

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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NICENE COUNCIL 16TH CENTURY

THE APOSTOLIC DELEGATE PRESIDES AT IMPRESSIVE OBSERVANCE

Washington, D. C., May 29.—At the Catholic University of America, under the presidency of the representative of the Supreme Head of the Universal Church, who delivered the principal address, a general convocation on Tuesday evening responded to the call of the Pope for appropriate observance of the sixteenth centenary of the promulgation of the Nicene Creed—the Creed, as one speaker reminded the great gathering, "recited to this day in all churches throughout the world that call themselves Christians."

One of the most impressive features of an occasion which was charged throughout with impressiveness was the rising of the audience to recite in unison the Creed which has remained unchanged for sixteen centuries as the public declaration of faith of Catholics in all parts of the world.

Following the address of the Apostolic Delegate, Dr. Healy discussed the profound importance to the early Church of the great Council and the Creed it formulated, picturing the critical period in which the Council was convened, and the stern war with Arius and his large heretical following.

The august assembly of the bishops of the Universal Church which gathered at the Bithynian city of Nicæa in the year 325, known as the Council of Nicæa, is the first of the ecumenical councils of the Church," said Dr. Healy. "It was convened primarily to pronounce judgment on the erroneous doctrines regarding the Divinity of Christ, which from the name of their author are known as the heresies of Arius. By reason of the heresy a conflict had arisen within the Church which threatened the life of Christianity as directly as that other great conflict with the forces of paganism from which, twelve years before, the Christian religion had come forth victorious after three centuries of conflict.

Both conflicts, that against the armed forces of the Roman Empire and this new one against the intellectual strength of paganism, had their origin in the same source, the unwillingness of unregenerate humanity to pay divine honors to the Son of God."

For three centuries, he continued, Faith and Philosophy had been at variance on the question of the doctrine of the Person of Christ. In the strife, Philosophy had been somewhat cleansed of its heathen grossness, but Rationalism, with its teachings subversive of the essence of revealed Faith, was persistent. Even priests and bishops had come under its influence, and false doctrines were taught in some Christian schools and from pulpits, carelessly expressed in Scriptural phraseology and the language of Theology, to escape official condemnation.

"Though orthodox and error had been long at war in many parts of the Church, Dr. Healy continued, the "first violent outbreak took place in the city of Alexandria, and there heresy found a leader and standard-bearer in the person of a priest named Arius."

"Arius was a man of ascetical life and puritanical character, one in whom rigorous morals were joined to a strange liberalism in opinion. He was a fanatic who conceived Christian life as something purely legalistic and formal, a liberal for whom novelty seems to have been the test of truth. He was proud, avaricious and ambitious, stubborn in maintaining his own views and intolerant of those of others."

"Arius first came into prominence during a controversy with Alexander, the head of the Diocese of Alexandria, in which he attempted to prove that the bishop had fallen into the error of Sabellianism in maintaining that Christ was begotten of the Father. This controversy, which commenced in 318, soon spread to the entire Church in Egypt and was the cause of so much dissension that Alexander found it necessary to convoke a council of the Bishops of Egypt and Libya to deal with the rebellious priest and his adherents."

Traversing the twisted doctrines of the heretics, Dr. Healy declared:

"It needs no elaborate discussion to show that every idea and principle in the teaching of Arius can be traced to its source in the heathen thought of his time. Never, perhaps, did a more illogical theory come from the brain of man than Arianism."

"But illogical and inconsistent and self-destructive as this theory appears under analysis, it was, nevertheless, a grave menace to the faith of Christians and to the peace of the Church. The threat of Arianism lay in the fact that it gave to the pagans without the Church, and to the semi-pagans within, not traditional Christianity and revealed truth, but a spurious Christianity

which was merely a disguise for a philosophy in which they already believed. It was Christianity in which Faith was subordinated to Reason, and which opened up through intellectual channels the way to the conquest of the Church which paganism had failed to accomplish during three hundred years of persecution."

"In the face of such a menace the Church was stirred to the very centre of its being. It was not a time for compromise or delay. A call went forth to the bishops of the Universal Church to assemble in solemn convocation to bear witness to the Faith and to cast out from the Church the blasphemers who had denied that its Founder was Divine."

