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Speakers For Lecture Course Are Announced

(Continued from Page One)

rector of Catholic Education who will have for his subject "Christian Education." Father Duffy's talk will appeal particularly to parents, and all others interested in education of Catholic youth.

The Rev. Theodore Winterroth, assistant pastor of St. Michael's Church will speak February 24 on "Frederick Ozanam," the founder of the St. Vincent de Paul society and whose activity as a Catholic lay worker is still being held up as an example to Catholic laymen throughout the world.

The Mexican Question will be discussed by the Rev. Dr. Frederick J. Zwielerlein of St. Bernard's Seminary on March 10. Dr. Zwielerlein who is professor of Church History at the Seminary, has made an exhaustive study of the troubles of this Church in Mexico and will have interesting information for his audience.

The great Rerum Novarum, "On the Condition of Labor" issued by Pope Leo XIII, will be discussed at length on March 24 by the Rev. Howard G. Geck of the faculty of St. Andrew's Seminary. The great Encyclical having as it does great bearing on the questions of the day, Father Geck's talk will be particularly timely and informative. The committee selected Father Geck for this talk because of his many years study of the question.

Charles A. Tucker, chancellor of Rochester Council, Knights of Columbus, and a graduate of Boston College will on April 7 relate the story of "The North American Martyrs." Mr. Tucker is widely known for his ability as a platform speaker and has been selected by the Federation committee because of his extensive knowledge of the early Jesuit missionaries.

For the closing talk, on Quadragesimo Anno, "On the Reconstruction of the Social Order," recently issued by Pope Pius XI, the Federation has selected the Rev. Benedict A. Ehmann, professor at St. Andrew's

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Seminary and known widely for his radio talks. Father Ehmann will apply the principles in the encyclical to the problems of the day.

Chairman of the Executive Committee, Philip H. Donnelly, this work in commenting on the proposed course stated that each of these lectures will be vitally interesting to all who attend. Based on course on the principles laid down in the Holy Fathers' Encyclicals they will however be filled with information and thought of the day. There will be no charge for the lectures, and everyone is invited, he said. These lectures will be a presentation of Catholic Evidence along the same lines as that of the outdoor speakers in London and now in the United States, Chairman Donnelly said.

Pope Manifests Interest in Irish, Prelates Relate

(Continued from Page One)

spite of persecutions and other means adopted to undermine their faith. His Holiness was deeply impressed by the devotion displayed at the Eucharistic Congress. Many of the Bishops referred to the dangers of Communism in Ireland. The Most Rev. James J. McNamee, Bishop of Ardagh and Clonmacnoise, said he had been pained to see in the press during his visit to Rome that a branch of an organization stated to be Communist had been formed in his diocese. The press report, however, he added, had found to be exaggerated, for some of the people whose names were given had repudiated all connection with the organization while others said they were in ignorance of the implications of the organization. This was not said Bishop McNamee, a political question, for the movement with its headquarters in Russia was entirely different from other political or social action. It was the very opposite of both, he added, noting that it aimed at setting up a religion of irreligion. The aim of the movement was not, as of old, to attempt to impose another religion on the people but to put an end to religion altogether, the prelate said.

The Most Rev. Matthew Cullen, Bishop of Kildare and Leighlin, in a public address declared that in Ireland the Communists did not make a direct attack on religion because its promoters knew well that the Irish people were deeply attached to their religion. The Communists, he said, claim all they want is to help the unemployed, but this is only a pretence. It is their hope, the Bishop said, to get people into their ranks and then to stop the second and the third false step will be easy. Their real object, he declared, was to eradicate all religion from the world. Referring to his recent visit to Rome, the Bishop said that when His Holiness was told how regularly the Irish people visit the Sacraments he was overjoyed. His Holiness inquired specially about the schools and the educational system in the Free State was working very satisfactorily.

