The theme of the hour is the ideal American boy—strong, erect and nimble of body, keen-eyed, quick witted and straightforward of mind, reverent, honest, gentlemanly at heart and in manner. To produce one such specimen is a work worthy of the efforts of a lifetime; to produce a legion of such boys is a service which will do credit to any institution, organization or community; to develop into such characters groups of boys in every corner of our vast nation is a challenge to a generation and a guarantee to the generations that succeed us of material for leadership unexcelled in the history of our country. To accomplish such an ideal in conjunction and cooperation with other agencies, is precisely the aim of that wisely conceived and magnificently developed organization, which has endeared itself to all lovers of youth, the Boy Scouts of America.

In many respects America with the rest of the world stands today at the crossroads. We must choose between radicalism and conservatism, between autocratic dictatorships and a sane democracy, between demoralizing depression and carefully planned recovery, between misery breeding greed and properly regulated prosperity, between moral debauchery and fixed principles of righteousness. Upon the choice which we make will undoubtedly depend the permanency, strength and happiness of the nation for generations without end. And standing at the crossroads with us, keenly observant of our actions, plans and emotions, stands a vast army of American boys, more or less conscious of the effect of our decisions upon their lives and destinies, that army of youth which constitutes the future manhood, citizenship and hope of our commonwealth. Vital to their interests is not only the decision which we will make regarding each individual issue but also the attitude which we
will take towards preparing those boys for their responsibilities in the life which we map out for them.

It is no exaggeration to state that the American boy is the concern of every true American, that his proper training and development, physical, mental, moral and spiritual, are paramount duties devolving upon us, collectively as a nation and individually according to the degree of personal responsibility imposed or implied in our respective vocations. It is no exaggeration to state that the future welfare of the nation hangs in the balance of the scales in which we gauge the weight of our responsibility towards America that is to be. He may be but a street urchin today but in a decade or two of years he becomes the captain of industry, the banker, the railroad magnate, the skilled surgeon, the trusted medical adviser, the leading clergyman, the honored judge, the chief magistrate of the nation holding in his hands the reins of government. Or let him be Mr. Plain Citizen in those future years, who moves along with the general throng, carrying the burdens of the day and its heats, and I ask you whether he is not worth his weight in gold, if he has learned to play his less conspicuous part manfully, honestly and conscientiously.

Four outstanding factors or influences cooperate towards the formation of the boy, each of inestimable value individually and all working jointly and harmoniously for the same end. These four factors are the home, the church, the school and the boy's social environment. The responsibility of the home comes first in the order of time and intimacy. Its task is to provide not merely bed and board but an atmosphere; it is not merely a material structure but an institution, an influence, a training school, where parental authority is tempered by love, where fear grows into reverence and where the foundations of future character building are carefully laid in frankness, sincerity, honor and piety. Happy the boy whose life had a dawn so auspiciously wholesome in
a home that was truly "Home, sweet home—be it ever so humble, there's no place like home."

Notwithstanding many assertions to the contrary, the church is still an unquestionable factor in the formation of our boy. It is there that he learns spiritual truth, spiritual values and spiritual incentives; that he becomes acquainted with his spiritual nature and his accountability to the unseen but all seeing God, his Maker, Redeemer and ultimate End; that he learns to realize the stimulation and power of the realities which transcend the physical order and reach into the highest heavens; that he is taught to live and build not only for time but also for eternity. No boy should be denied or deprived of the strength, the breadth of vision, the idealism and the genuine nobility of purpose which the church and religion contribute to life and to its complex relationships.

What the home and the church do principally for the heart, the school does chiefly for the mind. It builds up a store of knowledge and develops that alertness, which enable the boy to prepare for a career of usefulness and helpfulness, while at the same time it inculcates many principles of right conduct and honorable service. Indeed those responsible for our educational program fall short of their duty and opportunity, if they do not conceive and sustain their program upon the high plane of character building and moral idealism.

But when the home, the church and the school have completed their tasks, there still remains the fact that the boy is essentially a social being with a strong tendency for recreational activity and association with other boys. This is particularly the case, when the boy reaches the so called We (WE) age, when he thinks in terms of the crowd or neighborhood gang, using
this term not necessarily in the sinister sense. In other words, as the boy emerges out of the first decade of years and progresses towards the teens, his social instincts begin to develop, he becomes conscious of his need of companionship among his own kind and he feels the urge to direct hitherto latent energies into the various channels of life and action. It is at this particular juncture that the Boy Scout Organization does for the boy, what no other agency hitherto devised can do with equally efficiency.

