

Text of Pope Pius' Address Outlining the Fundamentals for Effectuating Peace on Earth

VATICAN CITY, Dec. 24 (AP)—Following is the officially translated text of the Christmas Eve allocution by Pope Pius XII to the College of Cardinals:

In the course of the last six years, venerable brethren and beloved sons, as this eve of our Lord's nativity came around, we must all have felt keenly the sad contradiction between the spirit of holy joy and deep brotherly union in the service of God suggested by the beautiful Christmas season, and the lamentable spirit of vengeance and spite that prevailed throughout the world; between the sweet harmony of the "Gloria in excelsis Deo et in terra pax hominibus" and the discordant cries of hate amid the thunder of fratricidal war; between the suffused light of Bethlehem and the sinister glare of destructive fires; between the resplendent innocence radiating from the features of the heaven-sent Child and the mark of Cain which will long remain impressed on the countenance of our century.

What a sigh of relief, then, arose from all our hearts, as we heard that the gory conflict had ended, first in Europe, then in Asia! What fervent prayers had risen, during the long years of strife, to the throne of God, imploring Him to shorten the days of affliction and stay the hands of those angels who hold the vials of God's wrath for the sins of men.

Now, by the mercy of God, the human family will begin once more to celebrate a Christmas without the terrors of war on land and sea and especially in the air any longer filling men's heart with deadly anguish. For this turn of events let us all give humble thanks to our omnipotent Lord.

Peace on earth? True peace? No: Only the "post-war period," to use a sad but very pregnant term! How long will it take to cure the material and moral disorder, to close up so many wounds!

But yesterday men were scattering destruction, disaster, misery over vast territories; and today, when they must rebuild, men but faintly realize how much perspicacity and foresight, how much rectitude and good-will must go to the task of bringing the world back from physical and spiritual devastation and ruin to law, order, and peace. So even this Christmas is still a time of expectancy, of hope and of prayer to the incarnate son of God, that he, "The king of peace . . . whose face all the earth desires to see close," (Antiphon I, First Vespers, Christmas Day) may give to the world his peace.

The Coming Consistory, Its Characteristic Features

As already announced, for the first time since God willed to raise us, in spite of our unworthiness, to the office of Supreme Pontiff, we shall address ourselves, if it be God's will, to the task of creating new members of the Sacred College. In our Christmas message last year, we re-

Spellman Gets Truman Message On His Designation as a Cardinal

Hundreds Send Congratulations and Mayor Calls at the Archiepiscopal Residence—Prelate to Visit Father Today

Hundreds of messages, including one from President Truman, were received yesterday by Archbishop Francis J. Spellman at the archiepiscopal residence, 452 Madison Avenue, congratulating him on his designation for the Sacred College of Cardinals.

Shortly before noon Mayor La Guardia drove from City Hall to the Madison Avenue residence in his green and white police coupe to greet the Cardinal designate, who will be New York's fourth Cardinal and its first since the death on Sept. 4, 1938, of Patrick Cardinal Hayes.

The Mayor and Archbishop Spellman spent ten minutes in private conversation, but members of the prelate's staff declined to reveal what had been said.

Nor did they make public the contents of President Truman's message nor any of the other greetings from notables in all parts of the world.

It was announced that two of the telegrams received from public officials had come from Gov. Maurice J. Tobin of Massachusetts, the State in which the Cardinal designate was born, and from Acting Mayor John J. Kerrigan of Boston, where he was Auxiliary Bishop before coming to New York in 1939.

In the late afternoon the Archbishop granted an interview to newspaper and newsreel representatives at which he thanked the Pope for this honor "in the name of the clergy, the people and also in my own name."

He stressed, in a pre-Christmas message, that the peoples of the

event merits some special comment on our part.

As to the Number of New Cardinals

We shall note first of all that with this creation the Sacred College will be complete. You know that our predecessor of happy memory, Sixtus V, in his constitution of the "Postquam verus" of Dec. 3, 1586, when he had observed that in ancient times the Sacred College had been too small, and in more recent times too numerous, fixed the number of Cardinals at seventy, after the example of the seventy ancients of Israel (Exodus XIV: 1-9) and ordained in the strictest terms that this number should not be exceeded for any motive whatsoever, even the most urgent.

