CANANDAIGUA

Canandaigua, Dec. 24—In St. Mary's rectory in Canandaigua Wednesday morning last week Mis sClara M. Sanders, daughter of Mr. and Mrs. Camiel Sanders of Canandaigua, and J. Clifford Purdy, son of Mr. and Mrs. James Purdy of Canandaigua were united in marriage. The Rev. Michael Wall, rector of the church, performed the ceremony. Attendants were Miss Irene Sanders and Henry Sanders, sister and brother of the bride. After a motor trip to Washington and other southern points, Mr. and Mrs. Purdy will reside on his farm on the Rochester Road.

BATH

KACSMARYK—POPP

Bath, Dec. 24 —Miss Eleanor Popp and Michael Kacsmaryk of Bath were united in marriage by Rev. Edward M. Lynch at the rectory of St. Mary's Church in Bath at 1 o'clock last Thursday The attendants were P. O. Dobbins and Miss Penelope Gleason of Bath. Mr. and Mrs. Kacsmarvk will make their home in this village. The bride is the only daughter of Mr. and Mrs. Harold Popp.

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St. Patrick's Cathedral Radio Hour

(Continued from Page Six)

my blood." His sacrificial knife—his word—separates mystically the Victim's body and blood. For a moment I forget the fear of pursuit. My mind is at peace. Back go my thoughts to that bloody sacrifice made on Calvary by the same Victim and Offerer as is unbloodly accomplished here below. Redemption and reconciliation were secured there forever, here they are still carried some years later in this subterranean chapel so low. He suffered death for love of me, "Dear Lord," my heart cries out, "may I not soon suffer it out of love for Thee." My memory is refreshed. My heart is alive with faith.

My eyes are raised to the cross above the altar. Ah! that is but the symbol, but not the sacrifice. The stillness becomes oppressive. It would seem that what is in my mind is in the minds of all these. There is scracely a move. Who knows what may happen next? This I do know, Jesus Christ is really and truly here. The mystical death has taken place. The sacrifice has been renewed as He wished. His priest has been His visible assistant. An inexhaustible font of grace has opened and flows into the hearts of men. Calvary purchased this grace, the altar applies it. O! God, from the depths of my heart, I cry, make me loyal to the Church wherein You have left such priceless boon. Make me in this all-hallowed sanctuary before Thy catacombal altar a worthy member of Thy militant Church.

United in One Communion

About me I see united in one communion men and women, yes, little children in their mother's arms, who like me, seek through this august sacrifice the spiritual strength to die for Thee. Life is sweet, but death such as you symbolize 'neath bread and wine is sweeter. You have become our Servant 'neath these humble species; You have concealed divinity and humanity that we might have You, yes, receive You: grant that I with these may be worthy of such an exalted Head.

Grains of wheat,
Drops of wine,
Mystically become
Our Lord divine.

Ah! dear Lord
My faith confirm,
As I partake,
Doeth my heart yearn.

The last notes of a hymn of praise have scarcely died out when there is a stir; the sheltered Christians move. The silvered helmet of a soldier is seen. There is no rush. A calmness pervades the sacred tomb. Arms are crossed upon virgin and manly breasts. The white tuniced congregation raise eyes on high. There is no time for escape. Madly the sword is slashed here and there. This is the tomb of the martyrs. Their blood warms the earthen floor. One voice above the turmoil is heard. It is a voice that is calm and serene. Forsooth the vision of the Lord has begun: "If I shall be lifted up I will draw all things to Me."

Quietness now reigns again. I am the spirit of the dead. I look about. My annals must be complete. Even in death these look sweet. And from their mortal remains a fragrance heavenly is sustained.

Along the narrow passages I pass. No one now stops the way. Once outside I pass along rapidly. Time is taking its toll. Everything seems falling into decay. Decius sits upon the empirical throne. Back to ancient glory must go Rome. Christians serve the gods of Rome! And for fear that the Catacombs might become an asylum of hope for such the state owns the grounds above them. On, on I pass; it is ever the same story. Valerian, Aurelian and finally Diocletian each strive to excel the other in blotting out the Christian name. What matters it if the Theban legion is stamped out that the gods may live.

Goliath Weakens

Ah! what has happened. Goliath weakens. His murderous weapons are blunted. They break to pieces. He is tired of his office. The stone is cast. The ferocious giant totters. He falls. He is dead. The joyful paean can now be sung. For David, in the person of Maxentius, enters triumphantly into Rome to dedicate the statue erected in his honor, with the cross in his hand!

Oh! noble cross you have conquered. Calvary saw your victory once; Rome witnesses it now, "Through this sign of salvation, the symbol of true courage, have I delivered your city and freed it from the yoke of a tryant" runs the inscription written by mortal man.

I am the scribe of the dead.
"My role thus far has been to pen
Immortal deeds of mortal men.
Red roses in God's garden grew
Besprinkled by His heavenly dew."