"Men who describe this venerable synod of the Church like to dwell on the roster of bishops who were present, and to draw out the list of places from which they came," said Dr. Healy. "Never before had such an assembly taken place. Those who were to sit in the Council were not chosen because of their learning, though among them were men like Eusebius of Caesarea, whose encyclopedic mind embraced all departments of ecclesiastical science; nor because of their sanctity, though many saints were present; nor for high station nor for service to religion, though many of them bore in their mutilated bodies and their sightless eyes the record of the sufferings they had endured for the name of Christ during the days of persecution."

"Their title to a place in the Council was not in wisdom or eloquence or birth, but in being successors of the Apostles, witnesses to tradition and guardians of the Deposit of Faith. They came together that they might, not as individuals, but in their corporate capacity, give a definitive and decisive answer to that question which Christ asked of His Disciples three hundred years before when He said: 'Whom do you say that I am?' and to which Peter gave his memorable reply, 'Thou art Christ, the Son of the Living God.'"

"They were not there to add new beliefs to the creed, not to introduce new dogmas, but to preserve and transmit the faith they had received. They had the duty of expressing the Faith, if necessary in current philosophical terminology, so that current philosophical error might not be permitted to impair the integrity of revealed truth."

How the bishops held their solemn conferences; how Constantine was given the seat of honor at the opening session and with a feeling of awe addressed a discourse showing his full grasp of the sacred task at hand; how the great emperor refrained from attempting to direct or control the deliberations, and how the debates took place, was recounted by Dr. Healy Arius' small group of confident, militant defenders presented his creed, and finally the heretic and his doctrines were solemnly and formally condemned.

Then the Council went courageously about the great task of formulating a creed "so clear and explicit that none might, thenceforth, have any ground to plead ignorance of what the Church believed on the subject of the Divinity of Christ." And eventually there was evolved the Nicene Creed as it stands today. Summing up its importance, Dr. Healy said:

"As a document the Creed of Nicæa is concise and clear, a proclamation of the true Faith drawn up to meet a critical emergency, a statement that left no loophole for compromise or evasion. It set forth for that time and for all time the doctrine of the Church on the Divinity of the Son of God."

"This Council, not only the most important event in the history of the Fourth century, but a landmark in the history of human progress and civilization," Dr. Healy concluded. "It asserted the true doctrine of the Unity of God, it vindicated the Divinity of the Son, and it proclaimed its faith in the Holy Ghost; it drove from the citadel of faith the spirit of heathenism, and ended the boldest effort ever made to subordinate Revelation to Philosophy."

"The Council of Nicæa was a symbol of unity at a time when the Church was still one fold under one shepherd. Its venerable Creed is still recited today in all the churches throughout the world that call themselves Christians, and may not we find in the fact that it is so recited a symbol of hope that the Church will again be united into one fold under one shepherd."

THE CARILLON OF COBB
Dublin, Ireland.—Irish churches and convents possess many beautiful chimes that are a special joy when their tones float out upon the clear country air on a summer evening. Many persons are under the impression that recitals of bell music are confined to the Continent. They are not aware that two of the finest carillons in the world are to

be found in Ireland, one at Cobb, Cork County, and the other at Armagh.

The Most Rev. Dr. Browne, Bishop of Cloyne, is determined that the rich chimes of Cobb shall be heard at their best, and accordingly he has appointed M. Staf Gebruer, who is a pupil of M. Denyn, and who won distinction at the Carillon School at Malines, organist and carillonneur of St. Colman's Cathedral at Cobb. He has already got busy and recently gives bell recitals which delight the town. He intends to found a Bell Season which will begin on June 7, and on every Wednesday and Sunday night the chimes will keep the atmosphere throbbing with their harmonies. Although a young man, the Carillonneur had wide experience, having served on the famous carillons at Antwerp, Malines, Bruges, Loughborough, and Wembley.

ANGLICANS DISCUSS BASIS OF RE-UNION

"MALINES CONVERSATIONS" DECLARED TO HAVE ADVANCED CAUSE

Louvain, June 5.—The session of the Anglican-Catholic "Malines Conversations" just closed at Malines, Belgium, has produced satisfactory results described by an Anglican member as "progress in agreement."

Members of the conference had drawn up in advance a list of questions to be discussed, and typewritten copies in English and French were provided for each conferee. Continuing from last year, the Conversations dealt mainly with the historical primacy of the Papacy. It is permissible to say that the discussions brought the various points of view closer together.

