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Most Reverend James Edward Keane, D.D., President

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Mission Day Message



Feast of the Holy Eucharist 1948

My dear People: Mission Sunday has firmly established itself in the calendar of church activities for the year.

The Church in America, of course, bearing the brunt of the battle for the preservation and spread of the faith in foreign mission lands and in the mission areas of our own country.

Our great religious orders of men and women have taken on themselves stupendous financial burdens in order to make their apostolate more effective.

Let us not forget, then, the goodness of God to our own country, and to us personally, let us make this Mission Collection on next Sunday worthy of the great cause it supports.

With a blessing, I am Your devoted Shepherd in Christ.

JAMES E. KEANEY Bishop of Rochester

Red Tactics in Poland Termed Pattern for Further Expansion

By ANNE STUART

London — (NC) — Russia's pattern for the spread of communism in Poland is the same for the rest of the world, Stanislaw Mikolajczyk, former Premier of Poland, declared as he gave me a vivid picture of what is happening today in his native land.

The former Polish leader said Stalin told him that since Poland had an old tradition of Catholicity and its own habits and way of life, he thought that Russia would never impose communism on Poland and a way would have to be found so that the two nations could be good neighbors.

This "false and insincere declaration," Mr. Mikolajczyk said, marked the beginning of the most crucial period in contemporary Polish history. A shrewd, cruel campaign began against the government of Poland, insidiously, to destroy the educational, social and economic system of the country.

One of the most striking illustrations given by Mr. Mikolajczyk to show Russia's pattern for spreading communism, was the one dealing with the return of a large portion of land by Russia to Poland, during the time Mr. Mikolajczyk was Minister of Agriculture, and only a few months after the peace was signed between Russia and Poland.

About 13 million acres of rich Polish agricultural land was in the hands of the Soviet. One day Mikolajczyk visited Marshal Sokolovsky and asked him for the return of the land, according to the terms of the treaty.

NEVERTHELESS it took several months and many more visits and much effort of the Polish Minister of Agriculture to get the promised acreage. When the Poles finally received their land a big surprise was in store for them.

What had been productive farms under the Poles, with houses, farm buildings, crops, and farm machinery, now was completely devastated. All crops were harvested by the Russians, machinery removed and the farm buildings burned to the ground.

What moved the Russians to do this to Poland — a friendly neighbor? Mr. Mikolajczyk declared that after an intensive investigation the Poles concluded that everything could be explained under the heading of a keen political move on the part of the Soviets.

Nothing could be done by the members of the Polish government then, because according to Soviet practice, any of the complaints could be interpreted as an unfriendly act toward the Soviet government, and an act of sabotage of the gravest character.

Therefore, the plan was worked out by the Soviets to give the Polish people both a devastated land and a political problem in relation to the hundreds of thousands of Poles who, according to the peace terms, were to occupy the land.

Regarding the welfare of the Catholic church in Poland, Mr. Mikolajczyk emphatically stated that persecution against Catholics does exist, and that though some liberty is granted to the priesthood, the same restrictions and the same political and economic pressure are exerted against Catholics as against others who do not profess the communist doctrine.

The ex premier said the outlook for Poland now can be defined as one of hope, not for the immediate future, but one that can be thought of in terms of long drawn-out battle. Everyone should manifest sympathy to Poland, the unfortunate victim of one of the most tragic episodes of contemporary history.



STANISLAW MIKOLAJCZYK All crops had been harvested by the Russians

pened to the 13 million Polish acres. Mr. Mikolajczyk pointed out that few of the persecutions against the nations behind the Iron Curtain, within the zone of Russian influence and domination, are known and reach the outside world.

ECONOMIC PRESSURE against those the Soviet does not find manageable is, according to Mr. Mikolajczyk, greatly developed as a common Soviet method for maintaining its policies of domination in Poland.

The most important and the most effective way of controlling the mass of workers and the economical managers of the whole country is by refusing work to anyone who has not shown adherence to the communist principles and the dramatic outcome of this denial of work is that it always brings a sudden stop to food ration cards.

