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Bay Patter rave to the world by a returned it is a message of love, and and comfort, in the difficult of the present hour. It of contrast to the message of love, and strife, that coday, the passage of love and the passage of the pa INIER reproduces the message

tal Message of

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rulet secentary for bringing rulet secentary for bringing rulet secentary for bringing rulet setting the setting rule setting rules have shown the deep effect the last set set only an Catholics, but the set set and on the nations to rule setting of its rights that had set set set in Rerum to rules at the Church insisting the wayker on his frailing. chaits of the worker, on his inallen-ist to secure right working conditions is collective bargaining. Plus XI in Managerisso. Anno essertated the anni-string things intended to extend its appli-tions things intended to extend its appli-ments sever conditions and also to clarify. Drated the anni

in the sever conditions and also to clarify the parts, not entirely clear.

In XII is his Pentacostal Message states to the ise years that have followed Quadmine? Asno have been no less fraught surprises in social and economic life as the years which preceded, and have sally poured their dark, and turbulent sers into the nea of war, whose unforest into the near of war, whose unforest water in the next our economy and the account may affect our economy and the account may affect our economy and the account may affect our economic life, the sally water of social and economic life, the sally water of social and economic life, the sally water at social and economic life. Implations the right of private property.

In special is such a way that the goods total by God for all man should how equalbe all according to the principles of justice at alerity. He emphasizes the dignity of the right to organize, the duty of the to give needed help in such organizawithout assuming unnecessary powers, treases its family as the original unit issues to be subject to the state, but as the pient of those services which the state.

give for its welfare.

The parking exhibitation of the Holyther to his children to keep burning the ther is his children to keep burning the burning the burning of a brotherly social spirit which is named of a brotherly social spirit which is named of a brotherly social spirit which is children as the carefully by all and kept for free carefully by all and ca

to vill matr, the 25th Anniversary discounted for primit of the dicese. The matthe Cobesier Clair of the best made Blakon of Syr the made Blasop of Syra Villey A cory and one 10 Access Rev Howard F remaining are in teaching

charles considered from the full price of the fu

the souls of men. They teach, bless, offer sacrifice, administer the Sacraments. Years come and ro, and the work of their vocation ross on, Loyal devotion to priestly ideals of seal and holiness of life, enables them to give to the Church that service unto which they were summoned by the call of vocation. : The Church in her officials and in her people respices in the fulfillment of Twenty-Five Years of a worthy priesthood, and bestows her blessing on the Jubilarian.

A Silver Jubilee may be considered from the viewpoint of the Jubilarian. There is for him deep joy in the course God has permitted him to run. There is the memory of thousands upon thousands of souls to whom his ministrations have brought the food of right docirine and the grace of Christ's Sacrapapers, Cedie
ments. He has introduced a veritable army little while. What's the excitaof intant souls into the Church in Baptism: is has surrounded the passing of a generation of souls with that peace that God's grace alone can give. He has striven to direct the conscience of his people through his pulpit discourres and more intimately through his discourse and more intimately through his des breezed in. Frances could advice in the confessional. He has taken his blace as an instructor of youth in the parish room upstairs to hear the news. thou and in the special instruction classes. He has seen privileged souls follow under his ritual guidance the road to the religious fe or to the Priesthood.

His dally Mass, his constant recitation of the concial prayer of the Church in the Divine Office; have surrounded with a halo of godliness his every day for a quarter of century. He can not but be mindful of God's goodness to him, he can not but appreciate more deeply in the ripeness that years have brought him the special blessings that have been so generously united with his priority career. The kindliness of his religous superiors has been to him a constant inspiration, while the company of his fellow primis has been a never-failing source of edification. The prayers and co-operation of his people have helped him on his way. He must say in his heart as he looks back over Catholies!" the twenty-five years that have gone: "My lines have been cast in pleasant places." He "Under ordinary circumsee how fully the Lord has fulfilled the stances, all things being equalpromise made him when through tonsure he became a member of the clergy: "The Lord is the portion of my inheritance and my cup; it is Thou Who will restore my inheritance to me. He has, indeed, given up much for the Lord: but how plenteously has the Lord rewarded him in the joys of a sublimely

