

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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PRIEST POET WINS LASSERRE PRIZE

By M. Maasiani
(Paris Correspondent, N. C. W. C.)

The committee of sixteen writers called upon to make the award, each year, at a meeting held in the Ministry of Public Instruction, of the Lasserre prize of 10,000 francs, gave it this year to the poet Louis le Cardonnell. Many people learned for the first time from the articles published the day after this decision, that Louis le Cardonnell is a priest.

Abbe Louis le Cardonnell is now sixty-two years of age. He wrote his first poems in 1882. At that time he was part of the advance guard of the literary movement headed by Mallarmé, and he had become the friend of Huysmans. Later, he was to go with the latter to live in the Benedictine monastery of Ligugé where he developed a passion for the study of religious things. He went to Rome, entered the French seminary there, and completed his philosophical and theological training. He was ordained at the age of thirty-four and went to his native diocese of Valence. But the Benedictine life attracted him. A novice in the Monastery of Ligugé, under the name of Brother Anselm, he found Huysmans, who had retired, there as an Oblate. Unfortunately, however, health did not enable him to follow the Benedictine rule, so he resumed his life as a secular priest and went to live in Italy, at Florence, Rome, and Assisi. He is now living in the latter city, in company with some Franciscans, with Johannes Joergensen.

Louis le Cardonnell has published three volumes of verse. In the first, "Poems," which appeared in 1904, he collected the verse written during a period of twenty-four years. Ten years later only five hundred copies had been sold. In 1912 he published "The Carmina Sacra." He has now published "De l'une à l'autre Aurore" (From One Dawn to Another.) But glory has come, and in a few days three editions have been brought out.

ENCLOSED RETREATS IN IRELAND

The practice of making enclosed retreats is spreading among the Irish laity. In 1874 the first House of Retreat for Laymen in Dublin was opened by the Jesuits at Milltown Park, near the city. Until quite recently it was the sole house of its kind in Ireland, but lately the movement towards enclosed retreats has received a great impetus. In 1921 Rathfarnham House of Retreats was founded. About that time the commodious castle at this place, three miles from the center of the city, was acquired by the Jesuits.

Since then, more has been done towards popularizing periodical enclosed retreats than anything theretofore accomplished.

The enclosed retreat has long been a strong and powerful weapon in the fight with continental irreligion and materialism.

Rev. P. McBride, S. J., describes the fine work accomplished at Rathfarnham. In these retreats a man has a standard by which he may judge everything he uses or with which he has occasion to come in contact—money, pleasure, companions, abilities and talents, life itself; a rule by which all his desires and seekings after material prosperity are rightly measured.

"The enclosed retreat is a social work of the highest order," says Father M. Bride, "it penetrates to the moral evils which underlie the social difficulty. It helps to bring rich and poor together, to make them of one mind so that the rich man become just and tolerant, the poor man hard-working and conscientious. It puts a new coloring on their lives by taking the true spirit of ancient Christianity from the region of theory and re-introducing it to practical everyday life. Men who have made retreats become men of grit and no longer the victims of their environment."

DISSENSION AMONG ANGLICANS

London, Eng.—Spiritual healing is the latest subject of dissension among the Anglicans. A layman, named Hickson, has attracted nationwide attention to healing services which he has conducted at Bradford, in London and elsewhere, and crowds of people are flocking to him.

The (Anglican) Bishop of Bradford has given his blessing to Mr. Hickson's mission, and has himself taken part in the services. Some Church of England clergymen seem rather pleased that they have been able to reproduce something which in the popular estimation "looks like Lourdes."

Several cures have been reported as the result of Mr. Hickson's healing efforts. They are, or appear to be, of the type which made M. Coue

famous. But the old church of England die-hards are not to be intrigued by such things. Dean Inge, the "gloomy dean," wants none of it. "It is high time," he says, "that an energetic protest was made against the encouragement which is being given by certain bishops to the craze for miracle-mongering in the treatment of sickness, which is part of a widespread recrudescence of superstition among the half-educated."

"They are bringing the Church of England into contempt, and doing incalculable mischief by exploiting those partially submerged beliefs and habits of thought which civilization has not had time to eradicate."

Of course the Dean makes a stab at the Catholic Church in passing. "Miracle-working shrines are still exploited by the Catholic Church as in the Middle Ages," he remarks, and quotes a Frenchman as having said that Lourdes is a very lucrative commercial affair to those who take part.