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Fr. Gillis Says:

It isn't often that I find myself in agreement with George Bernard Shaw. To me he is not only a False Prophet but one of the anti-Christians, of whom says St. John, there are many. But Scripture also says that Caiaphas, even while perpetrating the most terrible crime in all history, spoke one truth under divine guidance.



Come to think of it, only a clumsy agent of Satan would always lie. If he didn't vary his style, men would get wise to him. A clever devil uses a change of pace. He mixes them up. He tells a lie and then a truth, he utters a blasphemy and in the next breath he talks like a saint.

Speaking for myself I may admit that Shaw's suggestion that the constant use of the exact word would cure the ills of the world, is in substance what I have been saying for years. Tell the truth and put an end to war, the danger of war, all political and social upheavals and, in short, all man-made calamities.

I think I wrote in this column some time ago what I have often quoted from the lips of a woman who had great trouble in her home. She said, "I told lies to start a fuss and then I told lies to stop the fuss."

THE HISTORY of diplomacy is in that homely utterance. To take but one example the Soviet Government was erected and is maintained by a vast system of lying. There is consolation in knowing that a structure built upon lies will topple sooner or later. But until that time, the lying will continue and the signs and wonders done by false prophets, it will deceive many and, if possible, even the elect.

One form of the lie is in the initials U.S.S.R. The stand for Union of Socialist Soviet Republics. But Soviet Russia isn't a Union but a Republic and it isn't a Republic.

A union maintained by coercion is no real union. Socialism, in one essential respect — the refusal to resort to violence — contradicts Communism. As for Russia, being a Republic, it is like saying that Ivan the Terrible was the people's choice. But the triple lie enabled the Moscow tyranny to get going, and it still helps to fool the people behind the iron curtain of ignorance.

Take another word, "Fascist." I have myself been called a Fascist in a book written, not by a professor at Harvard, but by two professors at Harvard. When other professors in Harvard and other American Universities were condemning Mussolini and Hitler, I was battling away against Fascism and Nazism. But because I am anti-Communist, or perhaps because I am a Catholic, I am called a "Fascist."

TAKE THE slippery word "liberal" or the still more elusive phrase "liberal Catholic." When Paul Blanshard used that expression in a series of caustic articles against the Church, a lady in New York asked him to define the phrase and to name some "liberal Catholics." He answered that it would not be possible to give a definition that would fit all cases, because the meaning "would vary in accordance with the context."

A definition that "varies with the context" is not a definition, but a convenient epithet to be used by a speaker at his own discretion to designate whatever he intends to designate. In reply to the lady's request that he name some "liberal Catholics," Mr. Blanshard said he could name many but it "wouldn't be fair to them." That's funny. A Catholic is neither afraid nor ashamed to be called a Catholic. Why should a "liberal Catholic" be ashamed or afraid of his title?

Mr. Blanshard did venture to name two, one of whom, I feel certain if it is not to denigrate himself would repudiate Mr. Blanshard's designation. The other is a man who is on record as having said that he doesn't know why he belongs to the Catholic Church, and that he seriously doubts that it is the legal representative of Christ on earth. That may make him a "liberal" many but it "wouldn't be fair to them." So, out of 23 million Catholics, Mr. Blanshard names two as liberal Catholics and neither of the two fits the definition.

The moral would seem to be that people who speak or write in public should use words that can be defined in the dictionary and use them in accordance with the dictionary definition. Otherwise we shall have intellectual as well as political chaos. And that I suppose is what the Communists want.

Do You Remember? 25 Years Ago—Oct. 19, 1923 "A life of practical Faith together with a well-informed mind is of an inestimable value in the community." Bishop Thomas F. Hickey declared in a letter on the proposed Aquinas Institute.

Cards were issued by Religious of the Sacred Heart for the annual reunion of the Academy's alumnae at the Prince St. school.

Parishes were commended for making extra effort to solve the textbook problem by the Rev. John M. Duffy, superintendent, Catholic Schools, Diocese of Rochester in his annual report to His Excellency, Bishop Keane.

Mrs. Sarah Hamilton, organist in Clyde's Episcopal Church for 72 years was received into the Catholic Church by the Rev. Ralph J. Meyer.