happy career as a priest!
Whichever viewpoint we take, a silver jubiles is an occasion for heartfelt thanksgiving to God. We thank God for the bleas-ings he has brought to His Church and His children, through the twenty-five years of conditions, through the twenty-nive years of macerdetal labor on the part of our jubliar retreatant heids intimate contact lines. This heart of each one who celebrates with its Maker." This timely his Silver Jubilee joyoutaly sings to the Lord pamphlat appears on the little which has just come to this desk. Then it will have the layreen's wack-End Re-like hath given unto me: I will take the his Silver Jubilee joyoualy sings to the Lord a passan of praise and thanksgiving that He hath given unto me: I will take the chalice of salvation and call upon the name of the Lordr in praise I shall call upon the Lord and shall be safe from all my enemies."

## In the Name of The Father, and of The Son, and of The Holy Chost

In the name of the Blessed Trinity, the cose, this year. Important announcements regarding the lay-had presented the Gospel. Commissioned by discess will be forthcoming, one Jesus Chirist according to the power He had received from the Father, strengthened by Catholic men will be going to St. Spirit, they Bernard's on the Friday night "No! Oh! Why didn't you tell warm of the hold in the power He had be not only be the spirit they be needed from the Friday night to the hold in the power He had be not only to the hold in the power He had the power were the power He had riches of God. Thuy were to turn the minds main ever until Monday in an atof the people away from false gods, away from the worship of idols. They were to turn them to a knowledge of the true God in the quately described.

This worship of idols away from false gods, away them to a knowledge of the true God in the quately described.

The worship of idols away from false gods, away the worship of idols. They were to turn something which cannot be adead all they need now is a little direct. Inity of His Nature and the Trinity of

Just as the three Persons of the Blessed Tinity were in the hearts and on the lips ture with a monk in charge of of the Apostles, so should the Three Divine the college. "My son," said the college head as he sat clothed in Through the Philitic was more initiated. Through the Trinity we were initiated as "help comes to us from unexpectmembers of the Church; through the Father, ed places." Son, and Holy Ghost, we were regenerated in the waters of Baptism. Our prayers beall with the sign of the cross and end with gib with the sign of the cross and end with in the armed service will be asIn noticed lately. Cedie, that
It so that we start with the invocation of the sured in goodly sized quantities, she is more cheerful than usual. Trinity and end with the same invocation. The doxology falls from our lips as a testimonial of praise to the Trinity-"Glory be to the Father and to the Son and to the Holy Ghost." All three Persons are invoked in the form of Confirmation, in the absolution We receive at confession, in the solemn declaration of the priest in the Sacrament of Matrimony: 'I join you in marriage, in the name of the Father, and of the Son, and of the Holy Ghost."

Blessed be the holy and undivided Trinity:
May our faith in this mystery be our

At least 1,000 refics, including those of the Apos-tie Philip Thomas and Bartholomew and of St. Eu-senius. The suffered martyrdom under Diocletian, and of St. Placid. Disciple of St. Benedict, were re-ported discovered in the attic of the old rectory of ins Church of St. Peter's Church at Antioch in the lows for Silitard.

Not having succeeded in causing even the slight-til wavering of Catholics in their loyalty to the chirch by the series of mock trials against mem-der of the clergy, the Nazi regime was reported a starting a new delamation campaign against the religious orders.

With the American Negro at the crossroad between athelem and Communism, the Catholic Church has a maryelous opportunity to stop in and claim the colored man for her own. This view was expressed by the Rev. John T. Gillard, S.S.J. widely known missioner to the American Negroes, while here to give the Mission Day address at St. Anterwa Sembary.

the district of the Mission Day address at St. Andrews Seminary

Later Seminar

Right Rev Mago Poses MH Wynhoven Easter in Chief . Catholic Ation of the South

Trading With Non-Catholics

"Hello: Frances! Tell me, are you going to be buy after supper? I want to run over for a few minutes. I have some great news to tell "I have to correct those sverlasting class papers, Cadle, but I'll be glad to see you for a

ment; tell me quick; give me at at least an inkling." "Rather not, Fran, I den't like to mention it over the phone. No. please don't ask me. See you at

"Well what do you know, Fran; the paster was at my house today to see father about building a cafeteria annex to his

"That cam't be such a big job. Cedie. Why are you so elated ever it? Bealdes, I don't know whether your patter in cerrect in giving a comtract to a nen-Cathelic when there are Cathelic contractors in his parish."

