

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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AN INSPIRING SIGHT

FIFTEEN THOUSAND HOLY NAME MEN MARCH IN POURING RAIN

Toronto Daily Star, Sept. 29

Behind a Union Jack surmounted by a cross, with bands playing "Onward Christian Soldiers," a great army of Roman Catholic men and youths marched Sunday afternoon in pouring rain from Queen's Park to St. Paul's church and the House of Providence grounds on Power street, east of Parliament.

It was the 10th annual rally of the Holy Name Societies of Toronto, together with what one might call a "foreign legion" recruited outside of Toronto, from St. Catharines to the south, to Midland and Penetanguishene, in old Huronia to the north, the country of the Jesuit martyrs.

Under the supreme command of the Right Rev. Father J. L. Hand, they marched in ten divisions, each with marshals and banners, and at their route's end were received by the venerable archbishop of Toronto, who sat in stately purple vestments on the verandah of the presbytery that adjoins the basilica of St. Paul.

A PROBABLE FIFTEEN THOUSAND

When the van of the procession had reached the reviewing ground, the rearguard had not yet left Queen's Park. It was over an hour and a half before the Archbishop ceased taking the salute and allowed the church to pronounce the benediction before the great altar glowing with candles. There are no exact figures of the number who paraded, but it would probably not be an exaggeration to place it at fifteen thousand, a striking display of the strength of the great Catholic host enrolled in the Holy Name Societies in reverence for the Name of Names.

One thing is certain. There were as many millions of rain drops as there were thousands of marchers. Yet when they emerged from the church, after receiving the Archbishop's benediction they received a benediction also from the sun. A golden sunset illumined the western portals of St. Paul's.

ENCOMPASSED QUEEN'S PARK

It was marshaled by parishes, St. John, St. Basil, St. Francis Assisi, St. Francis de Sales, Corpus Christi, Lady of Lourdes and so forth. The marchers wore badges and many carried little triangular pennons displaying the initials "H. N. S." (Holy Name Society.) At the head of the divisions were elaborate silken banners with the same initials and embroidered in some cases with pictures of the youthful Christ in a sleeveless tunic or of a bearded Christ in flowing robes. And as the parade moved on these banners flamed like flowers above a bleak field of dripping umbrellas.

The procession while being formed filled the whole circle of Queen's Park. Then as it moved off in column of fours it stretched to many times the length of that coil. It had eight bands, including the famous St. Catharines silver band, the Irish Regimental band, the Boys' Band of Oakridge, Scarborough, and the De La Salle buglers.

First came thousands of boys, many not yet in their teens, and then parish by parish the adult members of the Holy Name Society. A few thousands of those who had gathered in the park thinking discretion the better part of valor did not join the procession, but once it got under way none left the ranks. The bandsmen showed great spirit in producing music under the most adverse circumstances. They could not like the host behind them find shelter under umbrellas.

The route was down University avenue and east on Queen. Thousands gathered under trees and shop awnings to watch them pass and the spectators were almost as heroic as the marchers.

SERMON OMITTED

At the House of Providence the verandahs were full of old ladies and gentlemen, and every window had its complement of white-coifed sisters. An altar had been erected in the garden in a little kiosk equipped with loud speakers, but this was not used. After the parade was over the ceremony of Benediction took place in the church and the sermon was omitted.

The Archbishop was attended by Father Wm. Davis of St. Augustine's Seminary, as deacon, and Father John Corrigan of St. Paul's as sub-deacon. The choir sang the litanies of the Holy Name and the Benediction hymns, "O Salutaris Hostia" and "Tantum Ergo Sacramentum." The bell tinkled. The Archbishop, standing at the centre of the altar, elevated the sacred golden vessel that is the repository of the Eucharist, and slowly and solemnly exhibited it to the right and left while every knee was bowed. And after the Benediction the congregation with the hymn, "Holy God, we Praise Thy Name," concluded the great annual ceremony of the society, which has

been organized as a protest against irreverent usage of that name. The rain which drenched the parade rendered it in reality all the more impressive as a proof of the fervor and vitality of the Catholic cult in Toronto.

