

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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FEAST OF THE PRECIOUS BLOOD

It is the living, crimson sea,
No soul may 'scape, no heart may
die,
That flows with unassuaged pain.
It is that Flood, which rising red,
On either hand where God hath
bled,
No man may pass with guiltless
trend.
Upon its tide doth Mary's love
Send questing from Heaven above
The brooding shadow of a Dove.

It is the precious, purpling sea
That hides no ebb, that waits no
plea,
But drowns the heart of you, my
love,
—SHANE LESLIE.

CARDINAL O'CONNELL

CALLS FOR THE FULFILMENT OF PLEDGES ENGLAND MADE IN HER HOUR OF NEED

HISTORIC MEETING IN BOSTON.—TRUE AMERICAN SPIRIT SWAYS VAST MULTITUDE

Boston had its plebiscite on the Irish Question Tuesday. It was an occasion that no one who was present is ever likely to forget. Not only was Mechanics' Hall crowded but the sidewalks and the streets about it, and it was a crowd made up of people from every walk in life; clergymen, soldiers and sailors, professional and business men.

The "man on the street" was out in force and women who are coming more and more to manifest their intense concern for all good causes gave that touch of color and beauty that is their delightful secret, to the vast assembly.

It was a typically Boston crowd in its self restraint and lack of hysteria. There was something about it that set the public to thinking of other multitudes who have gathered in this city when "matters of great pith and moment" were being discussed "in times that tried men's souls," those far-off gatherings before the Revolution, in Abolition days, and during the Civil War. There was a terrific earnestness visible in the faces of the thousands banked along Huntington Avenue.

ADDRESS OF THE CARDINAL

In reviewing the phenomenal growth of sentiment in favor of Ireland's freedom during the last six months, the friends of Erin may well say—the impossible has happened.

When just six months ago tonight, the great meeting in Madison Square took up again the cause of Erin after a silence that seemed ominous, no one present there could possibly imagine that the knowledge and the sympathy of Erin's cause would progress to such a wonderful degree as today it has almost miraculously attained.

Undoubtedly America today knows and understands the story of Ireland's wrongs and sympathizes with her rights as never before.

The American is a true idealist. That, the great War has proven. But he is not Don Quixote, he must first understand what the cause is and where the wrongs are before he goes out to brave danger in the defense of the wronged.

NO LONGER CLOSED BOOK

Anyone who knows the American mind of today will quickly realize that the history of Ireland is no longer a closed book to the plain American citizen who, knowing that history as he does, has begun to understand why during all these centuries the people of Ireland have kept alive the divine hope of final liberation.

It is fair to say that the period of the last six months, since the great meeting in New York, is absolutely unique in this, in it nothing else, that the plain man in the street all over America (we might perhaps except Mississippi) realizes fully that Ireland has a grievance profound and real which must one day be set to rights.

With that knowledge has grown a generous and heartfelt sympathy for the little island which has so unspunkily refused to be throttled by a big bully, no matter how what blood-relationship the bully claims. That sentiment aroused in the chivalrous hearts of the American people is undoubtedly one of the very best symptoms of American life.

Indeed that chivalrous generosity of heart towards the weak is, as everyone who knows America realizes, distinctly, and characteristically a trait of American manhood.

There is no spectacle on earth that so moves the plain, honest, genuine American as that of a weak, defenseless woman being strangled to death by a huge giant. Every born American who even in passing is compelled to witness such a degrading scene, would, without thinking twice, even at the risk of his own life, rush to

the rescue and the defense of the helpless wronged.

GENUINE AMERICAN SENTIMENT

That is the sentiment of the boys we see playing in the street and that sentiment only grows with age until all American manhood is aflame with it.

That was the picture which was drawn for American eyes as the attitude of Germany towards Belgium, and the very sight of that picture sent two million of our best and dearest boys over the seas with just one desire in the heart of each, to land such a blow at night and brute force that never again would any big nation dare to attempt the strangulation of a weak one.

Suddenly the plain American, unfettered by any social or financial bonds, has begun to see that Belgium is not the only country placed in that pitiable plight.

For some years past we have witnessed the steady growth of a bold propaganda here among us, the whole trend of which was to make Americans forget their own history and to glorify even the weakness and foibles of Great Britain, and under that influence so subtly spread all over the land we can scarcely wonder that the rank injustice of Ireland's condition passed unnoticed.