Building upon the foundations laid in the home and by the church and school, the Boy Scout movement renders to the boy a highly valuable and almost indispensable service. It offers the boy a code of discipline and cooperation which aims at the happy well-balanced mean in character building, in which the boy becomes neither gangster nor mollycoddle, neither bully nor jelly fish, neither quack nor sissy, but just a real, upstanding self-respecting lad, who respects his elders, is considerate of his companions, has a profound sense of reverence for law and order and is conscious of his duty towards the Supreme Being, Whose wisdom, power and providence he recognizes in the universe which is gradually revealing itself to his expanding mind.

We have heard much in recent years about delinquency in the ranks of the young, and undoubtedly delinquency constitutes a serious problem. But there is no surer and saner preventive or cure for delinquency than a constructive program for youth, which supplies interest and occupation in leisure hours, which opens up for the boy the inexhaustible beauties of nature and the vast possibilities of the outdoors, which teaches him to turn his resourcefulness to useful ends and makes him a doer of good and a lover of the art of service. In the Boy Scout movement the lad finds a variety of occupation in city and country, at the home fireside and by the camp fire in the field and on the mountain top, on the prairie and by the lakeside, wherein to exercise his strength and ingenuity, keeping his mind centered on the finer and better
things of life and learning to despise what is low, dishonorable and contemptible. Could the majority of our boys be thus trained and directed, delinquency would soon cease to be a problem in our American cities and countrysides.

This city of New Orleans is invited this week to concentrate upon its responsibility towards the boys, who crowd our homes, our institutions and our streets. The Boy Scout organization, made up of men who sacrifice their talents, their time and their money on the altar of idealism, pleads for the cooperation of this community to the extent of thirty thousand dollars, in order that it may continue its services to the twenty seven hundred boys now enrolled in the existing troops and the additional eleven hundred and fifty scouts scattered over this Boy Scout area. The leaders of the movement plead for an opportunity and the means to extend the benefits of scouting to other hundreds and thousands of boys, who regard with almost jealous eye their brothers of the khaki uniform and broad-brimmed hat, hungry for a chance to enlist under the banner of this wonderful organization. They plead for the means to develop more leaders, open up new facilities and expand a work, which is on the threshold of a glorious future.

Notwithstanding its meager resources, scouting has steadily advanced during the decade of years that it has been established in this community. It has won the approval and enthusiastic support of men of all walks of life, the gratitude of thousands of fathers and mothers, the encouragement of churches, schools and institutions, it has proven its value to an army of boys, whose lives and conduct give daily proof of its efficiency. Indeed New Orleans presents many worthy projects but none that will yield better returns than this outstanding endeavor to make boys upright, honorable and unselfish and to develop them into public minded and public spirited citizens, the very bulwark of our state and nation.

May then the appeal go forth as a challenge to all our fellow citizens
and be crowned with complete success, and may this success give a new impetus to the zeal of the men of vision, whose minds and hearts are wrapped up in the great and much needed boy movements of our time—the Boy Scouts of America.
Varied indeed are the sentiments, aspirations and hopes with which a civic community hails the advent of a new year. Colored and influenced by their divergent interests every group, social, professional and economic, quite naturally peers into the future with plans and expectations peculiar to its goal. Yet there are certain basic ideals which are common to all, the pursuit and attainment of which constitute the common weal of the community as a whole, enabling all groups to realize more readily their own individual aims. Foremost among these basic ideals towards which New Orleans should aspire are unanimity, a broad concept of charity and profound faith.

Disunion and dissension destroy initiative, dissipate energy, nullify effort, defeat lofty purposes and mar and ruin with inexorable certainty any work to which man sets his hand. Divine Wisdom, the history of the ages and common human experience teach us most convincingly that it is the house divided against itself that falls, the commonwealth torn asunder by strife and discord that stagnates and declines, the nation rent in twain by factional bitterness that disintegrates and is doomed to ultimate ruin and obscurity.

New Orleans is a large cosmopolitan center, the pride and glory of the Southland, and stands high in the esteem of the nation and of the world. Glorious is its history and honorable are its traditions, yet the future presages for it even greater achievement and fame, civic, economic and cultural. We have in our midst in every walk of life men and women well qualified to give us leadership and inspiration. They have at heart the welfare and progress of our city and the happiness of its inhabitants. Possibilities will become realities, when behind their leadership there is a body of citizens, who will be one with them in action as well as in spirit, in sacrifice as well as
enthusiasm. The complex civic organism must become animated by a soul, single in purpose and unanimous in action.

