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MOST REVEREND JAMES EDWARD KEARNEY, D. D.
Bishop of Rochester

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REV. LEO C. MOONEY .... Managing Editor
REV. ROBERT F. McNAMARA, M.A., S.T.L. .... Associate Editor
HOWARD W. KLIPPERT .... Manager
THOMAS H. O'CONNOR .... News Editor

MEMBER OF THE ROCHESTER CHAMBER OF COMMERCE

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The CATHOLIC COURIER has my most enthusiastic approval. A diocesan newspaper has become an essential part of the program of Catholic action in every diocese. The CATHOLIC COURIER should be found in every Catholic home in this diocese. I find it hard to understand how any Catholic can be so indifferent as to what is transpiring in his church throughout the world as to rely upon unreliable sources of information or even to seek no information whatever. Let us have a brief slogan "The CATHOLIC COURIER in every Catholic home."
✠ JAMES E. KEARNEY, Bishop of Rochester.

A Community Concern

Characteristic of the fine community spirit existing in Rochester and of the general concern felt by all citizens for their youthful successors of the future, is the annual membership campaign of the Columbus Youth Association.

Keeping high the standard of one of the city's outstanding character-building agencies is the objective of the campaign.

Men and women of all creeds volunteer effort, time and money in the campaign which they know will be of benefit to the whole community.

Health problems and the crime problem in a community are lessened when an organization like the C. Y. A. functions at its best.

The C. Y. A. is conducted for all men and women and children of the community. Underprivileged children are a chief concern.

Impressionable young minds are recipients of the excellent services rendered by the C. Y. A. and its extensive facilities in the Columbus Civic Centre. They become grateful for life to their elders who in any way make it possible for them to enjoy the privileges of membership in this C. Y. A. organization.

A demonstration on the part of each and every citizen, of the Community spirit which has made Rochester nationwide known, will assure success for the annual campaign.

Leading To Ruin

The report of a North Carolina health officer of progress made in the first state-operated birth control clinics in this country is another indication that tampering with God's law goes forward despite the sinister aspects of the population drop.

It was formerly estimated that in about 1965 or perhaps later the United States would reach the peak of its population curve. That opinion has had to be revised, chiefly because the rate of increase began to drop.

Birth control advocates go blissfully ahead with their program disregarding the fact that the peak of population will be reached only 12 years hence, or about 1950, according to latest estimates.

The gravity of the situation may be gathered from a review of a survey made by the American Youth Commission, a survey that is important not so much for the figures themselves but because it illustrates the attitude of the younger generation, the parents of tomorrow. Asked the number of children they would consent to have, "if conditions were ideal," some 11,000 representative young men and women in the State of Maryland voted overwhelmingly in favor of not more than two. Assuming, as statisticians do, that 3.1 is the absolute minimum necessary to keep the population stationary, the seriousness of the situation is at once apparent.

Thoughtful men are viewing with much concern the decline in school enrollments. The United States is faced with the problem of an aging population which a reduced number of youths must some day support. Lowered birth rates eventually mean lessened production and consumption.

The Central Bureau of the Central Verein points out that these "thoughtful persons are disturbed, because they realize the ultimate and inevitable consequence of this tendency and equally well that they are powerless to avert it.

"Nor will it avail much to attempt to stem the tide of this secularistic manifestation by hap-hazard means; the natural order of things once disturbed, cannot be easily restored. The decayed wood in the tree that is society, must be cut away, principles submerged in the wave of naturalism the world today must be re-established, and men made to realize that God's law cannot forever be flouted with impunity."

The nearness of the problem should serve as a warning signal to the North Carolina health officer and other advocates of unnatural birth prevention that the road ahead is leading to ruin.

Make Greetings Consistent

In looking ahead to the great Feast commemorating the birth of the Divine Savior, no true Catholic will omit his or her arrangements to be present at Holy Mass on that day. No one deeply interested in Christianity will overlook the significance of the day. Visits will be made to Christmas Cribs and much thought and devotion will be given to the event the day recalls.

Why then, in the name of all that is consistent, will greeting cards be sent out prior to Christmas bearing every sort of design, paganistic, even humorous, but far from signifying the Feast that calls for such greetings?