"May we, their grateful children, learn
Their strength, who lie beneath the sod.
Who went through fire and death to earn
At last the accolade of God.

In shining rank on rank arrayed
They march, the legions of the Lord:
He is their Captain unafraid.
The Prince of Peace . . . . Who brought a sword.

GENESEO

Miss Mary Toole, Beloved Teacher

Geneseo, Dec. 24—Miss Mary E. Toole, aged 68, widely known and greatly beloved, died suddenly of heart disease at her home in Main Street last Thursday morning. Her death was very unexpected and was a great shock to her frinds.

Miss Toole was the last of four children of the late Mr. and Mrs. James Toole. She was born in this village and was a sister of the late John Conway Toole, prominent New York attorney and baseball counsel, and at the time of his death president of the International Baseball League. Miss Toole was a graduate of Geneseo State Normal School, class of 1884 and, except for one year in Dansville, taught school in this village until her retirement in 1926. She taught at the Center Street School for 40 years, and for the greater part of that time was its principal.

Miss Toole was a splendid teacher, capable, kindly and well beloved, and her memory will be treasured by hundreds of former students and associate teachers. Her funeral was held in St. Mary's Church here on Saturday morning, and the large attendance testified to the fine esteem in which she was held by all people in the community.

Communcations

331 West 50th Street,
New York, N. Y., Dec. 23, 31.
Editor Catholic Courier and Journal,
Rochester, N. Y.

Dear Editor—I think the following information will be of great interest to the many readers of your publication:

Dr. Max, the Prince of Saxony, professor of Roman Catholicy in the University of Freibourg, Germany, has accepted an honorary vice-presidency in the New York Vivisection Investigation League. In writing to Mrs. Clinton P. Farrel the president of the league, the Prince wrote thus: "I received your letter inviting me to accept an honorary vice-presidency in your society. It is with great pleasure that I accept the honor. I wish you God's blessings and help for the excellent work you are doing."

The Prince never loses an opportunity of denouncing vivisection. Not only is the Vivisection Investigation League honored by so distinguished a person as the Prince, but it has added to its board of directors, James H. Cruikshank, the outstanding humanitarian of America, if not of the world. Mr. Cruikshank is a member of some seenty Welfare Societies, both human and sub-human. William Howard Hay, M. D. Health Director of the Sun and Diet Sanatarium, of East Aurora, N. Y., has just been elected first vice-president of the International Conference for the Investigation of Vivisection.

Wishing all of your readers a Merry Christmas and a happy and prosperous New Year, I remain

Yours truly,
GUSTAV STRYKER.

CANARIES—

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Give Yearly Thanks

Each year the people of Venice build a great pontoon bridge in front of the Church of Santa Maria Della Salute as part of their act of thanksgiving for deliverance from a plague centuries ago. Later they attend a Mass of Thanksgiving.

Reconstructing the Social Order

Twenty-sixth of a weekly series of articles on Pope Pius' Encyclical "Forty Years After," by the Department of Social Action, National Catholic Welfare Conference

Washington, D. C., Dec. 24—Putting the Bishops' Program of Social Reconstruction, issued in 1919 by the committee of American Bishops who administered the National Catholic War Council, alongside Pope Pius XI's Encyclical "Reconstructing the Social Order" reveals identities and similarities in their positive recommendations but also considerable differences. Both documents lay first emphasis upon the Christianization of economic society, its motives and its rules of conduct.

The difference are chiefly in the greater detail in which the Bishops' Program enters into labor legislation and the Encyclica's elaboration upon wage justice, its advocacy of profit sharing and its strong plea for the ordering and planning of economic life by economic councils.

The Encyclical assumes the existence of a large amount of labor legislation as in part of the influence of Pope Leo's labor encyclical which the present encyclical commemorates. It has in mind particularly the legislation in European countries and the standards set up by the International Labor Office and praises laws concerning "the soul, the health, the strength, the housing, workshops, wages, dangerous employments, in a word, all that concerns the wage earners, with particular regard to women and children."

The Bishop's Program

The Bishop's Program advocates a nationally coordinated system of employment services, a national labor board to prevent strikes, increase wages and preserve the rights of labor organization, public housing minimum wage laws, insurance against unemployment, old age, illness and invalidity, health clinics, child labor laws, and vocational training.

The Bishops' Program advocates the family living wage and high wage rates generally so as to help assure general prosperity through high purchasing power. The Encyclical advocates the family living wage, a wage scale that will give the largest degree of employment, wages high enough to permit ownership through savings, "an ample sufficiency," a distribution in accord with "the common good and social justice."

