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LONDON, SATURDAY, FEB. 18, 1922

PIUS XI

Long live the Pope!

To whomsoever the Cardinals might have chosen to fill the Chair of Peter the loyalty and devotion of the Catholic world would have gone out wholeheartedly; for we know that God's ways are not our ways, and had the new Pope been as humble and obscure as Simon, son of Jonas, the simple fisherman to whom Jesus Christ first gave the Keys of His Kingdom, we should know that He was again making use of the weak things of this world to confound the strong. But we know too, in the ordinary Providence of God, he takes not at all from His human instruments that inalienable attribute of free will; nor does He interfere with the personality of the instruments of His will.

Therefore we learn with joy that amongst the scholars of the world Pius XI. is pre-eminent for learning as wide and varied as it is given to a single human mind to compass.

Amongst men of action few would seek comparison with Achille Ratti. The Cardinal Primate of Belgium, in a tragic hour of the world's history, was much in the world's eye; and the heart of the world paid homage to his heroism. In the crisis of the world's fate the military genius of Ferdinand Foch saved civilization; and the world will ever pay tribute to the genius of the French Marshal and to his indomitable spirit.

Of the hundreds of millions who humbly and joyfully hail Pius XI. as Vicar of Christ and visible Head of His Church on earth none will do so with more loyal recognition of his office or with more profound appreciation of the qualities of the man as will the Cardinal Primate of Belgium and the modest hero who commanded the Allied armies. In Pius XI. Mercier, the scholarly champion of the things of the spirit, and Foch, pre-eminent the man of action, will recognize a kindred spirit; and amongst the countless faithful of all colors, races and conditions in life none will bow with more childlike faith or more sincere loyalty to the exalted office this kindred spirit is called upon to fill.

In our columns will be found an adequate summary of Achille Ratti's life history.

Recall to the imagination the time when as Nuncio to Poland the red tide of Bolshevism surged at his very feet; when despair filled the soul of Poland, and a great fear almost stopped the world's heartbeat. In Warsaw prudence, necessity counselled flight; indeed flight seemed the only possible course left. The Nuncio quietly announced: I stay. And how much the calm intrepidity of the future Pope influenced the almost miraculous change in the course of events perhaps will never be known in this world.

Again, as Archbishop of Milan; all Italy was trembling under the imminent Socialistic upheaval; and Milan was the very centre and heart of the ominous anarchistic movement. The whole world sensed Italy's danger. Again the immeasurable influence of the Cardinal Archbishop saved Milan, saved Italy's Royal Family and saved Italy.

Perhaps nothing so captivates the imagination of the English-speaking world as the athletic feats of Achille Ratti as a mountain climber. For we recognize athletic training as a real and important factor in education, as one that,

perhaps more than any other, contributes to the shaping and upbuilding of the character of the man.

Another priestly mountaineer, Father Placidus, wrote:

"It is there [in the mountains] that the rulers of the world and the heads of the nations ought to hold their meetings. Raised above the arena of passions and petty interests, and placed more immediately under the influence of Divine inspiration, one would see them descend from these mountains, each like a new Moses bringing with them codes of law based upon equity and justice."

Aye who shall say what signally apt preparation for his exalted office was the mountaineering of the boy, the youth, the man, who now more than "the rulers of the world and heads of nations" in his mighty task needs to come "more immediately under the Divine inspiration."

However we know that on the Vatican Hill the Vicegerent of Christ is always on the mountain top, "raised above the arena of passions and petty interests." And yet we cannot but feel that Pius XI. has been in an especial sense prepared for the great work of guiding the Church and the world that it is destined to save through unprecedented storms and trials.

"The Lord preserve him, and give him life, make him happy upon earth and deliver him not to the will of his enemies."

MR. HOCKEN'S REPLY TO THE OPEN LETTER

To Mr. Hocken, the delegated or self-constituted champion of the Toronto Board of Education in its anti-Separate school campaign, it seems to be a sore point that the Quebec majority have loyally and generously carried out their constitutional obligations toward the schools of the Protestant minority of that province.