It takes the same amount of effort to purchase Christian Christmas cards as it does the other, sometimes less. The beauty of design in the Christian cards is such that they need not be passed up if that worries the purchaser. There is variety enough and selection is easily made. Organizations from whom the proper type of card may be had include the Salvatorian Fathers, St. Nazianz, Wis., The Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo., and many others.

Sending the Christian type of Christmas card can be a form of Catholic activity combined with the commendable practice of remembering your friends at Christmas. Remember that your name goes on every card. Would you [illegible] that you are careless or that you really do [illegible] in what Christmas means as a Christian [illegible]

[illegible] feature of government machinery is that the [illegible] supplied by the taxpayer harnessed to a [illegible] Register.

[illegible] I beg of you to give your first attention [illegible] your children.—St. Francis Xavier.

Rochester's Own Saint

'ALONG THE WAY'

By Rev. Daniel A. Lord, S.J.

The City of Rochester in New York bears a name that rings of old England. But it had not occurred to me that the City of Rochester had a special claim on Saint John Fisher, who laid down his life for the faith in the days when England was with sorrowful eyes watching Tudor libertines strangle the Catholic Church. It took Bishop Kearney, of America's Rochester to point out that Saint John Fisher, Bishop and Martyr, was bishop of England's Rochester, and to start a special devotion to that saint in his diocese.

It took John Fisher almost four centuries to reach the altars of sainthood. He was lifted there at the same time as Saint Thomas More, another martyr of the English rebellion against the unity of Christendom. Four hundreds years; what's that in the immortality of the Church?. Saint John Fisher, had he walked into Columbus Civic Center in our Rochester, would have felt completely at home. For there at the improvised altar the Pontifical High Mass was going forward, the Mass for the preservation of which he died. And the flaming red of the vestments would have reminded him of the cope and the chasuble he wore himself. And he would have knelt and been at peace, knowing that what was driven from Rochester in England had found refuge in Rochester in America.

Bishop Hunt of Salt Lake preached on the point. "I am the voice of one crying in the wilderness," he said of Saint John Fisher, so pitifully alone as thousands deserted the faith at the call of fat, lustful Henry Tudor. A voice in the wilderness, that applies to Bishop Hunt, too. For years, he has taken the radio Sunday after Sunday to broadcast to the wilderness of Utah's Mormonism the eternal message of Christ's truth.

Four centuries from Bishop Fisher to Bishop Kearney; four thousand miles from England's Rochester to ours;—brief measuring sticks in the vast reaches of the Church's history.

Arbitrary Power!

If it hadn't happened to be a confreres of mine, I shouldn't have believed it possible.

He was in the hospital resting up before an operation, when suddenly panic broke loose in the wing near him.

"What's that?" he demanded of a smiling and unperturbed nurse.

"Workmen," she answered. "They're remodelling the wing. In order to get it done in a hurry, a lot of workmen," her eyes opened expressively, "oh, a real lot of workmen have started in."

It was a lot of workmen, all right, and the noise they made was no lullaby for the patien's in adjoining rooms.

Then suddenly the noise stopped. There were loud but unintelligible voices, the tramp of men's feet down the corridor and silence.

My friend breathed a sigh of relief, but then curiosity made him anxious to know what had happened. What had happened was too, too simple. It seems that in a nearby room, the head of an important building trades union was also a patient. He heard the noise and it drove him crazy. So on the pretext that the sisters in charge of the hospital were letting some of their own workmen help the union carpenters and plasterers, he called a strike that lasted until the precise day when he left the hospital. Then this all-powerful union official cancelled the strike, and the workmen and the noise resumed.

Oh, to have the power of a union official!