RESCUE OF NUNS IN CHINA BY SAILORS

MISSIONARY AT HONG KONG DESCRIBES HOW SISTERS WERE TAKEN ABOARD DESTROYER

Some weeks ago news despatches told of the sending of the U. S. destroyer Simpson to Keungkong, in South China, to rescue a group of Maryknoll Sisters who were believed menaced by the political upheavals in China against foreigners. Word has now reached the Maryknoll Fathers here giving details of the Simpson's rescue dash. It also stated that the Sisters were safe in Hongkong, and there were waiting eagerly for the time when they might return to their mission.

Excitement and some danger accompanied the departure of the Sisters, says the information reaching here, which is from Father James Drought and is dated from Hongkong. It recounts the whole incident in detail. The political excitement became acute, Mgr. Walsh ordered "all out," fearing an anti-foreign uprising and being advised to that effect by the British and American consuls. "The difficulty was national and not religious, and so the Bishop had no regrets for calling in the missionaries. We did not come over here as Americans, but as apostles, and there is no reason why missionaries should be forced to act in a political capacity and jeopardize their work by becoming focal points for an anti-foreign opposition."

At the time, he continues, most of the junior clergy were in Hongkong for their retreat, but some apprehension was felt for the welfare of the Sisters at Loting and Keungkong. Communications were becoming uncertain, the riotous spirit was growing and it was feared the parties might be cut off. Finally, the Loting Sisters were called in, arriving on a British armed vessel.

COMMUNICATION CUT OFF

In the case of Keungkong, however, all communication finally failed. Alarmed, Monsignor Walsh hired a tug boat and set out for Keungkong, but the tug grounded and was forced to return. Monsignor Walsh wired back, however, and the missionaries at Hongkong immediately procured the Governor's yacht and with a small armed party, some of them started for Keungkong. They were taken off the yacht by fishermen and entered Keungkong, the captain of the yacht being under orders to wait 24 hours, then go back and seek an armed force to rescue the Sisters. The landing party found the city calm and the Sisters surprised at the concern over them. However, preparations were made to depart. Here came a serious setback that had exciting consequences. Much time was spent in procuring a boat to take the party out to the yacht, and when the smaller vessel, that had been hired, finally approached the yacht, either through fear of whom it might contain or failure to recognize it, the captain raised anchor and headed back for Hongkong. The disappointed party of priests and Sisters sailed back to Keungkong.

Meantime, the spirit of the Chinese in Keungkong became threatening. Five days went by and anti-foreign parades were held and mass meetings called. At this juncture, a Chinese came to the mission to tell of the landing of an American sailor, who was held at the mandarin's palace. The missionaries obtained his release and his story. He was from the U. S. S. Simpson, which had been sent to the Sisters' rescue. With another sailor, he had been in a whaleboat in tow of a motor launch, which in turn contained a landing party of twenty-four sailors. The whaleboat had been overturned and the launch almost lost, after which the latter had returned to the Simpson. The sailor and his companion had clung to the whaleboat for a time, and then swam ashore.

SISTERS UNPERTURBED

With this intelligence, the missionary party immediately set about obtaining a boat to go out to the Simpson. The sacred vessels of the mission were sent away for safety, the Sacred Hosts consumed. The party at last left Keungkong by night, for the unrest of the city continued to grow. Arriving at the mouth of the river in three sampans after ten unsuccessful attempts they procured a sailboat, and by noon were alongside the destroyer and receiving the greeting of Monsignor Walsh. All were in Hongkong for a late supper. Father Drought comments on the

fact that the Sisters were not in the least nervous or hysterical, but accepted all the trials they had gone through with fortitude, calm and almost amusement.

"All the Maryknollers are well," he says. "Mgr. Walsh has now returned to Pakkai, where he is directing the construction of the first building of his center. His position there is somewhat dangerous, but he is with the Custom Officers and will be able to leave, if necessary, on an armed launch."

Concerning the effects of the anti-foreign disturbances, the missionary says: "Missionary work will not suffer from the present disturbances as much as you might infer from current accounts." The Catholic Church in the north has met some open opposition—but down here very little is heard against the Church specifically.

FR. MOROZOW ISSUES OPEN LETTER

FORMER ARCHIMANDRITE OF VILNA TELLS WHY HE ENTERED CATHOLIC CHURCH

Paris, France.—La Croix has received information from the Polish Catholic paper Glos Narodu announcing the conversion to Catholicism of the Orthodox Archimandrite of Vilna, Father Philippe Morozow, one of the most eminent representatives of the Orthodox Church in Poland. A later dispatch announces that while Father Philippe was deposed and degraded by the Orthodox authorities of Poland, twenty-five Orthodox laymen have already followed his example by seeking admission to the Catholic Church.

