

Unique Papal Rescript Discovered in Ireland

Dublin—(RNS)—A Papal Rescript by Pope Gregory XVI giving Daniel O'Connell, Irish Emancipator, the privilege of a portable altar, has been found among a collection of old papers at Derynane, O'Connell's former home in County Kerry.

Dated Sept. 23, 1838, the Rescript for the portable altar and for the power to have Mass celebrated on it was granted by Pope Gregory to O'Connell "provided he lives at a distance from his ordinary residence and finds himself in a place where churches or oratories do not exist, or where access to these same churches or oratories is not easy."

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Holy Father Declares New Holy Year in 1950

VATICAN CITY, June 2—NC—Following is the English text of the address given by His Holiness Pope Pius XII in response to the greetings extended to him by the Sacred College of Cardinals on his name day, the Feast of St. Eugene:

The Shining Figure of Pope St. Eugene!

For the tenth time, Divine Providence allows us to receive, Venerable Brothers, your greetings on the Feast of Our Holy Patron and to express to you our appreciation for your close and loyal collaboration as well as our reliance on the aid of your prayers. But today, for the first time, we enjoy the consolation of accepting your earnest good wishes as expressed with such delicate feeling by the revered and most worthy new Dean of your sacred college.

It was only a few months ago at Christmas time that we listened to the voice of the venerated and lamented Cardinal Genaro Granito Pinatelli di Belmonte. The Lord has called him to Himself in the evening of a long and fruitful lifetime. To serve for his eulogy and to put into words our gratitude in his regard there springs immediately to our mind a phrase that fits him perfectly and describes him completely. He was "the good and faithful servant" of the Church of Christ and of his Apostles See.

Today, we naturally turn our thoughts to the Holy Pontiff

whose name our deeply devout parents gave us and whose patronage they assured us when we were born, never guessing its hidden meaning for us. And we, who for a goodly ten years have been steering the barque of Peter through the squalls of the tempest and the furious buffeting of the storm, tossed about without rest or respite amid the reefs, find it heartening now to recall the story of him who was really here below the "sacerdos magnus, qui in diebus suis placuit deo et inventus est justus," and who today, from heaven's glorious and eternal rest, sends down upon the latest of his successors a gentle and brilliant ray of light, which fills our heart with comfort, courage and confidence.

HE FEARED NOTHING ON EARTH

The sacred liturgy depicts, in the foretold final words of a brief antiphon, the figure of a Sovereign Pontiff according to the mind and heart of the Divine Master, wholly wrapped up in the gravity of his mission and his responsibilities: "Dum esset summus pontifex, terrena non metuit." While he was sovereign pontiff he was afraid of nothing on earth.

"Terrena non metuit he feared nothing on earth"—there is the characteristic trait which sums up the life and activity of all the great Popes, there is the feature which the Church has seen fit to make the title of honor for all the Popes who are Saints. From the very first moment when, in spite of our unworthiness, we were called to follow in their footsteps, we have considered this as a constant directive for our conduct. We have made this the ideal toward which we ought to advance with all our feeble forces.

In excited and exciting days like ours at a time when truth and error, faith in God and denial of the spirit and the predominance of matter, human dignity and its abandonment, the order born of reason and the chaos following its misuse, confront each other everywhere over the face of the world in a decisive struggle, the mission of the Church and of her visible head cannot develop and mature with heaven's blessing except beneath the motto "terrena non metuit."

To be afraid? Of what? Are we, then, not strong? Is the clash between the followers and the foes of Christ after all insuperable?

The Church suffers to think of the harm that her enemies are doing to themselves, of the evil they bring to so many little, frail, ignorant souls to whom they are a cause of scandal and sin. For herself she is not afraid. On the contrary, so deep is her sense of security that it only serves to rekindle the ardor of Christ's disciples and to burn into them a keener and deeper realization of their strength.

HEALTHY RE-AWAKENING

In the shadowy half light, the line of division between the two camps would seem almost shifting to the superficial eye. The full light of truth has marked it clearly at the very points where it appeared most obscure. Now is the moment when everyone who still treasures the depths of his soul a spark of Christian spirit must wake up. This awakening may painfully disturb the strange quality of repose to whom the day-glight of reality puns inexorably to sacrifice and changes to which in their slumber they had not given a thought and for which they are unprepared. But a healthy re-awakening, because it restores their minds to the point of view as it is, is a liberating and glorious fact for individuals and for all mankind.