When the great War began and America finally entered the conflict for right, it was little wonder that her gaze being cleverly concentrated upon distant wrongs, those which had been perpetrated against her nearest neighbor passed almost unnoticed.

The cry of Serbia and Belgium was a noble war-cry, but who, now looking back, does not see that it nearly served to stifle the cry of suffering Ireland?

CLARION CALL FOR IRELAND

What else can explain the ominous silence that prevailed even among our otherwise loud voiced leaders until the great meeting in New York broke it and sent out to the world the clarion call—Not Belgium and Serbia alone, but all small nations must be made secure in the entirety of their liberty.

Yes, Belgium and Serbia by all means, but Ireland too, and Ireland first by every law of historical justice. Belgium and Serbia, yes, for yesterday they bruised and wrecked and overran, but Ireland first—for not yesterday, but for seven hundred years, she has suffered infinitely more than a hundred Belgians and Serbians combined.

Yes, the voice rang out in God's name let us rescue the Belgians and the Slavs and the Jugos-Slavs and the Czechs and the Slovaks. But in heaven's name are we mad or blind, or both, not to see and understand that all the wrongs under which these various distant peoples have groaned have been perpetrated with impunity for seven long centuries against that little island of emerald green set in an amethyst sea, whose sons in America's fateful hour did more for America and for the cause of Americans than all the Belgians, Serbs, Slovaks and Czechs of all history?

THE CRY OF JUSTICE

That was the cry of pure, unadulterated and sincere justice which rang through the rafters of the Garden Theatre six months ago this very night, and which, flying through the great Metropolis, sped along its broad avenues out into the ample Continent of all America.

In one brief hour the ominous silence which had settled over all was broken forever. The very press which for months had refused even for pay (which is much to that kind of press) to mention the very name of Ireland, was finally compelled by a public sentiment that blazed with indignation at this muzzling of the people's voice to yield grudgingly at first a little paltry paragraph.

Today not paragraphs but columns and pages even tell the glowing story of the people's final triumph over a paid censorship which threatened to stifle the very voice of the American people raised in Ireland's defense.

In six short pregnant months we have witnessed with eyes filled with amazement and gratitude the onward movement of the great tidal wave which, steadily going from State to State, finally reached its highest mark in the Nation's very Capital, and today the chief assessor and defender of the cause of Ireland's freedom is the most representative and the most powerful deliberative body in the whole world, the Senate of the United States of America.

ALL HONOR TO THE SENATE

In the noble voicing of that claim we are proud to state that the two honorable Senators of Massachusetts had a princely share.

Long live America, the true home of freedom. All honor to the Senate, the defender of liberty.

The eternal fight for freedom has had many decisive moments in history but no one will deny that one of them, not the least significant in its instantaneous effect, was the meeting in Madison Square Garden, December 10th, 1918.

The great War indeed was then over and the cry of peace was in the air, a cry which after four long dismal years the whole world heartily welcomed. But the peace which the

world gladly welcomed was the peace which in reality would bring back complete justice and order, not the sham peace which, while crushing one monster of might, would only fatten another.

That sort of peace might be patched up in Europe centuries ago when the kings with a sly wink at each other divided up the people's possessions among themselves.

America in those days scarcely even existed, or at least Europe was not conscious of her existence or cared little for her opinions.

But today America not only exists, but Europe knows and understands America's power in the world and, what is even more significant, America understands at last her own power in the world.

AMERICA'S FIGHT FOR RIGHT

Be it said forever to her glory, the first great exercise of that power has been for the loftiest idealism that the story of the world has ever told. For not for conquest of the division of spoils, nor for the impoverishment and ruin of an enemy, America threw the great weight of her power into the world balance, but simply and solely that justice and right might prevail all over the world.

That was the cry that was raised when the strength of America was most needed. That was the cry which rallied the millions of our noble youth who offered their very lives at its call, and that cry will never cease until universal justice has been done.

Until Ireland has been finally liberated from an age-long yoke, infinitely more galling than that which any other land has been compelled to bear, that war-cry of America will still resound throughout the earth.

Let them who hear it beware no longer to deny it, but while still there is time recognize it, acknowledge it and obey it.

