

Final Installment Of Pope's Encyclical On Christian Marriage

(Continued from Page Five)

Such installment it cannot be... unless things change, the human family and State have every reason to fear that they should suffer absolute ruin.

All this was written fifty years ago, yet it is confirmed by the daily increasing corruption of morals and the unheard-of degradation of the family in those lands where communism reigns unchecked.

Thus far, venerable brethren, we have admitted, with due reverence, what the all-wise Creator and Redeemer of the human race has ordained with regard to human marriage. At the same time we have expressed our grief that such a glorious ordinance of the divine goodness should today, and on every side, be frustrated and trampled upon by the passions, errors and vices of men.

Suitable Remedies

It is then fitting with all paternal solicitude we should turn our mind to seek out suitable remedies whereby those most detestable abuses which we have mentioned may be removed and everywhere marriage may again be revealed. To this end, it behooves us above all else to call to mind that firmly established principle, esteemed alike in sound philosophy and sacred theology, namely, that whatever things have deviated from their right order cannot be brought back to that original state which is in harmony with their nature except by returning to the divine plan which (as the angelic doctor teaches) is the exemplar of all right order.

Therefore our predecessor of happy memory, Leo XIII, in these words urged against the naturalists: "It is a divinely appointed law that whatsoever things are constituted by God, the author of nature, these we find the more useful and salutary the more they remain in their natural state, unimpaired and unchanged; inasmuch as God, the Creator of all things, ultimately knows what is suited to the constitution and the preservation of each, and by His will and mind has so ordained all things that each may duly achieve its purpose."

But if the audacity and impetuosity of men would change and disturb this order of things, so providentially disposed, then indeed things so wonderfully ordained will begin to be injurious, or will cease to be beneficial either because in the change they have lost their power to benefit, or because God Himself is thus pleased to draw down chastisement upon them.

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The Divine Plan

In order therefore to restore due order in this matter of marriage, it is necessary that all should bear in mind what is the divine plan and strive to conform to it. And wherefore, since the chief obstacle to this study is the power of unbridled lust, which indeed is the most potent cause of straying against the sacred laws of matrimony, and since man cannot hold in check his passions unless he first subjects himself to God, this must be his primary endeavor, in accordance with the plan divinely ordained.

For it is a sacred ordinance that whoever shall have first subjected himself to God will, by the aid of divine grace, rejoice to subject to himself his own passions and concupiscences, while he who is a rebel against God will to his sorrow experience within himself the violent rebellion of his worst passions.

And how wisely this has been decreed, St. Augustine thus shows: "This indeed is fitting, that the lower be subject to the higher, so that he would have subject to himself whatever is below him, should himself submit to whatever is above him. Acknowledge order, seek peace. Be thou subject to God, and thy flesh subject to thee. What more fitting? What more fair? Thou art subject to the higher and the lower is subject to thee. Do thou serve Him who made thee, so that that which was made for thee may serve thee. For we do not commend this order, namely, 'the flesh to thee and thou to God,' but thou to God, and the flesh to thee."

God's Wisdom

This right ordering on the part of God's wisdom is mentioned by the Holy Ghost, for in speaking of those ancient philosophers who refused to adore and reverence Him whom they knew to be the Creator of the universe, he says: "Wherefore God gave them up to the desires of their heart, into uncleanness, to dishonor their own bodies among themselves," and again: "For this same God delivered them up to ungodly affections."

And St. James says: "God resisteth the proud and giveth grace to the humble," without which grace, as the same doctor of the gentiles reminds us, man cannot subdue the rebellion of his flesh.

Consequently, as the onslaughts of these uncontrolled passions cannot in any way be lessened, unless the spirit first shows a humble compliance of duty and reverence toward its maker, it is above all and before all needful that those who are joined in the bond of sacred wedlock should be wholly imbued with a profound and genuine sense of duty toward God, which will shape their whole lives and fill their minds and will with a deep reverence for the majesty of God.

Quite fittingly, therefore, and quite in accordance with the defined form of Christian sentiment do those pastors of souls act who, to prevent married people from falling in the observance of God's law, urge them to perform their duty and exercise their religion so that they may give themselves to God, continually ask for His divine assistance, frequent the sacraments, and always nourish and preserve a joyful and thoroughly sincere devotion to God.

They are greatly deceived, who having underestimated or neglected these means which rise above nature, think that they can induce men by the use and discovery of the natural sciences (such as those of biology, the science of heredity, and the like) to curb their carnal desires.