Undoubtedly the Roman pontiffs who succeeded him would not be bound by this provision, if they considered it opportune to increase or diminish the number.

world will be "miserable this holiday season" unless they turn to Christ for peace.

"Life's key rests in the Christ Child's hand," he said. "The door to love is through His open heart, and love and life and peace are only one in God as God is one in trinity. There is no other way by which men can be saved, nations become immortal and the wounds of men be healed.

"And in Bethlehem, as long ago, Christ waits for us. Priests and people, rich and poor, the great, the small, the weak, the strong, the seeming wise, as well as those who sense their ignorance, all of us, empires, nations and peoples, must return to Bethlehem and let a little child, mighty with God's might, bind up our common wounds."

Archbishop Spellman was the celebrant of the two-hour Christmas midnight mass at St. Patrick's Cathedral, and is to offer the 8 A. M. mass at the Cathedral today. After that service he is to greet members of the parish at the steps of St. Patrick's.

Following an annual custom, the Archbishop will take a 10 o'clock train this morning to travel to his home in Whitman, Mass., to have Christmas dinner with his 87-year-old father, William Spellman, his brothers and sisters at the Spellman home.

Tomorrow morning he will offer a memorial mass at the Church of the Holy Ghost, in Whitman, for his mother, who died seven years ago. The prelate has offered this service each year at Christmas time ever since her death.

secret consistory of May 17, 1706, wanted to create as many Cardinals—i.e. twenty—as were needed to fill up the number of seventy. Moreover, when one of the newly nominated Cardinals, Gabriel Filippucci, renounced the high dignity, Clement XI in the next consistory, on June 7 of the same year, while accepting the renunciation, immediately filled the vacancy by nominating Michaelangelo Conti, who was later to be his immediate successor, Innocent XIII.

We have decided to return to that ancient custom, which, while it brings the number of Cardinals in the Sacred College up to its full complement, respects at the same time the limit set by Sixtus V. We are sorry that respect for that limit has prevented us from including in this first creation not a few other prelates and religious, especially of the Roman Curia and clergy, who for their long service to the Holy See would also have been very worthy

return to Rome, turned his attention to the Sacred College, which was much depleted by the sorrowful events of that period, and in the secret consistory of March 8, 1816, likewise created thirty-one; but he published only twenty of the nominations, reserving ten in petto.

As to Their Nationality

Another characteristic of this creation will be the variety of nations to which the future Cardinals belong; for we have been anxious that the greatest possible number of races and peoples should be represented, so that this creation may portray in a living manner the universality of the church. In this way, just as we have during the years of our pontificate seen congregate in the Eternal City, in spite of the war—or rather as a consequence of the war—men from every nation and from the remotest lands, so now that the World War is over we shall have the consolation—if it be God's will—of seeing grouped around us now members of the Sacred College from the four quarters of the earth.

Rome will thus be seen in its true light as the Eternal City, the universal city, the Caput Mundi, the city par excellence, the city of which all are citizens, the city which is the See of the Vicar of Christ, on which the gaze of the whole Catholic world is fixed; nor will Italy, the blessed land which holds this Rome of ours in her bosom, suffer any loss of prestige: rather will she be resplendent in the eyes of all peoples as sharing in this greatness and this universality.

The Supra-National Character of the Church

The Catholic Church, of which Rome is the center, is supra-national by its very nature. This has two implications, one negative and the other positive. The church is a mother—*Sancta Mater Ecclesia*—a true mother, mother of all nations and all peoples no less than of all men individually. And precisely because a mother, she does not and cannot belong exclusively to this or that people, nor even more to one than to others but equally to all.

Since she is the mother, she cannot be a stranger anywhere; she dwells, or at least should, because of her nature, dwell among all peoples. Moreover, while the mother with her husband and children form a family, the church, in virtue of a union incomparably more intimate, deeper and more perfect than is possible for the family, forms the mystical body of Christ. The church is then supra-national because it is an indivisible, universal whole.

The Indivisible Unity of the Church

The church is an indivisible whole because Christ, her head, is undivided and indivisible. Christ with his church is—in the profound words of St. Augustine—*Totus Christus*, the whole Christ. This wholeness of the church, meaning the indivisible

posed to all forms of attacks on her indivisible integrity—that she actually diffuses from her own integral and coherent vitality ever new forces to heal and consolidate torn and divided mankind: forces of unifying divine grace, forces of the unifying spirit, for which all hunger, truths which are valid always and everywhere, ideals which are everywhere and always fresh.