The time has passed forever now when England can say to America the question of Ireland is our affair. For America today will answer it was your affair for centuries and what have you done with it: so were the life, the peace and the prosperity of the American colonies your affair and what did you do for them?

AN AFFAIR OF UNIVERSAL JUSTICE

No, the question of Ireland is no longer your affair alone, it is the affair of universal justice. It is the international affair of the rights of small nations which you have strangled and are today stifling by armed force. It is the affair of the universal principle of self-determination which is not your affair but the affair of the whole civilized world, America included.

Before the War, we of America only wanted to be left alone to attend to our own affairs in peace, but in the middle of that great War you found you needed America and raised a pitiful cry for assistance.

Oh yes, America you found was idealistic, but you must not now forget that she is not quixotic.

America entered the great War enthusiastically—yes—but also very deliberately and on certain distinct terms. You know the terms. They were put very clearly and you not only repeated them, you endorsed them, approved them and openly accepted them as an inviolable contract before the whole world.

Our valiant men never went forth on a wild goose chase over the wide seas. They went out for a set purpose and they made that purpose very clear. That purpose was that by their aid right should triumph over wrong and the powerful should cease to rob the weak.

Not you, not any of you or all of you won the great War, and you know it well; though now that it is won, you already try to forget it.

NO FLIGHT OF ORATORY

America won the War and won it—not for you. There was no special reason she should win it for you at the price of her own blood and treasure.

America won the War for the rights of all humanity and having won it at a tremendous cost, she certainly will hold to the conditions under which she fought.

So if the rights of small nations and defenseless peoples were centuries ago a little trifling matter to be bandied about by royal despots as one of their sacred privileges, or if the question of Ireland's historical rights was considered before the great War one which England alone could settle, today such a claim is blasphemy and an open defiance to all the principles in defense of which our valiant men offered their lives in the Great War.

We are well aware that in certain English circles the American is still considered, very tolerantly of course, as rather given to flights of oratory, whereas the English mind boasts of its cool-headed and practical qualities.

Well—this is no flight of oratory, it is a very cool and unemotional assertion of a very practical truth.

We will admit that it is extremely difficult to read the story of English brutal misrule in Ireland without the deepest emotion. At least we Americans find it so, for we have not yet, thank God, arrived at that very superior condition of exalted hu-

manity which can behold these exhibitions of brutal iniquity with complete stolidity.

That may be a British trait in which they seem to glory, but we want to assure them that it is the kind of glory which no American will ever envy them.

THE BETTER ENGLAND

I am not now speaking of the great English people in whom, both as a Catholic and as a cosmopolite, I personally find many qualities to admire and to love. That plain great British people with its still unspoiled fine qualities of head and heart will in the end be the salvation of a better England. That plain great British people has never until recently understood the real story even of their own country.

The same little coterie which controlled for centuries the government of England was strewed enough also to control the popular literature, and until very recently the little that the great plain people of England were allowed to know of genuinely truthful English history was meted out to them by the same official hands which controlled their very lives.

But all this is now rapidly changing. The great democracy of England is alive, awake and very active and the little coterie, the same which for centuries has held Ireland in its grip, while at the same time condemning the people of England to the poverty of the slums and the misery of the mines, is finding its inherited holdings exceedingly insecure,—indeed so insecure that it is little wonder that today the Irish question is one of the very least of all their supreme difficulties.

SOME EFFECTS OF THE GREAT WAR

One of the certain effects of the great War which has brought to America the consciousness of its tremendous power has brought to the plain English people a very clear knowledge of their own rights.

These rights are identical with the rights of the Irish people in Ireland, and the plain English people are at last awake to the fact that the cause of the Irish people is at the same time the cause of the English people, and that their cause is the cause of simple justice to all people the world over.

The wall of British exclusive privilege is no longer withering. It is down and the thousands and thousands of acres kept as mere game preserves for the enjoyment of a few are already in the possession of the people.

So when now the cry of Ireland crosses the Irish Sea into the homes of the plain English people it will no longer do to attribute all Irish troubles to the Pope as hitherto was successfully done. For the English people of today know very well indeed that neither the Pope nor the Irish have anything whatsoever to do with the present scourge of the London slums nor the child labor in the factories, nor the squeezing of the honest wages of the laborer in the mills, nor the compulsory slavery of the miserably workers in the mines.