No community can thrive and prosper unless it is conscious of the needs of its weaker and less fortunate elements. When a member or group of members of a civic body is physically, morally or spiritually ill, the entire organism is to that extent weakened and impaired. We have divine authority for the truism that "the poor you have always with you," yet we cannot regard the fact with a kind of fatalism and do nothing about it. That same divine authority teaches us by word and example to aid the poor, relieve distress and bind up the wounds of him who has fallen by the wayside. A community honors itself when it honors God by expanding its heart and extending its hand helpfully to those who are crushed under the weight of adversity or bruised in the struggle for existence.

Even the stranger within our gates realizes promptly that our fair city is not without its chalice of myrrh, that close to our residential boulevards there are byways which bear all too plainly the imprint of poverty, that over the garden walls of our most stately mansions there are often humble habitations whose shell-like sheathings barely hide the misery within. New Orleans has its heart of gold for charity and much is done by individuals, institutions, voluntary organizations and general agencies to alleviate hardships and suffering. But we could all face the new year with an easier conscience and more justifiable pride, if our institutions were able to function with less anxiety, if our Community Chest had achieved its goal fully, if our city welfare program were more liberally backed by public resources, in a word if these larger interests of charity gave more convincing evidence that there beats in the breast of New Orleans a heart all embracing in its com-
passion and unstinting in its sacrifices. May we enter upon the new year with
the soulful prayer for a comprehensive spirit of charity.

Lastly it seems that we may well strive towards a genuinely profound
religious faith. Everything in our history gives evidence of a highly religious
background; into the fabric of our traditions there have been woven strands of
finest spiritual texture; our stately avenues are adorned with truly worthy
houses of worship to testify that the Name of God is held in honor amongst us.
Are not these truly noble settings a challenge to the sincerity and earnestness
of our religious faith and do they not remind us that "Unless the Lord build
the house, they labour in vain that build it"?

May then the new year be one in which we will not only cultivate
harmony and deepen the spirit of charity, but also one characterized by a
sincere and practical religious sense, which will merit for us the distinc-
tion of being a truly acceptable people unto God and in the eyes of the nations.
And may the good Lord in His wisdom and bounty guide, bless and protect our
city and all who dwell therein during the new year of grace.
The Catholic Church in Louisiana
One Hundred Years in Retrospect

Such is the nature of time that we cannot by any human power or circumstance arrest the onward flight of even a single moment. You may stay the hand and silence the tick of grand father's clock which has for generations been a faithful sentinel in the hall of your ancestral home, nevertheless the movements of the planetary system go on with inexorable regularity, massing moments into hours, hours into days, days into years and years into centuries, until all time ends in Him, with Whom "one day is as a thousand years, and a thousand years as but one day." But thanks to the goodness and wisdom of the same Lord eternal, Who endowed us with the gifts of intellect and memory, we can look back through the vista of almost interminable years, even to the beginning of time, and review as they pass the personages and events, which characterize its divisions.

An opportunity for such a review is afforded us by the Louisiana Historical
Society in the observance of the first centennial of its existence. I take great
delight in extending to the officers and members of the Society my most cordial
felicitations on this very auspicious occasion and in thanking your distinguished
scholarly President for granting me so graciously the privilege of contributing
a brief retrospect of the Catholic Church in Louisiana during these one hundred
years.

