

# 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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## HOUSE OF CONFUSION

### NO TRIAL UNLESS RECTOR CLEARLY GUILTY

New York, Feb. 2.—The Rev. Dr. Percy Stickney Grant, rector of the Episcopal Church of the Ascension, is not to be brought to trial for heresy as a result of his recent sensational sermons which have been interpreted as a denial of the divinity of Jesus Christ. Announcement to this effect is contained in a letter addressed to Dr. Grant by the right Rev. William T. Manning, Episcopal Bishop of New York.

After taking the Ascension Rector severely to task for his "words and actions" for years past, the Bishop's letter reads: "Let me then state clearly the reason why you are not brought to trial so that no one can misunderstand the position of the Church in this matter.

You are not brought to trial because you refer in remissive and vague and ambiguous terms instead of clear and explicit. Your statements are so phrased that they cast doubt upon the Church's essential faith and imply your own disbelief in it, while not quite fully and clearly stating this. Even though the faith of the Church may be virtually denied and doubt cast upon the most essential belief, a court ought to be convened only when this denial is in terms that are clear and free from ambiguity.

#### WHERE RECTOR STANDS

"You, therefore, stand in this position: you have by your own utterances caused grave doubt in the mind of the Church at large as to your belief in the deity of Our Lord Jesus Christ. You have been given opportunity to remove this doubt but you have not done so. You have made your reply to me in words which fail to make clear your belief in this essential truth. There for the present the matter rests."

The controversy between Bishop Manning and Dr. Grant started with the latter's sermon on December 14 in which he said the consecration of churches is an inheritance from witchcraft, and cast doubt upon the belief of educated men in the clergy in miracles and in the divinity of Christ. Bishop Manning wrote to Dr. Grant asking him to either state his acceptance of the doctrines of his church in "clear and unmistakable language" or to resign from the ministry. Dr. Grant answered the bishop but did not recant and he has given no intimation of any intention to resign.

In the Bishop's second letter he had the following to say regarding Dr. Grant's activities in the past: "I do not wish to say anything that is unnecessary or that is needlessly severe, but in view of your reply to my letter it is my duty to tell you truthfully what the situation is in which you have placed yourself before the Church. This is not an isolated incident. It does not stand alone. For years past your words and actions have given grave concern to the bishops of this diocese and to the Church. By your advocacy of easy divorce you have shown your contempt for the law and the teaching of the church of which you are a minister. In terms offensive and shocking to Christian believers, you have cast doubt upon the teachings, the services, and the sacraments of your church as you did in your recent sermons.

By your own utterance you have seemed to the church to deny the essential faith for which she stands. The suggestion that this is a difference between "low church" and "high church" is merely an attempt to confuse and obscure the true point at issue. There is here no mere issue between parties of the church. The real issue is that of belief in the power and God-head of Jesus Christ and here all parties in the church are at one."

A story printed in the New York Times asserts that six of the wealthiest parishes in the city support Dr. Grant and that a split in the membership of the church would imperil the success of the projected drive for a \$15,000,000 fund for the Cathedral of St. John the Divine. The Times' story reads in part: "As a result of the controversy with the 'advanced' churchmen precipitated by the Ascension Rector's outspoken sermons and the Bishop's demand that he retract or resign, factions have been formed and the Bishop's opponents claim six of the wealthiest city parishes have lined up against his policies.

No one could be found who would vouchsafe an opinion whether there would be open opposition to the drive or a lukewarmness over it, but the Bishop's plans for it and split in church harmony were spoken with one tongue."

Suggestions have been made during the past week that, instead of the heresy trial which the Bishop has now indicated will not be held, there may be what is known as a "withdrawal of confidence"

on the part of Bishop Manning. This would mean that the Bishop would refrain from visiting the Church of the Ascension for the administration of Confirmation or for "Episcopal visitations" and that he would have no intercourse whatsoever with the congregation while Dr. Grant remained as rector. Under the laws of the church, the Bishop cannot be required to visit the church for three years. In effect, it is explained this procedure would amount to a limited form of an interdict.

#### ATTRACTS WIDE ATTENTION

That the controversy is attracting attention outside of New York is indicated by a letter printed in a New York paper from a man in Quebec in which the point is raised that heresy from the Episcopalian viewpoint may consist of going to either of two extremes, extreme liberalism or extreme imitation of the Catholic Church.