ENSLAVED ENGLISH PEOPLE

These are all British things and all very much akin in fact and in principle to the wrongs which their brethren in Ireland have endured so long.

Their brethren, ah, this is a new word, long forgotten, a word given to the world by Christ, kept alive and in use where true Christian sentiment prevailed, abused and obliterated by financial and industrial greed, but today, thank God, resurrected by the plain men of the world who do the work of the world.

Christ, the Church and the laborer. This is the blessed trinity which is to recreate the spirit of the world.

The love of Christ for all men as the children of God, the equality of all men in that Church which has never recognized any title of distinction before its altars, the community of sacred interests which binds the laborers to one another in defense of cruel exploitation, these are the three great forces so long submerged by selfish vainglory and greed which have today revived the sublime ideal of human brotherhood among all the children of men.

ONLY HOPE FOR PEACE

So, today, the cause of Belgium or of Serbia is the cause of Ireland, as the wrongs of the children of every nation are the wrongs to be righted by their brethren of every other land.

In the love of Christ, in the guidance of His holy Church, in the sacred bonds which unite the workers everywhere, justice to all—to rich and poor—to strong and weak—must at last triumphantly arrive, and foremost in the train of justice is Ireland's cause.

Not until that cause has been heard before the court of nations and settled permanently by the triumph of right over might can peace settle down upon a weary world.

To Christ for whose eternal triumph Ireland has sacrificed her all, to the Church in whose equality and impartiality all the oppressed among the nations have trusted for their defense, to the great brotherhood of those who labor, Ireland commits

the justice of her claims: and, though the heavens fall, these three united can never fail.

THE JESUITS AND THE PEACE TREATY

In the fifth section of the official summary of the peace terms handed to the German plenipotentiaries at Paris, Germany agrees to return to China all the astronomical instruments seized in 1900 and 1901. Strange as it may appear, by these words, the Jesuits are conjured back from their long political inactivity to play their part again in the great drama of world-building and readjustment. It would be startling if these wily old diplomats who so easily upstaged cabinets and republics, these black-robed Warwick of the new age, did not meddle in the Peace Conference. They have been at their little tricks again and that, too, with the connivance and even aid of the President of the United States. His chances for a third term are gone forever.

On the terrace of the Orangery in Potsdam there stand today five bronze astronomical instruments of the most delicate and artistic workmanship. They were taken by Germany from the royal observatory of Peking after the Boxer uprising in 1900 and are the instruments mentioned in the peace terms. One of them, resembling a modern equatorial, was constructed in the thirteenth century, another is the bronze quadrant sent to the emperor Kang-Hi, by Louis XIV. of France, while the most remarkable and precious of all the lot is a huge armillary sphere, seven feet in diameter. And now the wily Jesuits come into the treaty. Of course they arranged this scheme centuries ago.

For the sphere, whose fate it takes a treaty to decide, is the work of the famous Jesuit missionary, Father Ferdinand Verbiest. With his own hand Verbiest constructed it, and under his supervision it was set up with other instruments of almost equal value in that royal observatory at Peking which he and his religious brethren directed for more than sixty years, over two centuries ago. The instrument, the only one of its kind worthy of a special mention in a document which makes the map of the world, is a monument both to the skill of the Belgian Jesuit and to the high degree of civilization of the nation for which it was made. It is, too, eloquent testimony of the zeal, the prudence and the wisdom which the Church uses in her dealings with the nations. Verbiest and his master Ricci, men of vast learning, saw that the people with whom they were dealing were interested in nature's phenomena. They appealed to that love of knowledge, and fostered and encouraged it. It was the door through which the knowledge of better things might pass. And Ferdinand Verbiest rightly thought that if the Chinese studied the motions of the spheres and the "bright lords of day and night" they might ascend to the knowledge of Him that made them.

The peace terms bring the Jesuits back into the light of publicity. They show them not crafty politicians but astronomers anxious to diffuse knowledge, especially the saving knowledge of Jesus Christ through whom men are saved—America.