God Author of Nature

We do not say this in order to belittle those natural means which are not dishonest, for God is the author of nature as well as of grace, and He has disposed the good things of both orders for the beneficial use of men. The faithful, therefore, can and ought to be assisted also by natural means. But they are mistaken who think that these means are able to establish chastity in the nuptial union, or that they are more effective than supernatural grace.

This conformity of the divine laws respective of marriage, without which its effective restoration cannot be brought about, suppose, however, that all can discern readily with real certainty, and without any accompanying error, what those laws are. But every one can see to how many fallacies and errors would be opened up and how many errors would be sown if men were left solely to the light of reason of such things as this, or if it were to be discovered by the private interpretation of the truth which is revealed.

And if this is applicable to many other truths of the moral order, we must all the more pay attention to those things which appertain to marriage where the inordinate desire for pleasure can attack frail human nature and easily deceive it and lead it astray.

This is all the more true of the observance of the divine law, which demands sometimes hard and repeated sacrifices, for which, as experience points out, a weak man can find no more excuses for avoiding the fulfillment of the divine law.

On this account, in order that no falsification or corruption of the divine law but a true genuine knowledge of it may enlighten the minds of men and guide their conduct, it is necessary that a filial and humble obedience toward the Church should be combined with devotedness to God and the desire of submitting to Him. For Christ Himself made the Church the teacher of truth in those things also which concern the ruling and regulation of moral conduct, even though some things are not of themselves impervious to human reason.

Church The Guardian

For just as God in the case of the natural truths of religion and morals added revelation to the light of reason so that these things which are right and true in the present state also of the human race may be known readily with real certainty without any admixture of error, so for the same purpose he has constituted the Church the guardian and the teacher of the whole of the truth concerning religion and moral conduct.

To her, therefore, should the faithful show obedience and subject their minds and hearts so as to be kept unharmed and free from error and moral corruption, and so that they shall not deprive themselves of that assistance given by God with such liberal bounty, the ought to show this due obedience not only when the Church defines something with solemn judgment, but also, in proper proportion, when by the constitutions and decrees of the Holy See, opinions are proscribed and condemned as dangerous or distorted.

Obeys the Law of God

Even the very best instruction given by the Church, however, will not suffice to bring about one more conformity of marriage to the law of God; something more is needed in addition to the education of the mind, namely, a steadfast determination of the will on the part of husband and wife to observe sacred laws of God and of nature in regard to marriage.

In fine, in spite of what others may wish to assert and spread abroad by word of mouth or in writing, let husband and wife resolve to stand fast to the commandments of God in all things that matrimonial demands; always to render to each the assistance of mutual love, to preserve the honor of chastity, not to lay profane hands on the stable nature of the bond, to use the rights given them by marriage in a way that will be always Christian and sacred; more especially in the first years of wedlock, so that should there be need of continence afterward custom will have made it easier for each to preserve it.

Instruction Necessary

Consequently, since everything must be referred to the law and mind of God, in order to bring about the universal and permanent restoration of marriage, it is indeed of the utmost importance that the faithful should be well instructed concerning matrimony; and that, both by word of mouth and by the written word, not cursorily but often and fully, by means of plain and weighty arguments, so that these truths will strike the intellect and will be deeply engraved on their hearts.

Let them realize and diligently reflect upon the great wisdom, kindness and bounty God has shown toward the human race, not only in the institution of marriage but also, and quite as much, by upholding it with sacred laws; but still more in wonderfully raising it to the dignity of a sacrament by which such an abundant fountain of graces has been opened to those joined in Christian wedlock that these may be able to serve the noble purposes of wedlock for their own welfare and for that of their children, of the community and also for that of human relationship.

Certainly, if the latter day subverters of marriage are entirely devoted to misleading the minds of men and corrupting their hearts, to making a mockery of matrimonial purity and extolling the filthiest vices by means of books and pamphlets and other innumerable methods, much more ought you, venerable brethren, whom "the Holy Ghost has placed as Bishops, to rule the Church of God, which He hath purchased with His own blood," to give yourselves wholly to that, through yourselves and through the priests subject to you, and moreover through the laity united by Catholic action,

Annual Dinner Of St. Monica's Auxiliary 164

Inspiring Event, with Installation of Officers, Was Featured by Tribute to Monsignor Brophy.

The annual dinner of St. Monica's Ladies Auxiliary, No. 164, Knights of St. John at which the installation took place, was held Monday evening, January 19, at West Manor, under the chairmanship of Mrs. Florence Munding, assisted by past and incoming officers and chairman of committees. The tables were beautifully decorated in pink and white. A worthy at-Notre Dame and Schwartz a junior. A reception will be held in their honor at the Columbus Club on the afternoon of February 2d, and at noon they will be guests at a luncheon held by the Notre Dame Club of Rochester.

