

Centenary Of Congregation Of Children of Mary

(Continued from Page One)

houses of the Society, 5 00 P. M. Benediction of the Blessed Sacrament; 8 00 P. M. The Children of Mary will be hostesses at an entertainment for the Blind given at the White Memorial Building, 439 Monroe Ave.

A high Mass of requiem for the deceased members of the Congregation will be celebrated at 8 30 A. M. Monday morning.

The object of the Congregation of the Children of Mary is to honor Our Lady, the Immaculate Virgin, by the imitation of her virtues and the practice of personal devotion to her; to work with zeal to propagate this devotion and to spread in the world the knowledge and love of the Adorable Heart of Jesus. The medal of the Sodality shows this two-fold spirit, having represented on one side, the Immaculate Conception and on the other, the Sacred Heart of Jesus.

Decrees and Rescripts of Leo XII a hundred years ago, raised the status of the Children of Mary from a simple pious association to a Congregation recognized by the Church canonically erected by her authority subject to the jurisdiction of the Bishops and enriched with many indulgences. Pius IX confirmed these privileges in 1851 and in 1876 established the Congregation "ad perpetuam rei memoriam."

Writing to the Children of Mary at Lyons in 1832, St. Madeleine Sophie said: "I am delighted at the thought of all the good this work will do. Your mission is a very high one and I do not fear to call it an apostolate, for you are to act as apostles in the midst of a perverse world. You must lead into the right path those who are wandering from it, encourage those kept back by human respect and stop the downward course of those in danger."

From Lyons the Congregation spread to other cities, not only in France, but of the whole world and numerous and varied indeed have been the good works undertaken by its members who have thus fulfilled the Foundress' desire "of preaching in the world by work and example in order to gain hearts to the love of Jesus and Mary." The Rochester Children of Mary branch measures up to the high standard set by the entire Congregation and is richly taking an important part in the celebration of the centenary.

ST. PATRICK'S CATHEDRAL RADIO HOUR

(Continued from Page Three)

theatre of Rome and Greece stood before the wild beasts or their tortures with eyes cast heavenward and hands extended in crucified form.

The manner, therefore, of the priest's praying, according to the rubrics, is not something new but as ancient as Christianity, itself. The extension of the hands, as it were, expresses the embracing of all the wants, concerns, desires and necessities of the faithful. "It denotes the lifting-up of the heart to God, the soaring of the soul above the earth to the heavenly, the rising to the place where Christ sits with His Arms extended." Thus it is that the priest in the manner of supplication cries out to the Lord and stretches forth his hands for redemption. If then at the conclusion of the oration, he joins his hands, he thereby manifests sentiments of ardent devotion, the humble disavowal of his own strength, and the devout desire to give himself entirely to the Will of the Lord. In fine, he thereby acknowledges that all gifts of God flow, as a common source, from the font of all graces, which is Jesus Christ.

As regards the antiquity of the regularity and the value of the "Collects" from Apostolic days a number of prayers and supplications were offered at the Holy Mass. Naturally as time went on they gradually developed. In our Missals may be found "Collects" which date from primitive ages. Pope Leo I, Gregory I, and Gregory I, deserve great credit for they not only preserved the treasure of traditional prayers, but also added new ones. Up till the Middle Ages, about the twelfth century, the Church was accustomed to recite but one prayer before the Epistle. However, even in the seventh century this practice was gradually yielding to the addition of several "Collects" but with the addition that the number seven was not to be exceeded. With the development of the liturgical calendar a fixed law was gradually formed regulating the number of prayers to be said at Mass. And since the thirteenth century the prescribed number of the "Collects" has been determined according to the respective rank, dignity and solemnity of the feast of the ecclesiastical year.

Naturally the greater the feast the greater should be the thoughts and sentiments collected about it. Hence for feasts of the highest rank only one "Collect" is properly appointed. For feasts of a minor character more commemorations and "Collects" are permitted. The lower feasts allow the priest the number of prayers as high as five or even seven orations. On all occasions the number of orations must be uneven. For this symbolizes the indivisibility of the Supreme Being and the unity of the Church.

As regards the value of the prayer of the Mass, no one can deny that as to form, contents and effectiveness they are incomparable and unequalled. They are calm, plain, simple, exceedingly rich and profound in dogmatic theology.