Particularly, there was manifest a cordial goodwill which should be helpful in eliminating future difficulties.

CARDINAL MERCIER TO REPORT TO POPE

Reports were drawn up at the conclusion of the session and were unanimously adopted. Cardinal Mercier, under whose presidency the conference was held, left immediately for Rome to submit these reports to the Holy Father and to give him a first-hand account of the Conversations. A copy of the minutes also was addressed to the Primate of England.

His Eminence announced the conference through a communication to the Catholic press, in which he said:

"Tomorrow, Monday, several Anglican theologians will come for the fourth time to Mechlin (Malines), under the patronage of their two Archbishops of Canterbury and York, to meet a group of Catholic theologians and amicably to examine with them the problem of the reunion of Churches, which is the object of eager discussions among Anglo-Saxons."

"Faith is a gift of God. A return to Catholic unity, therefore, can be primarily but the working of His divine grace. They who enjoy the good fortune to possess the integral truth are in duty bound to ask this heavenly grace for those who are not so favored. I rely, therefore, during these days of conference upon the prayerful cooperation of both the clergy and the faithful of my diocese and of the whole of our beloved Belgium."

THOSE WHO TOOK PART

Those who gathered in the Archbishop's Palace of Malines for the Conversations were: On the Catholic side, Cardinal Mercier, the Right Rev. Van Roey, Vicar-General of Malines; the Right Rev. Mgr. Battifol, Canon of Notre Dame, Paris, and former rector of the Catholic Institute of Toulouse; the Abbe Portal, Priest of the Mission, and the Abbe Hemmer, pastor of the Church of the Holy Trinity, Paris. On the Anglican side, Lord Halifax, Dr. Walter Frere, Bishop of Truro; Dr. Gore, former Bishop of Oxford; Dr. Armitage Robinson, Dean of Wells and close friend of the Archbishop of Canterbury, and Dr. Kidz, president of Keble College, Oxford.

Catholics and Anglicans sat together in the great salon of the Archbishop's Palace, around a large table covered with green. No special groups were formed of the two parties. The sessions were held on two consecutive days, from 10 to 1 and 4 to 7 o'clock. Difference of language presented no difficulty; several members spoke English and French equally well, and acted as interpreters for their fellow members. Cardinal Mercier speaks English fluently.

Lord Halifax took the initiative in suggesting the Malines Conversations four years ago. Inspired by a worthy ambition to work for a rapprochement between the separated churches, he went directly to Cardinal Mercier, whom he found benevolently inclined toward an agreement.

From the first, the Conversations have drawn a large number of im-

portant churchmen. It would be imprudent of course, to found on these conferences any hope for results in the near future, but an eminent Catholic who has taken part in them declares that this coming of the Anglicans may be considered as a "movement of the spirit" and that this suffices to establish its importance.

THE DANGER OF FANATICISM

Unreasoning fanaticism is breeding in America a general spirit of intolerance in America that threatens to halt all progress. Nicholas Murray Butler, President of Columbia University, declared in an eloquent commencement day address before the university's graduating class, New York. Such a spirit he called a reversal of Christianity.

Dr. Butler blamed this fanaticism on the "inferior complexes" with "inferiority complexes," who insist on prohibitions and compulsions which would reduce all individuals to a "gelatinous and wobbling mass." He called upon those with courage to override the spirit which hounds all who dare to break from type and have a character and mind of their own. The tendency of the day, he charged, is to attack the foundations of Knowledge, and Courage is now brought under violent attack.

"The Christian religion, which has been thought to play a beneficent part in the world, teaches a contrary principle, and its great institutions have for nineteen centuries been built upon foundations of a sort wholly different from the new doctrine," he declared. "All progressive and constructive morality has also been based and developed upon a contrary theory, and every sort of achievement, whether intellectual, moral or economic, is the result."

These new barbarians, whatever their professions, have abandoned Christianity and they have deserted morality for the barbaric pleasures of torment and persecution."

Attacking public officials for a lack of the courage of their convictions, he declared that "judges, prosecuting officers and members of legislative bodies, both national and State, talk and vote one way, and daily drink another." They have neither the courage to give voice to their true opinions nor the character to conform their private conduct to their public professions," he added.