Such an assertion runs directly counter to a pharisaical tradition religiously fostered by a section of Ontario's population. It must not be allowed to stand. It must be denied—but, the facts? Ah, yes, but of course the facts must be what we have always asserted them to be. Prudence and prejudice finally agreed, we may suppose, that it would be better to have some facts to support the denial, the inevitable and necessary denial, of this disquieting and demoralizing assertion of Bishop Fallon.

Well it is an easy matter. Montreal is only a few hours away and His Majesty's mail service between there and Toronto is fast and reliable. Did Mr. Hocken and his friends consult Montreal? And if so did they address themselves to the one man in Montreal most competent to answer their inquiries? We may credit them with this sense of fairness and desire for accuracy. For the Rev. L. R. W. Dickie, Chairman of the Montreal Protestant School Board, said in the Star of Jan. 31st:

"It appears that in Ontario they are much more troubled about what they consider the unfair treatment of the Protestant minority of this Province than we Protestants are in Quebec. The question seems to be a living one there, for twice in the past week I have been interviewed by Toronto agencies. In both cases I have replied: 'So far as my experience runs, the Protestant minority of this Province has, on the whole, been fairly treated in school matters.'"

Quite evidently this was not the sort of facts to support that necessary denial. Nor are they to be found in the official or other pronouncements of those in charge of Protestant education in Quebec.

But "facts" must be had;—ah, a deep and impartial student of the question provides the documents: two anonymous letters published in Montreal newspapers. One veracious correspondent amongst other delectable and relevant "facts" says that the "Roman Catholic trustees did not have a tithe of their children going to school, therefore they received money which not only they did not earn but applied it to lighten their own burden of taxation!"

That's the sort of thing to go down with people whose prejudice is stronger than facts; and who believe only in such facts as justify their prejudice.

Mr. Hocken has more such "facts."

We take the following from his reply to the Bishop's Open Letter:

I quote from another letter in The Montreal Gazette by "W. J. P." who writes: "Two thousand

or more Protestant children are walking the streets who should be attending school, many being turned away from the very threshold of the school buildings simply for lack of room and teachers, while wholly private corporations pay 90% of their school taxes to the Roman Catholic schools."

And having thus firmly established his solid basis of fact, Mr. Hocken triumphantly asks:

"Is that the kind of justice the people of Ontario are asked to copy? Is there any fairness or equity in such an arrangement? Is that the magnanimous treatment of the minority, about which we hear so much?"

Bishop Fallon promptly addressed himself to the Chairman of the Montreal Protestant School Board inquiring whether or not these allegations, so avidly swallowed by Mr. Hocken and published broadcast to fan the flame of prejudice, had any basis in fact.

After expressing regret that "wild rumors seem to thrive" in Ontario on this question Dr. Dickie states:

"I wish to assure you that our Protestant schools in Montreal have not for years turned away a single pupil applying for admission to our schools for want of room or teachers. Our school buildings have been described by a publication of Columbia University as equal to the best in America. Our teachers' salary scale is on the whole about on the level with that of other Canadian cities and we have not had a year in which we did not have a sufficient supply of applications from qualified teachers; and our standard of qualifications is equal to that of any Canadian Province."

So Mr. Hocken's startling "facts" are but wild and utterly baseless rumors.

Now we shall not imitate the indignant rhetoric of Mr. Hocken; but we shall leave him and the Board of Education to the luxury of their own meditation, and to the judgment of their honest constituents.