Whilst the Anglican leaders wrestle with the new bone of contention, the average Protestant is left to make his own decision, both as to the matter of miracles and as to the matter of leaders who don't lead.

NEW PERSECUTIONS IN JUGO-SLAVIA

By Dr. Frederik Pander
(Vienna Correspondent, N. C. W. C.)

A recent decree of the new Pasic-Pribevic Government of Jugo-Slavia prohibits students of secondary schools from joining the Marian Congregations and orders students who are now members of these congregations to withdraw within a short time and report their withdrawal to the authorities. This decree marks a renewal of the method of persecution initiated by the former Pasic-Pribevic Government in 1920. It is another link in the chain of persecutions and annoyances which the Catholic Church has suffered in Jugo-Slavia since the establishment of the present kingdom.

In 1922 the Catholic episcopate of Jugo-Slavia made a public and emphatic protest to the King against the persecution of the Marian Congregations which the Bishops pointed out, was a serious infringement upon the internal administration of the Church in Bosnia and Croatia. The protest by the episcopate was successful, however, only after the Pasic-Pribevic government of that time had been overthrown and the Radical party headed by Pasic took over the reins of government alone. Now, however, the old Pasic-Pribevic coalition is once more in power and one of its first steps was to renew the obnoxious measures against the Catholic congregations.

The action of the government has provoked deep resentment among the Catholics of Jugo-Slavia. One of the prominent Catholic ecclesiastics of that country recently expressed himself to the correspondent of the N. C. W. C. News Service as follows:

"It is incomprehensible that the Government realizing that the nation is on the edge of the abyss because of constitutional controversies, should seek to multiply the elements of discord by adding renewed religious persecutions to the existing political discriminations. So far we have had moderate elements among the Catholic Croats and Slovenes who loyally lent the State their support and believed in it. Now, however, the situation appears hopeless. For six years the enervating struggle has gone on. Each time when prospects seemed bright a greater disappointment has been the lot of the Catholics."

LEAGUE TO DEFEND PRIEST SOLDIERS

By M. Maasiani
(Paris Correspondent, N. C. W. C.)

The League for the Defense of the Rights of Religious who Fought in the War, founded two months ago, has formed its board of directors. It has elected as president M. Jacques Pericard, a newspaper man who, because of a sublime cry uttered at a memorable moment, will remain one of the most heroic figures of the World War.

Jacques Pericard, adjutant in an infantry regiment, was on guard one day in the front line trenches, when the Germans attacked unexpectedly on a short front. By throwing hand grenades the assailants were able to kill or disable the majority of the men surrounding him, but Adjutant Pericard, fighting like a lion, gave this magnificent legendary order: "Up, dead men!"

The attack had already begun to weaken in the face of the resistance of his little phalanx when the supporting troops arrived and repulsed the enemy. His cry of despair and heroic rage "Up, dead men!" has entered the pages of

history. No more glorious name could have been carried to the presidency of the league of former combatants to defend the rights of the religious who were their brothers in arms.

The members of the board of the league are religious and laymen. The vice-presidents are a Benedictine and an engineer; the treasurer is a Eudist, the secretary a Jesuit. Among the other members are a professor from the Faculty of Letters of Bordeaux, a surgeon from the Paris hospitals and the president general of the Catholic Association of French Youth. All, without exception, have been decorated with the Legion of Honor or the Medaille Militaire.

In their declaration of principles, the founders of the League state:

"We shall not tolerate, at the hour when traitors are being annulled, that certain former combatants, our brothers in misery, should be the victims of measures of exception which cannot be laws since they are contrary to the declarations of the rights of man and of the citizen, and to the principle of equality before the law; since they do not tend to promote the common welfare but are the work of a party, and since they are opposed to natural rights and to the rights of God."

RUMANIA

EMPOWERS ORTHODOXES TO SEIZE CATHOLIC CHURCHES

Bucharest, Nov. 15.—Reports are being received here that in many places Catholics are being forced against their will to attend religious services in Orthodox Churches. Information has also been received that at Brasov, on September 12, a church belonging to the Catholics of Torcsvar, Transylvania, was taken over by an Orthodox clergyman, a certain Zernesti. This Zernesti presented himself to the Catholic pastor and demanded possession of the local parish church showing a decree of the Royal Minister of Cults which transferred the possession and use of this parish church to the Orthodox.