The Vilna Journal has published the following open letter written by the Archimandrite to Theodosius, Orthodox Archbishop of Vilna and the Orthodox clergy.

"After mature reflection I have decided to take an important step; I have resolved to become a member of the religion which is subordinate to the Supreme Pastor, the Bishop of Rome. In so doing I obey the voice of my conscience, convinced that the true Church of Christ is there where the Apostle Saint Peter is found in his successors.

"By the present letter I wish to thank You, Excellency, for the kindnesses shown me up to the present time and to bid farewell to all my former Orthodox brothers whose labors I may no longer share.

FAITHFUL TO NATION
"In leaving you I beg you to believe that my action implies no betrayal of that which should be dear to us—attachment to the true faith and to our nation. In becoming a son of the Catholic Church I remain faithful to the true Orthodoxy which was professed by the Holy Fathers and Doctors of the one indivisible Church. I repudiate no dogma of this true Orthodoxy; I do not need to renounce our wonderful rite in the language of the Slav apostles, Saints Cyril and Methodius, rite and tongue approved by Rome equally with the Latin rite; the recognition of the Supreme authority of the Pope in the Church does not prevent me from considering myself a good son of my beloved Russian nation, for it did not prevent Vladimir Soloviev, one of the most glorious sons of our nation from embracing Catholicism and remaining a Russian. And why should there be any diminution of my Russian sentiment through the fact of my passage into the Church in which the representatives of all the nations of the world are found without detriment to the patriotism of any one?"

"On the other hand, a rapprochement on the basis of the Faith with our western Slav brothers, especially the Poles, will, in my opinion, contribute greatly to bring about an understanding between the children of the same country and the citizens of the same State where Providence has brought us to live.

"In taking leave of you I foresee that you will excommunicate me, your sanctuaries, and that you will call me an apostate. I am not astonished, and I forgive you in advance. Since you consider yourselves as a Church separated from Rome you cannot do otherwise toward those who leave you.

ACCEPTS EXCOMMUNICATION
"But I firmly believe that your excommunication and condemnation will not injure my soul. You will not separate me from the mystical Body of Christ nor from His love. And in my love for Christ and His Holy Church, I shall love you, my brothers, in Him, and I shall pray the Most High to grant you the same grace which He has granted me so that the greater number of you may come to the rock on which Our Saviour built His Church and on which alone the true, Orthodox faith in Christ may be maintained, unshakable, in these days of trouble and disarray.

"Seek no support for your Church at Moscow, nor at Constantinople, nor among the Protestants at Canterbury, but rather in the one center of Christian unity, at Rome."

"PHILIPPE MOROZOW."

For the Church of the Paulist Fathers in Fifty-ninth Street has lifted no tall steeples toward the skies. It boasts no lofty towers of medieval atmosphere and architectural beauty. But it has almost overnight built for itself towers of the modern type for a service such as Notre Dame or Rheims or even St. Peter's never dreamed of in medieval days, and which have no such somnolent shelter as had Gray's ivy-mantled tower for moping owls complaining to the moon.

RADIO CHURCH TOWERS

The Church of the Paulist Fathers in Fifty-ninth Street has lifted no tall steeples toward the skies. It boasts no lofty towers of medieval atmosphere and architectural beauty. But it has almost overnight built for itself towers of the modern type for a service such as Notre Dame or Rheims or even St. Peter's never dreamed of in medieval days, and which have no such somnolent shelter as had Gray's ivy-mantled tower for moping owls complaining to the moon. They have such spiritual significance that the architectural anachronism is forgotten. No such effense is given to the onlooker as when electricity was set to ringing Quasimodo's bells in Notre Dame for what these towers bring to the church and bear from it through the air is beyond the bringing and bearing of all the towers of the world. Looking over and across the roofs of the city one sees two skeleton steel radio masts rising above the roof of this historic church, and it takes but little imagination to see them as angels, or messengers, standing over the shekinah.