"Cowardice, selfish fear, cringing personal ambition, constantly sap the wellspring of intellectual and moral courage and weaken our respect and admiration both for our social order and our Government," he warned.

DEFENDS EMBASSY IN TALK TO IMMORTALS

Paris, France.—The solemn reception of M. Jannart, former French Ambassador to the Vatican, elected to fill the chair of ex-President Deschanel in the French Academy, was held in the French Academy, where Mgr. Bagnard, who welcomed the new Academician with an opportunity to make some pointed remarks concerning the French Embassy to the Holy See.

Describing the career of the new member whom it was his duty to welcome as one of the forty immortals, the eminent rector of the Institut recalled the conditions under which France renewed relations with the Papacy."

"The Rome of the Popes found representatives of all nations hastening toward her. Benedict XV., before passing away prematurely, witnessed without pride the complete wiping out of the sorrowful and bitter recriminations with which he had been assailed during the sanguinary conflict. At that time he had remained the common Father of all; now, in the calming of passions this was admitted and he appreciated it. He showed himself the prince of peace, and the nations, thirsting for pacification, looked with gratitude and hope toward the Chair of Peter."

Viscount France, called to play a leading role in the organization of New Europe, missionary France, a propagator of Christian civilization throughout the world, France still vibrating from the sacred union which had been made between the parties, understood or felt confusedly that she could no longer remain aloof from the spot which, as the ancient *Institutions* of our kings used to say, is "the center of Catholicity and the city of all peoples."

"Our most far-sighted statesmen considered that after an absence of fifteen years, it was fitting that France should take her traditional place near the head of the Church of which she had been proclaimed the eldest daughter. To renew this bond, it was to you, Monsieur, that the Government of the Republic turned in 1920, and it was you whom M. Briand appointed, with a bold gesture, the following year. The high functions which you had filled, the importance of your political

situation, the firmness of your attachment to republican institutions, and, finally, your spirit of wisdom, gave a peculiar authority to your mission. Rome replied by sending to Paris one of her most eminent diplomats who, for four years, had occupied with distinction the high post of secretary of extraordinary affairs. Familiar with the democracy of the New World, ours would not frighten him."

"Of what good was the re-establishment of this embassy? was the question disdainfully asked recently on every side. Indeed, of what good were relations with a sovereign who commands if not the bodies, at least the souls, which here below are inseparable from the bodies, of three hundred million subjects, faithful whose judgment he may direct in one direction or another by a word, in a day when opinion is queen? Of what good, when this sovereign, even if he wished to confine himself to his spiritual role, cannot help, in order to safeguard the religious interests confided to him, having recourse to human means, that is to say to foreign policies? Of what good, when other nations, beginning with the one in which the Papacy has its See, are making supreme efforts, with the help of propaganda, to substitute their missions for ours, and through their missions their political and moral influence."

"In any case, Monsieur, the facts have answered. Your negotiations, crowned at some points by those of your distinguished successor, while they have not been able to repair all the effects of a long absence, have brought France many precious advantages."

SCIENTIST PRAYS FOR CLEAR THINKING

London, Eng.—Prayer aids clear thinking, in the opinion of Wing-Commander H. E. Willingham, medical officer of the Royal Air Force, and a non-Catholic.

"I have never carried out a day's work without offering up prayer and asking for help in that direction," he told members of the Royal Society of Medicine when he was presented with a gold medal and an award of £500 for his research work.

"Many people," he added, "have an idea that doctors are atheists, especially doctors who work on research. A Briton is rather loath to mention such things as prayers, but on an occasion like this I think it is only fair to admit the help we have received."

On every occasion he had prayed for help, he declared, he had been able to think more clearly afterwards.

CATHOLIC NEWSPAPER MEANS OF BRINGING PEACE TO DYING WOMAN

London, Eng.—The chance possession of a Catholic newspaper brought about the death of a woman knocked down and fatally injured at Torquay recently. And by an extraordinary coincidence the same paper's reporter picked the woman up and was able to obtain a priest for her.

Trying to avoid an automobile when crossing the street, the woman stepped back and collided with a cyclist. She was thrown backwards and fractured the base of her skull.

F. J. Leopold, the Universe correspondent at Torquay, saw the accident, went to the woman's assistance and rushed her off to Torquay hospital in a taxi-cab. Whilst being lifted into the cab she whispered her name to the reporter, and never spoke again.