Fresh from the ordeal of a Japanese internment camp and the threat of an enemy firing squad, Bishop Cuthbert O'Gara, C.P. Vicar Apostolic of Yanling, Hunan, China visited Rochester for the Mission Sunday observance.

That Communists were conducting a world-wide campaign of hostile propaganda against General Chiang Kai-Shek, president of China was the belief expressed by Bishop Paul Yuh-pin of Nanking in Rochester, to a group with His Excellency, Bishop Keane.

The winning of the 100,000,000 non-church-going people in America for Christ will demand the mobilization of every Catholic man, woman and child in a mighty crusade for the saving of the Faith into every nook and corner of our land. — Rev. John A. O'Brien.

Fr. Higgins Says:

Social Message of Christ

In an Apostolic Letter to the American Hierarchy dated September 21, 1938, our late Holy Father, Pope Pius XI, instructed the Bishops of the United States to draw up for the people of our country a constructive social program of education based on Christian principles.

The instruction of the Holy Father that this program should clarify and re-emphasize the teachings of Christ in their application to the problems of contemporary American life. In immediate compliance with this request the Bishops of the United States, meeting in Washington in October, 1939, adopted an education program designed to "build an enlightened, conscientious American citizenship" by instructing people of all levels "in the true nature of Christian democracy."

The Catholic University of America was charged with the duty of carrying out the Bishop's program of social education. For this purpose the Commission on American Citizenship was set up under the direction of the late Bishop Corrigan, Rector of the University. The Commission developed a broad plan of education which included the construction of a statement of Christian principles ("Better Men for Times"), a curriculum for the elementary schools, and a series of textbooks, the "Faith and Freedom Readers," embodying the social message of Christ.

It would hardly be an exaggeration to say that the establishment of the Commission on American Citizenship was one of the two or three most important landmarks in the history of Catholic education in the United States. A hundred years from now the historian will look back to its establishment as the beginning of a very important trend in American Catholic education.

PREVIOUSLY IT WAS too generally taken for granted that the mere presence of priests or nuns on the faculty of an institution, and the mere teaching of catechism were enough to make that institution a "Catholic" school. That individuals and agencies similarly inspired by the directives of Pope Pius XI's Apostolic Letter, were gradually becoming more and more conscious of the fact that the entire curriculum of our education institutions, at every level of instruction, must be literally shot through with Christian principles.

Thus far the program of the Commission has been limited to the preparations of a three-volume curriculum and a series of readers for the elementary school, but its emphasis on the necessity of a well-rounded curriculum in Christian social living has already been felt in our Catholic high schools as well. Several independent publishers, guided by the directives of Pope Pius XI's letter to the American Hierarchy, have already begun to issue textbooks in religion and the social sciences which effectively embody in their every paragraph the social message of Christ.

Notable among these publications is a textbook in civics, "The Christian Citizen — His Challenge," which was issued just a few days ago by the Catholic Department of Mentzer, Bush and Company of Chicago. Its authors are the Rev. Thomas J. Quigley, Superintendent of Schools, Diocese of Pittsburgh, and Sister Mary Dennis Donovan, S.S.J., Social Studies Department, Diocese of Pittsburgh.

MANY A GRADUATE of a Catholic college — and many a priest and seminarian if you please — has reason to envy the present generation of ninth-grade Catholic high school students who will be privileged to study from this and similar textbooks. Above everything else these books are designed — and effectively so — to demonstrate in detail the correlation of Christian principles with the social and political problems of today.

Do you remember your own course in civics? If it was anything like mine — and it very probably was — you learned a lot of useful technical details about American government in action. But you learned little or nothing (even in a Catholic school) about the Christian philosophy of the State as embodied in the classical encyclical letters of recent Popes.

The current civics students are ever so much more fortunate. They, too, will learn as much about the details of government as they need to know for intelligent citizenship; but they will also be introduced very effectively — as most of us were not, except perhaps incidentally and in passing — to the art of Christian social living.

'Signed Confessions' RED INHUMANITY IN THE FAR EAST

By REV. PATRICK O'CONNOR

Shanghai — (NC) — After three years of interviewing men who have been captives of different regimes in the Far East, this is a correction of a point which I wonder why the United Nations Commission on Human Rights has not barred, banned, disqualified and discredited the ghastly fraud known as a "signed confession" of a accused prisoner.