Fully as suggestive as the service of such towers is their recognition given by Cardinal Hayes to this achievement of science, with the praise bestowed upon the followers of the founder of this missionary order of the Catholic Church who have shown such enterprise in putting this physical gift to spiritual use. It was characteristic of this founder, Isaac Hecker, who lived for a time in its earlier days with Thoreau, that he was ready to utilize every instrument of good. The Church has often been suspicious of the instruments which science offers, and the Cardinal's outspoken tribute to "those devoted servants of truth who dedicate their lives to the advancement of human knowledge" in the liberal mind, for whom as the Cardinal put it, each revelation of science makes it less easy to deny the existence of the Creator.

"The revelation is not complete. I think He kept on talking when His Book had gone to press," said some one a few weeks ago in a poem published in The Times. This Cardinal spoke with greater certitude in stating it as a truth that revelation after revelation of God's handiwork in creation "will continue until the crack of doom." And one should face a possible disturbance of old assumptions by these new revelations without fear, for No true thing ever can refute another thing that's true.

Religion and science can go forward fearlessly under the legend which the Cardinal has named, "Truth always, everywhere, at any cost."

As for towering radio masts which are to aid in the ministry not only of this church but of many others, as the years go on, architecture must find a way of making them both structurally and beautifully a part of the buildings themselves, not only sounding, as bells, the matins and Angelus, but singing them and "listening to the wider, deeper spiritual times of the world.—Editorial N. Y. Times.

POPE INTERESTED IN SMALL PILGRIM

By Mr. Enrico Pucel.
(From Correspondent, N. C. W. C.)

The third pilgrimage from New York, which recently arrived in Rome under the leadership of the Right Rev. Mgr. Daniel Burke, pastor of the Church of St. Philip Neri, was received by the Holy Father in the Sala dei Paramenti, a magnificent salon hung with tapestries, where His Holiness on the days of solemn ceremonies stops to put on his sacred vestments before going to the Sistine Chapel.

The Holy Father, on entering, stopped near Mgr. Burke and extending his hand for him to kiss, said: "We know that there are many Italians in your parish and that you take good care of them; take a special blessing to all in your parish and particularly to the Italians." Then His Holiness passed round the room in front of all the pilgrims, giving each his hand to kiss, whilst Mgr. Burke presented them. Among them was a small boy of six or seven years dressed in a soutane like a little St. Louis. His Holiness stopped and caressed him while Mgr. Burke presented him, saying: "This child already serves at Mass." And the Pope replied: "Bravo, that is

already something. We must give him a beautiful medal." And he placed in the child's hand the commemorative medal of the Holy Jubilee, while His Holiness' secretaries distributed them to all the other pilgrims.

After blessing all of the members of the pilgrimage and their families and the Archdiocese of New York, Pope Pius said: "We bless also all your great and worthy country in which the Church has progressed so steadily and from which we expect to see in the future what we see at present, a vast manifestation of Catholic world and Catholic life, of which this pilgrimage is a sign and proof."

The Holy Father then asked Mgr. Burke to translate his speech into English.

The next morning the pilgrims assisted at the Pope's Mass in the Aula delle Benedizioni together with many other pilgrimages which were in Rome at that time, and after Mass Monsignor Burke celebrated Mass in the Chapel Pauline, distributing Holy Communion to the pilgrims.

ST. TERESA'S FEAST OCTOBER 1
Washington, Sept. 26.—A cablegram has been received here from Rome stating that the Vatican has set October 1 as the feast day of St. Teresa of the Child Jesus, the "Little Flower."

St. Teresa's death took place September 30, and normally that date would have been declared her feast day. However, September 30 is the feast day of St. Jerome, one of the great Doctors of the Church, and in order to avoid a conflict the feast will be of the second class.

The disincarnated Carmelite Fathers, at 150 Rhode Island Avenue Northeast, Washington, have announced the opening of a novitiate of their order here, under the protection of the "Little Flower," and have invited young men with religious vocations to enter.

K. OF C. CONTESTING BAN PUT ON CATHOLIC TEACHERS

Denver, Colo., Sept. 26.—The first case in the Knights of Columbus' campaign to put an end to proscription of Catholics as public school teachers was filed Wednesday in the District Court at Littleton.

Miss Lillian O'Connor, with the backing of the K. of C. has sued the School Board of District No. 69, on the outskirts of Denver, alleging that the Board has violated Section 4, Article 2 of the Colorado Constitution in denying her the right to teach because she is a Catholic.