From this it becomes clearer that a sacrilegious attack has been and is made against the *Totus Christus*, the whole Christ, while at the same time a dastardly blow has been struck against the unity of mankind, whenever an attempt has been, or is made to put the church, like a prisoner and slave, in the service of this or that particular people, to tie her up within the narrow confines of a single nation or on the other hand to ostracize her from any nation.

Such a mutilation of the church's integrity has entailed and entails for the peoples who are victims of it—to a degree proportionate to its duration—the lessening of their real welfare and of their full vitality—but it is not merely that the individualism of nations and states has in these last centuries striven to break up the integrity of the church, to weaken and hinder her unifying forces, those forces which nevertheless once had an essential part to play in the unification of western Europe.

A musty liberalism strove to create, without the church or in opposition to her, a unity built on lay culture and secularized humanism. Here and there—at once the result of its destructive force and the hostile reaction to it—totalitarianism supplanted it. In a word, what was the net result after a little more than a century of those strivings without—and often against—the church? Human liberty buried; forced organizations; a world which for brutality and barbarity, for its achievement of destruction and ruin, but above all for its tragic disunity and insecurity has never known an equal.

At a time of stress such as ours still is, the church, in her own interest and in that of mankind, should make every endeavor to use to the best advantage her undivided and indivisible integrity. She must be now more than ever supra-national. This spirit must pervade and inspire her visible head, the Sacred College, all the activities of the Holy See, on which now more than ever there weigh grave responsibilities, not only for the present, but even more for the future. It is a question here of a spiritual factor, of having an accurate sense of the church's supra-nationalism, and not measuring or determining it according to mathematical proportions or strictly on the basis of statistics giving the nationality of individuals.

During the long periods when, by the disposition of Divine Providence, the Italian nation, to a greater extent than the others, gave the church her head and large numbers of collaborators in the central government of the Holy See, the church as a whole kept its supra-national character intact. Indeed many factors contributed, pre-

erity, casts her beam of light over those dark days through which we pass. No less obscure were those in which the great doctor of Hippo saw the world which he loved so dearly begin to founder. That light was then his comfort and, as it shone out, he greeted, in a prophetic vision, the dawning of a happier day. His love for the church—it was no other than his love for Christ—was his consolation and his happiness.

God grant that all those who today, amid the sorrows and perils of their native land, endure suffering like those of Augustine, may, like him, find their solace and support in love of the church, of that great universal home which according to God's promise will last to the end of time.

For our part we desire to make that home ever more solid, ever more attractive to all, without exception. Hence we desire to leave nothing undone that may reflect outwardly the supernatural character of the church because it is the expression of her love for Christ, whom she sees and serves in the rich variety of her members scattered throughout the whole world.

The Peace Structure

At an hour like this, in which we celebrate the birth of Him who came to reconcile men to God and to one another, we cannot let pass the opportunity of saying a word about the peace structure which the ruling classes in the State and in politics and economics have set themselves to erect. With an accumulation, hitherto perhaps never achieved, of experience, good-will, political insight and organizing talent, men have begun the preliminaries to the world peace settlement.

Never perhaps from the beginning of the world have statesmen found themselves faced with a task so gigantic and complex, because of the number, gravity and difficulty of the problems to be solved, so important for its effects in extent and in depth for good or for evil, as that of now restoring order, peace and prosperity to mankind after thirty years of world war, economic crises and incalculable destitution.

Exalted, formidable is the responsibility of those who set themselves to bring such a gigantic undertaking to a successful conclusion. It is not our intention to discuss the practical solutions that they may be able to apply to such thorny problems. We believe, however, that it belongs to our office, in continuation of our previous Christmas messages during the war, to indicate the fundamental moral prerequisites of a true and lasting peace; we shall reduce to three short considerations:

Three Fundamental Prerequisites for a True and Lasting Peace

1. The present hour calls imperiously for collaboration, good-will, reciprocal confidence in all peoples. Motives of hate, vengeance, rivalry, antagonism, unfair and dishonest competition must be kept out of decisions. "Who can say," we may add, in the words of Sacred

fails by what is the only measure of progress, namely the progressive creation of ever more ample and better conditions in public life to ensure that the family can evolve as an economic, juridic, moral and religious unit.