In their acceptance, the two football stars stated that they would be able to come February 2d, because it is a holiday between semesters. They will have to be back at Notre Dame Tuesday, February 3d for classes. Mr. Flynn stated that Grand Knight, John A. Doyle, of the Knights of Columbus has appointed Mr. Flynn as general chairman of the Fathers and Sons dinner. Mr. Flynn who witnessed several games in which Notre Dame played this year, stated that both Conley and Schwartz are able speakers. Conley will give his impressions of captaincy and a championship football team, and Schwartz will tell how it feels to be on the scoring end of the so-called "Perfect Play."

Arrangements for the reception of the guests and for the dinner in the evening are being made by a committee as follows: Grand Knight, Doyle, Mr. Flynn, general chairman; George J. Law, Dr. Walter H. O'Neill, Harry P. Somerville, William Kunz, Thomas O'Connor, Frank J. Smith, William J. Hauser, Patrick A. Dwyer and Joseph Tierney, president of the Notre Dame Club of Rochester.

WEDDINGS

SPOTS-COTTONED

Miss Elizabeth Cotroneo, daughter of Mrs. Concetta Cotroneo of Aberdeen Street, and Dr. Joseph Charles Spots of 166 Bedford Street, were united in holy matrimony, January 12, at 9 o'clock, at the home of the Church. The ceremony was performed by the Rev. John F. Neary. The church was decorated with palms, ferns and spring flowers.

The bride, who was given in marriage by her brother Anthony V. Cotroneo, wore a Vianna model of ivory satin in train and trimmed with rose point lace. Her veil of very net was arranged in cap fashion and she carried a bouquet of lilies of the valley and gardenias.

Miss Teresa Mary Cotroneo, sister of the bride, was maid of honor. Miss Maria Spoto, niece of the bride, was flower girl. Alexander Spoto, nephew of the bridegroom, was ring-bearer.

Anthony Camella served as best man, and the ushers were Alfred Bellanca and Joseph Bellanca. Following the ceremony, a breakfast was served to fifty guests at the West Manor.

Dr. Spoto is a graduate of the University of Buffalo and is a well-known and successful dentist. Upon their return from a honeymoon in the South, the couple will make their home in Rochester.

Let not, then, those who are joined in matrimony neglect the grace of their own sacrament which is in them. By applying themselves to the careful observance, however laborious, of their duties they will find the power of that grace becoming more effectual as time goes on, and if ever they should feel themselves to be overburdened by the hardships of their condition of life, let them not lose courage, but rather let them regard in some measure as addressed to them that which St. Paul the Apostle wrote to his beloved disciple Timothy regarding the sacrament of holy orders when this last was dejected through hardship and insults:

Co-operation Necessary

Yet in order that the grace of this sacrament may produce its full fruit, there is need, as we have already pointed out, of the cooperation of the married partners; this in their striving to fulfill their duties to the best of their ability and with unweary effort; for just as in the natural order man must apply the power given them by God with their own to aid diligence in order that they may exercise their full vigor, falling which no profit is gained, so also man must use the power given

Party Planned By Newman Club For February 3d

The Newman Club, composed of Catholic students of the University of Rochester, has arranged to hold an informal dance in Todd Union, on the River Campus, open to the general student body on February 3d. To music supplied by the University Band, students will make merry according to the plans of a committee composed of Marie L. Freer, Marie Harper, William H. DeCamp, Elmer Shannon, Evelyn Muller and Lloyd Schermerhorn.

Tickets will be supplied by Dorothy Dwyer, Marion Flaherty, Emily A. Masonic, Betty J. Obrien.

Funeral of Father Lane Held in Auburn On Wednesday

(Continued from Page One)

Rochester, assistant master of ceremonies, Rev. John M. Sellinger of Rochester, Thurifer, Rev. Dr. George F. Kottell of Macedon, acolytes, Rev. William Rafferty of Mt. Morris and Rev. Eustachius Quirk of Seneca Falls; mitre bearer, Rev. Frank Mason of Rochester, book bearer, Rev. Leo Smith of Rochester; candle bearer, Rev. Joseph Esser of Trumansburg; cross bearer, Rev. Arthur Lalay of Bath.

The Mass was sung by a choir of priests directed by the Rev. Leo C. Mooney of Rochester. In the choir were the Rev. Ignatius Cameron, Rev. John B. Crowley, Rev. John Duffy, Rev. John Bohmweck, Rev. Father Jerome O. P. M., Rev. Leo Smith, Rev. Edmund O'Brien, Rev. St. J. Haughton, Rev. Father Julius O. P. M.