To those acquainted with the often expressed sentiments of the Royal Minister of Cults there was nothing strange in this procedure. Minister Lapadota, who is also assessor of the Orthodox consistory of Cluj, has repeatedly given public vent to his hostility towards the Catholic Church. To him as its author is attributed the plan of consolidating all Catholic Churches to Rumania with the dominant Orthodox.

CATHOLIC BISHOP INSULTED

At Cibiu, a parish church which had been taken over forcibly by the Orthodox was only restored to the Catholics of the Rumanian Rite after a decree had come from the Royal Minister of Cults. An unfortunate incident in which the leading Schismatic pastor, a certain Geoguiu, figured took place at the restoration of this church. This Schismatic priest, Geoguiu, publicly declared that he would not give over the keys of the church to the Catholics. Forced, however, to do so he came to the church and for over an hour publicly insulted both Bishop Nicolae and the Catholic people of the town.

That these grave incidents are provoked by the Orthodox clergy, in many cases, under the protection of the civic authorities, is evident from a decree published in the L'Unirea of September 20. On that day the Royal Minister of Cults publicly forbade all State functions from engaging in religious controversies, and decreed that the protection of the law be given to the adherents of every church. The decree is looked upon here as a public confession on the part of the Minister of Cults of the unfortunate part which many officials of the Government have played in arousing religious prejudices and stirring up racial discriminations.

The Catholics of the Greek-Rumanian Diocese of Lugos have also been subject to grave inconveniences in some cases to downright injustices. The important journal L'Unirea, in its issue of October 4, published the story of the successful attempt made by the administration officers of the province to prevent Catholics from getting into communication with their own Bishop, Monsignor Nicolae. The local parish priest was also forbidden by them to baptize children. Only after a vigorous protest on the part of the ordinary of the diocese did he succeed in obtaining permission to administer the Sacraments.

A determined effort is likewise being made to close up all Catholic schools, as was reported in earlier dispatches. Many parish schools, particularly those of German and Hungarian Catholics, have been discontinued already. Other schools, like those in Transylvania, have been seriously hampered in their work and badgered on every possible occasion. The teachers of German and Hungarian were suddenly

called on not long ago to take a rigid examination in the Rumanian language. Seventy-five per cent. of these teachers failed due to the severity of the examinations and to the unethical procedure of the examiners. In some reported cases the examiners went so far as to ask questions of the teaching Sisters which were obscene in the extreme. A storm of public protest was aroused over these incidents and the government ordered an investigation, but nothing has come of it.

CONCORDAT MENACED

At the present time negotiations for a Concordat between the Vatican and the Rumanian Government are under way. The success of these negotiations, however, is being imperilled by the many injustices practiced upon the Catholic minority. The Vatican scarcely can be expected to sign a Concordat with a nation where religious discrimination and persecutions are almost of daily occurrence.

THE CLEAN BOOKS LEAGUE

BOOKS NOT PERMITTED IN BRITAIN SOLD IN N. Y.

"To speak of censorship of obscenity is an absurdity. It is a crime and who ever heard of censorship of crime," declared Justice John Ford of the New York Supreme Court in an address here outlining the purposes of the Clean Books League.

Justice Ford reviewed legal precedents which, he said, show that publication of obscene matter has been considered a crime under the Common Law of England and the American colonies as well as under the constitutions and status of the States and the Federal Government. He asserted that distribution of obscene published matter had been held a punishable offense by the courts of New York and had actually been punished until a decision by the Appellate Division of the Supreme Court in 1920 overruled the earlier decisions and set up a new standard as a test of the obscenity of printed matter. The effect of this decision he said was to take the life out of the statute against obscene publications in New York City "which is the great distributing center of printed obscenity for the entire country." Earlier in his address he said that he had declared that 85% of the obscene printed matter published and distributed in America originates in New York.

As to the effect of the decision in 1920, Justice Ford said: "In face of a statute so plain that it cannot be misunderstood and a unanimous decision of the Court of Appeals giving it to full force and effect there has not been a single conviction based upon the distribution of any book of literary pretension since 1920 when the Brainard case was decided by the Appellate Division of the First Department. Yet hundreds of such publications reeking with depraving obscenity have been in free circulation ever since."

