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Bishop of Rochester

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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 activities in every diocese. The CATHOLIC COURIER should be welcomed 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 diocese, 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.

One Fold and One Shepherd

This is the desire of the Good Shepherd, that all men shall in unity of faith be members of the one true fold which He founded.

It is encouraging to note that the minds of men turn frequently to the thought of Church Unity. Our friends not of the faith see only too clearly the evils of disunion, and the advantages of unity. There is discussion in their conferences of ways and means to achieve unity. Usually this would limit itself to unity with one or more denominations which have like characteristics.

Only when complete union of all who believe in Christ has been accomplished, shall the will of the Master be done. This unity must rest on acceptance of all that Christ has taught. The Faith of Christ accepted on the authority of Christ is the Church that Christ founded, is the only true foundation upon which such unity can be builded. "All things whatsoever I have commanded you," is a statement of the Catholic Faith: it can not be more, it must not be less than all the truths which Christ Himself taught to the Apostles. "As the Father hath sent Me, I also send you." The authority of Christ is the foundation of our belief in His teaching. That authority He handed down to the Apostles when He said: "Go into the whole world and preach the Gospel to every creature." Among those who as successors of the Apostles are our religious leaders today, we find the continuation of the Church that Christ founded. The Pope and Bishops with the faithful members of the laity make up God's Church today even as they did in the beginning of the Christian dispensation.

The Good Shepherd still prays that there may be one fold and one Shepherd. We should add our prayers to His, mindful that the mission of the Church is not confined to the Priests and Bishops, but is also to be exemplified in our zeal for souls as shown in our prayers and good example, and in our readiness to give an honest inquirer a reason for the Faith that is in us.

The Month of The Sacred Heart

It is most fitting that the month of devotions to Our Blessed Lady should be followed by a month of adoration of the Sacred Heart of Jesus. Through Mary we come to Jesus; through the pure Heart of Mary, we come to the Sacred Heart of her Divine Son.

The love of Jesus Christ for men is the theme of the devotion of the Sacred Heart. What a change would be wrought in a sinful world if men could be brought to a realization of the intense love for their souls that burns in the Sacred Heart of Jesus! St. Margaret Mary was the apostle of this salutary devotion, that has spread itself throughout the world, and has received official approval from the Church. The Feast of the Sacred Heart is a feast of the highest rank in the liturgy, and follows closely on the beautiful Feast of Corpus Christi. Both feasts have a common theme, the goodness of Our Redeemer in giving Himself entirely for us. Receiving the Body and Blood of Jesus in Holy Communion, prepares us to know better the depths of love that are in His Sacred Heart.

Happy are those who mark the month of June by attending the public devotions in honor of the Sacred Heart! Happy are those who in their private prayers honor the Sacred Heart! Nearness to Jesus as One we love dearly, becomes second nature to those who learn to follow the exhortations of St. Margaret Mary in offering our acts of thanksgiving and of reparation to the Heart that has loved men so much.

Music Hath Charms

In every part of the diocese, these weeks list among their activities recitals by talented young men and women who have been receiving musical training from the Sisters. Happy parents rejoice to attend that they may hear with their own ears the marvel that has come to pass. Their own child, their own flesh and blood, standing to the front as an interpreter of the great composers, makes the piano, the violin, the harp, the wood-winds and brass, speak forth masses of melody and harmony that gives joy to the ear. The music is good and the parents like it. The neighbors like it perhaps the more that they have been the while it was just beginning to be good.

Music in the air! Thoughtful parents have provisions for training their talented children, and the Sisters labored with their pupils to bring out the best that is in them in the way of musical ability. It takes a father to use his money to train his son in music, when the radio and the phonograph are so ready to hand. It takes imagination in a mother to guide her daughter the difficult road that leads to proficiency in an instrument. Blessed are the children who have such far-sighted parents give them! It is good for the future of America that there is preserving in the present generation qualities that will carry it over the cheap [illegible] of the musical art that assail our ears [illegible] to the future a love and appre[illegible] while in the world of song.

[illegible] the sinner is declared with [illegible] to the Pharisees and [illegible] sinners and ate [illegible] of the flock they [illegible] remain as His own. [illegible] His grace [illegible] there will be joy in heaven over one sinner that repenteth, more than over ninety-nine just who need not penance."