Other Priests Present

Other clergymen in attendance included the Most Rev. Thomas F. Foley, D. D., Archbishop of Vancouver, Rev. John J. Brophy of Bath, Andrew Byrne, Rev. John Hall, Rev. Joseph S. Cameron, Rev. Hugh Crowley, Rev. James Cronin, Rev. Maynard Connell, Rev. Dr. William E. Cowen, Rev. Joseph F. Dineen, Rev. William A. Doran, Rev. Joseph Goffart, Rev. John J. Grody, Rev. Michael Groden, Rev. John Hayden, Rev. Arthur A. Hughes, Rev. Leo Jones, Rev. George Keith, Rev. John Killen, Rev. Francis Lane, Rev. Thomas Loughran, Rev. Edward M. Lyons, Rev. Raymond M. Lynd.

Rev. Benedict Masselli, Rev. Charles Muckle, Rev. Alexander J. McCabe, Rev. George McCall, Rev. Francis Moffett, Rev. Frank Mason, Rev. Earl Ritz, Rev. Edward Smith, Rev. John Smith, Rev. Daniel Sullivan, Rev. Edward Stupson, Rev. Frederick G. Straub.

The bearers were: Rev. Cornelius Silke of Seneca Falls, Rev. Bartholomew Quirk of Seneca Falls, Rev. Joseph V. Curtin of Clyde, Rev. William Rafferty of Mt. Morris, and the Rev. Frederick Straub and John D. Crowley of Auburn.

The Bishop's Sermon

Bishop O'Hern preached the sermon—an appreciative review of the life and work of Father Lane, and a sincere and eloquent tribute to his character. It follows, in full: "The assembling of this vast concourse of clergy and laity in this beautiful Church of St. Mary's this morning, now draped in somber black, tells us that the angel of death has again invaded the ranks of the clergy. A few months, a few weeks ago, how little did we dream that one of our younger priests who had just arrived at the prime of life would be summoned by the Almighty to another world, leaving one more vacancy in the army of the priesthood. And yet it only proves what we often hear and know only too well, that life is uncertain and that death while also uncertain is nevertheless most certain. So we are performing this morning the last rites of Holy Mother Church over the mortal remains of one of our brilliant priests who has been called in such an untimely manner to his eternal reward.

It is not my intention this morning to tell this gathering the story of the Catholic priest and the Catholic priesthood. They have heard it so often, and they have realized it in their own particular lives so vividly that it has become one of the best understood and most accepted truths of our holy faith. For we all know that the Catholic priesthood has been a power and reality in the world for men throughout the centuries. We know that the priesthood is made up of picked men, select individuals set apart and ordained in the things that pertain to God. Hence the young levite standing at the altar of God may not be looked upon as a business man, a scientist, a politician, a statesman, much less a worldly. And the secret of it all consists of this—in these words of Christ uttered long ago: 'You have not chosen me, but I have chosen you, that you may go forth and bring forth fruit and your fruit may remain.'

All Things To All Men

And yet the priest must be all things to all men. As St. Paul says: 'He must know and understand the principles of business, of finance. He must keep abreast with the scientific teaching of the age, with the problems and policies of philanthropy, of charity, of good citizenship. He must know the law and interpret it right, as he is in very truth a guardian of the law of God unto men. His lips must ever speak the truth fearlessly, faithfully. He is the spiritual father of the flock who must deal with rich and poor, with learned and unlearned, with sinner and with saint. In a word, he is a commissioned officer in the great army of the Church and has been prepared for his duties and responsibilities in life by years of study and prayer in the school of learning, of discipline and of duty. With the imposition of hands of apostolic succession by his Bishop, he is raised to the sublime dignity of a priest, another Christ, and he is sent forth to serve God and humanity. He is not a home-maker because he has no home of his own, no family. He

Preparation for Marriage

All these things, however, venerable brethren, depend in large measure on the due preparation, remote and proximate, of the parties for marriage, for it cannot be denied that the basis of a happy wedlock and the ruin of an unhappy one is prepared and set in the souls of boys and girls during the period of childhood and adolescence.

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must be free to go higher and thither, like the soldier in time of stress. He may have no choices in regard to where he shall labor, as he is a spiritual sojourner working under orders from superior, and every priest knows that his command from his Bishop is nothing less than a command of God Himself.