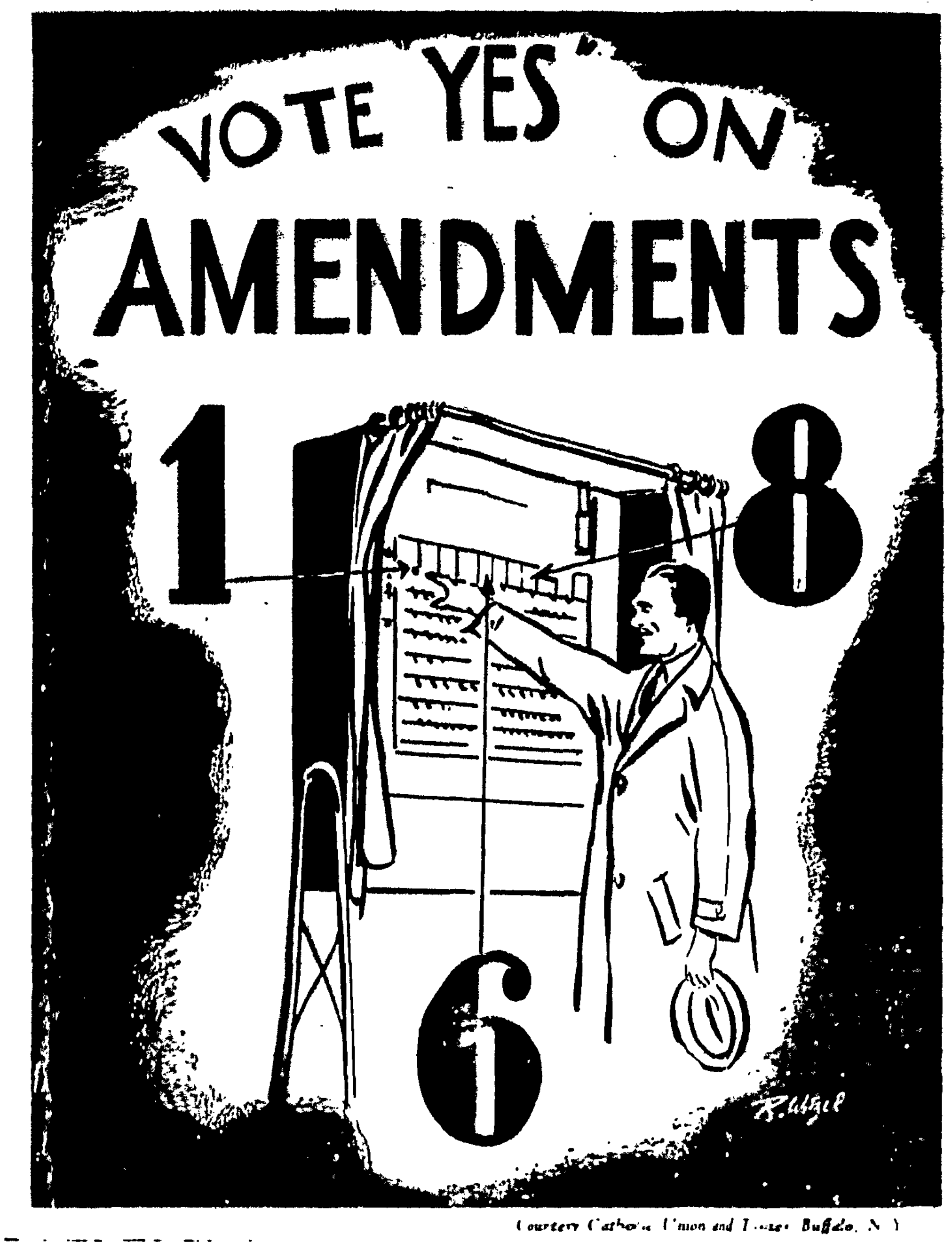
Charity De Luxe

If there is anything finer in the way of charitable institutions, I've never seen it. In the first place, they don't call it an orphanage. They call it "St. Joseph's Villa. And it looks very like a superior country club that has [illegible]berships. Then there is no "income into a lot of well-to-do memberships [illegible] It's a series of what are modestly called "cottages", each building of the series being really a beautiful mansion, as home'like as a log fire and as friendly and personal as a letter from mother. The girls have the most incredible basketball team that simply mops up the countryside, despite the fact that the members of the team are charming, feminine, and entirely delightful and dainty. Nobody wears a uniform—not ever. They go out after second year high to the high schools of the city. And the crowd that walked around with me, showing me their magnificent gym, their inviting pool, the lovely chapel that is the center building of the group—and then with pride, their own "cottage" with its personal dining room, its parlor that was really used, and the individual rooms with adjoining bath, well, that crowd was made up of the same sort of natural, sweet, carefree youngsters you'd meet in any academy or convent school. I didn't see a sign of any sister "supervising them."