"In what way," asks the writer, "is Dr. Grant with all his absurdities, more guilty of conduct prejudicial to the good of the Church than the clergy of the Church of St. Mary the Virgin, who cheerfully celebrate the Roman Mass, hear confessions, conduct requiem Masses for the dead, etc., all of which are distinctly contrary to the doctrines and articles of religion of the Episcopal Church, and moreover, do this apparently with the connivance of the Bishop of the Diocese?"

#### NEW ENGLISH JOURNAL

London, Feb. 2.—The first number of a new Catholic journal, Catholic Truth, which is published by the Catholic Truth Society, has made its appearance. Well printed on excellent paper, this latest addition to the stock of Catholic journalism will serve as a medium for communication between members of the Society. The journal will appear monthly at a cost of six cents.

Cardinal Bourne contributes a letter to the first issue, in which His Eminence expresses the hope that the new journal will be a means of holding together the members of the Society, which has grown so rapidly during the past two years. Hilaire Belloc contributes a striking article on the title "Catholic Truth," and there is an article on "Bad Popes" by the distinguished Jesuit scholar Father Thurston. There is a section designed to counteract calumnies against the Catholics and the new monthly covers a good deal of interesting ground.

#### ENGLAND WELL-DISPOSED

London, Feb. 2.—A Catholic Prime Minister for England, in the future, who will introduce Catholic principles into our public life, is what Mr. Parkinson, the venerable Rector of Oscott College and head of the Catholic Social Guild considers to be among the possibilities. That day has not arrived yet, but if Cardinal Bourne's view of the present outlook is accepted England may be on the threshold of a great movement towards Rome and the Catholic Church.

"There is a fact," said Cardinal Bourne recently, "of which perhaps some are not quite so cognizant as I am myself; but I believe it to be a fact, that never in the history of this country, since the religious disruption of the sixteenth century, has there been a greater spirit of readiness and willingness to listen to those claiming to be Catholics because they have taught and are teaching in every part of the world and have carried on that teaching in every generation as long as Christianity has existed."

The Cardinal asserts that there are three things leading up to this: a spirit of inquiry, a spirit of unrest with regard to religious belief amongst the non-Catholics, and the fact that Catholics are being turned to by people outside who are in perplexity.

#### ANTICLERICALISM WANING

Paris, Jan. 18.—The Law of Separation having given the municipal government ownership of the rectories, the use to which these buildings may be put must be decided upon by the Municipal Council.

At Chatillon-sur-Chalaronne, a small town in the department of the Ain, the majority of the Municipal Council recently decided to use the former rectory as a school for young children.

The minority, on the contrary, proposed to place the rectory at the disposal of the parish priest. Not being able to make their opinion prevail, the members of the minority resigned in a body in order to place the cause of conflict before their electors.

The elections have just taken place. The members who resigned have all been re-elected, thus showing that their constituents are in favor of seeing the rectory restored to the parish priest.

## THE CONSTITUTION OF MEXICO

### CONGRESSMAN SHOWS HOW IT OUT-LENINS LENIN

In our last issue we mentioned the expulsion from Mexico by President Obregon of Mgr. Filippi, Delegate Apostolic, for having taken part in outdoor religious ceremonies. The act elicited a denunciation from Mr. Hudspeh of Texas, in the American House of Representatives. Mr. Hudspeh pointed out that the confiscatory clauses in Article 27, affecting American owned property, which constitutes the obstacle to recognition, is not there by chance. He called the attention of the House to other provisions "out-Lenin" Lenin, confiscating church property in the name of the State, and suppressing religious freedom, in harmony with the Communist theory upon which the document is drawn.

"I say this," declared Mr. Hudspeh, "that the property of churches and religious institutions is, under this constitution, confiscated and declared the property of the nation. Some of my colleagues look a little sceptical at this unusual and astounding statement. I will read the exact language, and let you draw your own conclusions. Before I do, let me state that it was my understanding that this constitution of 1917 was patterned largely after the Bolshevik constitution of Russia. I do not know that to be a fact, but I do know that the true theory of Bolshevism is diametrically opposed to all religion and all religious exercises. Now, read this constitution as to ministers of religion, as to religious meetings, as to schools under religious institutions, and as to churches acquiring property, and draw your own conclusions."