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Proposed Statue to Saviour



In the Year of Our Lord 1933 Radio Talk Given by Rev. Benedict A. Ehmann, Professor at St. Andrew's Seminary, over Station WHAM During Rochester Catholic Hour—Sunday, January, 1.

Our Divine Saviour has compared the "scribe instructed in the kingdom of Heaven" with a "householder" who brings forth out of his treasure new things and old. In these young hours of the new year, I would take your thoughts back to something that happened over thirteen hundred years ago. It is in the island which we now call England, Pope Gregory the Great has already sent Augustine and his band of missionaries to convert the southern kingdom of Kent and its king, Ethelbert to the faith of Jesus Christ. This was in the year 597. And now thirty years later the weight of English power has shifted to the northern kingdom of Northumbria and its young heathen king, Edwin. A king of such sin-cere mind and fair promise must be captured for Christ, and as we find the missionary Paulinus, containing entrance to the court of Edwin and preaching the cross of Christ to that Old English king. But Edwin must needs wait; he must gather his thanes and his counsellors; he must discuss this momentous thing with them. In council, then, the new faith is openly considered. One of the thanes arises to give his mind on the subject; his name is not recorded, but his words are given to perpetual memory in St. Bede's Ecclesiastical History of the English Nation. They ought to be written in letters of gold. As a text for this New Year's meditation, I will quote them for you word for word.

"The present life of men upon earth, O King, appears to me, in comparison with that time which is unknown to us, like to the swift flight of a sparrow through your hall, where you, with your goldsmen and thanes, sit by the fire, at supper, in winter. The hall is warmed; without are storms of wind and rain and winter's snow. The sparrow passes swiftly in at one door and out at another, gaining awhile a short safety from the wintry blast; but soon after a little calm he flies once more into the unknown, passing from winter to winter again. So this life of ours appears for a moment, but whence or whither we are wending we know not. If, therefore, this new faith can teach us aught more sure, it seems truly to deserve to be followed."

As a result, Paulinus was invited to set forth the great mysteries of Christian faith to the king and his thanes, and on Easter Day, 627, Edwin and his court were solemnly baptized in the capital city of York amid scenes of pathetic grandeur. In these beautiful and wise words, Edwin's unknown counsellor hit home to the very heart of a profound truth. Away from the teaching of Christ, life is a baffling mystery. It has always been so. The wisest heads of ancient Greece and Rome in the ages before Christ found themselves groping in the dark when they attempted to analyze the mystery of the origin and outcome of human life. Socrates, Plato, and Aristotle, Seneca, and Marcus Aurelius—mighty men than any of the Christ-less junker philosophers idolized in modern drawing-rooms—all of these felt the insecurity of their answers to such questions as the Whence? and the Why? and the Whither? of our mortal life. That is one reason why Jesus Christ looms so mighty in history. For thousands of years before Him the best of human endeavors had been directed toward the solution of life's mysteries and problems. Nor should we let ourselves be fooled by the mistake of supposing that the men of those times were inferior in quality of mind to ourselves. Their literature, their arts, their craftsmanship, their laws, were of a technique and perfection that show them to have been at least as high, in the merely human scale of civilization, as ourselves. But over it all there hung a blight of

failure—failure to penetrate beyond the horizons of life and bring back the confident answer that would ease the insistent pain of the human condition. Then was born Jesus Christ in Bethlehem, and the three Wise Men came to His cave, bringing gifts. They knelt at His feet, as sign of the nothingness of their own wisdom; and with them knelt Socrates, Knall Plato, knelt Aristotle, knelt all the philosophers of the older time, because from the lips of this Saviour would come the light and the truth that would free the world of its darkness.