Just what the Clean Books League has in mind to remedy the situation, Justice Ford outlined as follows:

"The purpose of the Clean Books League is merely to amend the statute so as to restore the test endorsed by the Court of Appeals and applied by all the courts of the United States and of all other States and countries under Anglo-Saxon institutions. We simply want to breathe the breath of life into the old law and restore it to its old time effectiveness in guarding our homes and families from the flood of printed obscenity which threatens them on all sides. If that is censorship it is censorship of crime and let our critics make the most of it."

"That censorship cry is so dishonest. Our immunity from censorship as the Supreme Court of the United States points out in the Robertson case heretofore cited, came from English precedent. Censorship as it formerly existed in England had little to do with obscenity. On the contrary it was while censorship was in force that printed obscenity was rampant and since it was discontinued the suppression of obscenity in literature was accomplished. Under the laws of the free and democratic England of today the foul prints circulated in America dare not be sent into that country. Indeed some of our foulest books are written by English authors, for circulation in America exclusively. For printing extracts from one of them, which has been among the best sellers in this country and freely advertised by our leading newspapers and periodicals, the publisher of an English paper was last year convicted and sentenced to a four months term of imprisonment. In America is found the open market for the printed filth and depravity of continental Europe also. Our country has become the literary cesspool of the world."

Since the feasibility of obtaining convictions of publishers of obscene

literature centers around the definition of obscenity the Clean Books League, according to Justice Ford, is endeavoring to have written into the statutes the definition given by the New York Court of Appeals in 1884 which was taken from an English case decided in 1868. In the Court of Appeals decision the test of obscenity is declared to be "Whether the tendency of the matter charged as obscenity is to deprive or corrupt those whose minds are open to such immoral influences, and who might come into contact with it."

EGYPT

ONE-TIME STRONGHOLD OF CATHOLIC FAITH NOW RULED BY MOHAMMEDANS

By Right Rev. Mgr. John F. Noll

There would be no Egypt if there were no Nile dissecting the Arabian and Sahara deserts, and inundating their sandy surface for many miles during five months of the year. This river has built up about 12,000 square miles of the most fertile land in the world. On this small area dwell nearly 14,000,000 people, all but 1,000,000 of whom practice the Mohammedan religion. The Copt schismatics number about 750,000. Then there are 80,000 Greek Orthodox; 60,000 Uniate Greeks; about 80,000 Armenians and Syrians; and less than 15,000 Protestants.

The Copts succumbed to the heresy of Eutyches, who taught that Christ had only one nature. They have never abandoned that heresy, though few of the Copts have the faintest idea what the controversy about the one or two natures in Christ means.

ONCE CATHOLIC STRONGHOLD

Lower Egypt, which to us is upper Egypt, or that portion which is first approached from the north, was once a stronghold of the Catholic faith. One of the greatest Christian schools of the early centuries was located at Alexandria, where Clement, Origen, and Catherine taught; where St. Athanasius was Bishop. This city, at the beginning of the fourth century, was a great center of Greek art and science.

The city of Cairo is the largest in Africa, and due to the presence of tourists throughout the greater part of the year, has become most modern, with excellent hotels while just outside its borders begins the almost endless stretch of the sandy desert.

After the occupation and practical domination of Egypt by Turkey for several centuries, the French and English, in turn, gained considerable control and today Egypt has Home Rule under an English High Commissioner. It has a King in name; in fact, he was received into Alexandria with loud acclaim on the day the writer reached there. The native population quite naturally craves independence, and many times during the year holds a noisy demonstration in Cairo against foreign domination. The clergy of the Greek and Latin rites prefer the former, both because it is more favorable to the progress of the Christian faith and because under Moslem domination Christians would be discriminated against in various ways.

EGYPTIAN DISTINCT TYPE

Four-fifths of the people of Egypt are native peasants, and form quite a distinct type from the Turk or from the Arab. The Turks are not numerous in Egypt; and the Arabs who live mostly in the cities and towns, act as dragomen or guides; they wrap a white handkerchief or cloth about their heads instead of wearing the red fez, which is otherwise quite universally worn. The natives have not changed their manner nor their mode of living, to any great extent, during the last 4,000 years. Woman is a drudge; she does most of the work in the fields, and it is a common sight to see a man riding an animal with a woman walking at his side.