Labor Sharing

The Bishops' Program advocates labor sharing in management and ownership. The Encyclical adds sharing in profits. The Bishops' Program advocates consideration of government competition with recalcitrant private monopoly. The Encyclical advocates government ownership for forms of prosperity which give private owners too much opportunity for domination. The Bishops' Program advocates co-operative consumers' organizations. The Encyclical only implies such advocacy.

The Bishops' Program advocates income and excess profits taxes. The Encyclical lays down a general principle about state regulation on the right of property and the right of use.

The chief difference lies in the Encyclical's advocacy of a planned and ordered economic life. Councils would exist for every occupation composed of representatives of every interest in the occupation, including labor, and each group organized. Government would create such councils and would supervise them and stimulate their activity and restrain them when they do wrong. This system would take the place both of the past and present unrestrained competition and the present economic dictatorship by the few.

Sport Writers Put Notre Dame Third on List

Two-Hundred and Fifty Newspaper Men Vote on Football Champions—Tulane First, Southern California Second.

In keeping with the custom of past years, some 250 sports editors of leading daily newspapers of the United States, recently voted for the awarding of the Albert Russell Erskine award to the champon football team of America. Tulane, by a very close margain, was awarded the trophy, with Southern California a close second; Notre Dame third; Northwestern, fourth; Pittsburgh, fifth. Notre Dame was awarded the trophy continuously since 1928 until this year.

Twenty teams altogether receive one or more of the jurors' votes in the preliminary ballot, which is four teams more than last year. New candidates his year are Pitt, Southern Methodist, Purdue, Yale Harvard, Nebraska, Stanford, California, Georgia, and Oklahoma City University.

The majority of these teams, however, received only a few votes and those mostly for third place. Tulane and Southern California corralled nearly two-thirds of the first place votes.

Two years ago the three leaders were Notre Dame, Pitt and Purdue. Last year they were Notre Dame, Southern California and Alabama. Tulane last year received only two votes for third place.

Penn Yan Has New Stations Of the Cross

Blessed By Father O'Hern Sunday Forenoon at Solemn Ceremony Held in St. Michael's Church.

Penn Yan, Dec. 24—At the 10:30 o'clock High Mass in St. Michael's Church here Sunday forenoon new Stations of the Cross were blessed by the Rt. Rev. John Francis O'Hern, D.D., Bishop of Rochester. The Stations are very beautiful and artistic, and are in perfect harmony with the newly remodeled and redecorated church. Among the priests present at the service were the pastor, the Rev. John J. Killeen, the Very Rev. Walter J. Lee, V.F., of Geneva, the Rev. William McPadden of Geneva, the Rev. John M. Duffy, Diocesan Superintendent of Schools of Rochester, and the Rev. Charles R. Reynolds, secretary to Bishop O'Hern.

Following the blessing of the Stations, a very solemn ceremony, Bishop O'Hern gave an excellent talk on the origin and meaning of the Stations, and their influence in the promotion of love and devotion to our Saviour. A capacity congregation was in attendance, and all of the people were inspired by the ceremony.

England Halted Christmas

For twelve years, from 1644, Christmas was not kept in England. The Puritans, deeming it a pagan festival, passed an act of parliament abolishing it, and directing that December 25th should be a day of fasting and repentance. Charles II. restored Christmas.

Pedestrians

Before the curb you leave,
Imperative is using tact.
The chauffeurs gaze ahead,
It's up to you the swivel act.

Note: The above poem was inspired by the following. I'll tip my hat any time to the chauffeur whose license number is 2M-46-87. An old lady stepped off the curb directly in front of his fast moving auto, the chauffeur swung his machine towards a moving street car, then swung again, on his course, and away, never touching anything. I asked the old lady if she suffered any ill effects from the scare. She replied with a long drawn "No." I should have looked.

—Michael Woulfe O'Scanlan.

Nocturnal Adoration Society

My dear Member:

Our custom is to meet in Lady Chapel on the last Saturday of each month for the various hours of Nocturnal Adoration. There are occasions which arise in the course of the year when it is feasible to alter the regular schedule. This is provided for in the By-Laws of the Nocturnal Adoration Society. Consequently as your Spiritual Director I feel it incumbent upon me to call you together in the month of December on the thirty-first day. My purpose in doing so is to thank God for the blessings which have come to us in the course of this year. No better way can be thought of than by the presence of such a noble body of men spending the hours of New Year's Eve and Morning before the Blessed Sacrament exposed on the main altar of our Cathedral Church.

Our secretary, Mr. William G. Wynn, approached the Bishop relative to this important matter. The Bishop not only approved of such a solemn manifestation of faith by the men of this society but also informed him that he desired to be present and to address the entire membership at 9:30, New Year's Eve, in his Cathedral.

Therefore, complying with the desire of the Bishop, as expressed to your secretary, and realizing the wonderful impression that you can make upon an occasion of this kind, I ask you to be present at 9:30 New Year's Eve in the Cathedral to listen to the sermon of the Bishop [illegible] to make your regular hour of adoration at the time [illegible] you on the enclosed card.