Damages in the sum of \$1,100 with interest, are asked. In the meantime, another legal case is likely to be filed at any time at Platteville based on the reading of the Bible in the Public schools. Catholic students in the Platteville Public school are daily walking out of the classrooms when a sectarian version of the Bible is read. The Catholics form a fourth of the student body of the high school. If their action is interfered with in any way, a test case will be filed immediately by the K. of C.

POPE SENDS 25,000 FRANCS TO ERECT CANADIAN MISSION

Rome, Sept. 12.—The Reverend Father Esteve, Procurator General of the Oblates of Mary Immaculate in Rome, recently received from the Holy Father a donation of 25,000 francs to be forwarded to Mgr. Breynat, O. M. I., Vicar Apostolic of Mackenzie, Canada, for the construction of a mission on the northern shore of Great Slave Lake. Father Nicholas Lapierre, missionary to the tribes on the northern shore of Great Slave Lake, recently sent a request to the Sacred Congregation of Propaganda for aid in the construction of a church in his mission of St. Michael, one of the poorest missions of the ice-bound regions of the far north. The Holy Father learned of the request and was so deeply moved that he sent a special messenger to Father Esteve, in Rome, with twenty-five thousand franc notes of the Bank of France.

PITTSBURGH'S WOMEN PRAISED

A most favorable impression was created in Rome by the forty American women, members of the pilgrimage from Pittsburgh, who became members of the Union of Pious Laywomen of St. Frances Romana during their stay in Rome. The reception of these pilgrims by the Holy Father, and his congratulatory address to the new members of the Union of St. Francis Romana, were reported in the N. C. W. C. News Service. Commenting on this event, the Osservatore Romano says: "Certainly, there is nothing more beautiful nor more edifying than the marvelous impulse of these forty American women who feel so

deeply the mission of woman in the world and who realize so well what should be the manner of life of Christian women, mothers, wives and young girls. It is from America, so often painted merely as the land of wealth and eccentricities, that the appeal to good sense, to good works and to a higher tenor of life has come to the women of the whole world.

"The Supreme Pontiff who more than once, with the heart of a father and the authority of a master has voiced his anguish and alarm, felt his heart thrilled with new joy upon learning of the most praiseworthy action of the Christian women, the new oblates from Pittsburgh, and found for them magnificent words of encouragement and praise, kindness and benediction.

"We hope that the example of the forty pious women of Pittsburgh may be emulated, not only in America but in Europe and in Rome."

"THE ONE THING THAT MATTERS"

DR. ORCHARD TELLS WHY HE HAS DAILY "MASS" IN CHAPEL

London, Eng.—The Rev. W. E. Orchard, of the King's Weigh Chapel here, has written a booklet to explain the daily celebration of "Mass" in his Congregational chapel.

When the Rev. F. R. Webber, a Lutheran pastor, returned to Cleveland the other day after studying the increase of ritualism in Europe, he commented on Dr. Orchard's unusual practices, which include Stations of the Cross and Benediction.

"Mass is the one thing that matters," says Dr. Orchard in his remarkable defense. "Mass" is celebrated every morning at 7.30 in his chapel, the practice having been continued for two years without much criticism until now, when a storm of controversy has broken over Dr. Orchard's head.

He states that the doctrine of transubstantiation is the most spiritual interpretation of the Eucharist that has so far been conceived, and he forecasts its general acceptance by all Christians.

ONE THING THAT MATTERS

"We may well hope," he says, "that Mass will one day be discerned by all Christians to be the one thing that matters, the Catholic celebration the point at which unity will be found, and the doctrine of transubstantiation the basis of a sacramental philosophy which illumines many mysteries, sure foundation on which a truly corporate life can be built, the center from which all our efforts at social reconstruction will be truly inspired."

"It does not seem difficult," in Dr. Orchard's view, "to see the possibility of one who accepts a high Calvinistic view of the Sacrament passing over by insensible stages, and yet with immense gain in the sense of reality and efficacy, to the full Catholic view."

Dr. Orchard says the modern mind can hardly rest content for long with the retention of a merely symbolic rite. It is too reminiscent of kindergarten methods, he thinks.

Dr. William E. Orchard, whose chapel is in the west end of London, near the famous Jesuit church at Farm Street, has been long known as an outspoken and forceful preacher. Many fashionable people are among his regular congregation. A few years ago he invited a Catholic priest to occupy his pulpit and the invitation was accepted.