Every soul belongs to God, is created by God for the good things that God can give. God's dominion over man is entirely for man's good, for his happiness in time and in eternity. When man sins, he turns from God, but God does not turn from him. Rather, He seeks Him with His love and mercy, yearning for the soul that has strayed from virtue. "I will not the death fo the sinner, but that he may be converted and live."

The Gospel for the 3rd Sunday after Pentecost brings us a wonderful picture of the love of God for sinners. It leads us to see the compelling desire God has for the sinner's return to grace. "So I say to you, there is joy before the Angels of God over one sinner that repenteth." Only the Pharisee and the scribe are heard to murmur when some poor soul steeped in sin is welcomed to eternal life through the mercy of God. Good men here on earth and the Angels in heaven rejoice at the new manifestation of God's mercy.

Perfect Example

'ALONG THE WAY'
By Rev. Daniel A. Lord, S.J.

Perfect Example

Modern youth, be it ever so pious (as it often is) takes great pains to conceal the fact under excessive nonchalance.

As for example:

The elder sister noticed that her brother, senior in a Catholic high school, had been getting up for Mass three mornings running. This excited her interest.

"How come," she said in effect, "Mass every day?"

He cowled his contempt for her thoughtless ignorance.

"May — you dope — Mary's Month."

How Gamblers Start

There's a gambling germ in his blood, and he has thus far valiantly fought it down. But . . .

As he stood at the cigar counter in a downtown hotel, a tout sidled up to him with: "I got a hot tip, buddy; and I know what I'm talking about, right from the stables." And out of the corner of his mouth, he mentioned the horse's name.

The young fellow actually had at that moment $140.00 in his pocket, hard earned money that he meant to use for important things. His fingers itched to bet it, but he fought down the impulse.

"Sorry," he said, "not interested."

And that evening when he picked up the papers, he saw that the horse had won and paid $60.00.

Then across his mind flashed the tantalizing If's: If he had bet that $140.00 he would have won $8,520.00, enough to set him up in the business on which his heart was set. If he had bet even $100.00 . . . or $50.00 . . .

What easy money he'll be for the next tout that whispers a horse's name . . . Only that time the horse won't win, or the odds will be 7 to 10, or the horse will win, and he'll be a horseplayer and hooked for life.

The Touch of Nature

Across from me in the new streamliner sat a large, impressive, and somewhat sleepy looking gentleman. He seemed the sort that early on a trip settles himself back to doze and awakes only for meals.

Only there was to be no dozing on that train. Far up in the coach was a load of grammar school youngsters bound on a trip to the state capitol, and they performed an incessant parade through the cars. They were in constant wonder over the streamliner itself. They piled up and down the aisles, tripping over feet, bags, backs, and nothing, and talking loudly, gayly, incessantly.

I watched the man across the aisle furtively, waiting for him to explode. And he did . . . , but in such a surprising way.

"Grand, isn't it?" he said to me, nodding at the backs of a flock of laughing staggering schoolkids. "Seeing them have such a lot of fun's the nicest part of the trip."

I had no hat on, but I lifted one metaphorically.

Natural Enough

Bishop Kearney of Rochester, N. Y., has a wonderful gift for talking to and meeting young people. They frankly love him and follow him, because he so cordially loves them and understands them.

At the huge youth meeting held by the Western New York Sodality Conference in Rochester, he convulsed the young people by telling them, as prelude to his talk, of the little youngster he had met the day before. When the boy had kissed the bishop's ring, he looked up at his mother with wide, disappointed eyes.

"But, mother," the youngster whispered audibly, "he isn't colored!"

The mother flushed, as mothers do when their young fry start along dangerous lines of speech.

"Sssh!" she whispered, but the child's disappointment was not to be downed.

"Gee, mother," he said, "I always thought Rochester was a colored man."

Wild Protest

I was talking to the young editors of Catholic school publications in Minnesota on the advantage of writing for publication. I reeled off the long list of reasons why I felt writing such an excellent training for life, and said I:

"I am convinced, for instance, that a speaker who has given himself the hard discipline of writing for publication is vastly better than the speaker who merely talks. And that's important for young ladies too. Believe me, there will be a great many more women talking in the future . . ."

And from a young man in the front row came a groan and a fervent, "I hope not" that broke my speech right in half.

The plain clothes man in a small town isn't fooling anyone. —Denver Post.