The attitudes, the resolutions and the acts which are the fruit of this awakening are not confined as an erroneous slogan would have it, within the sphere called "purely religious," meaning by the phrase exclusion from any penetration into public life. The contrary is true. On the evolutionary international plane they are involved in every question where moral interests are at stake, in every question, briefly, which explicitly or implicitly touches religion.

In these attitudes, in these resolutions, in these acts, Catholic forces, while preserving their freedom of action in face of political currents and alignments, may sometimes follow a road parallel to theirs in so far as it may be suggested by common interests parallel, but no more, without merging or subordinating.

These attitudes, these resolutions and these acts form the solid front of the Christian conscience which is determined at the proper time and place to put a stop to the advancement of religious nihilism, to the violence of brute force to the profanation of the

person and dignity of man, to the assaults against society or society's misdeeds.

Hence, in the name of God made Man, we address our paternal gratitude to each and every one of our beloved sons and daughters spread over the world who is enrolled in the army of Christ and sworn to battle for the coming of His kingdom of peace; while at the same time we express our most ardent hopes that, persevering faithful unto death, they may be found on the great day of eternal recompense among the number of the "conquerors" for whom are reserved the magnificent and inscrutable promises of the Revelation full of mystery.

We are sure they will not feel offended, to the expression of gratitude which flows from the depths of our heart, we add a new and urgent "vigilante" watch.

In the brief pauses between two battles this unflinching vigilance is more than ever needed, because great is the danger then of resting on one's

heaven and the publican." (Matt. 18, 17).

SOCIAL REFORMS

But the reconstituted of so many wayward and embittered hearts, who have lost the true concepts and sound ideas about the world and God and themselves, will depend essentially on the earnestness, loyalty, energy and fairness which all men of right principle will bring to the solution of the fundamental problems growing out of the ruin and revolution of the war and its aftermath.

As everybody knows, at the heart of these issues, and controlling them entirely, lie the just and necessary social reforms, and particularly the urgent need to provide the poorer classes with housing, bread and work.

Yet it would be dangerous, since it might lead to bitter disappointment, if fantastic hopes and expectations of a fully satisfactory and speedy solution were to be based on these reforms. It is not a question today of merely distrib-

THE WAR IN PALESTINE

Among the political problems which still await an adequate solution, it is unnecessary to say that world peace takes first place. And behold instead, to the profound consternation of all Christendom, the flames of war, which were already smoldering in noble Greece and China's ancient land, have been rekindled in the very place where nearly 2,000 years ago the Divine Message of peace had resounded ushering in the work of salvation.

The truce, however temporary, announced this very night, must be hailed with a sigh of relief, as a dawn of hope. How could the Christian world look on unconcernedly or in fruitless indignation, as that sacred ground, which everyone approached with reverence most profound, to kiss it with warmest affection, was being trampled by troops of war and bombed from the air? Allow the Holy Places to be completely devastated? Reduce the "great Sepulchre of Christ" to a mass of rubble? God grant that the danger of so terrible a scourge may be finally dispelled.

THE WORK FOR PEACE

Since in this fashion the world has been languishing for three years under a strange uneasiness and is wandering along divergent paths, faltering between peace and war, far-seeing and courageous men are searching unceasingly for new avenues that open the way to safety. Through repeated attempts at reconciliation, they are devoting themselves to get on her feet again a Europe shaken to her very foundations and to make of this source of recurring upheavals a bulwark of peace and the providential champion of a general calm over the whole face of the world.

Hence, though without wanting to involve the Church in the tangle of purely temporal interests, we deemed it opportune to appoint our special representative to the "Congress of Europe" recently held at The Hague, in order to show the solitude and to offer the encouragement of this Apostle See for the union of nations. Never have we any doubt that our faithful children will realize that their position is always at the side of those generous souls who are preparing the way for mutual understanding and for the re-establishment of a sincere spirit of peace among nations.

THE COMING HOLY YEAR

The more the world of today exhibits the disheartening spectacle of its dissensions and contradictions, the more compelling is the duty of Catholics to give a shining example of unity and cohesion, without distinction of language, nationality or race.

In the light of this ideal of accord, we welcome with gratitude to God and with confidence in His assistance, the approach of the Holy Year. There was a moment when it might have been doubted whether the Eternal City would be materially and spiritually in a position to guar-



HIS HOLINESS POPE PIUS XII "Provide the poorer classes with housing, bread and work"

anting the products of the social economy more equitably in closer correspondence with the labor and the needs of individuals. Important as this requirement may be, still under present conditions, especially in view of the enormous destruction and fluctuation caused by the war, every social reform is strictly bound up with the question of a prudent organization of production.