"Fran, what has come over you? Here I thought I had some wonderful news, and you proceed to dash a bucketful of ice water right smack into my face." "Darling, dont' get me wrong. I am happy too. Only I was think-

ing any overhead or commission. "That's the trouble with you So you see, it is not a question of money at all with father."

"Im beginning to think your pastor is aniart." plous, perfect Catholics. I know the argument you have: Priests should not deal with anyhody but "Isn't that a correct principle,. Say, listen, Fran; what's wrong with you lately? I'm afraid you are correcting too many of those

Mercedes?" yes, Fran, I grant you're right. But-not in a case where a Cath-

Recordings

It was lor a scene in a recent motion picture. A young college

Religious articles to help in-

ins a result of the State Council, Knights of Columbus, action in

dull papers; you are getting numb mentally."
"What do you mean. Cedie?"
What's up?"
"Frances Sullivan, didn't you give me the brilliant idea a few Diocesan months ago to invite the pastor

for dinner so he could meet Dad?

Yes, I remember."

Now, here's an opportunity for the pastor and my father to get together aimest daily for a cou-ple of months—and you're still trying to figure out why I should The Easter Duty "deadline" is en Holy Trimity Sunday, June & he so elated. Did I say numb? Maybe I should have said -" "Where the soul of the adoring, "Ah, ah-don't say it: I'm in the dust. It's this last set of

Anyhow, Frances, I am happy, and Dad was tickled pink. He told the paster he would do the work on a cost basis, not charg-

You're beginning to think?

book reports that has me in m fog."
"Well, has the fog cleared a little now?"
"Of course: I see how the many contacts with the priest will

bring your dad closer to the Church." the Hills, Malvern, Pa. The time-liness of the thought above is due "Say, listen, Fran, if you could to the approaching week-end re-treat for laymen of the Roches-ter diocess scheduled to apen June 20 at St. Bernard's Semi-nary. Officers of the Rochester have seen my father beaming with satisfaction when the pastor made the contract proposition Sursum you would have realized, as I did, that all my prayers and Holy Communicas have not been in

Laymen's Retreat League are looking for a large turn-out of men from all sections of the dio-"I'm sorry I made that crack, Cedis. I should have had more 12211."

> "And, Francie, dear, do vou "No! Oh! Why didn't you tell

"Well, there's nothing to brag encouragement and good example and they'll fall in line."
"Tes, I see, Cedie; if your father will become a Catholic—and I am sure he will be a faithful one—the boys will automatically follow in his footsteps. What does your mother may about all

"The precious darling's keeping her fingers crossed and praying Our Lord from the Cross. She is

crease religious practices of men full of hope."

In the armed service will be gaand happier. The indifference of the boys must have worried her

convention at Saratoga Springs.

iast week. Each Knight of Columbus in the state will have his
percapita tax increased to provide the \$5,000 fund necessary. larst."

## 20th Century Pentecost

By REV. BENEDICT EHMANN

ness all over our country.

Every week-end, from Friday night to Sunday aftnumber of women and girls who had made a re-treat since New Year's had reached the thousand trest since New Year's had reached the thousand God's blessing upon their convention. All you hear mark. Last year, 2,500 was the sum total; this year is the murmur of the falling rain while, for the good the sisters are confident that this record will be broken. This does not include the frequent days of recollection which are held for various groups in Rarely in books or theater have I been so moved

offic in business thinks the priest from about twee him his patronage, and then proceeds to sosk him to the limit.

"Is your father going to do the from about 17 to 30 years of age. It was interesting to note on the

"Is your failer going to do the work cheaper for your paster,

"I don't know, Fran. All I heard my pastor tell father was that he had not had bids from anybody else, that he knew work was slack laisly, and since father and senior — each of them responsible for, and successfully and since father and senior — each of them responsible for, and successfully the deal would be most satisfactory all around."

"Well I never theorem to the limit.

Library

calendar of the fritrent house how popule are served. There are girls in the eighth grade, high school girls, business women, and porture was so impressed with this scene, because that is one of my favorite ways of bringing home to my favorite ways of bringing home that is one of my favorite ways of bringing home that is one of my favorite ways of bringing home to my favorite ways of bringing home to my favorite ways of body so my favorite ways of bringing home to my favorite ways of body so my favorite "Well, I never thought of that to furnish senior promoters of its own.