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Library Signpost — TIMELY TOPICS

The authorities of the Eastman School of Music deserve our community's hearty thanks for giving us the opportunity to hear the great religious masterpieces. I have a sketchy memory, but I can remember their doing such treasures as Palestrina's "Missa Papae Marcelli," Bach's "Magnificat," Beethoven's "Missa Solemnis," Pergolesi's "Stabat Mater," Cesar Franck's "The Beatitudes," Brahms' "Requiem," Honegger's "King David"—an imposing list, surely. And this Tuesday and Wednesday evenings, the School added to our debt by offering us Haydn's oratorio "The Creation."

Haydn once said "At the thought of God, my heart leaps for joy, and I cannot help my music doing the same." In his "Creation" he makes bold to take his place with the "morning stars shouting together" the glory of the Creator, exulting in glorious music for the roaring waters, the majestic forests, the mighty-winged eagles, the tawny lions, the noble-fronted Adam and the gracious spouse at his side. It is a superb tribute of music to Him Whom we adore in the thunderous phrases of the Nicene Creed. "Factorem coeli et terrae, visibilium omnium et invisibilium."

* * *

This year the Catholics of England must have observed the feast-days of two of their great patrons with hearts full of anguish. Last Tuesday was the feast of St. Austin who invaded England almost 1350 years ago with forty monks in the warfare of Christ, and converted the pagan Anglo-Saxons to Christianity. Monday was the feast of St. Bede, called the Venerable, who was one of the first-fruits of that peaceful conquest. Both St. Bede and St. Austin are storming the Mercy-seat for this fearful crisis of their dedicated land. It is a black outlook, but hardly blacker than the picture which Father Martindale recently described in an article on "The Re-Christianising of Great Britain." None of us may presume to appear as if he knows the counsels of God. But we do know that there is need of public penance—the kind of penance which Jonas the prophet preached to the doomed city of Ninive. If we say that England is in need of such a penance, it is with the recognition that we also in America are in as bad a case.

I do not say that Germany is a divinely-appointed instrument of Gods' wrath. I do not hope for the success of Germany's tyrannous arms. But what I am trying to do is to see, even dimly, some little line of the pattern as it exists in the directing Providence of God. And if the worst happens, we must realize that it will serve God's purpose, like Calvary. In the darkness that may come upon us all, we may again be able to see Christ coming once more to us upon the waters.

May St. Bede and St. Austin pray that England may kneel in willing penance! Even at this late hour it need not be too late to avert the threat. For the sake of even fifty, or forty, or even ten just men doing penance in that tasming realm, may God see fit to bring England to Him without the scourge of devastation!

You will find it profitable in these ominous days to read two prophetic sermons of Cardinal Newman, "The Second Spring," and "Christ Upon the Waters." There you will understand what is England's true salvation, and, let us hope, be led to pray for it.

READ—

Favorite Newman Sermons, by Fr. O'Connell. Catholic Evidence Library.

* * *

Walter Lippman's editorial of last Monday, "The First and Last Things," was a ringing challenge to basic thinking on the causes of this crisis. What it said, it said clearly and powerfully—we have been living easily, material-minded, prodigal, forgetting that liberty depends on sacrifice, and sacrifice on ideals, and ideals on the soul, programs of economy and defense are useless if the people they are meant to defend refuse to go back to the soul of things.

To a Catholic reader, Mr. Lippman's call could mean nothing else than "Back to Christ." For the Catholic knows how complete and thorough is the answer of Christ and His Church to the present needs of man. That answer is set forth for our day in Pope Pius XII's first Encyclical "On the Unity of the Human Race," which is the Christian complement to the Lippman manifesto. If you are at all interested in the shape of things, more than in just cheap talking, you cannot neglect the Pope's word of interpretation and solution.

* * *

Walter Lippman seems to have come a long way since he wrote "A Preface to Morals." Now that he seems to realize the dangers of such a quicksand philosophy of life, he would do American readers a service to revise that book completely and bring it into line with his present soberer way of thinking. His case is an interesting example of "the morning after the night before" of a Liberal. "May his tribe increase!"

REV. BENEDICT EHMANN

Bursum Corda — QUESTIONNAIRE

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

I see, in a large display ad of a new and popular book, American White Paper, two challenging statements. The first reads thus: "The headlines on the front page make more sense to those who have read American White Paper." The second says: "The entire course of American foreign policy is clearer to them."

Those two sentences are shrewdly phrased. "Make more sense" is a more cautious claim than "make sense," and "foreign policy is clearer" says less than "foreign policy is clear." Funny language, this English of ours. A thing can be clearer without being clear, and it can make more sense without making sense, just as a man can be better without being well.