It is a matter of common knowledge that the Church in Louisiana is almost
coeexistent with the earliest settlement here by Europeans. While De Soto, Iberville,
La Salle and Bienville planted the Fleur de Lys in the valley of the Mississippi
and on the borders of the Mexican Gulf, zealous missionaries carried forward the
Cross as the standard and symbol of the new era of civilization, which was dawning
for these vast territories. Mobile had a parochial church as early as 1703, and
when New Orleans was in the making in 1718 the plans included a church and pres-
bytery on the site of the present Saint Louis Cathedral.
Ecclesiastically the present Province of Louisiana belonged originally to the Diocese of Quebec, whose bishops ruled this territory through coadjutors and vicars-general. It is interesting to note that it was a Jesuit priest, the Reverend Father Boudoin, who in those early days introduced into Louisiana from San Domingo the sugar cane and oranges, two products which to this very day contribute vitally to the prosperity of the state. When Louisiana was ceded to Spain in 1763, the ecclesiastical jurisdiction was transferred to Santiago de Cuba, whose Bishop, the Right Reverend Jaime José de Echeverría, requested the Holy See to appoint an auxiliary to govern his new territory on the continent. The man selected was Cirilo de Barcelona, the first bishop to visit New Orleans and its adjacent settlements. Coming shortly after his consecration in 1781 he did much to stabilize religious foundations and prepare the way for the eventual erection of the Diocese of Louisiana which took place on April 9, 1793, only four years after the Holy See had established the first Diocese in the United States of America in Baltimore.
The first bishop was the Right Reverend Luis Penalver y Cardenas, a native of Havana, where he was consecrated in 1793. For eight years he ruled the diocese, which covered the entire Louisiana Province and the Floridas and embraced the territory out of which were subsequently carved the Archbishoprics of Saint Louis, Cincinnati, Saint Paul, Dubuque, Chicago and San Antonio together with some twenty-five bishoprics, which formed part of their respective metropolitan areas. It is worthy of record that by apostolic decree the Bishops of Mexico, Agalopli, Michoacan and Caracas were directed to support financially the newly erected Diocese of New Orleans until it would become self-sustaining. When the Bishop Cardenas assumed charge he found but few churches, a small number of priests and a limited, scattered and not too fervent catholic laity. He was transferred to Guatemala in 1801, resigned that see in 1806 and died in Havana in 1810.

It is not my intention to burden you with a detailed history of the Church in Louisiana from this period on, but it does seem worth while to recall the
charters and statistics, which marked the historic moments in its development during the last one hundred years. New Orleans has had five Bishops—Cardenas, Porro (who never took possession), Dubourg, Rosati and De Neckere—and eight Archbishops, preceding the present incumbent, Blanc, Odin, Perche, Leray, Janssens, Chapelle, Blenk and Shaw.

When the Louisiana Historical Society was organized in 1836 the original Diocese of Louisiana had already been divided by the erection on July 18, 1826, of the Diocese of Saint Louis and the Vicariates of Mississippi, Alabama and the Floridas. The local jurisdiction was confined to the state of Louisiana and officially known as the Diocese of New Orleans. The ruling bishop was Right Reverend Anthony Blanc, consecrated in 1835. He founded a diocese decimated in population by the yellow fever and cholera epidemics of 1833, but his courage and foresight gave the Church of Louisiana a Jesuit College at Grand Coteau, a Lazarist Seminary in New Orleans, Saint Patrick's Orphan Asylum under the Sisters of Charity, Saint Mary's
Orphan Boys' Asylum under the Sisters Marianites of the Holy Cross and the first organized mission for the Colored population through the founding in 1841 of the Sisters of the Holy Family. We have no complete records of the Catholic population in 1836, but the first issue of the Official Catholic Almanac and Laity's Directory, published in Baltimore in 1840, lists the Diocese of New Orleans under the Metropolitan jurisdiction of Baltimore and assigns to it the entire state of Louisiana. It had 28 churches, 8 chapels, 35 priests in parochial work, fifteen priests in educational and other work; a seminary with seven seminarians under the Vincentian Fathers; a college for boys conducted by the Jesuit Fathers in Grand Coteau with 100 boarders; Ursuline Academy with 26 sisters, 125 pupils and 25 orphans; the Academy of the Ladies of the Sacred Heart at Saint Michael's with 38 religious, 230 boarding pupils and 31 orphans; the Sacred Heart Academy at Grand Coteau with 21 religious and 100 pupils; the Carmelite Convent on Saint Claude Street with 8 religious and 90 boarding and extern pupils. The Catholic Male Orphan Asylum, St. Patrick's Female Orphan Asylum and Charity Hospital were also in existence in
1840, the latter two institutions conducted by the Sisters of Charity.

When on the 19th day of July, 1850, New Orleans became an Archdiocese and Bishop Blanc its first Archbishop, there were in the city of New Orleans alone thirteen parishes and fifty-one churches and chapels in the state. The number of clergy had increased to 82, free schools had been established by Saint Patrick's Congregation, Saint Joseph's Congregation, Ursuline Convent and the Sisters of Charity; a school for colored children had been organized by the Carmelite Sisters and other institutions indicated marked increases in personnel and pupils. The Catholic population of Louisiana in 1850 is reported as 170,000.