Egypt, which was known to us from childhood as the land of mystery, of sorcery, of mummies, of the pyramids and the sphinxes, invited new interest throughout the world following the discovery of the tomb of King Tut, in the so-called Valley of the Kings, near Luxor. Boats up the Nile from Cairo did a rushing business last winter because of this new interest, though most of the precious contents of his apartments, locked up for 3,500 years, were to be seen in the Cairo museum.

But Egypt also has an ancient history which interests Christians very much. This country figures so prominently in the Bible, as the land which Joseph, one of Jacob's sons, ruled over after he married the daughter of Putiphar; the land where his descendants grew into a vast multitude, whom Moses was directed to lead to the Promised Land after God sent plague after plague to soften the heart of Pharaoh; the land where Moses was born; where God gave His commandments; where the chosen

people were fed with manna for forty years; where the Infant Saviour lived seven years after His flight from His birthplace to escape death from Herod's soldiers.

The pyramids near Cairo, possibly 5,000 years old, represent the greatest effort of human industry; they were the burial places of Kings and Queens, whose succession history traces back to 3,400 year B. C., through thirty-one dynasties. The Egyptians were the only people who buried with the King a history of his reign, and inscribed his image on his sarcophagus.

EDUCATIONAL FACILITIES POOR

While Egypt is becoming modernized in many ways, and has been made easy of reach by the large steamboats which plow through the Mediterranean, the status of education is still very backward. The government does not conduct elementary schools, and the very poor cannot secure an education. Those able to pay tuition engage the services of a teacher, who usually conducts his classes in the shadow of a mosque. He sits on a stool amidst forty or fifty children, who learn parts of the Koran by frequent repetition in a sing-song manner. The government conducts secondary schools in the cities, which are fairly good, because they are in competition with schools conducted by foreigners. The Jesuits and Franciscans have good schools in Cairo.

A train leaves Cairo every evening for Jerusalem during the tourist season, and the trip is made in about fifteen hours.

TWELVE CONVERTS AT THE ILLINOIS U.

Champaign, Ill., Dec. 19.—Twelve converts, mostly students in the University of Illinois, made their public profession of Faith and were received into the Church by the Right Rev. Bishop Joseph Schrembs, at the Mass in the University chapel Sunday.

Among the converts were a post-graduate student, working for his Ph. D. degree, and a student from the Philippine Islands. The converts had received their instruction from Rev. John A. O'Brien, Ph. D., in charge of the work for Catholic students at the University of Illinois.

The impressive ceremony was witnessed by 800 Catholic students who were deeply moved by the spectacle and by the stirring eloquence of Bishop Schrembs who preached the sermon and gave the converts their first Holy Communion.

"This," said Bishop Schrembs, "is one of the most impressive sights that could be witnessed. A group of University trained men and women, investigating the subject with painstaking care, and following rigorously the logic of evidence, have found their way into the Catholic Church. It is a striking demonstration of the irresistible logic of the facts, proving the divine origin of the Catholic Church and the Divine character of her teachings."

"In spite of family ties and lifelong associations which would hold you back, you have followed whither that white light of reason and of conscience has led you. Hold fast to that Apostolic Faith, even in the face of persecution and social ostracism, for it will guide you safely into the Harbor of Eternal Truth."

The addition of this class of twelve brings the number of converts received into the Church during the last three years at the University of Illinois, up to the total of 64. The conversions are traceable largely to the work of the Catholic Foundation at the University and to the efforts of the students cooperating with their chaplain, in interesting students unaffiliated with any Church, in the study of the Catholic Faith.

Bishop Schrembs made a forceful appeal to his large audience for the speedy materialization of the plans for the erection of the Catholic Foundation building at the University. He characterized it as "a progressive movement in the right direction, that will bring rich returns to that Church which is able, not only to withstand, but to profit from the closest scrutiny and examination."

NUNS TRAVEL BY AIRPLANE

Paris, Dec. 15.—One of the first cases of a nun traveling by airplane has been reported to the Nouvelles Religieuses. The event took place in Colombia, South America, where a Superior, visiting the various houses of her order, was unable to follow the desired schedule on account of the lack of railroads.