I should like to comment particularly on the second part of the blurb—the one about our foreign policy. And I think I will throw my comment into the form of a questionnaire. Everybody's doing it nowadays. If you can answer 20% of the questions you are good; 50% is excellent. If you know the answers to 80% of them, you should throw your hat in the ring for the Presidency. Neither Mr. Roosevelt nor Mr. Hull could get that average.

WHO'S WHOSE!

1st. Greenland belongs to Denmark and Denmark belongs to Germany. Does Greenland therefore belong to Germany? If Germany says "Yes" and we say "No," is it our foreign policy to fight Germany for Greenland?

2nd. Secretary Hull has warned Japan that the United States is interested in maintaining the status quo in the Dutch East Indies. Does that mean that we will not permit Japan, or any other power, to move into those islands?

3rd. It is generally implied, from the fact that our Navy remains in the far Pacific, that we will defend the Dutch East Indies against Japan. Is that implication correct?

4th. If we retire from the Philippines and Japan moves in, will we drive Japan out? Cost what it may in blood and money?

5th. Shall we remain in the Philippines and other far-away islands, Hawaii, Guam, Wake Island and certain tiny flag stations, and defend them at all costs and against all comers?

WHOSE RIGHT!

6th. President Roosevelt interprets the Monroe Doctrine as permitting England and France to hold the Dutch West Indies for Holland if she cannot hold them for herself. Is that merely the President's private pinion, or is it our official foreign policy? Wherein is to be found the authoritative statement of our official foreign policy in that regard?

7th. If England herself is defeated, will we occupy her possessions in the Caribbean and hold them for her? Or shall we occupy them and hold them for our selves?

8th. If England and France may hold the Dutch West Indies with the consent of the Dutch, may Germany hold Mexico or Central America or some South American country with the consent of the government of any one of those states?

9th. To come to more general considerations of our foreign policy: are we to go in to or stay out of European wars in accordance with our answer to the question: do our friends need us over there or can we do them better service over here?

STAY HOME

10th. Or are we to remain out of all foreign wars regardless of the merits of the case or of the needs of our friends?

11th. Is there any official statement of who are our friends and who are our foes? Have we—officially—either friends or foes in Europe or in any other part of the world?

WHOSE AT FAULT?

12th. If we go into this war, will our action create a precedent for our going into every future war on the side of those whose cause we consider just?

13th. What is the criterion by which we decide the just and the unjust war, the aggressor nation and the innocent nation?

14th. Will there not always be one nation over there more guilty than another? And shall we always go over to help punish the guilty?

I think that will do for the present. You may allot your own percentage of accuracy in the replies to those fourteen queries. You will not find the answers on some other page of this paper. To be frank with you, you will not find them in any paper. The authorized answers do not exist. But don't you think we had better wait for the official answers on some other page of this paper. To be frank with you, you will not find them in any paper. The authorized answers do not exist. But don't you think we had better wait for the official answers before we plunge in? Or do you think that the wise old adage "Look before you leap" applies to individual persons and not to nations?

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WHY?

From Defenders of the Faith, Conception, Mo.

Why Do You Catholics Address The Mother Of Jesus As "Our Mother?"

Mary is not only the Mother of Jesus but in a very special sense she is our Mother also, given to us as such by Christ Himself. As she stood beneath the Cross, with St. John by her side, the dying Savior looked upon them both and said to Mary, "Woman, behold thy son," and then to John He said, "Behold thy Mother" (Jno. 19, 26).

Behold thy Mother! St. John stood beneath the Cross as the representative of the whole human race, and in him the human race received that legacy of love from the Savior Himself. His own blessed Mother. In the words of St. Paul, are not all the followers of Christ one with Christ and members of His Body (1 Cor. 12, 27)?

He is the first-born among many brethren. His Father in Heaven is our Father. What more natural than that Mary, His earthly Mother, should be our Mother also. We are most dear to her because we are most dear to Him. She looks upon us as her children, loves us, and by her powerful prayer and intercession secures from her Divine Son those heavenly helps that we need to reach our eternal destiny.

Talking Over Their Views

WORKING WIVES

More and more the question of working wives is being discussed. When the husband does not earn enough to care properly for his wife and family, many believe the wife should engage in gainful work outside the home.

The best remedy does not seem to be to have the wife work, but rather through social legislation to see that the husband secures from his employment an annual, living, saving wage.