Let us turn to another charge of Mr. Hocken where he insinuates what he dare not charge openly:

"We don't hear anything from the bishops about the inequities of the 1863 works out greatly to the advantage of the Separate schools. Mr. George Spotten, of Wingham, drew attention to this phase of the question and gave some startling figures that showed the Separate schools to be in receipt of grants that are enormously in excess of those received by Public schools in the same townships. I happen to have made some inquiries in another part of the province, and find in the County of Frontenac that the Legislative grants made to the Separate schools are more than sufficient to pay all the costs of the school districts. Here is a list of half a dozen schools, their grants and salaries paid in 1921:

	Grant	Salary
No. 1 Howe Island.....	\$ 987.20	\$750
No. 2 Howe Island.....	1,146.20	800
No. 3 Howe Island.....	869.25	750
No. 10 Loboro.....	978.20	700
No. 11 Portland.....	1,052.70	600
Portsmouth.....	581.45	500

Now Mr. Hocken knows, or has no excuse for not knowing, that the whole provincial grant to schools is divided between Public and Separate schools according to attendance of the preceding year.

For instance; suppose the total amount of school grants is \$1,400,000; suppose the average attendance of Separate schools is 76,000; and the average Public school attendance 476,000. That is in the proportion of 1 to 6. The total grant would then be divided thus: Public schools \$1,200,000; Separate schools \$200,000. No matter how this \$200,000 allotted to Separate schools may be apportioned amongst them it can not affect in the remotest degree the apportionment of the \$1,200,000 amongst the various Public schools.

The injustice of the apportionment of unduly large grants to some Separate schools, if injustice there be, is to the other Separate schools.

There are, as is well known, many bases on which the amount of the grant is determined. We have long thought that the distribution of the grant amongst Separate schools should be based on Separate school considerations solely. There is no good reason why the basis of distribution should be the same for Public and Separate schools. For instance, the basis of teachers' salary is wise and commendable where, as in the Public schools, it is sought to encourage the payment of adequate salaries to secure the best type of teacher. But that problem is solved for us in an entirely different manner. Our teachers are for the most part men and women who belong to teaching communities, who consecrate their lives to their chosen work, and who neither

expect nor receive anything like the salaries that they could command as secular teachers.

Mr. Hocken and the Board of Education know that the Separate schools do not receive one dollar more in school grants than do the Public schools. Why not compare the grants to Public and Separate schools in the City of Toronto? Simply because it would not serve the purpose of unfair insinuation and utterly unwarranted assertion.

"The Act of 1863 works out greatly to the advantage of Separate schools" writes Mr. Hocken.

That is absolutely untrue; and the unduly large grants to certain Separate schools show just one thing: that is the unwisdom of apportioning the Separate school grant on Public school bases.

NOTES AND COMMENTS

A BAPTIST divine sojourning temporarily in Moscow writes that the Baptists in Russia were not persecuted under the Soviet regime, but that the ire of the communists was mostly directed against the Orthodox Church. May it not have been that the Soviets failed to see any difference between the Baptists and themselves. Or, possibly, they failed to see any Baptists at all!

BISHOP GRAHAM, conditor to the Archbishop of Edinburgh, in an address to a Catholic audience at Sterling strongly urged greater cultivation of Scottish song. He told them they should never forget that they were in Scotland, and that they had a proprietary right in a large part of the heritage of national melody bequeathed to them by past generations. Let them, therefore, work out their salvation nationally as Scotsmen, and not as other people. Let them keep to the old Scottish way of doing things, and to singing Scottish songs.

INCIDENTALLY, the Bishop had some excellent advice to offer, which might apply with equal pertinency to this country. There are, he said, a great number of songs turned out now-a-days that were of no use to anybody, for they imparted neither enlightenment or pleasure to an audience. What are called popular songs today lack every essential quality of harmony and wholesome sentiment—qualities which gave to the songs of even a generation ago a lasting hold upon popular regard.

SPEAKING DIRECTLY to his Catholic hearers the Bishop went on to say that the old Scottish and Irish songs were far more instructive and did far more good than the "high-class unintelligible concertos given to classical audiences." Let programmes, therefore, be put before the people containing something they could appreciate and derive benefit from. Solid substantial lessons could be conveyed through the medium of the undying compositions of Burns, Hogg, and these other masters of Scottish song who had won for them a lasting place in the hearts of their countrymen.