Within the confines of each particular nation as much as in the whole family of peoples, state totalitarianism is incompatible with a true and healthy democracy. Like a dangerous germ it infects the community of nations and renders it incapable of guaranteeing the security of individual peoples. It constitutes a continual menace of war.

The future peace structure aims at outlawing from the world every aggressive use of force, every war of aggression. Who could not greet such an intention enthusiastically, especially in its effective realization?

But if this is to be something more than a beautiful gesture, all oppression and all arbitrary action from within and without must be banned.

In the face of this accepted state of affairs, there remains but one solution: a return to God and to the order established by Him.

The more the veil is lifted from the origin and increase of those forces which brought about the war, the clearer it becomes that they were the heirs, the bearers and continuers of errors of which the essential element was the neglect, overthrow, denial and contempt of Christian thought and principles.

If, then, the root of the evil lies here, there is but one remedy: to go back to the order fixed by God also in relations between states and peoples; to go back to a real Christianity within the state and among states. And let it not be said that this is not realism in politics. Experience should have taught all that the policy guided by eternal truths and the laws of God is the most real and tangible of policies. Realistic politicians who think otherwise pile up only ruins.

The Prisoners of War And Political Prisoners

And now, lastly, our gaze, which has wandered, if only for a moment, over the present state of the world, must pause once again on the masses, still immense, of war prisoners. As we get ready to pass in quiet, interior joy and fervent prayer the holy feast of Christmas, which reaffirms and ennobles, with century-old and undiminished harmony, the bonds of the human family, and invites to the domestic hearth, as to a sacred rite, even those who habitually live long away from it, we remember with profound sorrow all those who, although the end of the war has been proclaimed,

must this year again pass the beautiful season in a foreign land and feel, on the night of rejoicing and peace, the torment of their uncertain lot and of their separation from parents, wives, children, brothers, sisters, all their dear ones.

And while we wish to pay the tribute of just recognition and praise to those authorities and to those organizations and individuals who have striven to alleviate and to abbreviate their sorrowful condition, we cannot conceal the pain we felt when, in addition to the sufferings inevitably accruing from the war, we heard of others which were almost on purpose inflicted on prisoners and deported people; when, in some instances, we saw their captivity prolonged without reasonable cause; when the yoke of imprisonment, of itself oppressive, was aggravated by hard and unjustified labor, or when in unconscionable disregard for standards set up by international conventions and by the still more sacred standards of Christian and civil conscience, they were refused in an inhuman way the treatment due to the vanquished.

To these children, still held in prison, may our Father's message be carried on the wings of the Christmas angels. May they receive and be comforted by our wish—shared by all who cherish the sense of man's brotherhood—to see them regularly and speedily restored to their anxious families and to their normal peacetime occupations. And we are certain that we voice the sentiments of all right-thinking men when we extend that wish to include those political prisoners, men, women and youths, at times exposed to dire sufferings, against whom no accusation of crime or violation of the law can be brought, but, at most, only their past political views.

We shall include with affectionate solicitude also those missionaries and civilians in the Far East who in consequence of recent grave events are living in affliction and danger. There is an obvious natural obligation that these unfortunate victims be treated in a humane manner: Indeed, we consider that the much-desired pacification and concord among peoples could not be better initiated than by their liberation and as far as possible by their fair, proper and equitable rehabilitation.

With such sentiments and wishes on our lips and in our heart, we ask our Divine Saviour to bestow on you, venerable brethren and beloved sons, and on all our dear sons and daughters scattered over the earth, an abundance of His graces, of which the token is this apostolic benediction which with all our heart we impart to you.



