite our Christianity in Ireland the rights of the propertyless are not adequately vindicated and the conditions under which they exist are most demoralizing. Our great misfortune is our selfish outlook as individuals and even as classes. Individual and sectional interests are pushed solely for their own sakes, irrespective of the superior claims of the public interest. Laboring men, disinherited in their native land, have come to regard themselves as a class apart from the organized community and have organized as a class outside the commonwealth. If labor persists in conducting its movement on rigid class lines it cannot hope to maintain even such qualified success as has attended it hitherto, which was largely due to the outrageous conditions that formerly prevailed. In addition it will intensify the existing hardships of life for all, especially for its own members and by courting the hostility of other elements prolong its present inferior status."

He pleaded for a peaceful solution of the problem of labor. Father Kelleher is regarded as a very well-informed and practical economist.

### IRISH CARDINAL ON STRIKES

Cardinal Logue in his Lenten Pastoral observes:

"There is another cause of suffering, strikes and lockouts. By these labor disputes the resources of the country are oozing out insensibly like life in a consumptive patient. I should be very sorry to see workmen underpaid, if they work honestly and take an interest in their work, giving a fair day's work for a fair day's wages which sometimes they do not. This is against justice. It is equally against justice to extort, by a strike, payment which the business of employers does not warrant. Whenever a dispute about wages arises a strike is declared, often without much warning, sometimes without any warning whatever, thousands are left idle, even those who have no grievance and are not involved in the dispute; the wives and children of the strikers are obliged to live in semistarvation on scanty strike pay; those not involved in the dispute are in a more desperate state still. The business of the country is held up for months; and to crown the evil, profiteers step in and raise the prices of the necessities of life."

"This is not a rational method of settling a dispute about wages. Instead of commencing with a strike, the strike should be a last desperate remedy, to take effect, when there is no possibility of settlement otherwise. Leo XIII., in his Encyclical 'Rerum Novarum' emphasizes this. He even says that

it is the duty of the State, by wise legislation, to supply a remedy which would render a strike impossible, or very rare. At present the State merely keeps the ring, and lets the parties fight it out. I wonder did it ever occur to anyone to strike a balance between the addition gained by a particular strike and the loss of wages during the strike. Take the late dock strike in Dublin. Even if the men got all they asked, I don't believe that, during their whole working lives, the increase would make up what they lost in wages while the strike lasted. I think of all strikes the most lamentable is that of farm laborers, which has become so common in late years. In the first place farm laborers have no resources to fall back on. Then farmers, with the greatest economy, are not able to bring ends to meet. A strike of farm laborers raises the prices of food, and reacts on the laborers themselves. If they strike in Spring, there will be no crops; if in Autumn the crops will not be saved. I believe the farm laborers realize this themselves and are prepared to work, if they can get work; but men, who love strife and live by it, go about among them and force them into unreasonable strikes. I have dwelt on this matter because we all wish to see the country uplifted from the ruin of the past into some measure of reasonable prosperity; but there will be no freedom, no prosperity, no recovery from the depression of the past, if this mania for strikes goes on, strikes often for unreasonable wages, strikes for short hours, strikes to enforce political opinions. No country struggling into new life can survive, if this drain of her strength continues."

### SUGGESTIONS TO GOVERNMENT

Cardinal Logue considers that there should be no unemployment in Ireland. Idle hands should be engaged in building up the ruins. He goes on to say:

"The Free State Dail is engaged in interminable discussions on speculative questions, or such as could wait. Let it provide the people with the means of gaining an honest livelihood by supplying them not with unemployment doles but with remunerative work."

The Archbishop of Tuam makes similar observations and states that "it is the duty of a paternal government to provide remunerative work."

### MIXED MARRIAGES SUBJECT OF NEW RULE IN ENGLAND

London, Eng.—A drastic ruling regarding mixed marriages has been made by Bishop Dunn of Nottingham, with a view to their discouragement. He says that in future no mixed marriages shall take place in the Cathedral, except those of its own parishioners. In any event such marriages are banned so far as the chancel is concerned. The organ may be played whilst the guests are assembling, or whilst the bridal procession is leaving, but on no account during the service itself. The officiating priest may wear nothing over his cassock except the stole.

### THESE WEDDINGS

There were 315 mixed marriages last year and only 228 Catholic weddings.

"Carried away by the ardor of passion," says Bishop Dunn in his Lenten pastoral, "inexperienced youths and maidens are apt to be impatient of anything that may come to stand between them and the object of their mutual desire; but if only they would pause and consider they would see that nothing is more sure to breed discord than disagreement, upon so vital a matter as religion."

The regulations governing mixed marriages in the United States are, of course, even more stringent than the Bishop of Nottingham's new ruling. In England mixed marriages are usually celebrated in church, though nuptial Mass is never allowed.