"I am the Way and the Truth and the Life." He will say of Himself. He will teach the world that life begins with God; that we human creatures are created by God, to live for God, to come, at last to God for everlasting life; that we are sinful and cannot be saved except through the redemption of us; that through Jesus, every human creature may have hope and the confident expectation of eternal life through faith and good works. "Come to Me, all you that labor and are burdened, and I will refresh you, and you shall find rest for your souls." Nor will all this be done in the dark fear and trembling of a night and dre judgment, but rather in the gentleness before the coming of Jesus, who has brought us the message of "Mercy and truth have met each other; justice and peace have kissed." (Psalm 84, 11.) "Learn of Me," this divine Teacher will say, "because I am meek and humble of heart."

My dear friends, unless we know even a little part of this history—the pitiful and awful history of the nations before the coming of Jesus—we cannot begin to appreciate what His coming did for the world. As the incarnate Son of God, He stands, of course, supreme among the personalities of history, never equaled and never to be equalled. But because He is the Son of God, His teaching could bear that authority and that assurance which even the best teachers before Him had, as heathenly lacked. It is by the fact of His Divinity and by the momentous authority of His doctrine, which remade and reshaped the thought and the hope of the world, that Jesus Christ stands as the dividing point of world history. And history has paid Him its supreme tribute by reckoning the count of its years from the time of His birth. His way has known that, when the majestic figure of Christ walked this world, a destiny had struck toward which all the past had been tending and from which all the future must take its vitality and strength. If it will so much as survive.

Life, Cold and Cheerless And here today we are entering the year of Our Lord 1933. It is the world on its knees in Christian faith, the best teachers before Him has, as heathenly lacked. It is by the fact of His Divinity and by the momentous authority of His doctrine, which remade and reshaped the thought and the hope of the world, that Jesus Christ stands as the dividing point of world history. And history has paid Him its supreme tribute by reckoning the count of its years from the time of His birth. His way has known that, when the majestic figure of Christ walked this world, a destiny had struck toward which all the past had been tending and from which all the future must take its vitality and strength. If it will so much as survive.

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Birth Control Pamphlets Sale Curbed by Judge

(Continued from Page One)

preme Court before it is finally decided. The defendant, Paganelli, was arrested on September 23 by Detective William Halloran in company with Superintendent Charles of the Buffalo department for the City and Police force. The two officers acted on a complaint that the Mail Post was advertising and distributing birth control literature, signed the day before, notice was given to the defendant and a search warrant was issued for the defendant and his wife. The defendant was arrested on September 23, 1932, and the search warrant was issued for the defendant and his wife. The defendant was arrested on September 23, 1932, and the search warrant was issued for the defendant and his wife.

The sale of the pamphlet was admitted by Paganelli but his attorney maintained that the advertisement and sale of such literature had no effect on the birth control laws. The defendant's claim was based on Section 13037 of the General Code which prohibits the sale of birth control literature. The defendant's claim was based on Section 13037 of the General Code which prohibits the sale of birth control literature.

Practice General, C. M. Buonpane further asserted during the course of the case that the sale of contraceptive literature and contraceptives was general throughout the city. He questioned Paganelli as to what other drug stores had such literature and drugs available. Paganelli mentioned several of the larger wholesale houses in Cleveland and some of the chain drug stores, all of which, he said, have no hesitancy in passing out birth control literature, and contraceptives when they are asked for.

sweet and comfortable; the sparrow flying for a brief moment out of the stormy darkness found at least a warm and pleasant hall. But thousands today, the present life which seems to be the only solid thing they have in the cold and cheerless life field between heaven and earth. The world has been guilty of a treason: It has gone back to the old pagan despair. It has divorced itself from the faith and the hope of Jesus, and faces a grave of bitterness and defeat.

Having eyes, shall we be as those that see not? Having ears, shall we be as those that hear not? Jesus Christ has not abandoned the world. His Gospel is still being preached to the Holy Vicar on earth is still sending out a return to prayer and Christian principles. With unfailing energy, document after document have come from His Holiness, Pope Pius XI, calling upon the world to bend itself humbly on its knees before Christ. Nor has he considered the cause of prayer and Catholic action complete even with that. Knowing that the world's deep-seated diseases clamor for drastic remedies, and remembering that this year of 1933 marks the nineteenth hundredth anniversary of the death of Christ, he has done the unusual thing of proclaiming a Holy Year to begin on Passion Sunday, April 8, a supreme challenge has been given to the world. It is being offered a way out of its hell-hole—the only way out—a way so surrounded with penance and self-denial that the world may refuse to take it. It is the way of prayer and sacrifice.