#### BANISHES GOD, HAMPERS RELIGION

"In the very first preamble of the constitution of 1857 we find these significant words: 'In the name of God and by the authority of the Mexican people.' Not the slightest reference to God in the Carranza-Obregon constitution of 1917; and the failure was not unintentional, as I will show later. I believe in the Christian religion; so do you. I trust. In Article III, clause 2, of the Carranza-Obregon constitution of 1917, I quote as follows: 'No religious corporation nor minister of any religious creed shall establish or direct schools of primary instruction.' Does it stop there? Oh, no! In Article XXIV, clause 2, Carranza-Obregon constitution of 1917, I quote the following: 'Every religious act of public worship shall be performed strictly within the places of public worship, which shall be at all times under Governmental supervision.' If I interpret correctly, it means that no religious service can be conducted outside of a church, no religious service in the home or on the street; and the Mexican Government will demand and direct the kind to be conducted. And is that all? Oh, no! We read on page 19, clause 2, of the latter part of Article XXVII, as follows:

"II. The religious institutions known as churches, irrespective of creed, shall in no case have legal capacity to acquire, hold, or administer real property or loans made on such real property; all such real property or loans as may be at present held by the said religious institutions, either on their own behalf or through third parties, shall vest in the nation, and anyone shall have the right to denounce property so held. Presumptive proof shall be sufficient to declare the denunciation well-founded. Places of public worship are the property of the nation, as represented by the Federal Government, which shall determine which of them may continue to be devoted to their present purposes. Episcopal residences, rectories, seminaries, orphan asylums, or collegiate establishments of religious institutions, convents, or any other buildings built or designed for the administration, propaganda, or teaching of the tenets of any religious creed shall forthwith vest, as of full right, directly in the nation, to be used exclusively for the public services of the Federation or of the States, within their respective jurisdictions. All places of public worship, which shall later be erected, shall be the property of the nation."

#### CHARITY AND SCIENCE SHACKLED

"III. Public and private charitable institutions for the sick and needy, for scientific research, or for the diffusion of knowledge, mutual aid societies or organizations formed for any other lawful purpose shall in no case acquire, hold, or administer loans made on real property, unless the mortgage terms do not exceed ten years. In no case shall institutions of this character be under the patronage, direction, administration, charge, or supervision of religious corporations or institutions, nor of ministers of any religious creed, or of their dependents, even though either the

former or the latter shall not be in active service."

"You will see that all places of religious worship are declared the property of the nation; likewise all charitable institutions for the sick and destitute, scientific research, and of learning are prohibited from acquiring or holding property for a period exceeding ten years, and in no case can these latter institutions be under or directed by religious. Now, it would seem that this would be 'out-Lenin' Lenin, in blotting out religious freedom, for we find as a part of Article 130 of this Magna Charta of Mexican liberties the following:

#### SAMPLE PROVISIONS

"The law recognizes no juridical personality in the religious institutions known as churches. Ministers of religious creeds shall be considered as persons exercising a profession, and shall be directly subject to the laws enacted on that matter. The State legislatures shall have the exclusive power of determining the maximum number of ministers of religious creeds according to the needs of each locality. Only a Mexican by birth may be a minister of any religious creed in Mexico.

No ministers of religious creed shall, either in public or private meetings or in acts of worship or religious propaganda, criticize the fundamental laws of the country, the authorities in particular, or the Government in general; they shall have no vote, nor be eligible to office, nor shall they be entitled to assemble for political purposes."

#### HOW THE CONSTITUTION WORKS

"And in pursuance of this clause in this constitution, in the State of Oaxaca, in the southern part of the Republic, the number of ministers of religion has been curtailed to six in the entire State, having a population of at least half a million. The humblest citizen of our country can criticize its laws and its rulers without let or hindrance, but a minister of the Gospel cannot do so in Mexico. If he does, he goes to jail. And you will find in other parts of this remarkable document that only a Mexican by birth can be a minister of any religious creed in Mexico nor can any minister vote, hold office, or assemble for any political purpose."

Much has been said of the national pride which prevents the Mexican Government from modifying Article 27 or declaring it non-retroactive, but in view of the Bolshevist character of the constitution as a whole the conclusion is justified that President Obregon either does not want to modify Article 27 or is afraid to propose it for fear of stirring the wrath of the Radicals. There is not much doubt that it is the view of the United States Government that it is the latter reason rather than the former which stands in the way of adjustment.—The Catholic Times.