WORK OF RESCUE

The work of rescue should be extended also to those many wayward souls who, although remaining as they think, at least united to our devoted children in the Faith, have parted company with them in their movements which actually tend to laicize and de-Christianize every phase of private and public life.

Even though the Divine Word "Father forgive them for they know not what they do" should be valid for them also, this would not change at all the objective wickedness of their conduct. They provide themselves with a double conscience for while they pretend to remain members of the Christian community at the same time they fight as auxiliary troops in the ranks of those who deny God. This very double doctrine in the course of time tends to become a poisonous tumor in the very bosom of Christianity. Large people remind us of those of whom the Apostle Paul spoke "whispering" flens they draw tears from our eyes, also because they are a living example of the Cross of Christ, aimless crucifixion.

THE MATERIAL WARNINGS OF THE CHURCH

As long as it is possible we seek, with kindness and patience, to open their eyes, to lead them back to Him who alone is the way, the truth, the life. Also to the just and salutary solutions of temporal problems in conformity with Divine and Eternal principles - the prayer of the Church contributes its aid: "O God, grant to all those who profess themselves Christians to reject those things which are contrary to that name and follow such things as are agreeable to the same." (Collect, 3rd Sunday after Easter).

While we thus pray for those in danger we beseech them at the same time to heed the warnings of the Church which still today exhorts and prays, like a loving mother, that she may not be obliged to apply to them the severe judgment of the Divine Master. "And if he will not hear the church: let him be to thee as the

laurels, of becoming unnerved and allowing the enemy to re-take the ground so laboriously conquered. The days of truce are often no less important than those of battle. They should not be days of empty and idle interruption, but of useful work, work of rescue, constructive work which will give substance and form to the glorious hopes inspired by victory.

There are nations, of course, who can boast today of a productive capacity which, they point out, is constantly increasing from year to year. But if this productivity is attained as a result of unbridled competition and of an unprincipled expenditure of wealth, or by oppression and despotic exploitation of labor and the needs of individuals on the part of the State, it cannot be sound and natural, because social economy is an organizing of workers, and every worker is endowed with human dignity and freedom. The unbridled exploitation of genuine human values usually keeps step with that of nature's treasures, especially of the land, and leads sooner or later to decadence.

Only on the principles of Christianity and in accord with its spirit can the social reforms called for imperatively by the necessities and aspirations of our times, be carried out. They demand from some the spirit of renunciation and sacrifice, from others the sense of responsibility and endurance, from everybody hard and strenuous work.

Wherefore, we turn to the Catholics of the whole world, exhorting them not to be satisfied with good intentions and fine projects but to proceed courageously to put them into practice. Neither should they hesitate to join forces with those who, remaining outside their ranks, are none the less in agreement with the social teaching of the Catholic Church and are disposed to follow the road that she has marked out, which is not the road of violent revolution but of experience, that has stood the test, and of energetic resolution.

auto a worthy setting to an event of such far-reaching import. But the vigor, the high-mindedness and the strong feeling for order, justice and peace of the people of Rome and of Italy have made such a profound impression on the Catholic world as to dispel all doubt and to remove the basis of any fear whatever.

With deep joy and tender emotion then, Venerable Brothers, do we give notice to you and to the whole Catholic universe that in the year 1950 the twenty-fifth Holy Year in the history of the Church will be celebrated, if so please the Lord, according to the prescriptions sanctioned by sacred tradition.

After the sad times that have just passed, filled to the cup's brim with sorrow and anguish, may this really Holy Year, by the Grace of the Most High, and through the intercession of the August Mother of God, of the Prince of the Apostles and of all the Saints, be for the human family a harbinger of a new era of peace, prosperity and progress.

That is our most dear wish, the object of our most fervent prayers.

May the days of the Holy Year bring the answer from heaven to the prayer which, with a single heart, pastor and flock, Rome and the Catholic world, address to God: "Lactifica nos pro doloibus quibus nos afflixisti, pro annis quibus vidimus mala." (ps. 89, 15). "Give us joy for the days in which thou hast humbled us, for the years in which we have suffered misfortune."

Looking forward to this consolation, Venerable Brothers,

upon you and upon all who have loved you and suffered with you have listened to the measure of our love with particular affection our apostolic benediction.



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