Tribute to Father Lane

"Who was this priest around whose casket we have gathered this morning? Surely you need not ask that question, since he was born in your own fair neighborhood, born in the Auburn district, a farmer boy, who came into this priesthood, as spoiled. Yes, he remained unspoiled until the day he was ordained. Men of the world would not look for captains and leaders of industry in the quiet and unheralded parts of our farm lands in our country parishes. But not so with vocations from Almighty God to the priesthood. His God's ways are not our ways. He springs from a stock in which there was the faith and hope and love of the Celtic race of two generations ago, and this explains his calling to the priesthood. Out there in the hillsides of bar-en-ann, the town of Seneca Falls, the Lane family lived like the Holy Family of old in Nazareth. Their home was a Christian home, a God-fearing home, out of which came pure and gladness, as there did in other places among the people, who later on in life were to make for themselves a name in the world. And that good old father and mother who have long since been called to their eternal reward, gave their son who followed, a most fishy to serve the living God. They might have kept him on the farm, they needed his help, but no—Almighty God wanted him, the farm could take care of itself, and it did, for I understand not so long ago, he was busy with other men for practically a song.

"This young man, guided and directed by the pastors of his parish church, one of whom became a Bishop and an archbishop, another of whom is the distinguished Dean of the District—and pastor of this Church—there never was a question in his mind about his vocation and his fitness for the priesthood. So also when it came a question of ecclesiastical training at St. Andrew and St. Bernard's.

Ordained fifteen years ago, "At length the day arrived, when he was to be elevated to the sublime dignity for which his heart longed. It was a little over 16 years ago, and oh how happy was that eventful day for him, his family, his friends! And from that day, when he gave his life unhesitatingly to his living God, he has served in the vineyard of the Lord, he has labored as a faithful priest of this diocese, he has ministered to the children of men as a true priest and a man of God.

"Ask his pastor, the Rev. Father, the pastor of the Blessed Sacrament Church, his first mission, the pastor of the Immaculate Conception where he labored several years, and they will tell you the same story. His Bishop always knew his worth, and his sterling worth as a priest of the diocese and when one of ill health met, showed himself, he was transferred out of solicitude for it, to an easier field of labor, when he was made Captain of the State School at Industry.

Struggle for Health

"But no one has a claim on health. After several years of the most successful work in this field, one day he came to his Bishop to sign his resignation, and the moment it was signed, the Bishop sent him from the Chancery Office to the hospital. From that day until last Saturday, he has labored with a most struggle for health. Time and again he was offered work to do, but he had not the physical strength and the courage to undertake it. And yet you may be "died in the harness" for as late as Sunday, January 12, he preached his last sermon, a wonderful exposition of revealed truth to the people of St. John's Parish, Clyde. On the following Tuesday he came home here to his beloved Auburn sick, yes, destined to die, and on last Saturday morning, at 10 o'clock his Maker summoned him after he had been fortified by the Sacraments of the Church and surrounded with the prayers and sympathy of his fellow-priests and his family. In this manner, he has left to the last chapter in the book of the life of Father Dennis V. Lane.

"He is dead, but he did not die an unprepared or unprovided death. Father Lane died as he had lived, a zealous, devoted, fervent priest of God, whose faithful, noble, sterling soul was one of his outstanding characteristics. Never was it known that he gave a moment's worry to his superiors, to his pastors or to those who were associated with him. And so we, his fellow-priests and his friends, gather around his mortal remains today to offer up our prayers for the repose of his soul, and to pay our last tribute of respect, loyalty and love. Our hearts go out to you, his dear ones, who are left behind, to his brothers and sisters and cousins and next of kin. May God strengthen you in this dark hour of sorrow and trial, and enable you to say in humble resignation: 'Oh, God, Thy Will Be Done.'

"Oh, noble heart of a noble priest! Now still in the cold chill of death! You are gone from our midst, but your life and your memory will ever remain fresh and green in our thought throughout the years to come. Your example and your character will be an inspiration to the younger priests who will come after you, and who will remember and imitate your good deeds, your splendid virtues.

"Eswallow! May God be good to you and bring you quickly to that Eternal rest which He has promised all those who love and serve Him.

"Eternal rest grant unto him, Oh Lord.

"And let perpetual light shine upon him.

Service held in Clyde.

On Tuesday morning the Rev. Joseph V. Curtin celebrated Requiem Mass for Father Lane in St. John's Church, Clyde. The children of St. John's School attended in a body, and many of the parishioners. The adult choir, directed by Mrs. Flora Madden, sang the Mass. His sorrow was felt in Clyde for his death, and a number of the people attended the funeral in Auburn.