In a tract on "The Catholic Church," published last March, Dr. Orchard gave expression to these views:

"We can therefore hold that Rome is the true Church, but that 'orthodox believers and professors of the Catholic and Apostolic faith' really belong to her.

CATHOLIC NOTES

The Osservatore Romano states that Prince Sixtus of Bourbon has issued a formal denial of the rumor, widely circulated in the secular press, that his sister, the ex-Empress Zita of Austria is planning to enter the novitiate.

London, Sept. 14.—Though his business caused him to make extensive journeys in Canada, Russia, Norway, Sweden, France and Italy, Mr. James Albert O'Neill, who has just died in Cardiff at the age of eighty-four, attended Mass daily for fifty years without a break until his last illness.

Detroit, Sept. 4.—Ten new parochial schools in the Diocese of Detroit will open their doors for the first time on Sept. 28 to thousands of children—a graphic illustration of the truly remarkable growth of the Church in this diocese. Six of these schools are in Detroit and four outside the city. At a conservative estimate, these schools represent an expenditure of at least \$1,500,000.

Dublin, Sept. 21.—The Very Rev. Phillip Callary, Vicar General of the Diocese of Meath, has just died after fifty-two years in the sacred ministry and a remarkable career of accomplishment. As a young curate, he was the champion of the tenants in the fierce Land War, and took a leading part in land reform. In the bitter days of the Partition split he was a powerful influence in the allying of political passion. [.]

New Orleans.—Approval and a contribution have been given by the Most Rev. John W. Shaw, Archbishop of New Orleans, to the project of establishing a memorial to the Catholic Acadians who, after their exile from Canada, made their homes in Louisiana. The memorial will take the form of a fifty-acre park on the banks of Bayou Teche, near St. Martinsville, almost on the spot reputed to be that on which Evangeline, the Acadian maid kept her unfilled trust with the banished Gabriel of Longfellow's poem.

London, Sept. 21.—The startling announcement that Mr. Godfrey Isaacs, formerly managing director of the Marconi company, a Jew, who died last April, was buried with Catholic rites, was recalled this week by the exhumation of his body from the Catholic cemetery at Chertsey for reburial in Lyne churchyard, close to his former residence. The reburial was carried out in accordance with Mr. Isaacs' own wishes, which only became known after his death. A Catholic priest conducted the service at the second interment.

Paris, France.—Mme. Baudet, who died recently at Colliene, in the Cotes-du-Nord, was ninety-seven years old and up until last November had attended Mass and received Communion daily. She was noted for her practice of Christian mortification. She always observed Lent strictly notwithstanding her advanced age which would have served to dispense her from the more rigorous obligations. From Ash Wednesday until Easter Sunday she never tasted meat, not even on Sundays. Her case is being cited here as indicating that abstinence does not shorten life.

Cleveland, Sept. 4.—The Rev. Bernard C. Cohausz, S. J., Rector of Canisius High School and a relative of St. Peter Canisius, one of the Saints canonized during the present Holy Year, was among the visitors to the Central Verein Convention here last week. Father Cohausz was in Rome when his noted kinsman was proclaimed a Saint of the Church. He described the scenes at that ceremony for the delegates to the convention here. "Canisius turned the tide of Lutheranism in Germany," Father Cohausz declared, "and you German Catholics have every reason to be proud of him."

El Paso, Texas.—Attempts of officials of the Ku Klux Klan to secure a revocation of the rule that members of the El Paso police and fire departments shall not belong to the Ku Klux Klan have failed. The Civil Service Commission, which was appealed to by C. L. Sirmans, local Klan official, to change the ruling, unanimously decided to uphold it. J. C. Brooke, a member of the commission, said that the vote to uphold the ruling was unanimous. The edict dates back to the Charles Davis administration, when a permit was denied the Klan to hold a parade unless members took off their masks.

London, Eng.—A link between old and new London vanishes with the closing of Pope's Head Alley, a passage way from Cornhill to Lombard in the center of the banking quarter of the city. The alley took its name from a tavern, "The Pope's Head," which existed in pre-Reformation times. The property once belonged to the de la Pole family, of which Cardinal Pole was a member. The tavern and alley are frequently mentioned by old diarists and historians. Pepsys, the famous diarist, who flourished in the reign of Charles II., records several visits he paid there.