That is the magnificent building built for girl orphans on the outskirts of Richmond, Virginia, and run with sweet efficiency and motherly understanding by the Daughters of Charity. In the center a slended shaft commemorates the donor, Mrs. James Dooley—and I can't help but think that the Lover of little children must have had a special welcome for the man whose money made possible this villa.

Try adding one whole clove to the Irish stew and see if it does not improve the flavor.

—Religion is the development through life of our supernatural personalities.—Father Lord, S.J.



Courtesy Catholic Union and Times Buffalo, N. Y.

Reformation Saint

Library Signpost

The best way to study the evils in the history of the Church is to see them through the eyes of the good men who lived through them.

In all the decades of her life the Church has had her saints, even when corruption was worst. In discussing such periods, if we wish to be just, we must look to these holy witnesses, hear what they said, and study what they did. They loved the Church, even when she was being borne, as Christ once was, in the arms of the devil. Their protests and criticisms ring with a sincerity because they are defending something they love. All protests and criticisms of any other kind whatsoever will be caricatures [illegible] and criticisms of any kind what distort the true image. It is not love that is blind, but hate; and where a man hates or is prejudiced against the thing he criticizes, his estimate will be unreliable. He may be right about details, but he misses their pattern. It is the wise and saintly contemporary who sees the details and the pattern.

Such a man was St. Charles Borromeo, whom it commemorated today on the Church calendar (November 4). No even Martin Luther himself was so much [illegible] the lack of the action in those hectic days as this fearless prelate of the Borromeos. He was the strongest arm in the counter-reformation that saved the day for the Church, although much of Europe had already been lost to her. The story of his life is like an epic: he was a giant among the heroes of history and yet so human [illegible] the time [illegible] not as the dominant figure in the great Council of Trent but as the apostle of mercy in the plague of Milan bearing on his own shoulders the broken bodies of the diseased to the lazar-house.

For sheer dramatic interest and popular appeal and fidelity to historical truth, perhaps the best book by far in English on this intrepid saint is the one by Margaret Yeo "Reformer — Saint Charles Borromeo." It does not mince words or balk at the facts, but with the figure of the great reformer ever before you, your perspective is kept clear.

The book is a marvel of compression 317 pages the kind of thing we now expect from Miss Yeo. It is divided into three parts each with separate chapters, as follows.

Part I (1538-1566)

1. A Gate of Italy. 2. Bow in the Clouds. 3. Yesterday and Today. 4. Student. 5 Change. 6. Outward Bound. 7 Cross Currents. 8. Tongues of Fire (this chapter is about the Council of Trent). 9 Within and Without. 10. Aftermath. 11 Nunc Dimittis

Part II (1566-1578)

12. "To Do." 13. And To Teach." 14. Principalities and Powers. 15. Retrospect. 16. Beautiful on the Mountains. 17. North and South. 18. The Drawn Sword. 19. Royalty and Rome. 20. Jubilee.

Part III (1578-1584)

21. The Pale Horseman (this is about the great plague) 22. Wheat and Cockle. 23 New Year 24. Septe Flores Martyrum. 25. Little Candle. 26. Routine. 27 Dello Grazie 28. Sunset. 29. Afterglow

With 29 chapters spread over 317 pages, you can judge that none of them is tiresomely long. Looking at those titles, you can judge that Miss Yeo's [illegible] is dramatic and [illegible] [illegible] you can judge that I would like you to read the book. Especially if you are the kind of person [illegible] will find you [illegible] from now on to regard the [illegible] in the field of Counter-Reformation [illegible] Following this same line of thought you might [illegible] this book with [illegible] The Greatest of the Borgias [illegible] [illegible] and [illegible] Saint Catherine of Siena.

• • •

And here one of our [illegible] what [illegible] the following review of one of our recent books.

SUNDEVIK [illegible] of [illegible] Jordan. 1 3 pages [illegible]

[illegible] narration of the [illegible] of the [illegible] day life of a delightfully whole [illegible] Norwegian family [illegible] her husband and six children.