A state of affairs where married women have to work is, according to the Rev. Anthony L. Ostheimer, "untenable and wrong. It stands condemned from a religious, social and economic standpoint."

Father Ostheimer has recently published a study of the family for the Catholic university, Washington, D. C. He based his work on the philosophy of St. Thomas.

"Married women," Father Ostheimer points out, "in industry constitute a grave danger to the success of marriage, and are a cancerous growth on healthy family life."—Michigan Catholic.

DO YOU THINK YOU HAVE IT HARD?

Botticelli, Italian painter, was taken out of school as a boy and apprenticed to a goldsmith . . . Irvin S. Cobb was "fired" on the first day of his job as an insurance salesman . . . Franklin D. Roosevelt "flunked" in his final exams at law school . . . At West Point, Grant stood 156th in a class of 223 . . . Abraham Lincoln could not spell correctly at the time he entered the White House . . . Richard Wagner was considered a failure by his early piano teacher . . . Thomas A. Edison was always out of a job . . . Henry Ward Beecher was called a dumbell.—The Catholic Deaf-Mute.

HOW WE STAND

If we wish to know how the Church stands today, examine how we stand. The whole is not better than the parts because the whole is its parts combined. And when we feel like saying the Church should do this or that, remember we are accusing ourselves.—The Sign.

Snickers

"Ah wants to see a doctah. Am dis de place?"

"This is where I practice."

"Ah don't want no person to practice on me; ah wants a doctah fo' to cure me."

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

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Diocesan Recordings

ROCHESTER ECHOES heads an article by "The Recorder" in the June number of The Sentinel of the Blessed Sacrament which is a "Chronicle of Figures, Words and Actions" based on the Nocturnal Adoration Society. The Sentinel's Recorder is, of course, not this Recorder, as the former is a priest, but this article is directed so powerfully at the laity that this column is being given over to its reproduction. Here it is:

"The Most Rev. James E. Kearney, Bishop of Rochester, is possibly the most active friend the Nocturnal Adoration Society has among the American Hierarchy. He makes it a point to celebrate the Mass of the Annual Corporate Communion of the Society and never fails to be present and give a talk at the Communion breakfast. He always has a significant message to deliver, some new thought that drives home to the men the sacredness and importance of their membership in the Nocturnal Adoration Society.

"That it is sacred, no one can question. It is sacred in its object, the eucharistic Christ sacred in its aim, adoration of the eucharistic Christ, that is, the fulfilling of man's holiest duty to his God, sacred in its effects on the adorers, the Church and the world, for these nocturnal hours of adoration necessarily raise the spiritual level of the adorer, the Church and the world.

"At its last Communion breakfast, Bishop Kearney called the Nocturnal Adoration Society the Forgotten Legion, in that its members furnish the spiritual power for Catholic mankind in every field of Catholic Action. They are forgotten by the world, certainly. The world cannot see the spiritual forces that are responsible for everything worthwhile that happens on its surface. The world is not a philosopher by trade, but something of a moron as far as spiritual philosophy is concerned. Your man of the world will marvel over some great spiritual work but as a dumb witness, with not even the questioning mind of the child to save his face. For him the spiritual event just happens with never a cause proportionate to the effect. His thought does not run along spiritual lines, and therefore cannot trace the river of spiritual good to its source. He is more or less like a fish which sees ships moving but does not know what makes them move, does not suspect the existence of the wonderful engines and of the men that feed them. In that respect, the Nocturnal Adoration Society is a Forgotten Legion.

"But men with really living souls know the hidden power that propels the great spiritual movements of the world. They are aware that what appears to the naked eye would not be unless put into action by the tremendous unseen forces of prayer and sacrifice, such as are generated by organizations and groups like the Nocturnal Adoration Society. The story is told of a hard-working and successful missionary who had a saintly lay brother for the constant companion of his labors. While the missionary preached and converted hundreds, the lay brother prayed. The missionary got a bit vain one day and began patting himself on the back; but God cured him of that by letting him know that he was only an instrument and that the real power responsible for so much good was the unsuspecting lay brother's prayers.