POPE-BAITING IN ENGLAND

British propaganda is still active in misrepresenting the position of the Holy See during the great War. The London Times of April 19 contains a force attack on the Catholic Church and the Holy Father for not casting their lot with the British Empire and its self-righteous cause. The Times tells us that as a consequence of failing to bless the Allied banners the Church has been "weakened and discredited." The Vatican refused to condemn Austria and Germany for turning peace into war and war into hell. The writer concludes that "the Church lost in 1914 the greatest chance which ever came to her of recovering the moral authority she enjoyed in the early Middle Ages."

We shall permit the brilliant Catholic Tablet of London to give the answer to this most unjust and outrageous accusation. Who has appointed the Pope international arbitrator to judge the merits and justice of national conflicts? The secret Pact of London expressly excludes the Holy Father from any voice in the peace proceedings. As the Tablet remarks, what would the British Government have done if the Supreme Pontiff declared England was on the wrong side in the Boer war, or if he condemned the proceedings of British autocracy today in Ireland, Egypt and India? The Tablet proceeds:

"One wonders sometimes whether people who write and talk in this way have ever considered all the implications of their words. Pius X. is blamed because at the outset of

the War he did not proclaim that Germany and Austria were in the wrong. The underlying assumption is that it is at once the right and the duty of the Roman Pontiff to sit in judgment over the quarrels of nations. Since when has that doctrine been admitted in England? What would have been said if at the time of the South African War the Pope, after considering the claims of both sides, had issued a decree declaring England in the wrong? What fiery denunciations we should have listened to, and what talk there would have been about the intolerable pretensions of the Papacy. The better instructed among the critics would have reminded us that this was not a case in which the doctrine of infallibility was even remotely concerned, and then would triumphantly ask whether it was likely that the Pontiff, shut up in the Vatican and with no diplomatic relations with either belligerent, could be in a position to act as a supreme judge. When Italy went to war with Turkey no one complained or was in the least surprised because the Pope failed to explain to the world which Power was in the wrong.

Yet clearly if the Holy Father is entitled, and indeed bound by his office, to sit in judgment over the warring nations, he cannot be allowed to pick and choose his denunciation of the wrongdoer, but must in every instance follow the outbreak of war. Are the people of Great Britain prepared to accept that position? We know quite certainly that they are not. But it may be said that the invasion of Belgium was a much clearer act of aggression than anything done to remedy the grievances of the Outlanders in the Transvaal. But even that case was not so simple as it seems. Neither France nor Great Britain had any representative at the Vatican; the Ministers of Austria and Bavaria were busy on the spot. No doubt the Pope was told, as the rest of the world was afterwards told, that the crossing of the Belgian frontier was a lamentable necessity which was forced upon Germany, whose soldiers had merely anticipated the invasion which had been planned by the Allies. No doubt, as the War went on, the full falsity of this plea was realized at the Vatican as elsewhere, but by that time Pius X. was dead. If the world is ready to accept the Pope as the supreme arbiter, the nations must also be prepared to plead before him, to state their cases and submit the facts on which they rely for justification. Until the nations are ready to do that it is idle to rail at the inactivity of the Vatican or to complain because the Pope, shut out from the councils of nations, has striven alone to mitigate the horrors of war and to hasten the coming of a lasting peace."—The Monitor.

GERMAN MISSIONS' ARE PROPERTY OF CATHOLIC CHURCH

MSGR. CERRETTI NOW IN PARIS TO SAFEGUARD RIGHTS OF THE HOLY SEE

An editorial in the *Osservatore Romano* explains why Msgr. Cerretti, Papal Under Secretary of State, has gone to Paris. His journey was undertaken entirely in connection with the missions in the colonies which until recently were under German control.

The *Osservatore* quotes the contents of clauses 123 and 438 of the Versailles treaty: the former giving power to the local Governments of the colonies to expel all Germans or to lay down the conditions of their residence; the latter putting the administration of the missions in the hands of a council, which must be Christian, and must devote the property of the missions to Christian uses.

The editorial then points out that the result may be that either the good work of the missions may be brought entirely to an end by the expulsion of the German missionaries and the lack of others to replace them, or the schools, churches, and other property of the missions, being administered by a council called Christian but possibly composed of Protestants, Freemasons, or others, may be devoted to other than Catholic purposes.

The *Osservatore* calls attention to the fact that the Pope has a divine right to send apostles to infidels; that clause 123 infringes his right; and that the missions are Catholic property, many of them being legally vested in the Sacred Congregation of the Propaganda of the Faith. It declares also that, in case missionaries go outside their priestly office and mix in politics, this Congregation will immediately recall them to their duty.