We all realize only too well [illegible] species of paganism which has [illegible] into the closing of an old and [illegible] opening of a new year. To demonstrate our absolute disapproval [illegible] such un-Christian practice we [illegible] gather in our Church, as Catholic men, to show the proper spirit which should actuate every individual [illegible] such an anniversary occasion. We [illegible] not wish to be misunderstood in [illegible] matter of amusement or recreation. We approve highly of amusement [illegible] a legitimate character, but when [illegible] partakes of an orgy then we [illegible] have no part in it.

In conclusion may I ask you [illegible] bring the enclosed card with [illegible] the leader of your band? May I [illegible] ask you to invite your relatives [illegible] friends to this service at the Cathedral, New Year's Eve? Finally I [illegible] this occasion, as your [illegible] rector, to thank you for your wonderful co-operation in making [illegible] society one of the greatest [illegible] units in this diocese of [illegible] and take unto yourself and your [illegible] my sincere greetings for "A [illegible] Merry Christmas" and "A Happy New Year."

Very sincerely yours,
Rev. Charles A. Shay.

The Cathedral Rectory,
December 14, 1931.

Trinidad's Divorce Agitation Has Caused Strife For Years

The Government's Bill Is Passed Against a Concerted Movement by Numerous Races and Religions on the Island.

Trinidad, Dec. 24—Trinidad, land of asphalt and exotic Mecca of West India cruising ships, has recently undergone a violent upheaval affecting the social, political and religious life of the island. This agitation arose from the decision of the government to pass legislation permitting divorce—a movement which was undertaken in 1926 but failed at that time because of powerful and concerted opposition. This time the bill passed the Legislature, but has to be approved by the King of England.

The united front against the bill was one of the strangest factors in the situation, for the population of Trinidad is curiously mixed in its racial and religious affiliations. Catholics, Anglicans, Hindus and Negroes joined in demonstrations against the proposed measure, and appeals were threatened—appeals to such widely separated authorities as the British Secretary of State for the Colonies and Mahatma Gandhi.

Spanish in Tradition

For Trinidad, although a British colony for a century and a quarter, was Spanish before that and is still largely Spanish in tradition and in the racial and religious affiliations of a large part of its inhabitants. The aged Catholic Archbishop of Port of Spain presided at the recent [illegible] meeting of protest, an action which [illegible] co-religionists of the [illegible] was supported by the [illegible] Bishop and [illegible] Hindu pundits and by [illegible] Venezuela.

The Hindu colony in the [illegible] dates from the [illegible] Negroes in the West Indies [illegible] slavery. Shortly after [illegible] laborers from India [illegible] Trinidad on contract [illegible] them liked the island [illegible] instead of returning home they [illegible] mained to till [illegible] land the [illegible] who decided to stay.

[illegible]

When the government [illegible] press the legislation [illegible] joint protest [illegible] The slogan of [illegible] not pass" [illegible] and revived this [illegible] petition of protest [illegible] by 25,000 [illegible] proposed, the [illegible] loaded with [illegible] all parts of the island [illegible] from the outlying rural districts [illegible] the capital, Port of Spain [illegible] demonstration. This the government checkmated by a ruling that the [illegible] ways must not permit such a movement, on the ground that [illegible] crowds coming to the city [illegible] conditions would constitute a [illegible] to public safety.

Priest, Former Cardinal, Dies At The Age of 85

Rome, Dec. 24—The Rev. Ludovic Billot, aged 85 years, who was the only example for several centuries of a Cardinal resigning from the Sacred College, succumbed to pneumonia Friday morning. He died in comparative obscurity in a Jesuit monastery in Rome.

It will be recalled that Father Billot resigned from the Sacred College four years ago. The Pontiff accepted the resignation and spoke in a highly laudatory manner of Father Billot in the consistory in December, 1927. Cardinal Billot, having again become simple Father Billot retired into a Jesuit monastery, "preparing for death," as he himself said.

Before having been made Cardinal, he distinguished himself by his vigorous defense of the orthodox thesis in the famous controversy over modernism. He was created Cardinal by Pius X in November, 1911.

Richard M. Tobin Of San Francisco, Knight of Malta

San Francisco, Dec. 24—Richard M. Tobin of San Francisco, [illegible] American Minister to the [illegible] and one of the founders of [illegible] American Legion, has been [illegible] member of the Order of the [illegible] of Malta. Mr. Tobin, who [illegible] er, was this country's representative in Holland for nearly six and a half years.

Mr. Tobin was born in San Francisco April 9, 1866, and attended St. Ignatius College there. During the war he was a captain in [illegible] navy, assigned as a cable censor [illegible] Paris. At the close of the war [illegible] was attached to the American [illegible] mission to Negotiate Peace, serving with that body until March, 1919.

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