... if it be God's will, to the task of creating new members of the Sacred College. In our Christmas message last year, we referred to the grave and diverse difficulties which had, alas, prevented us up to then from filling the many vacancies which had sadly depleted the Roman Curia. How happy, then, shall we be to see ourselves presently surrounded here by such a large number of Cardinals, who, for their outstanding virtue and signal merits, seemed to us especially worthy to be raised to the sacred purpose. It seems to us that this unusual

... not be bound by this provision Curia and clergy, who for their long service to the Holy See would also have been very worthy of the honor. We have considered it all the more fitting not to go beyond the limit set, because there never yet has been created so large a number of Cardinals—thirty-two—in a single consistory. Up to now, the two largest creations were made under Popes Leo X and Pius VII, who each created thirty-one Cardinals in a single consistory: that is to say, Leo X created thirty-one; while Pius VII, after his

... ing to the saintly do church, means the indivisible unity of the head with the body "in plenitudine ecclesiae," in the fullness of the life of the church, which brings together all places and all periods. Firmly established on such solid foundations, the church, placed as she is in the center of the history of the whole human race, in the agitated and turbulent atmosphere of divergent energies and conflicting tendencies, is so far from being shaken—however much she be ex-

... national character intact. Indeed many factors contributed, precisely along this way, to preserve her from dangers which otherwise could easily have been more felt. One might recall, to cite one example, the struggles for leadership of the national states of Europe and the great dynasties in past centuries. Ever since the reconciliation of church and state by the Lateran pacts, the Italian clergy as a whole, without any prejudice to natural and legitimate love of their country, have faithfully continued to support and promote the supra-national character of the church. We hope and pray that they—and especially the younger clergy in Italy and throughout the Catholic world—may continue to do so: in any case the delicacy of the present situation calls for special care in safeguarding that supra-national character and indivisible unity of the church.

... The Universality Of the Church She is supra-national because ship, one-sided judgments and nations and peoples; she is also supranational, as we have already said, because nowhere is she a stranger. She lives and grows in all countries of the world, and they all contribute to her life and growth. There was a time when ecclesiastical life, in its visible manifestations, flourished especially in the countries of old Europe, from which it flowed, like a majestic river, to what could then be called the outer limits of the world; today it appears rather as a sharing of life and energy between all the members of the mystical body of Christ on earth. Not a few regions in other continents have long ago outlived the phase of missionary formation in their ecclesiastical development; they are governed by their own hierarchy and give spiritual and material benefits to the universal church from which once they only received such benefits. Is there not revealed in this progressive enrichment of the supernatural and even natural life of mankind the true significance of the church's supra-national character? She is not, because of this supranational character, placed aloft as though suspended in an inaccessible and intangible isolation above the nations; for just as Christ was in the midst of men, so too his church, in which he continues to live, is placed in the midst of the peoples. As Christ assumed a real human nature, so too the church takes to herself the fullness of all that is genuinely human, wherever and however she finds it, and transforms it into a source of supernatural energy. Thus ever more fully is verified in the church of today that phenomenon which St. Augustine praised in his "City of God": The church, he wrote, "recruits her citizens from all nations, and in every language assembles her community of pilgrims on earth; she is not anxious about diversities in customs, laws, institutions; she does not cut off or destroy any of these, but rather preserves and observes them. Even the differences in different nations she directs to the one common end of peace on earth, as long as they do not impede the worship of the one, supreme and true God." Like a powerful lighthouse, the church, in her universal integ-

... decisions. "Who can say," we may add, in the words of Sacred Scripture (Proverbs, XX, 9-10) "my heart is clean, I am pure from sin? Diverse weights and diverse measures, both are abominable before God." Anyone, then, who exacts the expiation of crime through the just punishment of criminals because of their misdeeds should take good care not to do himself what he denounces in others as misdeeds or crime. One who seeks reparations should base his claim on moral principles, respect for those inviolable natural rights which remain valid even for those who have surrendered unconditionally to the victor. Or who asks for security in the future should not forget that its only true guarantee lies in one's own internal force—that is, in safeguarding the family, children, labor, in fraternal charity, the outlawing of all hate, all persecution, all unjust vexation of honest citizens, in loyal concord between State and State, between people and people. To secure this, men must everywhere forego the artificial creation, through the power of wealth, of arbitrary censorship, one-sided judgments and false assertions, of a so-called public opinion which sways the ideas and will of the electorate like reeds shaken by the wind. Let due heed be paid to the true and overwhelming majority of men, made up of those who live honestly and peacefully by their own labor in their own family circle, and who desire to do the will of God. In their eyes, disputes for more advantageous frontiers and the scramble for the treasure of the earth, even if not of necessity and a priori unjust in themselves, are at least always a dangerous venture which cannot be entered on without the risk of causing an accumulation of death and ruins. The vast majority of good fathers and mothers of families want to protect and safeguard the future of their own children against the pretensions of every policy of brute force against the arbitrary totalitarianism of the powerful state. The force of the totalitarian state. The whole surface of the globe, reddened with the bloodshed in these terrible years, cries aloud the tyranny of such a state. The fabric of peace would rest on a tottering and ever-threatening base if an end were not put to such totalitarianism, which lowers man to the state of a mere pawn in the game of politics, a cipher in economic calculations. With a stroke of the pen it changes the frontiers of states; by a peremptory decision it deprives a people's economy—always part of its life as a nation—of its natural outlets; with unconcealed cruelty it, too, drives millions of men, hundreds of thousands of families, in the most squalid misery, from their homes and lands, tears them out by the roots and wrenches them from a civilization and culture which they had striven for generations to develop. It also sets arbitrary bounds to the necessity and right of migration, and to the desire to colonize. All this constitutes a policy contrary to the dignity and welfare of the human race. And yet by divine right it is not the will or the power of fortuitous and unstable vested interests, but man in the framework of the family and of society, who by his labor is lord of the world. Consequently this totalitarianism