IN REGARD to Robert Burns it cannot be too often repeated that when he found himself in opposition to the puritanical sentiment of his day, and was denounced and ostracized by the Kirk, it was a Catholic bishop in the person of Dr. Alexander Giddes, Vicar apostolic of the Eastern District of Scotland, and predecessor, therefore, of Bishop Graham himself, who readily recognized his genius, befriended and encouraged him, and first procured for him recognition abroad. This fact the poet always remembered with gratitude, as his letters preserved to this day in the archives of the archdiocese of Edinburgh, proclaim.

THAN SCOTLAND perhaps no one of the allied countries was harder hit by the industrial and financial collapse of 1921—that period, as it has been termed, of sombre depression which settled like a cloud over the business world. A year ago the world was just finding out that the wealth prodigally shot away during the War and the cessation of production during that period had left it poorer than it had been before. Scotland being an important industrial factor, with much of its prosperity depending upon its iron and coal industries and in a very special manner upon its world renowned shipyards on the Clyde, could not escape the all prevailing reaction. Where Glas-

gow and the Clyde environs had before and during the War been enjoying a ceaseless hum of activity the cessation of ship-building fell upon it like a pall. Ships by the hundred having been laid up all over the world through the lack of demand for cargo space, new work was very slow in coming forward, hence the entire machinery of industry was thrown out of gear. And the process of recovery is likely to be slow. This fact is of interest to Canadians since Scotland in common with the rest of the United Kingdoms is among the greatest consumers of Canadian products. But recover it will and it is to be hoped that the process will not long be delayed.

IN A sermon before a leading Presbyterian congregation of Toronto, the statement was made that if the Bible were not the final rule of faith and practice, theological colleges, Bible schools and even the church would have to go, as "the Church came out of the Bible, not the Bible out of the Church." So that man's unaided intellect is the final arbiter in the matter of revealed religion! The reverend gentleman did not explain how, since the Bible as we know it now did not exist until the Church was in its fourth century, the latter could not very well have "come out" of the former. That Protestantism which the preacher meant by "the Church," grew out of misuse of the Bible is true enough, but that is a horse of another color. The truth is that "modernism" or the qualifying of all supernatural belief which characterizes present-day Christianity outside of the Catholic Church, is but the working out of the first principle of Protestantism. And that probably is what in his heart of hearts was the preacher's meaning.

THE LATEST vagary of Protestantism appears in the English mission at Bangalore in eliminating the name of Christ from hymns and prayers used there, so that forsooth no offense might be given to Buddhists and Mohammedans. This action appears to have been upheld by the London Missionary Society which controls and finances the Indian "evangelizers." It is only fair to say that this action has raised a storm of criticism from the more conservative element in the Church of England. It is not new, however, as on two previous occasions the board of management of the L. M. S. has sustained the action of their missionaries in India in deleting the name of Christ from religious books addressed to the Hindus and Mohammedans. In face of which the affirmation of an Anglican dignitary at home that if Christ, Buddha and Mahomet had been contemporaries they would have been collaborators.

BOY LIFE

BELLEVILLE JUNIOR COUNCIL ALL SCOUTS

At the recent election of a Boys' Junior Council in Belleville, it was interesting to note that each of the ten elected aldermen were connected with one of the two Boy Scout Troops in that city. In addition to this, Troop Leader Charles Hayes was chosen to be their Junior Mayor by acclamation. The fact that Scouts were chosen to fill all the eleven offices is certainly significant. It is indeed a splendid tribute to the organization of the Boy Scouts as a boy training movement and also to the reputation which the Scouts must have amongst their fellows in Belleville. All the junior aldermen-elect are, or have been, students at the Belleville High School, and have received their primary education in the Public or Separate schools of that community. They are Belleville boys by birth, education, and in spirit. And above all they are Boy Scouts. They have shown that they are the popular youths of their city and that they have many of the qualifications which make for success in life. The total number of Boy Scouts in Belleville is only about seventy, and proof of their popularity is to be found in the fact that the lowest elected candidate received many more votes than their total number. It looks as if the problems of the boys and youths of Belleville are at last in safe hands.