At the hospital it was found that she had a copy of the Universe in her possession, and a phone call was put through to a priest, who arrived in time to give absolution before she died. The woman was afterwards identified as Mrs. Margaret Allanson, of Harrogate.

IRISH PROTESTANT BISHOP ALIGNED WITH OPPONENTS OF DIVORCE

Dublin, Ireland.—Senator Douglas, who recently brought forward a motion in the Free State Senate raising the issue as to the procedure to be followed for Divorce Bills in that assembly, is himself a Protestant professing a general repugnance to divorce. His motion was concerned with matters of form, but some political observers thought it might serve the purpose of clearing the air by providing a reason for full discussion of the whole question. This, however, was a mistaken view. Mr. Douglas's motion would have allowed persons seeking divorce to have their private bills for the purpose read at least a first time, and in this way all the basic facts of a divorce case could at any time be unfolded to the Senate, even though the affair could not be carried a step further.

In short, the Protestant attitude toward the whole question in the

Free State Legislature, is uncertain and shifty. It is noteworthy, however, that one of the ablest members of the Irish Protestant Hierarchy, has come boldly out on the anti-divorce side. Dr. Plunket, the Protestant Bishop of Meath, has specifically stated to the clergy of his diocese that marriage is permanent, sacred, and indissoluble, and he has expressed his pride in the thought that the great majority of his fellow countrymen are strongly defending the true Christian view against all the attacks, whether open or insidious, of a decadent and self-indulgent world.

FRESNO TO HONOR "LITTLE FLOWER"

Fresno, Calif., June 12.—Fresno is to have the first cathedral in the world built in honor of the Little Flower. There are hopes that its construction may begin soon.

This announcement comes fittingly at the same time that a cable has arrived here from the Rt. Rev. John B. MacGinley, Bishop of Monterey and Fresno, now in Rome, stating that the Little Flower has been designated officially as the patroness of his diocese.

Fresno bases her claim for the patronage of the newly-sainted Teresa on history. With the canonization of the little Carmelite, at which Bishop MacGinley was present in Rome, there has been recalled here again that in 1602 Juan de la Ascension, a Carmelite and hence a spiritual brother of the Little Flower, said the first Mass in California at Monterey, a part of this diocese.

Again, it is pronounced fitting that the youngest diocese in America with a resident bishop should turn for spiritual guidance to the young-spirit saint of the Church.

The picturesque story of Juan de la Ascension recites that when the Carmelite pioneer came to a spot five or six miles distant from Monterey, he gazed upon it rapturously and called it Carmelo, the name of the holy mount whose Hebrew designation means "garden." Later Junipero Serra, most famed of the California missionaries, chose Carmelo for the central mission of all those he built in California. Here also the venerable Father Junipero died. The spot has been called the "cradle of religion in California."

Inspired by this bit of colorful history and by the new patron saint of the diocese, pious persons now also propose that within a year a Carmelite monastery shall rise at Carmelo, in the shadow of the tomb of the great Serra. Thus, 300 years after Juan de la Ascension the Carmelite gazed upon it and gave it its name, spiritual sisters of the Little Flower again will cause Carmelite sanctity to be exemplified at the historic mission.

AMIENS CATHEDRAL IS IN DANGER

Amiens, June 2.—Great fear has been felt here for the Amiens Cathedral which is one of the finest monuments in Christendom. A hole eight meters deep and thirty meters in circumference suddenly opened in front of the basilica. It is believed to have been caused by heavy rains which fell recently for several days in succession. Fear was felt that the terrace in front of the cathedral would cave in, but several days have now passed without further accident.

The cathedral, the sixth centenary of which was celebrated not long ago, is very solidly constructed, like all the great buildings of that time, but the land on which it is erected is rather marshy.

The ancient sanctuary had passed through the four years of war without serious damage despite the fact that the city had been riddled with shells and bombs. All the most fragile parts of the portals, facade and choir were covered with a gigantic protective shell of sandbags and all the old stained glass windows were taken out and carried to safety.

FRENCH EX-MINISTER NOT ANTI-CLERICAL

Paris, June 3.—The ancient church of Sauveur in Bearn, a historical monument has three new bells. M. Leon Berard, Minister of Public Instruction in the Poincare Cabinet consented to stand as godfather for one of them. At the banquet which followed the ceremony, the ex-Minister delivered an address in which he declared that "to the new barbarism of confused doctrines, all the more pernicious because they are confused, there must be opposed European civilization made up of the genius of Athens and Rome and the genius of Christianity guarded by the century-old stones of the churches."