## MILTON AND SEDULIUS

Dr. George Sigerson, recently nominated one of the Senators of the Free State of Ireland, has made an important literary discovery, according to Right Hon. Augustine Birrell, writing in The Sphere. The Senator has published a book entitled "The Easter Song: Being the First Epic of Christendom by Sedulius, the First Scholar Saint of Erin," and claims that Milton was greatly indebted to Sedulius for thoughts, words and phrases in "Paradise Lost" and "Paradise Regained," and that where "he diverges from Sedulius he sinks sadly."

Sedulius was an Irishman, born about A. D. 374, who left his native shore early in life and never returned. He was a great traveller and became famous as a scholar and teacher in Rome and Athens. It was in Athens that he composed his Latin epic poem, "Carmen Paschale," which was published A. D. 494, and which was at once a great success. It consists of five books, the first being introductory and the second telling of the expulsion of our first parents from Eden, the advent of death and the decadence of the human race, afterwards redeemed by the birth of Christ. The remaining books relate the history of our Lord. In the second book is a passage in which "Dr. Sigerson's enthusiasm has discovered the frontal verse of 'Paradise Lost' and the germ of 'Paradise Regained.'" Dr. Sigerson translates it very closely as follows:

The first of Man, by ruthless serpent cast,  
From Eden's flowerful seat, woeful,  
at last  
In lures of pleasant taste drank  
bitter death,  
Nor he alone, presumptuous cause  
of wrath,  
Fell 'neath the mortal law, but all  
of Man  
The sequel race who all in him  
began.

"Dr. Sigerson," writes Mr. Birrell, "seems to me to make it

also certain that 'our blind Maecenas' had at one time before he had lost his sight glanced over the Carmen Paschale in one or another of its numerous editions. It is an amazing thing that, so far as I remember, none of Milton's editors—Newton, Todd, Mitford, Masson, or his best biographer, Mark Pattison—mentions Sedulius, though they concern themselves with other and far less well-known predecessors, to whom they trace indebtedness."—The Toronto Globe.

## K. OF C. BOGUS OATH

### CIRCULATORS ARE TO BE PROSECUTED FOR LIBEL

An aggressive campaign to oppose the organized propaganda directed primarily against the Knights of Columbus, principally by agents of the Ku Klux Klan and similar organizations, has been launched by the K. of C., according to a statement by Supreme Advocate Luke E. Hart, of St. Louis.

"This campaign," said Mr. Hart, "is purely a defensive act to further the cause of harmony between all citizens of the country, of whatever religious denomination. It is a fact that a violent wave of religious prejudice is sweeping the country, mainly as the result of organized bigotry, the organizers of which, it is evident, are actuated by mercenary motives.

"Since the infamous oath falsely attributed to the fourth degree membership of the Knights of Columbus first made its appearance, there has been no more vigorous circulation of this oath in different parts of the country than there is today. On the face of it, the fake oath is an insult to the intelligence of even the average prejudiced person. It is a fantastic conglomeration of the worst writers in Eugene Sue and other writers of diseased fiction.

#### REWARDS OFFERED

"So widespread is the circulation of this foolish and malicious document that Supreme Knight James A. Flaherty and the Knights of Columbus supreme board of directors have been led to take drastic measures to check its circulation. For the first time we have offered substantial monetary rewards to anybody who can prove that the alleged oath is part of any authentic ceremony of the Knights of Columbus. Five separate deposits of \$5,000 have been made in five Texas banks, each \$5,000 payable to anybody who, within sixty days, can deliver proof to unbiased judges that this alleged oath is genuine.

"The Order is not only thus challenging its vilifiers; but as Supreme Advocate, acting by direction of the Supreme Knight, it is my duty to initiate prosecution of persons against whom evidence has been secured that they are circulators of the bogus oath. One of these persons was recently convicted in Texas for this criminal libel, and at the instance of Supreme Warden David F. Supple another was recently convicted in San Francisco. Suits will be entered at the earliest possible moment against printers and publishers of the bogus oath in certain other cities throughout the United States.

"So regularly is this oath revived that it would appear to be a flourishing industry. Copies of the oath, the evidence shows, are retailed for ten cents each, and sold in job lots at varying prices. The printers of this wretched forgery usually advertise in their catalogues a comprehensive list of anti-Catholic publications, the very titles of which reek of obscenity.