POPE SEES MENACE IN THE TOTAL STATE

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and through the nurturing of understanding among all States and peoples.

The Pontiff's second prerequisite called for a halt to the artificial creation of so-called public opinion, sometimes through the power of wealthy interests and sometimes through arbitrary censorship, prejudices and false assertions, but always for the express purpose of swaying the electorate, "like reeds shaken by the wind."

The Pope suggested that the leaders of nations disregard this synthetic chorus and listen more attentively to the desires of the overwhelming majority of men "who live honestly and peacefully by their own labor in their own family circle." He said there would be few disputes for more advantageous frontiers and little scrambling for the treasures of the earth if their true wishes were respected.

For the third prerequisite, Pius returned to the subject of many of his utterances: State totalitarianism. He spoke strongly of it today in the present tense, describing it as a dangerous germ which infects the community of nations and renders it incapable of guaranteeing the security of individual peoples.

"The fabric of peace," he said, "would rest on a tottering and ever-threatening base if an end were not put to such totalitarianism." Declaring that it constituted a continual menace of war, he continued:

"The future peace structure aims at outlawing from the world every aggressive use of force, every war of aggression. Who could not greet such an intention enthusiastically, especially in its effective realization?"

But if this is to be something more than a beautiful gesture, all oppression and all arbitrary action from within and without must be banned."

Change by Force Ruled Out

If his listeners thought that after all his efforts in behalf of peace Pius was urging the overthrow of totalitarianism by more bloodshed, they were disabused by his next statement, which said that the only solution was a return to God and the order He established. In the simplest terms he evidently was expressing a hope that those responsible for totalitarianism would yield voluntarily

to a policy more in keeping with the dignity and welfare of the human race.

It becomes increasingly apparent, the Pontiff said, that as the veil is lifted from the origin and growth of the forces that brought about the war, the essential element among all the errors was the neglect to overthrow the denial of and contempt for Christian thought and principles.

The Pope warned those exacting expiation of crime through just punishment of criminals to take care lest they commit misdeeds they denounce in others. "The present hour," he said, "calls imperiously for collaboration, goodwill and reciprocal confidence in all peoples. Motives of hate, vengeance, rivalry, antagonism and unfair and dishonest competition must be kept out of political and economic debates and decisions."

Saying that since the basic cause of war was the violation of Christian thought and principles, the Pontiff declared that there was only one remedy: "To go back to the order fixed by God also in relations between states and peoples." To those who would say that this was not realism in politics, he replied: "Experience should have taught all that the policy guided by the eternal truths and laws of God is the most real and tangible of policies. Realistic politicians who think otherwise pile up only ruins."

Selections Explained

In discussing the reasons for doing away with the traditional Italian majority in his choice of new Cardinals, of whom three were present, Pius said he had long been anxious to have the greatest possible number of races and peoples represented. (New red hats will be distributed Feb. 18 among nineteen countries.) This, he said, was so they might portray in a living manner the universality of the church.

It was not, however, a question of being guided by mathematical proportions or statistics giving the nationality of individuals, he said. Instead, it was the method of gaining an accurate sense of the church's supra-nationalism, which meant, he said, that she extends the same love to all nations and peoples and she lives and grows in all countries, while they contribute to her life and growth.