In 1853 the Archdiocese was divided by the assignment of northern Louisiana to the newly erected Diocese of Natchitoches, afterwards Alexandria. While the mother see (New Orleans) now boasted of 97 churches, 80 priests, an increase in institutions and pupils and a Catholic population of 175,000, the new Diocese (Alexandria) had but 7 churches, 5 priests and 25,000 Catholic subjects.
In 1910 under Archbishop Blenk, when Natchitoches was transferred to Alexandria, the catholic statistics reveal in Louisiana a catholic population of over 550,000, ministered to by over three hundred priests in 280 churches and mission stations. Schools had increased by leaps and bounds and in them there were under catholic instruction throughout the state over 22,000 children. The Directory reports homes for the aged poor, the orphans, foundlings, newsboys and the unfortunate, hospitals for the sick and schools for Colored children. All this indicates the marvellous growth and intense development, which characterized the life of the Church during the early part of the present century.

The year 1918 marks another epochal event in the history of the Church in Louisiana. The southwestern corner of the state was in that year separated from New Orleans by the creation of the Diocese of Lafayette, which began its ecclesiastical career with a catholic population of over 152,000, 72 priests, 79 churches and missions, a college and four academies, 22 parochial schools and nearly 6000
children under catholic educational care.

Today at the turning point of your century of existence the Catholic Church in Louisiana, under the combined jurisdiction of the Archdiocese of New Orleans and the Bishopric of Alexandria and Lafayette has a registered Catholic population of nearly 600,000, 523 priests, 443 churches and missions. The educational system has grown from the five private institutions existing in 1839 with a total registration of 645 to a complete scholastic equipment, which includes a major and a minor seminary, a university with several affiliated colleges, high schools, academies and grade schools, all of which have a combined registration of nearly sixty thousand pupils and students. Religious communities of priests, brothers and sisters have found a foothold and a rich field for their labor of zeal and charity in scores of institutions and educational establishments. The sick, the homeless, the penniless and the morally infirm all find here a shelter, protection and care, that were perhaps dreamed of but scarcely deemed possible a century ago.
Material facilities and equipment have naturally grown apace, and many a building has been erected in recent years, which stands out for architectural beauty and usefulness, wherein God is honored, the souls of men are sanctified, the mind of youth is ennobled, homeless children are sheltered comfortably and broken bodies and spirits are nursed back to health and courage.

We cannot review this panorama of one hundred years of religious growth without realizing that the Catholic Church has indeed contributed no mean portion to the spiritual and cultural life of our state and that She gives every evidence of keeping step with constructive development and progress. May then the future years be equally fruitful in the production of the better and nobler things in life; may we soon witness the release of our population from the shackles of depression and fear, and enter upon a new era of prosperity, happiness and peace, an era which will make gratifying reading in the annals of the second century of the existence of the Louisiana Historical Society. May the Society endure, wax
strong and flourish in the years to come and always hold fast to its splendid traditions.
"And he chose him out of all men living to offer sacrifice to God, incense and a good savour, for a memorial, to make reconciliation for his people: and he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law." Eccles., 48, 19-21.

The twenty-fifth anniversary of the ordination of a priest is primarily a day of thanksgiving for the many blessings which have been his for the sanctification and exaltation, in grace of his own soul; a day of thanksgiving for the immeasurable blessings which have been confided to his custody for distribution to the souls of men; for a priest is "the dispenser of the mysteries of God," and the mysteries of God are a benediction in themselves and in fact the couronne of all blessings.

The twenty-fifth anniversary of the ordination of a priest is also a day of new vision, of re-dedication to move further and with new strength a glorious
vocation and the many good works which it inspires. In this dedication all have a part who gather with the jubilarian around the altar of the Most High to offer with Him the sacrificial act of the New Law.

Such a day of jubilant commemoration has dawned for this illustrious Abbey of Saint Joseph and its distinguished Ordinary, Right Reverend Abbot Columban Thuis. Gladly do we unite ourselves with his spiritual family in their rejoicing; gladly do we associate ourselves with him in his solemn act of thanksgiving; gladly do we come here to this shrine of Benedictine Monasticism to quaff long and deep drafts of new inspiration and courage for our several tasks; gladly do we of the sacerdotal order avail ourselves of this spiritual feast to rededicate our lives to the high ideals of our sacred ministry.