With two companions, also nuns, she made a first trip of 285 kilometers by airplane, from Puerto Colombia to Puerto Barrio, and a second trip of 997 kilometers, over the Andes to Baranquilla, the great Colombian port on the Sea of the Antilles, at the mouth of the Magdalena river.

CATHOLIC NOTES

New Orleans, La., Dec. 19.—George S. Gibbons, nephew of Cardinal Gibbons and one of the industrial leaders of the South, died here Sunday while attending Mass.

Rome, Dec. 12.—The 1,800 prisoners in the Penitentiary of Milan were entertained at a special dinner recently through the kindness of Pope Pius XI, who sent the director of the Penitentiary the money necessary for this purpose.

Cologne, Dec. 15.—Father Joseph Heidenreich, the oldest priest in Bavaria, has just celebrated his ninety-fifth birthday in the little village of Holzkirchen, where he is pastor. Despite his great age, his bodily and spiritual vigor are unimpaired.

New York, Dec. 19.—The Paulist Chorists had a most appreciative audience on Wednesday, when they sang Christmas carols at the annual Christmas luncheon of the Advertising Club of New York, at the clubhouse, 23 Park avenue.

New York, Dec. 19.—His Eminence Cardinal Hayes has sent to the Visiting Nurse Service of New York his personal check for \$500, as a contribution to a fund being raised to maintain 200 additional nurses among the poor of the city.

Washington, Dec. 19.—The Senate has confirmed the nomination of Denis E. Nolan, Deputy Chief of Staff of the Army, to be a Major General. General Nolan succeeded Major General John L. Hines as Deputy Chief last September when General Hines became Chief of Staff on the retirement of General Pershing.

Chicago, Dec. 19.—Rehearsals for the 1925 Passion Play, to be given under the auspices of the Holy Name Society, have already begun. As a preliminary toward making this a permanent annual presentation, a Passion Play branch of the Holy Name society, making provision for membership by women and girls, was authorized and formed.

Lyons, Dec. 9.—On his last visit here, Premier Herriot, who is also Mayor of Lyons, paid a visit to the hospitals of the city, where he lunched with and complimented the nuns nursing in them, despite the fact that he is now engaged in a bitter campaign against religious orders in France. The order of hospital nuns is one of the few religious congregations recognized by French law.

Pittsburgh, December 13.—The Rev. Paul Baccash of the Church of the Assumption of the Blessed Virgin Mary at Cecil, Pa., died here Tuesday morning in St. Joseph's Hospital of pneumonia. Father Baccash, a Syrian, by birth, is believed here to have been the only priest of his race to have had the charge of an English speaking parish of the Latin rite.

Detroit, Dec. 16.—Catholic Croats and Jugo-Slavs under the pastorate of Rev. Oskar Suster have purchased the church property at Oakland and Melbourne avenues. The building formerly served as church for the Christ Evangelical Lutheran parish. The new parish, which was organized about a year ago and has been holding services in the gymnasium of the Holy Rosary school, will be known as St. Jerome's.

Detroit, Dec. 16.—Bishop Gallagher announces the inauguration of the Society for the Propagation of the Faith in the diocese of Detroit. The Right Rev. Mgr. Edward Jones, who was appointed by the Propaganda in Rome as Supervisor of Foreign Missions for the United States, has been commissioned by the Bishop to establish the society in the diocese. A pastoral letter explanatory of the work of the Propagation of the Faith to the clergy and laity will be issued on the Feast of the Epiphany.

Paris, Dec. 12.—Between 1,200 and 1,500 students from the colleges and high schools of Paris, young men from eighteen to twenty-five years of age, met on November 26 in the basilica of the Sacred Heart of Montmartre to take part in a night of adoration of the Blessed Sacrament. A great procession was formed in the basilica and Benediction was given by the Cardinal Archbishop of Paris. Foreign Catholic students living in Paris sent delegates. After a solemn office, the students formed relays, spending the night in a vigil before the Blessed Sacrament.

Albany, N. Y., Dec. 19.—Ex-Gov. Martin H. Glynn, eminent Catholic layman, the man credited with bringing peace between Great Britain and Ireland, was laid at rest here Thursday after impressive services at which his country and State paid him deep tribute. As the Solemn High Mass was said, there continued to flow in a stream of expressions of sorrow at his death. Those arriving the day of the funeral included messages from David Lloyd George, former premier of Great Britain, and John D. Rockefeller.