### STRASBOURG DEGREES GIVEN ECCLESIASTIC VALUE BY VATICAN

Paris, France.—Announcement has been made of an agreement reached between the French Republic and the Holy See on the subject of the Institute of Canon Law at Strasbourg.

This Institute was founded in 1920 at the official University of Strasbourg to permit students to become familiar with the discipline and history of the Church. It granted diplomas which were accepted by the university but which had no ecclesiastical value.

The Dean of the Faculty of Catholic Theology at Strasbourg went to Rome to ask the Holy See to grant ecclesiastical value to the degrees granted by the Institute of Canon Law. The Supreme Pontiff took the matter under consideration and the Congregation in charge of such matters has now decided that clerics who pass their examinations successfully will be able to have their university degrees confirmed as ecclesiastical degrees of Bachelor, Licentiate and Doctor of Canon Law.

## CATHOLIC NOTES

Astoria, L. I., March 18.—The parishioners of the Church of the Precious Blood, Seventh Avenue, near Broadway, here, have have set a record in clearing the full debt on the rectory one year after ground was broken and two months after its occupancy by the Rev. Edward A. Holran, rector, and his assistants.

London, March 14.—"In the very act of subduing circumstances adverse to his bodily comfort, man has himself become the slave of his bodily comfort," says the Archbishop of Liverpool, the Most Rev. Dr. Keating, in his Lenten message. He makes a plea that fasting be given a "fair trial." Fasting is a spiritual medicine, he says, and is not unlikely to prove beneficial to most people.

Rome, March 7.—Pope Pius will listen in over radio tomorrow, when a receiving set presented by a British wireless firm and installed in the Vatican will be put into use for the first time. The Holy Father will hear the first call from London. Cardinal Gasparri and several other ecclesiastical dignitaries have been invited to be present. The Pope expressed great pleasure over the installation of the receiving set. A slender pole atop the Vatican indicated the introduction into it of radio.

The "foot and mouth disease" epidemic has reached such proportions among cattle in parts of England that the Bishop of Northampton has ordered prayers for its cessation. The Bishop points out that the plague is causing the wholesale destruction of cattle, including dairy herds, and that the threatened shortage of milk would cause distress to rich and poor alike. He orders the prayer "Pro peste animalium" to be said after Mass, and urges the use of suitable prayers in the vernacular at other times.

New York, March 22.—One hundred American Catholic pilgrims on their way to the Holy Land and Rome, under the auspices of the Commissariat of the Holy Land, Washington, D. C., sailed on the S. S. "Patria," Wednesday. This little band of pilgrims will visit all the places that played a great part in Christ's earthly life and His supreme sacrifice. The pilgrims are led by His Grace, the Most Rev. Albert T. Daeget, D. D., O. F. M., Archbishop of Santa Fe, who is spiritual director.

Brooklyn, March 22.—Helen B. Wocher of St. John the Baptist School, a seventh-grade girl, has been judged first prize winner out of approximately 10,000 contestants in the essay contest on Immigration, held in Brooklyn Schools of the Tenth Congressional District, February 26. Seventh and eighth year pupils of the Public and Catholic elementary schools and first year High school pupils were enrolled in the contest, which was held under the auspices of the Board of Education and Diocese of Brooklyn.

New York, March 12.—Customs agents here yesterday arrested seven men and seized 9,000 obscene books and pictures and fourteen cases of liquor. Two speed boats used in the attempts to land the confiscated material were also captured and held by the government agents. John L. Sumner, secretary of the Society for the Suppression of Vice, said later that the books and pictures are "typical of the obscene literature being smuggled into this country for surreptitious purchase by school children."

New York, March 19.—Dr. James J. Walsh, the prominent Catholic layman and lecturer, who began last week a series of lectures at Cathedral College Hall, on "The Church as the Greatest Factor for the Happiness of Mankind" has just received a letter from Cardinal Gasparri, Papal Secretary of State, conveying the Papal Blessing. The special favor was extended after the Holy Father had read Dr. Walsh's book, "What Civilization Owe to Italy." "What the Italians have done in the past for art, education, science and philosophy constitutes, according to Dr. Walsh's book, a large part of what the Church in many ways has contributed to the happiness of mankind."

London, March 14.—Sir Richard Runciman Terry, who has been organist and choirmaster at Westminster Cathedral for twenty-three years, has resigned. He has built up at the Metropolitan Cathedral a choir which is regarded in musical circles as being second to none in England. Sir Richard is the composer of several Masses, motets and other Church music in common use throughout the United States. His knighthood by the King in 1922 might be said to be a reward for purely Catholic work, and as such is unique in modern times; for Sir Richard's chief contribution to art has been his revival of the forgotten works of sixteenth century English composers, and these works are almost exclusively Catholic in inspiration.