We live in an age that pays much deference if not homage to the catholic priest as a man of education, culture and refinement. His company is sought for
his genial conversation; his advice is coveted for his knowledge and judgment; his address is invited because he has usually something to say and can say it sincerely and convincingly. And yet in an age so steeped in naturalism and materialism, there exists more than a suspicion and a danger that the priest's spiritual character and supernatural prerogatives are frequently questioned, challenged and even denied. And yet in the eyes of the Church the priesthood sinks absolutely into nothingness, when stripped of the spiritual character which God Himself has stamped upon it; the priest as such has no standing, unless he be regarded as an agent of God in the supernatural economy, which Christ, the High Priest Eternal, has set up for the salvation of mankind.

In order to arrive at an appraisement of the priesthood we must of necessity seek the testimony of revelation in the Old Law and in the New. In both we find clearly associated with the priesthood the idea of a divine institution and selection. Of Aaron, the first high priest of the Mosaic Law,
Ecclesiasticus says that he was chosen "out of all men living to offer sacrifice to God"—In the same strain St. Paul says: "Neither doth any man take the honor (of the priesthood) to himself, but he that is called of God, as Aaron was."
The echo of that choice we find in the Gospel of Saint John, who has preserved for us the touching discourse of Christ to His Apostles after the Last Supper. In that discourse the Saviour declared solemnly: "You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain" (Jn. 15, 16) "As the Father hath sent me, I also send you" (Jn. 20, 21) says the Master again before giving the Apostles the power to forgive sins.

Thus the priest is not self constituted, except in as far as he accepts freely the call of God. Nor is he set up arbitrarily by any group of men. He is essentially God's man. And rightly so; for he is to do God's work. He is to teach for God, speak for God, interpret the law of God, judge for God, minister
for God, dispense the mysteries of God, pardon sin in God's name. Certainly this selection in itself creates a spiritual, a supernatural status for the priest. As a man set apart from the natural course of men, he bears the stamp and the seal of God's choice upon his soul, the character, in the New Law, of the Sacrament of Holy Orders.

Associated essentially with the priesthood is the office of offering sacrifice. Sacrifice is man's way of expressing his homage to the majesty of God and recognizing His supreme dominion over the universe. Ecclesiasticus writes of Aaron: "He chose him out of all men living to offer sacrifice, incense and a good savour, for a memorial to make reconciliation for his people"—And Saint Paul instructs us in his letter to the Hebrews that "Every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins" (Hebr. 5, 1)

In the Old Law these sacrifices ranged from the bread and wine offered
by Melchizedech to the countless holocausts offered by Solomon during the eight
days of the dedication of the temple. All were the type and figure of and
derived their value from their relation to the great sacrifice which Christ
offered as the Eternal High Priest on the Cross: "Being consummated, he became,
to all that obey him, the cause of eternal salvation" (Hebr. 5, 9). And in
direct relation to that same Sacrifice of the Cross, all sacrifice in the New
Dispensation is concentrated in the Holy Sacrifice of the Mass, committed
to the priesthood instituted by Christ, "the clean oblation" foretold by
Malachy to be offered "from the rising of the sun even to the going down thereof,
the one sacrifice for all places, all times and all the needs of humanity. In
the offering of this unique sacrifice the priesthood of the New Law finds its
supreme function and expression and reaches the full sublimity of its dignity.
For here the human priest becomes so identified with the Divine Eternal Priest,
Christ Jesus, Who in the Mass as on the Cross is both victim and priest, that
he is in very truth "another Christ."
Associated also with the office of the priesthood is the function of the teacher and exponent of the law and will of God: "He gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law"—This function appears in the New Testament in the form of a mandate, whose scope is not Jacob or Israel but the utmost bounds of the earth, not one generation or age but all ages: "Going therefore, teach _ye_ all nations:...teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world"—(Mat. 28, 19-20)

Thus far there is a close parallelism between the priesthood of the Old Law and that of the New Dispensation. Both priesthoods are of divine origin and calling; in both the essential function is the offering of sacrifice; to both is committed the office of teacher in things divine. But there are three additional prerogatives which exalt the priesthood of the New Law above every
other estate—the power over supernatural life, the power over the Mystical Body of Christ and the power over the Real Body of Christ.

In and through the sacramental system committed to his care as "the dispenser of the mysteries of God," the priest by his ministry generates the supernatural life in Baptism, nourishes it in the Holy Eucharist, regenerates it in Penance, amplifies and intensifies it in all the other sacraments, of which he is the custodian.