The story is fascinating from beginning to end despite the fact [illegible] narration of the daily events of this family on an island [illegible] of the fjords which they have purchased and named [illegible] But [illegible] life fascinating and [illegible] quaintly [illegible] and [illegible] God." That is how this family lives.

Astrid and her husband probably have no scientific knowledge of the principles of child training but these abstract theories take concrete form when the little but vitally important problems of childhood and adolescence present themselves. These two people are understanding, sympathetic, patient and companionable with their children, constant and wise but not too stern in their discipline. Sunniva, a four year old and their youngest, is nothing less than a miracle. She warms and cheers your heart, she makes you wonder and she makes you laugh.

The author, in her graphic descriptions, leaves us momentarily bowed in awe, spellbound or tensely excited as she takes her characters on their hunting and fishing trips, again in their own garden and among the farm animals, or finally to contemplate the wonders of God's creation in the distant mountains, the stars in the heavens and the change of the seasons with their beauty and destruction. M. A. D.

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Two days after the great radio-panic, the Epistle of the Feast of All Saints brought us the following text from the Apocalypse of St. John:

"I saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.", VII: 2, 3.

I am inclined to think that Catholics will listen with much more attention four weeks from now, when the last Sunday after Pentecost brings us the Gospel about the end of the world.

Rev. Benedict Ehmann.

Feast Days

Sunday, November 6—ST. LEONARD.

Monday, November 7. — ST. WILLIBRORD.

Tuesday, November 8.—THE FEAST OF THE HOLY RELICS.

Wednesday, November 9.—St. THEODORE TYRO, MARTYR.

Thursday, November 10.—ST. ANDREW AVELLINO.

Friday, November 11. — ST. MARTIN OF TOURS.

Saturday, November 12. — ST. MARTIN, POPE.

Catholic Evidence

'EVER A VIRGIN?'—WHAT SAY THE GOSPELS?

MARY, the Mother of Jesus Christ, was a virgin throughout her life.

This is an article of Faith which every Catholic must believe because it is one of God's truths revealed through Scripture and through Tradition. Now Tradition comes to us by word of mouth and by written word, i.e. the writing of the early Fathers. As both are God's revelations, they cannot conflict.

But aren't there conflicts? Was, for instance, Mary always a virgin? Yes, says the word of [illegible] tradition. But don't both Matthew and Mark contradict this when they tell us of the "brethren of the Lord"?

Brethren of the Lord, surely, but if this means blood brothers, then how about other texts? For instance the scriptures plainly [illegible] that these brethren were older than Jesus. If blood brothers, then Mary must have [illegible] [illegible] before Jesus. Then Jesus was not born of a virgin. [illegible] St. Luke's [illegible] first chapter is [illegible] [illegible] Jesus [illegible] [illegible] frequently [illegible] If He had had [illegible] brothers why did He [illegible] [illegible] on the cross confide to one of them His Blessed Mother [illegible] to St. John who was the son of Zebedee and Salome?

And so we become entirely confused until the scholars show us that the Hebrew term for brethren did not necessarily mean blood brothers. Here in brief is [illegible]

In the Hebrew and Aramaic, [illegible] our Lord spoke, there was no exclusive word for "cousin." The word "Ah" [illegible] and often did mean brother, cousin, uncle, nephew or even member of the same tribe, as so often used in the Old Testament. It's the translation of the word "Ah" as "Brethren" and considered to mean blood brothers that causes the seeming conflict. Take this to mean "cousins" or merely "relatives" and the Catholic dogma of the perpetual virginity of our Blessed Lady remains unscathed.

Remember that the Apostles preached and taught by word of mouth for at least six years before St Matthew started to write the first Gospel. Remember that the civilized world of the day was converted to Christianity before the Church had gathered together and declared inspired these writings now known as the New Testament. Remember it was the great St Augustine of Hippo, who wrote in the fifth century:

"For myself, I would not believe the Gospel unless the authority of the Catholic Church moved me thereto."

Catholic Information Society of Narberth, Pa.

Clips

I am indebted to my father for living but to my teacher for living well. Alexander of Macedon.

It is a confusion to confess thy sin, but it is a confusion of glory and grace. St. Anastasius.

The religious sentiment of the nation is the reflex of the faith of the units that compose it.—Cardinal Gibbons.