I was edified by the quiet efficiency and deep re-

rest, a never immugate by installing of the upon the soul, angle, Cedie."

I was edified by the quiet efficiency and deep rein the Postcommunion prever of the Feast: "May wise Catholics are a little too of the rightness of the late Pope's judgment in his quick on the trigger at finding fault and criticizing the priest, established by the quiet efficiency and deep rein the Postcommunion prever of the Feast: "May the interest of the Hely Spirit cleanase our hearts, wise Catholics are a little too of the rightness of the late Pope's judgment in his letter Mome Nestra on closest estreats, to the effect watering of His heavening deep."

Compared to the falling of the upon the soul, in the Postcommunion prever of the Feast: "May the interest of the Hely Spirit cleanase our hearts, with a criticism of the priest, established by the quiet efficiency and deep rein the Postcommunion prever of the Feast: "May the interest of the Hely Spirit cleanase our hearts, wise Catholics are a little too of the rightness of the Letter of the Hely Spirit cleanase our hearts, with a compared to the Postcommunion prever of the Spirit cleanase our hearts, with a compared to the Hely Spirit cleanase our hearts, with a compared to the Postcommunion prever of the Spirit of the Hely Spirit cleanase our hearts, with a compared to the Postcommunion prever of the Postcommunion prever o pedially when they don't know all the circumstances."
"I am sorry, Cedic dear."

The Holy Spirit is brooding over the chaos of in the Catholic Evidence Library modern life, engendering His life and energy in Civic Centre, 50 Chestnut Street hidden souls all over the earth. Following His in-, God Within Us, Raoul Plus. spiration, they set themselves to something more than the minimum of religious practise. Not having ter 6. the wocation to the dedicated religious life, they would not find sufficient scope for this deeper en-tering into self if retreats and days of recollection were not put at their disposal.

Our local discresans may be interested to know The Spirit and the Bride, Abbot Vonier.

- and I don't think I'm telling a secret out of turn

- The "bride" in this title is the Church -that very definite moves are being made to estab- by St. John in the Apocalypse, chapter 22, verse 17.

I recently spent a week-end at a retreat house conducted by Dominican nuns in Elkima Park, right outside of Philadelphia. The success of their work is an index of the development of retreat-mindedness all over our country.

Light permanent retreat houses in or near Rochester. One for men, and one for women. To judge from the seal and the persistence of their promoters, one is an index of the development of retreat-mindedness all over our country.

May the Holy Spirit presper them:

ernoon, and eften during the middle of the week, a "classed" in "Meet John Doe." A vast concourse of John Doe retreat. Up to the week hefore I visited there, the number of women and girls who had made a retreat to the platform calls for a minute of silent prayer for

between the regular retreat times.

The group to whom I ministered totaled sixty, the people," obscure and hidden in life as they were most of them business women. The next retreat then under their umbrellas, with the rain of God's after mine was to be for \$6 Italian girls, ranging goodness pouring on them, while they bend their from about \$1.00 to \$1.

heads in quiet communing with Him. v Hollywood movies are often spectacular. Hardly calendar of the fretreat house how ever do they touch the sublime But this once they

season, the deep and gentle action of the Holy Spirit is compared to the falling of dew upon the soul,

Readings on the Holy Spirit which you may find a the Catholic Evidence Library, in the Columbus

Christ in His Mysteries, Abbot Marmion, chapter 17. Christian Life and Werahip, Gerald Ellard, chapters 17 and 18.