#### KLAN USED BOGUS OATH

"Early in the organization of the Ku Klux Klan it was demonstrated that recruiting agents of the Klan made use of copies of the K. of C. bogus oath. The root of the evil goes back to the time when the bogus oath was used against a Catholic in a Pennsylvania political campaign, subsequent Congressional investigation of the campaign resulting in the oath being printed in the Congressional Record. Now copies of it contain the legend, from the Congressional Record, which, to the uninformed or unintelligent, gives the spurious document an air of genuineness. The alleged oath was simply an exhibit of evidence in the Congressional investigation.

"We do not hesitate to call upon every member of the Order, upon every Catholic and upon every broad-minded fellow-citizen, no matter what his religious denomination, to aid us in running down the circulators of this malign libel. In several test cases the circulation of this oath has been demonstrated to be criminal libel, conviction carrying with it sentence of fine and imprisonment. In the past, the Knights of Columbus have been satisfied to obtain conviction of the culprit or culprits involved and then to ask mercy for the convicted. But this clemency appears to have failed in its object of demonstrating that the Knights of Columbus were not animated by a vengeful spirit

but merely desired to establish, by jury trial, the justice of their cause.

"We shall rigorously follow up whatever clues we receive showing publication of the oath, for we are determined, as far as the law of the land enables us to do so, to stamp out this pernicious propaganda which threatens the social peace of the Republic."

## CATHOLIC PRESS WEEK IN THE STATES

Indianapolis, Feb. 8.—To call the attention of clergy and laity to the importance of Press Week, Bishop Chartrand has issued the following pastoral letter:

"Dear Reverend Father: In order to impress upon the minds of the faithful the importance of good reading, and remind them of the tremendous power wielded by the Press, the Bishops of the United States have designated Sexagesima Sunday as Catholic Press Sunday.

"The printed word reaches farther than the spoken and its influence is subtle and profound; it acquaints us with each day's happenings, indicates the trend of events and definitely moulds public opinion; it not infrequently prompts and secures action, favorable or otherwise, in human affairs. It is hardly necessary to expatiate on this matter, especially in our times, since the fact is now generally admitted and has been dwelt upon with emphasis by the Supreme Pontiff and the Bishops of the Church Universal.

"The reverend pastors of the Diocese are therefore earnestly requested to speak on this subject at all the Masses on Sexagesima Sunday, particularly stressing the importance of the Catholic press in counteracting the evil agencies at work in this vast field which strive to poison the mind of the public, by sowing seeds of discord, bigotry and hatred, by spreading error and falsehood, as well as immorality and thus undermining the very pillars of society.

"The Catholic Press, while specializing in matters of interest to all members of the Church, fearlessly exposes the enemies of religion and mankind, points out the dangers and safeguards and provides wholesome, edifying and inspiring reading matter for every one. We cannot consider the splendid achievements of this struggling industry and poorly-paid profession of Catholic journalism and authorship without awakening to a sense of appreciation, gratitude and obligation to support, more generously than has been done in the past, this very essential work in behalf of Catholic truth and the betterment of society.

"To be broad-minded enough to know that editors should be left free, and that as long as faith and morals are not at stake, their personal opinions may be taken for what they are worth, is surely not an unreasonable favor to be expected of the reader.

"The reading of Catholic literature in the home should be encouraged; it would be most beneficial to old and young; it is only by such mental exercise that the better things of life and true values are discerned and a genuine atmosphere of faith and piety is secured.

"We should be desirous of making the truth better known and zealous in advancing the Kingdom of God among men. If every Catholic were to spend a moderate sum of money each year in distributing excellent Catholic literature among friends, acquaintances and others not of the household of the Faith, what a wonderful amount of good would be accomplished.

"Parochial and diocesan societies of every kind might laudably undertake, in addition to their regular duties, serious efforts to encourage the reading and distribution of good Catholic literature.

"We earnestly urge upon all we have done before, the encouragement and the support of the Indiana Catholic, which, for many a year, has fought bravely and well in the forefront of the battle for truth.

"JOSEPH CHARTRAND, Bishop of Indianapolis."

## CATHOLIC HOLLAND'S MISSIONARY WORK

Writing from Haaren, Holland, to the workers at Maryknoll, the Rev. G. Bradma reports.