I have stood in a Korean jail that once resounded with the screams of Korean women whom the Japanese gendarmes were forcing to say that the local priest had a secret radio transmitter. The priest himself was beaten and browbeaten to make him confess that he was a spy.

IT WAS common for the Japanese kempeitai (secret police) in Japan itself, in Korea and in the Philippines to try to extract confessions by torture. They used the "water cure" which means forcing water down your lungs until you almost drowned, then letting you revive and asking you if you are ready to sign now. Or they would hold lighted cigarettes to your feet or back.

If the walls of Fort Santiago and a certain house not far from Malate Church in Manila could speak, they would recite a long catalogue of terrorism employed to extort confessions from prisoners.

In China I soon learned that the Communists use similar procedure. They draw up a list of fantastic accusations against you. Then to make you sign a confession, they cross-examine you to the point of physical and mental exhaustion. They hang you up by your bound wrists and beat you into consciousness. They strip you to the waist, tie your feet to a mule and drag you a mile or two over stony ground.

UNDER SUCH circumstances men and women are likely to confess responsibility for the Chicago fire, the Johnstown flood or the fall of Troy.

For fact men who have been prisoners of the Reds in North China have to sign. Nobody believes the confession. The Communists know from the start that the accusations are only a pretext to remove you or take over your building. They know that the signed confession is not true. You know it. And the people all know it.

Your signature merely means that you are aware that the Communists have listed these particular charges. But you, as a prisoner, still feel that the utterly unreal confessions gives their actions a semblance of legality that may fool somebody somewhere.

OBTAINING the same technique has been used by Communist gendarmes in Russia and in lands under her control. The threat of renewed torture is enough to prevent a prisoner from making a fruitless retraction of his "confession" when he appears in court.

On a par with these extorted "confessions" are the accusations obtained by the same methods against relatives and neighbors.

If a proposal is made in the United Nations to outlaw the "confessions" of prisoners as court evidence, in all cases brought by the State against individuals, it will be interesting to see the attitude of the Soviet bloc.

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. I. MURRAY

BED-RIDDEN 'EWE'LEIGH' CATHOLICS HAVE BANNED INTO THE LEAGUE OF SLUTS IN 'SODALITIES' FOUNDED BY MARY ELLEN KELLY, IN SIOUX CITY, HOSPITAL IN 1944, NOW EXTENDS TO EUROPE.

DOORS OF ST. PETER'S, ROME, IS 400 YEARS OLD THIS YEAR. SHE WAS DESIGNED BY MICHELANGELO. ITS ORIGINAL DESIGNER MAJOR COMPLAINED IT REQUIRES MAJOR ATTENTION ONLY ONCE IN 200 YEARS.

BODIES OF MEDIEVAL HANGING MONARCHS WERE NOT ALLOWED TO ENTER THE SPECIAL VAULT IN THE CONCHA CHURCH, VIENNA, UNTIL THE FORMULA, 'A PUNISHABLE SINNER, CHARLES RESTI,' WAS QUOTED TO THE MONKS IN CHARGE, BY THE 'PALL-BEARERS.'

MEXICO IS THE ONLY AMERICAN COUNTRY WHERE CHRISTIANITY HAS BEEN DECLARED ILLEGAL. IT IS STILL FORBIDDEN TO SELL SOLDIERS TO ATTEND MASS IN UNIFORM AND WEAR THEIR HATS IN PUBLIC.

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Levites All

Chosen as were the Levites of old, priest-graduates of St. Bernard's Seminary are renewing during these days the memories of their days of preparation, of training, for the supernal vocation of the priesthood. Hallowed memories center around St. Bernard's, around its chapel, its class rooms, its recreation grounds. Revered recollections of gifted and dedicated professors whose intellect and training were joined to priestly personalities, arise in the minds of men now growing old in the ministry and appreciating more and more all that St. Bernard's has done in giving them their life in the ministry.

May these days of the Biennial Reunion of the Alumni of St. Bernard's renew and reawaken cherished memories of the days that have gone by in which Holy Mother Church applied to chosen souls the wisdom of the ages and the grace of Jesus Christ to make them His worthy servants as Other Christs.