"The "bride" in this title is the Church, so called

## Any Chance For Peace?

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

In one issue of a Catholic paper dated May 17 In one issue or a Carnone paper disted aimy if there appeared in neighboring columns on the front I contess that every day at the Altar I find mypage no less than three statements on peace, one by a Cardinal snother by an Archbishop, and the as in most dioceses of the United States, we have

der the two column caption "Peace Feeler Aimed have peace in our prayers, in our hearts, upon our at U. S." there were two brief news items, one from lips incessantly. Vichy, the other from Moscow The Vichy despatch And yet if we (United Press) announced that the German con- away from our besides, if we mention seace to any troled press in occupied France had suddenly one except to God and the Blessed Virgin, there changed its tune from abuse of President Rooserel and of the United States to a concerted campaign urging us to mediate with a view to ending
the war. The Vichy papers, acting obviously with

The Vichy papers, acting obviously with the vichy papers, acting obviously with the vichy papers, acting obviously with the vichy papers, acting obviously with the vichy papers, acting obviously with the vichy papers with the v

Add the strange fantastic flight of Rudolf Hess to snawer it at least not to attempt to answer it Scotland, possibly for the purpose of suggesting dogmatically—but merely to suggest that every man some plan for peace, and you have a situation that ask it of himself and try to find the best answer. calls for consideration

cow or Tokio or Vichy I am not more guillible than has counted says that in rec the next man. Not can I tail to see this most of the first publicly of peace 42 times. Of course to find and Vichy may be utilized by Berlin in the always says "just" peace "lasting" peace or attempt to put over a Nasi trick. It requires not uses some other qualifying adjective. Obviously he great shrewdness but only common sense to be susicious of every movement made by Hitler For the one deny that the Pope would welcome

ford to be unsuspicious about Nazi Peace Feelers
Nevertheless, to view of those statements of three to appear even the slightest suggestion of the possibility of peace. It may seem absurd to talk or to think of peace just at this time but you never can tell. It cannot be foolish to consider the question at least provisionally, theoretically, academically What would we do, what should we do on the bare heart or in the heart of an emeny should we douse it or should we fan it into flame.

To talk now atrictly as a Catholic and a priest, by a Cardinal, another by an Archbishop, and the third by a Bishop, all three being of the American Hierarchy. The headlines were challenging, some would say provocative "Duty of Catholics to Bring Peace to the World, says Cardinal", "Keep Out, of War, says Archbishop", "Feople Ask Peace, Bishop says."

A daw later in one of the secular newspapers, unter the invocation "Queen of Peace, pray for us." We have neace in our prayers, in our hearts, upon our

And yet if we talk peace outside of Church or German permisson and probably by olics warn us "Boware of peace talk" There seems German command, stated that the to be a contradiction between our prayers and our United States was powerful enough conversations between the desires of our heart and virtually to dictate terms of peace to our actions. This is dangerous. If a man prays one both belligerents.

way and thinks another if he says one thing to The Moscow despatch (also United Press) said God and another to his neighbor, he may go so that Iapan had asked the United States to mediate far as to become, as it were, a victim of schize-with a view of ending the war in China and settling phenia, split personality, the whole Far Eastern question

So what shall we do? I ask the question not to So what shall we do? I ask the question not to

One thing it may be well to remember-the Holy me say that when it comes to trusting Mos. Father repeatedly speaks of peace. Some one who the next man Nor can I fall to see that Moscow has spoken publicly of peace 42 times. Of course

picious of every movement made by hitter for the past seven or eight years he has outwitted as well as out-fought the democratic powers. He has no more acruple about a diplomatic lie than he has about dropping bombs on civilians. We cannot affect the seven of the property of the past of the property of the past of the past of the property of the past o to foster any hope or pian for peace. I doubt that he would reject the idea of a negotiated peace, and members if not more, of the Hierarchy and the insist upon a simple would reject the idea of a negotiated peace, and news from the Axis capitals, it may be well to ask ourselves what would be our attitude if there were For myself, I do not hezitate to admit in public

that I pray in private even for a miracle, if that be necessary, to change the hearts of those who want war—change their hearts not by reason and argument, but by Divine Grace. It would not be the first time that a man "breathing threats and slaughter" was chastened and humbled under the what would we up what agoliations might be insupposition that peace negotiations might be insugned. There is the story of the preacher who augurated? There is the story of the preacher who augurated? There is the story of the preacher who augurated? There is the story of the preacher who augurated? There is the story of the preacher who augurated? There is the story of the preacher who is a sugnetic was cruastened and numbled under the augurated? There is the story of the preacher who is a sugnetic was cruastened and numbled under the supposition that peace negotiations might be insurance. augurated? There is the study of the product of the study of the product of the study of the stu

(Copyright, 1941, N. C. W. C.)

## Not Quite An Acolyte

By REV. DANIEL A. LORD. S.J.