M. Berard, belongs, like M. Poincaré, to the republican party of the left which does not include the most militant Catholics in its ranks, but advocates generally a policy of toleration and deference toward religion.

CATHOLIC NOTES

The Edward Kyle Travelling Scholarship—\$1,400—was awarded this year to D. G. Creighton of Victoria University.

Washington, June 6.—Word has been received here of the sudden death in Paris of Enoch Lewis White, prominent Catholic lawyer of this city. He was the private attorney for Mrs. Woodrow Wilson, widow of the late President, and was handling some legal matters for her in the French capital.

New York, June 6.—Major Gen. Robert Lee Bullard, retired, one of the prominent commanders of the A. E. F. in the World War and an eminent Catholic layman, was granted the honorary degree Doctor of Laws, at the annual commencement of Columbia University here this week.

Baltimore.—Ground has been purchased here as the site for the new \$6,000,000 Cathedral for the Archdiocese of Baltimore. The site consists of fifteen acres near Johns Hopkins University. The purchase was made by trustees of the estate of the late Thomas O'Neill who bequeathed two-thirds of his property for that purpose.

New York.—A fully equipped boys' camp surrounded by 200 acres of ground has been purchased by St. Agnes Catholic Church here. Mgr. John P. Chidwick, rector of the church, has announced that the camp is to be used in connection with the welfare work of the parish particularly for the benefit of the children. The purchase price was \$100,000.

London, June 1.—The custom of blessing a new ship, common enough on the continent of Europe, was witnessed in England this week when the French ship "Platon," built at Sunderland, was blessed when it took the water. The French owners had requested a local priest to perform the blessing before the ship sailed.

Dublin, June 1.—Before leaving Ireland, where he had come for a brief business visit, Randolph J. Pugh, the British managing director of the First National Pictures, Ltd., acknowledged the reasonable attitude of the Catholics in Ireland who have been agitating for a rigid exclusion of objectionable films. The First National Pictures is a big American picture corporation. The pictures should claim to be free from supervision.

Paris, May 30.—French missionaries from Tonkin, recently returned at Marseilles, report that the death of Father Piton, captured in January, 1924, by pirates of the Yunnan is now considered certain. Emisaries sent by the Chinese Governor at Yunnan at the request of the French Consul were not successful in their negotiations with the pirates and it is believed that Father Piton, who had been ill some time, must have died in captivity.

New Orleans.—The Louisiana Supreme Court has upheld the validity of the anti-masking law enacted by the last session of the State Legislature. The decision was in the form of an affirmation of the conviction in a lower court of Earl and Lee Craig of Rapides Parish, who went masked to the home of a man in Rapides Parish and attempted to flog him. Neighbors awakened by the prospective victim's outcries rescued him. The Craigs were sentenced to serve from three to five years.

Paris, May 29.—The bakers and pastrymen and their employees of Epinal celebrated with great solemnity the feast of Saint Honore, their patron. Preceded by a statue of the Saint dating from the 12th century, they marched through the streets of the city in procession, carrying cakes which they distributed after the ceremony to the poor of Epinal. This ceremony has been celebrated each year at Epinal from time immemorial.

New York, June 12.—A picturesque 500-acre tract in the heart of the Shawangunk Mountains near Middleton has been acquired by the Catholic Charities of the Archdiocese of New York for use as a boys' camp. It is being operated as Camp Hayes by the Catholic Camp Association, a subsidiary corporation, and is under the direction of the Rev. Edward R. Moore, Ph.D., of the Division of Social Action of the Catholic Charities. There are mountains and valleys, a 35-acre lake, a 26-acre athletic field and a concrete swimming pool for beginners, on the property.

New York, June 9.—The laying of cornerstone of two Knights of Columbus buildings, one in Manhattan costing approximately \$3,500,000, the other in Brooklyn practically complete, at the cost of \$2,400,000, brought out more than 50,000 members of the order on Sunday. Cardinal Hayes in the course of his address said: "Individual work and sacrifice of the large membership of the New York Chapter renders safe prediction that patriotic services rendered the Church and nation in the past will be continued in the progressive future."