LIEUTENANT-GOVERNOR REVIEWS BRANTFORD SCOUTS

His Honor Col. Harry Cockshutt, Lieut.-Governor of Ontario, made an inspection of the Brantford Dis-

trict Boy Scouts and Girl Guides recently. About 600 Scouts and Guides assembled at the local armories and gave many demonstrations of their splendid training. The boys received great commendation by His Honor on the efficiency they had shown both in drill and routine, especially the boys of St. Mary's Troop as they had only been organized for two weeks previous to the inspection. We might remark in passing that this troop is one of the two recently formed amongst the Catholic parishes of the city, the other troop being connected with St. Basil's Church there. During the evening His Honor gave a short talk to the boys stating that he was more than surprised, as he had no idea that the movement had reached such proportions in the district. He commended District Commissioner Harry Fleming on the excellent organization he had been able to gather round him and for the great interest he took in boys' work. His Honor instilled into the boys' minds the need and the seriousness of practicing economy and encouraged them to put their full amount of energy into this as they would at some future time become men who would be a credit to the nation. He specially commended the Scoutmasters for the interest and enthusiasm they were putting into their work. The parents of Brantford are evidently taking a great interest in Scouting as the balconies and floor of the armories were crowded to capacity.

RETURNED MEN FOR SCOUTMASTER'S

An effort is being made by the Manitoba Provincial Council of the Boy Scouts Association to Canadianize the 10,000 foreign boys in Manitoba through the medium of Scouting and the efforts of returned soldiers. The plan to recruit "Red Chevron" men throughout the province as Scoutmasters would be of immense value in the Canadianizing of our many foreign boys throughout the West. "Red Chevron" men are already being lined up in Edmonton and in the rural districts of Alberta.

JEWISH ORGANIZATION FOR TRAINING BOYS

At a recent meeting of the National Boys' Council in Toronto, the field covered was thoroughly surveyed. It was pointed out by Mr. M. Cohen, statistician for the organization, that a large number of Jewish boys had to be taken care of by Christian organizations. This was recognized by Mr. Cohen to be, from a Jewish standpoint, highly unsatisfactory. While the Jewish boys were treated as equals, still their Jewish faith was undermined, and was not replaced by any other spiritual guide. To remedy this, Mr. Cohen conceived the idea of a Jewish organization for the training of Jewish boys and where ever possible to centre this work about the synagogue. The programme to be followed is a four-fold one, that is, the development of the physical, mental, devotional or religious, and social instincts of the boy, inculcating the Jewish ideal into the work. The boys are divided into groups according to age, nine to eleven, twelve to fourteen, fifteen to seventeen. The groups have Jewish names, as also have their officers, the ritual similarly is based on references from Jewish history.

PIUS XI. A DIPLOMAT AND DEEP STUDENT

VIGOROUS IN BODY AS WELL AS MIND AT THE AGE OF SIXTY-FIVE YEARS

Pope Pius XI., the new head of the Roman Catholic Church, which has over 300,000,000 members were born at Desio, a town of 9,000 inhabitants eight miles north of Milan, May 30, 1857.

He is of medium height, with a muscular body and a face remarkable as indicating both physical and intellectual strength. His youth and later years have been judiciously divided among outdoor exercises, secluded study and intercourse with the world in such a manner as to produce firm convictions in regard to material as well as spiritual things. The new Pope is a member of the Italian Alpine Society and before the War was one of its most active members. He is one of the most scientific librarians in Italy. His short, although stirring, term as Papal Nuncio at Warsaw, just before the World War closed and through the first period of reconstruction, proved him to be a diplomat of exceptional qualities, for he preserved the unity of the Church in Poland when assailed by Bolshevik propaganda and various schisms which were unconsciously promoted

free for their shipping for the next by friends of Poland seeking only her material advantage.

Then as Archbishop of Milan he returned to the diocese of his birth and youth. He found that ancient city of Lombardy distracted by a revolutionary movement which at one time had not only threatened the security of the State but also the dynasty, and to which almost daily expression was given by encounters between the Fascisti and the anarchist Communists.