Whenever an attempt is made to put the Church in the service of a particular people, "to tie her up within the narrow confines of a single nation or, on the other hand, to ostracize her from any nation," a blow has been struck against the unity of mankind, Pius declared.

At a time of stress like the present, he said, the Church, in her

own interest and in that of mankind must be more than ever supra-national.

Although Italians for the first time in centuries will be outnumbered in the Sacred College, Italy will suffer no loss of prestige, according to the Pope, but will be "resplendent in the eyes of all peoples as sharing in this greatness and this universality."

As for Rome, he said the presence within it of Cardinals from all quarters of the earth will cause it to be seen in its true light as the Eternal City, "the city which is the See of the Vicar of Christ."

The first Roman press reaction to the unprecedented internationalizing of the Sacred College was limited because of the holiday, but two afternoon papers noted with at least partial regret that the emphasis had shifted from Italy.

Boon to Christianity Seen

The independent *Giornale del Lunedì* said it was "not without a certain melancholy that we see our country losing a kind of primacy of a political and spiritual nature." The same paper conceded that a change had been coming for a long time and in the largest sense augured well for all Christianity.

The *Actionist* the *Mondo* said that the newly constituted College would reflect the decline not only of Italy but also of Europe in the world scene, for the Church, it said, was taking account of "political and social" as well as religious reality.

The Pope appeared in the Consistorial Hall in his usual white robe with a gold pectoral cross. The ceremonial atmosphere was enriched by the purple and red garb of virtually all the Cardinals and lesser prelates now in Rome.

Fourteen Cardinals, all those in the Curia except Camillus Caccia-Dominioni, who is ill, were present. The Cardinal designates who were present and received endless congratulations before and after the Pope spoke were Gregory Peter XV Agagianian, Giuseppe Bruno and Ernesto Ruffini.

Shortly before the Pope began to speak Januarius Granito Cardinal Pignatelli di Belmonte, 94-year-old head of the college, presented the members' annual greetings to the man they elected Pope in 1939. Because of his age Cardinal Pignatelli di Belmonte remained seated.

The Pope spoke for forty minutes, beginning at 11 A. M. Subsequently the official English text was read on the radio by an Irish priest, the Rev. Edward O'Connor. Reception was mildly marred by the constant barking of a dog in the background, but a Vatican radio spokesman insisted that no pet was in the studio and the sound must have been picked up outside.

BRAZILIAN COUNT IS SLOW

Dutra May Not Take Presidency Until February, on Present Basis

RIO DE JANEIRO, Dec. 24 (UP)—Informed sources said today that returns from the Dec. 2 national election were coming in so slowly that President-Elect Eurico Gaspar Dutra might not be sworn in until Feb. 10 or 15.

Returns were not expected to be completed until mid-January, and the law requires that thirty days must elapse between the official announcement of returns and the induction of the new President.

The newspaper *O Globo* stated that provisional President José Linhares might issue a decree reducing the thirty-day period so that General Dutra would be able to take over the Government by Jan. 20.

POISON GAS IN ROME

Communist Meeting Bombed During Christmas Party

ROME, Dec. 24 (UP)—A poison-gas bomb exploded outside the Communist party headquarters tonight, breaking up a Christmas Eve meeting of the party directorate and slightly poisoning a number of persons.

Italian Minister of Justice Palmiro Togliatti and Minister of Finance Mauro Scoccimaro were present, but they were not injured.

The explosion shattered the door slightly, and some fumes penetrated into the meeting room.

Mother of Sullivans Honored

MADISON, Wis., Dec. 24 (AP)—Mrs. Thomas F. Sullivan of Waterloo, Iowa, whose five sons died when the cruiser *Juneau* was sunk off Guadalcanal in November, 1942, is recipient of the 1945 Theta Phi Alpha Siena Medal, given annually to a Catholic woman who has made a distinctive contribution to Catholic life in the United States, national headquarters of the Sorority announced today.

Guest, Stricken at Party, Dies

Walter Lampl, 51 years old, of 250 Elk Avenue, New Rochelle, N. Y., described by the police as a jewelry designer with offices at 608 Fifth Avenue, died yesterday afternoon at the Hotel Shelton, 527 Lexington Avenue, soon after he had become ill while attending a party at the hotel. Dr. Richard O'Connell, hotel physician, said the man apparently had died from natural causes.

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