Into the sacristy where I was waiting for a side day Mass with no sign of altar boy So taking my tion in death!

Into the sacristy where I was waiting for a side day Mass with no sign of altar boy So taking my altar and the chance to say Mass drifted the tall, amart looking youngster of perhaps a mature fifteen. He pulled forward a kneeling bench and kneel for the Sunday Mass at the high altar. My first inclination was to tap him on the shoulder and say, "Would specify a matter of doing what I had seen done a the Sunday Mass at the high altar. My first inclination was to tap him on the shoulder and say, "Would specify pour mind serving my Mass?" For there was no altar boy in sight, and any boy in a sacristy normal judgment to care for me, has only my regretful sympathy. But the state of attention at normal Mass.

But some founds that the sacristy where I was waiting for a side day Mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my day Mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my day Mass with no sign of altar boy So taking my day Mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy So taking my mass with no sign of altar boy sacrification.

The pulled forward a kneeling bench and kneel for mass with no sign of altar boy So taking my mass with no sign of altar boy sacrification.

The pulled forward a kneeling bench and kneel for my fast in link was to

But some hunch told me that though he moved about the sacristy as if he belonged there, he might not know how to serve. So though the church was a atrange one to me, I managed to locate challes, vestments, water and wine, prepared my own alter. vested, and walked past him out to say Mass, same altar boy. You're fairly safe in starting that way; bomsone is almost bound to come to your resour. It was a priest out of the confessional who came to mine, and he followed me until the elevation, when he left to give communion from the main alter.

clearly enough, by the priest who had found him in the sacristy.

Only sace he had arrived, he knelt Only once he had arrived, ne knew there, the proverblat bump on the log, answering none of the prayers, and making none of the most obvious movements. I poured my own water and wine for the ablution and moved the book after the communion. When I turned for the Dominus Vobiscim," I thought that surely anyone would know "Et cum spiritu tuo." But he didn't. In fact, he was so stunned with the whole affair that when I knell for the prayers after Mass he didn't answer the "Hail Mary."

And out came my tall youth, sent,

This is in no sense to blame the youth. He This is in no sense to some time youth. Its smartly made no effort to serve me; he was simply pressed into service. But it is amazing how a Cathelic could reach the age of 15, attend Mass every Sunday and holyday (I suppose) for at least ten full years, and know so little about the Mass. What had he, and there must be others like him, been dising all those many, many Masses? Was his mind that, for away? Had he never watched the simple order of the services?

Min Confide Core was alcoted provident of the was about sixteen. As sometimes happened in our Assure Bodairy Union for the 1887 form. Mittle church, the priest came out for an early Sun-

pathy. But the state of attention at normal mass, which makes it possible for people to follow without seeing, to be present without noticing, to fulfill their "obligation of attending Mass" without really ever entering into the spirit, that worries me very much indeed.

I can't for the life of me remember who told me this experience, though I know it was an old friend. But it suddenly recurred to me the other evening. and I retell it.

This young man was one of a crowd who were invited over to the local deaf-mute institute to dance with the pupils there. They always accepted willingly for the deaf-mutes dance well with a remarkable instinct for rhythm, and they are charming

When our young man arrived, he was told that the social approach was very simple. If you saw anyone with whom you wished to dance, you approached, bowed from the waist, and if the girl was willing to dance, she rose, bowed, smiled, and you danced. Needless to say, conversation was out of the question, and the dance was to be in silence.

Well, after the evening progressed, and the speaking people had danced consderably with the non-apeaking, he noticed a very charming girl standing near the doorway. In the accepted technique, he approached her, smiled bowed, and she smiled in return. Soon they were dancing—delightfully and delimbtedly.

But a tall chap approached, tapped the girl on the elbow and said very audibly:
"How about dancing with me, dear?" To which the girl replied, over the shoulder of

her astonished partner and without losing her fixed Glad to. But wait just a minute until I ditch this

Sunday, June 8. - TRINITY Monday, June 8.—SS. PRIMI'S AND FELICIANUS.
Tuesday, June 10. -ST. MAR-

Wednesday, June 11.-ST. BAR-NABAS. Friday, June 13.—ST. ANTONY OF PADUA.

Saturday, June 14.-ST. BASIL

SO ENDS OUR DAY! 