Although never conspicuous in the organization or development of the Catholic Political Party, the Partito Popolare, whose creation was permitted by Benedict XV. in January, 1919, and which keen observers say was quite as much an instrument in saving the country and Crown in a moral way from the doctrines of Communism as the Fascismo had been in a material way, he nevertheless, encouraged organizations of the Christian Democratic movement in the Archdiocese of Milan, but in such a manner that these manifestations never obscured his churchmanship. In regard to the civil government and the House of Savoy the attitude he maintained was very much like that of the late Pope—a gracious welcome ready for the Government's initiative.

His studious churchmanship, however, so overshadowed these other things that just before the conclave met he was claimed, it is said, by the extreme conservative party; finally the "Peace Party" of Cardinal Gasparri, let it be known that the Cardinal Archbishop of Milan would be quite acceptable to them as Pontiff. In this way Cardinal Ratti became a compromise Pontiff, with the advantage decidedly with the "Peace Party." This, whether well founded or not, is but the gossip of press men, reputed as well informed; the proceedings of the conclave, as everybody knows, are secret.

The new Pope was educated at the Lombard College at Milan and was made a deacon in 1877, and a priest March 30, 1879. He was appointed a teacher in church history, then in homiletics and then in dogmatic theology at the Seminario Maggiore of Milan. There his learning as well as the precision with which he prepared his work attracted the attention of the Congregation of Seminaries and of the University Studies at Rome and in the first decade of the present century he was appointed librarian at the Biblioteca Ambrosiana at Milan. There he became Prefect on the death of Mgr. Ceria in 1910.

A year later the same congregation again interposed and he was called to Rome as sub-Prefect of the great Vatican Apostolic Library, then under the distinguished but aged Dr. Ehrle, whom he succeeded as Prefect in 1918. While Prefect of the library he was made a Monsignor, on the recommendation of Cardinal Cassetta, the Bishop of Frascati and Librarian of the Pope. He was of great service to Cardinal Gasquet, then completing the translation of the Vulgate.

During the War, aside from attending to his duties at the library, he came into intimate communication with the Chaplain General appointed by the Pope to direct the chaplains who were with the army at the front. He is said to have been largely influential in their organization and on their conduct toward the men. At one time he became the messenger between the Christian General and the Pope and furnished the latter with material which enabled Cardinal Gasparri, Secretary of State, at the instance of the Pope, to refute the charges that were made after Caporetto that the Church, by Assyrian intrigue, was responsible for that military disaster.

All these things revealed to the Pope that in Mgr. Ratti he had a diplomat of the highest order, and so in the Spring of 1918, in anticipation of the complete freedom of Poland, Mgr. Ratti was appointed Nuncio at Warsaw. The work he did there was of the most delicate kind, for although the Poles had never wavered in their adhesion to the Church, there was the opposition of the refugees from the Russian Holy Synod, which constantly obstructed the work of progressive unity.

Again his labors met their reward; while still Nuncio, on June 6, 1919, he was elevated to the titular archiepiscopal see of Lepanto. This title may be considered of peculiar significance, as it was at the Battle of Lepanto, Oct. 7, 1571, that the Christian powers defeated the Turks and made the eastern Mediterranean century. In that battle the Venetian fleet was in the van.

In April, 1921, Mgr. Ratti was made Archbishop of the diocese to which he was attached by his birth and early studies and work—that of Milan. Here he succeeded Cardinal Ferreri, who had died on Feb. 2.

Archbishop Ratti was created Cardinal on June 14, 1921 in pectore, and two days later received the red hat at the hands of Benedict XV. in the Sala Regia. He had been Cardinal nearly eight months when elected Pope. The late Pope had been a Cardinal not four months when elected.

The fact that the Pope appeared on the outside balcony of St. Peter's to give the Apostolic Blessing is considered as very significant as it is the first time this has occurred since the breach between the State and the Church in 1870—for fifty-two years the blessing had been bestowed from within the Basilica.