May I in conclusion bring to your attention the saying of a great authority, the Roman Liturgist, Cardinal Wiseman. He writes on this subject which embraces all the Masses of the saints, of our Lord, His Blessed Mother or the particular seasons of the year:

"There is a fragrance, a true incense in those ancient prayers which seems to rise from the lips, and to spread upwards in soft, balmy clouds upon which angels may recline and thence look down upon us, as we utter them. They seem worthy to be caught up in a higher sphere, and to be heaped upon the altar above, at which an angel ministers. They partake of all the solemnity and all the stateliness of the places in which they were first recited: they retain the echoes of the gloomy Catacombs, they still resound with the jubilee of elided basilicas, they keep the harmonious reverberations of lofty groined vaults. Nothing can be more perfect in structure, more solid in substance, more elegant in conception, or more terse in diction, than the Collects, especially those of the Sundays and of Lent. They belong essentially to the traditional deposits of the Church. In fact, there is hardly a Collect in which some singular beauty of thought, some happy turn of phrase, is not to be found. Each is almost invariably composed of two parts, which may be called the recital and the petition. The first contains either a declaration of our wants, or a plea for mercy, or for a favorable hearing. Nothing strikes one so much as the noble and appropriate terms in which the duty is addressed, and the sublime greatness in which His attributes are described. The petition itself is ever most solemn, devout and fervent; often containing a depth of thought which would supply material for a long meditation. If any one thinks that these prayers, so easy in appearance, require no great power to imitate them, let him try to compose a few, and he will soon find their inferiority to the old ones; he will see that it is far from easy to put so much meaning into such a small compass, and still more difficult to come up to the beauty and stateliness of thought generally condensed in the ancient form."

The "Collects" are, therefore, to be reckoned among the most precious liturgical treasures of the Church, they are masterly and unpassable prayers, distinguished alike for their solid force and pithy brevity, as for their fragrant charm and imperishable freshness. Faithful children, as we are, who are as yet pilgrims at a distance from their true home, suffering and complaining, assuredly can ask or desire nothing better than what is expressed in these daily or Sunday prayers, or, as we know them, the "Collects."

The Rochester Civic Orchestra's concert over WHAM Wednesday, May 11, at 10:15, will also be broadcast by a network of the NBC. Guy Francis Harrison will conduct Mendelssohn's Overture, "The Story of Beautiful Melancton," a "Trenak" by Rubinstein, "The Meditation from Massenet's 'Thais,'" Moszkowski's Impressionistic "Perpetual Motion" and a symphonic arrangement of "Money Musk."

27.24-WLWJ-1100 Kc. WLWJ—Paulist Fathers New York City Sunday, May 8, 1932 3:15-3:45 P. M.—Amati Trio 3:45-4:00 P. M.—Readings 4:15-4:30 P. M.—Kamearol-Ostrow-Rubinstein-Liebestraum Liszt (Victory Symphony Orchestra) 4:30 P. M.—Services from Paulist Fathers' Church, "Question Box," Sermon: "The Holy Spirit in the Soul," Rev. Francis P. Lyons, C.S.P., Paulist Chorists

Monday, May 9, 1932 6:00 P. M.—Young Mother Hubbard 6:05 P. M.—Florentine Ensemble 6:15 P. M.—"John Brown" Abolitionist—Script, "The Teaching of Religion," Rev. Henry J. Gebhardt 7:00 P. M.—"Told at Sunset" 7:30 P. M.—"Fundamentals of Catholic Belief," Rev. John B. Harney, C.S.P. 7:45 P. M.—Meet the Composer

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Thursday, May 12, 1932 6:00 P. M.—Young Mother Hubbard P. M.—Edwin Breen, Baritone—Castleton Trio 6:45 P. M.—Talk 7:00 P. M.—Monastery Echoes 7:30 P. M.—"Timely Topics," Rev. James M. Gillis, C.S.P. 7:50 P. M.—Castleton Trio

Friday, May 13, 1932 2:00 P. M.—Angela Gay, Soprano 2:15 P. M.—Paul Watson, Tenor 2:30 P. M.—Happy Harry Hayden 2:45 P. M.—Blossom Sisters 6:00 P. M.—Young Mother Hubbard 6:05 P. M.—Castleton Trio 6:30 P. M.—Cotton Blossoms 6:45 P. M.—"The Catholic Reporter" 7:00 P. M.—Castleton Trio 7:15 P. M.—Wall Street Journal 7:30 P. M.—"The Soul of Goodness in Things Evil," Alfred Young 7:45 P. M.—Low Caporales

Saturday, May 14, 1932 6:00 P. M.—Young Mother Hubbard 6:05 P. M.—Hungarian Musicale, Marie Romaine, Soloist; Emerig Kurtygh, Conductor 6:30 P. M.—"Benedict Arnold," Playlet by Students of St. Peter's High School. 7:00 P. M.—J. Vincent McGowan, Tenor 7:15 P. M.—"The Minstrel Boy" 7:45 P. M.—"Institution Quartet"

The Glee Club of St. Bonaventure's College, Allegany, N. Y., will present a radio concert over Station WBBN, Buffalo, on Sunday, May 8th, between 1:30 and 2 P. M., Daylight Saving Time.