False starts and broken promises of past years may make us hesitant of hasty resolutions for this New Year. But one thing we cannot do: we cannot remain indifferent to the Holy Father's challenge for prayer. On one thing we must be unquestionably resolved—that this year shall be, not alone in name but in the practical working-out of our lives, a Holy Year. Christ is still Christ, and His promises of mercy and grace have not yet been taken back. He must loom larger and larger in our daily thoughts. We must unite our prayers with His walking in the early watches of the morning, in the noonday heats, and in the declining hours of night. We must seek Him out in His churches, and visit His Holy Presence in the altar-tabernacle. We must abide more closely by His commandments, and live more diligently according to His Holy Will. This way and—this alone—lies the hope of the world's rescue. If Christian men throughout this city alone were as prompt and generous in their response as were the six hundred men who watched and prayed for one hour last night before Jesus Christ in the Cathedral, what wonders could be done? It would mean the finding of lost faith, the rebuilding of shattered hopes, and the mending of broken hearts. In God's name, let us pledge ourselves to that in this year of Our Lord 1933.

"Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come, and mercifully grant peace in our days; that through the bounteous help of Thy mercy we may be always free from sin and secure from all disturbances. Through Jesus Christ Thy Son our Lord, Who with us and reigneth with Thee in the unity of the Holy Ghost, one God, for ever and ever. Amen."

Tokyo—The Catholic University of Tokyo, has a student body of 700, this year.

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more beautiful than that of a trained choir unaccompanied by instrument. The human voice is the immediate handwork of God—the most perfect musical instrument. The choir director may be priest or layman. The organ board may be outside the sanctuary where the choir is singing, such an arrangement would suppose, as a rule, the services of an organist and a choir. And last, but by no means the least, the congregation, young and old, must be encouraged to join in the singing, as emphasized by the Pope and in conformity with tradition of Catholic discipline.

Capable Speakers To Address Men In 10 Churches (Continued from Page One)

and a diocesan consultant, Rev. Eugene Golding, chaplain of the Monroe County institutions, Holy Rosary Church, the Rev. Daniel Connell, St. Michael's Church, the Rev. Gregory J. V. Freeman, pastor of St. John the Evangelist Church, Spencerport.

Arrangements for the ten rallies which will be unique in the history of the Rochester diocese, are being handled by the Executive Committee of the Rochester Diocesan Holy Name Union consisting of the Rev. E. William Stauder, diocesan director who is general chairman; the Rev. Arthur F. Florack; B. E. Shlesinger, J. Connolly, William G. Wynn, Thomas J. Knapp, R. W. Cressy, Andrew Wuest, Joseph Antolina and John W. Dringer. Each of the ten churches had committees completing arrangements at those rally churches.

The city churches have been divided into ten sections and the Catholic men from these churches will go to the rally church in the section in which their church is located. A capably turnout in each of the ten churches is expected by the pastors of the churches in the city.

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Liturgical Arts

Just fall the Liturgical Arts Society—a national non-profit-making, Catholic society of America, including church architects, and decorators—published the first number of Liturgical Arts, a quarterly which has been welcomed far and wide as the most beautifully printed and illustrated periodical in America. Clergy and laity have hastened to obtain each successive number of a magazine whose sole purpose is to return to the Catholic Church in America that heritage of beauty which has been lost for nearly twenty centuries. From the secular press has been as warm as it has from the Catholic; and the beautiful, identical with that printed at the head of this subscription from the letter of a Catholic pastor.

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