THAT 'STUPID LIAR' LINDBERGH

Sursum Corda

By REV. JAMES M. GILLIS, C.S.P., Editor, The Catholic World

The prophet Daniel speaks of "a great statue, great and high and terrible," with a head of fine gold but feet of clay.

It has remained for Moscow to discover that Lindbergh, whom we have thought to be all gold, has feet of clay. Worse than that, he is all clay, all mud. At least, so says Moscow. Worse again than that, say the eleven Russian aviators, Lindbergh is rotten to the core and from head to foot.

Only yesterday he was our hero, There is no soundness in him. all the world's hero, but now no moujik so low as to do him honor. Add up the counts in the indictment of the Lone Eagle of the Atlantic

1 He is a "liar" 2. An "absurd liar" 3. An "obvious liar" 4. A "mercenary liar." 5. A "hired" liar. 6. Such a liar makes "real fliers laugh." 7 In fact he is the "laughing stock of the world."

8. He is a hanger-on and lackey of the Fascists and their aristocratic English patrons." 9. "Nobody invited him to Russia, but he came." 10. The Russians permitted him to arrive and to witness the aviation festivities, and he abused the hospitality extended to him 11. His flight across the Atlantic brought him munificent financial returns. 12. He married a millionaire wife

There you have a round dozen accusations. There are more, but perhaps the dozen will suffice. From them the reader may perhaps commence to have some faint adumbration of a suspicion that the Moscow fliers don't altogether idolize Lindbergh

'WHAT THEN?'

Harold Denny, correspondent of the New York Times who sent the news items to his paper from the Soviet capital, says "The attack cannot be set down simply as choler." No? What then? Perhaps it is just one more evidence of the passionate love for truth which animates all Communists

Their devotion to truth may be surmised also from revelations concerning America to be found from day to day in the papers of Soviet Russia. For example gunmen roam the streets of New York like banditti in Naples in the days of Queen Joanna. No man's life and no woman's honor is safe in any American city or town or village. There are police, but they are all Cossacks concerned only with upholding the rights of private property, and shooting down the workers who come to beg bread from factory owners and financiers.

All streets and squares in American cities have hidden machine gun implacements, and when the starving multitude gathers to ask for work they are shot down like dogs. Every morning just before sunrise municipal garbage wagons gather up the corpses of those who have been killed in the streets during the night. Formerly all Americans were millionaires; now they are all paupers

The newspapers are all regimented by the government, they dare not tell the American people the beauties and the glories of Soviet civilization. The radio, too, is an instrument utilized only for the further enslavement of the people by their fascist capitalistic masters

'WHAT AILS THEM?'

That's about another round dozen items of news from Moscow. News, indeed. News to us. Not all of us have actually witnessed all these "facts" with our own eyes. Indeed some of us may feel tempted to doubt the reliability of the information handed out to the Russians at home. But one thing we must admit, the second dozen items is just as accurate as the first dozen. What the Soviet authorities say about the U. S. A. is every bit as true as what they say of Lindbergh.

But in all seriousness, what ails them? Why are they sore? Why when they think of America or American heroes, do they pile up epithets of contempt? Ask Shakespeare; he knew. "The lady doth protest too much." You see the lady was guilty. The guilty are seldom moderate in their protestations of innocence. Or in their accusations of the really innocent. It's human nature

But if the Moscow aviators were shrewder, they would not have shown so much of what Harold Denny calls, using an oddly old-fashioned word—"choler." Anger wild, raging, reckless anger, anger that froths at the mouth and is so violent as to be funny, is a "dead give-away." When people are in the right, they don't go into a tantrum. Those that speak the truth speak it quietly. Those that shriek and yell and curse and damn are almost always in the wrong. Those that lie, lie in a loud voice. Otherwise they could n't persuade themselves. Take men in an argument, the less they are convinced the louder they yell.

HE SAYS NOTHING

If the Moscow aviators, the Moscow newspaper editors, and the Moscow big boss who sends his orders from the Kremlin to the fliers and to the editors were "wise guys," they would have said under their breath to one another not in violent rage to the whole world, 'OK, if that is what Lindbergh thinks about our air force so much the better. He and his dupes will wake up some day. Some day when it will be too late. When we sweep all the capitalistic planes from the sky with our immensely numerous and vastly superior air equipment, the Fascists and the capitalists will say 'Lindbergh must have lied to us.'" Conscious of their own superiority, they would have laughed in their sleeves.