"We are 2,000,000 Catholics. In the various mission fields abroad are 1,019 priests, 410 brothers and 993 sisters; in the mission houses in Holland 247 priests, 219 brothers and 123 sisters are active. There are 49 mission houses in Holland and in the mission 20 Dutch bishops and 4 Prefects Apostolic.

"The Association for the Propagation of the Faith, the Association for the Infancy, Opus S. Petri for the native clergy, the Unio Cleri Pro Missionibus and a number of other associations are prospering in Holland."

## CATHOLIC NOTES

London, Feb. 5.—The Gregorian calendar is now in vogue in Greece, according to advices received here. The adoption, which has been anticipated for some time, was made effective February 1.

San Francisco, Jan. 29.—Mrs. Mae Ella Nolan, widow of the late Congressman John I. Nolan, who was elected last Tuesday to fill the vacancy created by the death of her husband, is the first Catholic woman to be elected to the Congress of the United States.

Paris, Jan. 18.—Brother Sebastian, of the Brothers of St. Gabriel has been elected Superior General of the Congregation at the chapter just held in Brussels. He succeeds Brother Martial, who died in Liverpool in May 1922.

The Rev. John M. McRory, O. M. I., one of the best known Missionaries in Canada and the United States, died on the 9th inst., at the Oblate Novitiate, Tewksbury, Mass. He preached many Missions in various parts of the diocese of London and conducted the annual retreats for the clergy and religious Communities on more than one occasion.

St. Louis, Mo., Jan. 27.—The formal dedication of the new building of the St. Louis Jesuit University's Institute of Law at Grand and Lindell boulevards took place Monday evening, during the reception given by the faculty and officers of the Institute to the alumni, their friends and families.

Paris, Jan. 18.—A Catholic family house has been opened in the city of Arras for the benefit of the Belgians living there. The house has club rooms, a library, etc. It is intended as a meeting place where the six thousand Belgians living in Arras can get in touch with each other. A Belgian priest has been appointed chaplain for the colony.

Cleveland, Feb. 5.—Catholic Daughters of America in this city have contributed \$3,500 for the maintenance of the Girls' Catholic High School which has an enrollment of 400. This society makes an annual contribution for this purpose. It was given the maintenance of the school by Bishop Joseph Schrembs as its principal work at a reception tendered the Bishop a year ago.

Paris, Jan. 25.—Candidates for the "Certificate of Pedagogical Aptitude" who have taught in the Public schools for five years are exempt from the necessity of taking the written examination, according to a decree of the Minister of Public Instruction. To the inquiry replied that the teachers of both Public and private schools may benefit by the dispensation under the same conditions.

New Orleans, Feb. 5.—More than 250 youths between the ages of thirteen and eighteen were initiated as members of the first class of a newly-organized junior unit of New Orleans Council, No. 714, Knights of Columbus here last week. The new junior organization will be known as William F. Davitt Council in honor of the Rev. William F. Davitt of Williamsett, Mass., the Catholic chaplain who was the last officer of the American forces to be killed in the World War.

San Francisco, Feb. 5.—Lieut. David Jordan, editor of an anti-Catholic publication called The Crusader has been sentenced to serve six months in the county jail as a result of publication of the bogus "Knights of Columbus" oath. The conviction and sentence came as a result of a second trial in which Attorney Robert McWilliams of the Knights of Columbus, appeared as special prosecutor. The jury in the first trial disagreed.

New York, Feb. 8.—The Knights of Columbus have donated \$50,000 to aid tubercular ex-service men from all sections of the country, 16,000 of whom are said to be stranded in the Southwestern States. The gift was made to the American Legion and will be distributed among the men through local posts in Texas, Arizona, Colorado, New Mexico, and southern California, where the tubercular veterans, many of them accompanied by their families, have gone in search of health.

Paris, Jan. 18.—Students from more than twenty nations assembled at the tomb of St. Genevieve, in the Church of Saint Etienne du Mont, in memory of the 1,500th anniversary of the birth of the saint, who is the patron of Paris. Immediately following the group of French students came the students from the United States, bearing the American flag. As they filed by the tomb, they dipped the colors in tribute to her whose intercession had more than once saved Paris. Following the Americans came delegations of students from England, China, Denmark, Spain, South America, Canada, Hungary, Italy, Syria, Poland, Rumania, Switzerland, Czechoslovakia and Jugro-Slavia.