Thanking Their Leader of Old

What a tribute of gratitude, of reverence, of appreciation goes up during this reunion to the grand old Master, Monsignor Goggin, as he brings to a close his career as Professor and Rector of St. Bernard's! Mastery of every subject in the philosophical and theological curriculum of the Seminary, he brought to every class he taught an immediate preparation that meant hours of study and that made immediately available to his pupils the fruition of his years of remote preparation. As Rector he promoted the seeking of perfection in teaching and in study of pupil and professor, and at the same time gave a living impetus to the material welfare of the institution. All friends of St. Bernard's feel that Monsignor Goggin has been God's gift to our beloved school for priests.

Monsignor Goggin has been our leader of old! Monsignor Goggin remains as our leader of today. His inspiration, his teachings, his direction, continue with all the alumni of St. Bernard's. His genius as a spiritual trainer will never see its effects exhausted until the last of his pupils have closed his ministry and reported to the Great High Priest the record of his priestly life. All the alumni of St. Bernard's unite in thanking Msgr. Goggin for his years of fruitful service, in acclaiming all that he has done for the good of our Seminary, in praying that God will grant him many more years in which to be a living friend and benefactor of the institution he has served so well.

Saluting Their New Leader

The Reunion of 1948 will be memorable for the welcome extended by the Alumni Association of St. Bernard's to the new Rector, Msgr. Wilfrid Craugh, years of service as Professor and Disciplinarian have made Msgr. Craugh part of the Seminary, have united him most intimately with its life and work. He comes well prepared for the responsibilities and the dignity of the Rectorship. Hundreds of the alumni will remember him as a fellow-student; more hundreds will recall him as their capable and efficient teacher. All will ask God's blessing on him as he undertakes the work of directing St. Bernard's Seminary.

St. Bernard's has been fortunate in its founder, in the Bishops who have guided its progress in its corps of learned and zealous Professors, in its Rectors. Surely God has been good to our school in providing it with a new Rector of the high caliber and scholastic standing of Msgr. Craugh. We salute him as he undertakes his new work. May St. Bernard's attain to ever higher perfection under his zealous direction.

Jubilees, Golden and Centennial

Bishop, clergy and laity, have marked for glad some celebration the jubilees of two of our great parishes. One hundred years of history of the Church of the Immaculate Conception at Ithaca, were gratefully and lovingly extolled in solemn ceremonies last Sunday by the Bishop and Pastor and large numbers of the clergy and laity. Father Byrne is entitled to the congratulations of clergy and Bishop of his children of the laity, for the work he has done at Ithaca, following in the footsteps of worthy predecessors. The erection of the new school will be the crowning memory of this blessed year of Jubilee. Our congratulations to Father Byrne.

St. Augustine's in Rochester observes on the coming Sunday its Golden Jubilee. Its early days as a mission were marked by the loving service of Bishop O'Hern, whose memory is still this day in benediction among its people. Father John O'Brien founded the parish and built up its plant over the course of a long and able pastorate. Msgr. Duffy continues the work so ably begun and ministers to a parish blessed by God with the spirit of faith and the loyal zeal to work for the things of the spirit with its Bishop and Pastor.

May Msgr. Duffy have many years in which to guide the destinies of St. Augustine's as it continues to grow in vigor material and spiritual.

Will Return To Life

Great was the faith of the ruler who accosted Jesus with the prayer that He should bring her back to life. The girl was dead, life had gone out of her. Death did not defeat the ruler, did not make him feel that all hope was gone. He approached the conqueror over death, the giver of life. Lay his hand upon her and she shall return to life. This is the prayer he made to Jesus. The ruler knew the power of Christ. He knew He had power to call back to life his dead daughter. Christ answered his prayer. Christ spoke and the daughter returned to life.

Death in Christ is not the end of our life; it is our hope. Life in Christ is the gift of God; it comes to us from our Father who never takes away completely "our life" in words of Jesus. Our faith should be in the words of Jesus. Our faith should be in the words of Jesus. Our faith should be in the words of Jesus.

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