In conclusion the editorial says that with the expert aid of Msgr. Cerretti in Paris, there should be no difficulty in arranging the future of these missions without infringing the rights of the Holy See, while at the same time providing all desired guarantees against deleterious political influence.—The Echo.

CATHOLIC NOTES

In August, the splendid Cathedral of Queenstown, Ireland, will be finally completed and dedicated.

Seven hundred and fifty thousand dollars is being raised in a Chicago drive for Catholic charities.

Nuns were the first women printers, according to The British Printer. The Dominican Sisters in the convent of St. James at Mt. Ripoli, published more than 100 works between 1476 and 1484.

A cable to the Belgian Relief Commission in New York says that Cardinal Mercier, Archbishop of Malines and Primate of Belgium, whose defiance of the Germans and unremitting work for his people made him one of the outstanding figures of the War, will arrive here next September. He will come to thank America for the assistance given to Belgium.

The Associated Catholic Charities of Chicago had a total income, last year, of \$432,226.42. The central bureau of the organization applied to charity \$216,629.20. Besides this, nearly \$170,000 was used in helping the various charitable institutions of the diocese. About 11,000 persons were assisted through the efforts of the bureau.

A Cincinnati lady, who requests that her name be not disclosed for the present, has donated \$100,000 to St. Xavier College for the erection of the administration building of the college structures to be erected on the college property in Avondale, where "The New and Greater St. Xavier College" will be established some time next year.

The first school of the Christian Brothers in Western Canada will shortly be opened at Yorkton, Sask., by the Brothers of the Ontario Province for the benefit of the children of the Ruthenian settlers. The Catholic Church Extension Society is erecting the building at a cost of \$50,000. Rev. Brother Ansbret, formerly Principal of De La Salle Collegiate, Toronto, has been appointed Superior of the new foundation.

Artists are at work on designs for the World War monument which will be erected on the Notre Dame university campus, Ind., shortly, in memory of the 45 Notre Dame men who paid the supreme sacrifice during the War. Mention will also be made on the memorial of the 2,900 Notre Dame men who served with the army, navy and marines during the War. A large majority of the 45 who died in the service lost their lives on the battlefields in France.

A remarkable discovery of Roman silver vessels has been made on the estate of Arthur J. Balfour, British foreign secretary, at Whittingehame, 20 miles east of Edinburgh, says a dispatch. The fragments are much hacked and broken, but covered with designs classical in style and exquisite in technique. The silver is Christian in design, presumably ancient church plate lost from some monastery. No such find ever had been made in Great Britain.

His Eminence, Cardinal Gibbons, in conferring the diplomas on the graduates of St. Cecilia's Academy in Washington expressed the opinion that since the passage of the Anthony amendment granting suffrage to women has widened considerably. "Seek out good books," advised the Cardinal, "and let frivolous literature alone. Clean literature is as necessary as clean associates. Show me the books a woman reads and I will tell you the condition of her mind."

London, May 30, 1919.—Sister Alphonsus of the Convent of the Sacred Heart, Mapperley, England, has been decorated by King George with the Royal Red Cross. During the whole period of the War Sister Alphonsus has been engaged in nursing wounded soldiers, who gave her the name of "The White Sister" on account of her white habit. The Royal Red Cross was given to Sister Alphonsus at Buckingham Palace by the king himself.

A rehabilitation school for the training of partially disabled soldiers, sailors and marines has been opened at the Catholic University under the direction of the National Catholic War Council, and fifty students have already been enrolled. The work is being done in co-operation with the federal board for vocational education, and will be conducted along strictly nonsectarian lines. The fifty now in training to earn their own livelihood include Catholics, Protestants and Jews, as well as men of diversified races.

Rome, June 16.—Msgr. Cerretti has put before authoritative personages at the Peace Conference in Paris the religious rights and interests of the Holy See in foreign missions, pointing out how these are infringed by two clauses of the proposed treaty regarding the colonies embraced in the former German Empire. No authoritative reply has as yet been received from Paris, still as doubt is felt here but that the simple necessary alteration can be made in such clauses, since there is no reason to believe that there exists in Paris any feeling deliberately hostile to the Holy See.