"Whether the story is authentic or not makes little difference. It expresses an unquestionable truth. Priests and nuns and laymen best stir themselves for the salvation of souls, what makes their labors of any consequence is the obscure prayer or sacrifice of devout souls the world over. In his admirable book, One Only Christ, reviewed in this issue, Abbe Charles Grimaud has a way all his own of expressing this truth. 'The influence of a good Communion,' he says, 'is felt around the world . . . A Mass well said, or followed, echoes to the very frontiers of Christendom, since the Mystical Body is extremely sensitive to the activities of each and all of its members.'

"'Christ has said 'Without Me you can do nothing.' The praying and self-sacrificing souls are Christ in action, Christ putting His shoulder to the wheel. Without Him, the best efforts of men are doomed to failure and stagnation. Nocturnal Adoration members are setting Christ into action, are putting pressure on Christ, and Christ cannot forget them. And if He remembers them, what more do they want?

"Bishop Kearney further told them: 'Your lives are lived in a sanctuary which you yourselves create.' That is a Christian version of 'Life is what you make it.' Many men and women go to a lot of trouble, spend money and health to make a hell of their souls through sin. Nocturnal Adoration men come into the presence of the eucharistic Christ, introduce Him into their souls and by so doing turn them into sanctuaries, for the place God sanctifies by His presence is a sanctuary. The adorers then go out to the world, to their business, to their families and carry Christ with them. Their thoughts, their actions are redolent of Christ. Through them Christ works upon others, reaches men and women who would never otherwise come near Him. There is an indegnable something to a man in the state of grace, with the love of God in his heart, which irresistibly works unto good. Worldlings often sense it and will not hesitate to express their admiration for such a man. He has a treasure they have not, and this realization of their poverty may often be the first step to conversion.

"Living sanctuaries in which the candles of eucharistic faith and love are ever burning bright and throwing light on a world of dark unbelief and hate! That is the ideal held up before Nocturnal Adoration men, a wordless but living sermon which the world hardly sees but against which, by the grace of God, it cannot entirely block its ears. God help us priests if the day ever comes when we are left to work alone without the forgotten legions and the living sanctuaries that are supplying us with the power to do His work in the world! If that ever happens . . . but it cannot happen; for Christ said: 'I am with you all days,' and He is with us all days personally and in the thousands of praying men and women."

Feast Days

Sunday, June 2.—ST. POTHINUS, BISHOP.
Monday, June 3.—ST. CLOTILDA, QUEEN.
Tuesday, June 4.—ST. FRANCIS CARCCIOLO.
Wednesday, June 5.—ST. BONIFACE.
Thursday, June 6.—ST. NORBERT, BISHOP.
Friday, June 7.—ST. ROBERT OF NEWMINSTER.
Saturday, June 8.—ST. MEDARD, BISHOP.

Five Years Ago—

—in the files of the CATHOLIC COURIER

From May 30, 1935, Edition

St. John Fisher, illustrious English martyr, recently canonized, was made patron of the new chapel under construction between East Bay and Sodus Bay on Route 3 when Archbishop Mooney gave the chapel his name. Appropriateness of the name comes from the fact that St. John Fisher was Bishop of Rochester in England at the time of his martyrdom.

* * *

Five of the ten World War chaplains of the diocese gathered at Old St. Mary's Church to participate in a memorial service which attracted 1,000. Directing the rite was the Rev. Dr. George F. Kattell, pastor of Old St. Mary's and former National Chaplain of the American Legion. The other four chaplains participating were the Rev. Charles J. Bruton, the Rev. Frank W. Mason, the Rev. John B. Crowley and the Rev. Arthur A. Le May.

* * *

Received in audience by His Holiness, Pope Pius XI, the Rev. John M. Sellinger, pastor of St. Anthony's Church, Groton, presented a portable typewriter to the Holy Father who declared it a novel and welcome gift.

* * *

Word was received from San Francisco that the Most Rev. Edward J. Hanna, retired Archbishop of that See, had quietly marked his golden sacerdotal jubilee on Ascension Thursday in Rome. Archbishop Hanna was a priest of this diocese before his elevation to the episcopacy.

* * *

A modernly equipped recreation hall to meet the various needs of St. Monica's parish was being erected on Genesee Street.

Spiritual Thoughts

Be instant in prayer, watching in it with thanksgiving.

Stand therefore, having your loins girt about with truth, and having on the breastplate of justice.

Holy Orders is a Sacrament which makes those who receive it share in Christ's priesthood, and confers on them the power and the grace worthy to fulfill their sacred duties.

God does us great honor when He is pleased that we should tread the same road which was trodden by His only Begotten Son. —St. Paul of the Cross.