But no they rage and storm and shout and lie

As for Lindbergh, he says nothing as usual. Before he flew the Atlantic he said nothing. When he was received with idolatrous acclamation, he said nothing. Next to nothing. He still says nothing. His friends alleged to have been his hosts, say that he never made the statement that caused all the hubbub in Moscow. Chances are he didn't. And at any rate, Hitler for one didn't give a hoot for whatever report Lindbergh made. Hitler was going ahead anyway, with a supreme contempt for Russia and all her boasted air force. And there, if my guess be correct, is the cause of the brainstorm of the eleven Soviet aviators.

(Copyright, 1938, N.C.W.C.)

Diocesan Recordings

It's a duty to vote for your choice of candidates on Tuesday. It is also a duty to vote Yes on Amendments Numbers 1, 6 and 8, because they embody provisions for the welfare of all, especially the children. In Rochester it is being urged that a vote be cast on the daylight saving issue, one way or the other. Catholic citizens in this country have this right to cast a ballot, something denied [illegible] some other nations [illegible]

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There is a movement sweeping the country that is called by His Holiness Pope Pius XI, one of the choicest activities of Catholic Action." This is the Laymen's retreat movement.

Increasing numbers of men and women are getting away from [illegible] for a short period each year seeking and finding their God in the meditative exercises of a retreat.

Laymen's retreats are meaning more to more men in this diocese each year. For the past two years there have been two weekend retreats each summer at St. Bernard's Seminary.

But there are so many men who havent given a retreat a second thought. They are not aware of the spiritual solace they are passing by.

Next week-end, Saturday and Sunday, November 12 and 13, they will have an outstanding opportunity to learn more of this movement. To Rochester will come men from surrounding states, and from the Middle West, thoroughly enthused over the retreat idea, to tell what they have learned about it.

Few, if any orators of the country can compare with the banquet speaker the lay retreatants and their guests will hear at the banquet Saturday night, the Rt. Rev. Msgr. Fulton J. Sheen.

The retreatants invite all men of the diocese to attend any or all of the sessions of this first regional conference of the National Laymen's Retreat League to take place in Columbus Civic Center.

It should be a highlight event in the spiritual life of the Diocese of Rochester—and in the mental and spiritual life of every man who attends. The retreat movement which leads to personal sanctification, a requisite for Catholic Action, should be given an impetus that will draw many more men into the practice of making retreats.

Another form of Catholic activity given an enthusiastic start last week is the special meetings being held under the sponsorship of Rochester Knights of Columbus Catholic Activities Committee in Columbus Civic Center. These Catholic laymen representing various walks in life assembled to discuss Christopher Dawson's book, Religion and the Modern State." The opening discourse was given by Dr. Aaron I. Abell professor of history at Nazareth College when the fireworks began. Discussion was frank and enlightening. Dr. Abell said it was one of the best meetings he had ever participated in. The practical experience of men in business, the knowledge of men trained in theology and history, the ideas of men who are well informed by constant and alert reading, all contributed to the success of the meeting. Another session is planned in November on the last Wednesday. The discussion group numbered 63 laymen at the opening meeting. It is believed that with such intelligent, vigorous discussion the number will grow.

Five Years Ago

—in the files of the CATHOLIC COURIER

From November 2, 1933 Issue

School Sisters of Notre Dame marked with fitting services 100th anniversary of re-establishment of their congregation. They attended Solemn High Mass at Holy Family Church and heard Archbishop Mooney commend their work.

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Announcement was made the opening of Rochester's new Catholic Evidence Library in Columbus Civic Center.

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The Rev. Michael K. Jacobs, S.J., full-blooded Iroquois Indian, came for dedication of Alhambra monument at Dann's Corners.

• • •

Parishioners of St. Patrick's Church, Corning, surprised the Rev. E. A. Rawlinson on his 12th anniversary as pastor.

It is better to have to do disagreeable work than to have nothing to do. Spalding