The Glee Club consists of thirty members, under the direction of Father Claude Keane, O.F.M. Since the Christmas holidays, it has given concerts throughout Western New York and Northern Pennsylvania.

Attend General Chapter



Four mitred Abbots representing the American-Swiss Congregation of Benedictines photographed at the fifteenth General Chapter of the Congregation just held at St. Meinrad's Abbey, St. Meinrad, Ind. Left to right: Rt. Rev. Ignatius Esmer, O. S. B., of St. Meinrad's Abbey; the Rt. Rev. Edward Burgess, O. S. B., of Subiaco Abbey, Subiaco, Ark.; the Rt. Rev. Philip Ruggles, O. S. B., of Conception Abbey, Conception, Mo.; and St. Benedict's Abbey, Mt. Angel, Ohs., was unable to be present. Abbot Philip is president of the Congregation.

Famous University Professors Ousted Because They Rejected Fascist Oath

Rome, May 6.—Eleven of the foremost professors in Italy were ousted from their positions recently because they refused to take the Fascist oath. When this oath was first promulgated, many professors refused to take it on the ground that it violated their freedom of conscience. Vatican authorities ruled that it was not a violation of conscience, and that it might be taken. When this oath was first prescribed in November, 1931, the educators who believed in the principles of Fascism took it at once, others subscribed merely "in a matter of form, others declined as a matter of conscience, still others resigned. Among the last was the famous Professor of Finance at the University of Rome, Dr. de Villis Marco. Thereafter, according to Professor Castano Salvemini, former Professor of History at the University of Florence, who writes in the current number of Italy Today, published in London, those who had declined to subscribe to the oath, numbering about fifty, became the object of pressure on the part of the Fascist Government until all but the eleven now mentioned had succumbed. On the other hand, the government made concessions so as not to deprive the youth of Italy of such a large body of eminent educators. The eleven professors who were recently dismissed from their positions for refusing to take the oath are as follows: E. Bonaiuti, Professor of the History of Religion; University of Rome; M. Carrara, Professor of Criminology; University of Turin; G. Levi della Vida, Professor of Hebrew and Semitic Languages; University of Rome; G. De Sanctis, Professor of Ancient History; University of Turin; G. Errera, Professor of Chemistry; University of Padua; P. Martinelli,

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Catholic Univ. Football Squad Looks Promising

The hope of continuing a winning streak which last fall reached the proportions of eight straight victories, served to spur on The Catholic University of America, at Washington, D. C., football candidates as they go through their daily workouts in Killian Stadium.

The guillotine of graduation serves only six veterans from the great Cardinal grid squad of 1931 and with a strong freshman group showing up well during spring practices, head coach Arthur J. (Dutch) Barryman has already expressed himself as confident that the local school will again be represented by a powerful eleven next fall.

Despite this confidence, the former Notre Dame star is paying a great deal of attention these days to the applicants for the positions left open by the departing veterans. The Cardinals will feel severely the loss of quarterbacks John Oliver, of Pittsburg, Mass., and Fred Guarnieri, of Warren, Ohio; fullback Carl DeMello, of Stoneham, Mass.; and John Lomas, of Philadelphia, and guard Nick Monago, Newark, N. J. Morgan is expected to bring an even brighter trail across campus grids this fall, the Catholic University coach believes.

The Catholic University schedule for next fall includes games with Duquesne University, Manhattan, Providence College, City College of New York, and Loyola, of Baltimore, all of whom were vanquished in 1931. Games have also been booked with Holy Cross University of Connecticut and Wake Forest, the last two are newcomers to the C. U.

Peter Collins, K. C. Lecturer, Died Apr. 23

(Continued from Page One) the Kalshis and the O'Connells known as a lecturer for the service with David Goldstein as leader in country and engaged in debates for many years.

Mr. Collins was in Rochester on several occasions, the last time being the banquet of the National Council of Catholic Men at the Hotel Hamilton held in Columbus Circle, in November of last year. Mr. Collins' address was an impressive feature of the Convention.

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