In the economy of that same sacramental system, the priest exercises the tremendous power of bringing down from heaven upon the altar the Real Body, the Blood, the Soul and the Divinity Christ, guarding It in the tabernacle and placing It upon the tongues of men to become the food of their souls: "Do this in commemoration of Me"—What angels can never hope to do, and what even Mary, the ever blessed Virgin, Mother of God, could do but once, the priest can do daily, as he ascends the mountain of sacrifice to celebrate Holy Mass.
Again by virtue of his teaching authority and as "the dispenser of the mysteries of God," the priest exercises jurisdiction and power over the Mystical Body of Christ, whose members he instructs, governs and sanctifies, which is the Church. In this connection may I quote a beautiful passage from the Holy Father's recent Encyclical on the Holy Priesthood: "The Christian, at almost every important stage of his mortal career, finds at his side the priest with power received from God, in the act of communicating or increasing that grace which is the supernatural life of the soul. Scarcely is he born before the priest baptizing him, brings him a new birth to a more noble and precious life, a supernatural life, and makes him a son of God and of the Church of Jesus Christ. To strengthen him to fight bravely in spiritual combats, a priest invested with a special dignity makes him a soldier of Christ by Holy Chrism. Then, as soon as he is able to recognize and value the Bread of Angels, the priest gives It to him, the living and life-giving Food come down from Heaven. If he fall, the priest raises him up again in the name of God, and reconciles him to God in the
sacrament of Penance. Again, if he is called by God to found a family and to collaborate with Him in the transmission of human life throughout the world, thus increasing the number of the faithful on earth and, thereafter, the ranks of the elect in Heaven, the priest is there to bless the espousals and unblemished love; and when, finally, arrived at the portals of eternity, the Christian feels the need of strength and courage before presenting himself at the tribunal of the Divine Judge, the priest with the holy Oils anoints the failing members of the sick or dying Christians, and reconsecrates and comforts him. Thus the priest accompanies the Christian throughout the pilgrimage of this life to the gates of Heaven. He accompanies the body to its last resting place in the grave with rites and prayers of immortal hope, and even beyond the threshold of eternity he follows the soul to aid it with Christian suffrages, if need there be of further purification and alleviation. Thus from the cradle to the grave the priest is ever beside the faithful, a guide, a solace, a minister of salvation and dispenser of grace and blessing." (N.C.W.C. Edition p. 11)
Such then is the spiritual equipment with which Christ sends forth His priests into the world—a divine vocation, power over the supernatural life of man, power over the Real Body of Christ, power over the Mystical Body of Christ, the function of offering sacrifice and the commission to herald and interpret the law of God and to break for men the bread of truth and knowledge. What wonder then that He should demand of them "that they should bring forth fruit, and that their "fruit should remain"! Yes, in the Providence of God and by the efficacy of His grace, the catholic priesthood can point with gratitude to twenty centuries of fruitful service to mankind. Priests have been the pioneers of civilization and culture everywhere. What Peter and Paul and John did to dissipate the darkness of paganism in Rome, Athens and Ephesus, that an Augustine did for Africa, a Benedict for Southern Italy, another Augustine for England, a Patrick for Ireland, a Boniface for Germany, Cyril and Methodius for the Slave. Every Christian nation owes the faith and the culture that is of faith to the ministry of the priesthood. And what the great apostles of the nations did of old for
Europe, Northern Africa and Western Asia, that the sons of Saint Francis, Saint Ignatius and Saint Benedict did in the days of discovery and colonization for North and South America, that the companies of zealous missionaries are doing today for China, Japan, India, Central Africa and the Islands of the Southern Seas. Faith, culture, education, charity and all the benefits and adornments of the christian life are established, preserved, fostered and intensified through the ministry of the priestly order, instituted and stabilized by Christ as an essential element in His economy of sanctification and salvation.

Today we honor one who has for twenty-five years borne the imprint of sacerdotal consecration upon his soul and who has for a quarter of a century discharged with distinction his priestly duties. Two great families of Saint Benedict, the Abbey of St. Meinrad in Indiana and St. Joseph's Abbey here, bear cheerful testimony of his priestly piety and zeal; two seats of learning, St. Meinrad's Seminary and College and St. Joseph's Preparatory Seminary, attest the depth and
solidity of his sacerdotal knowledge and his ability as a teacher; two dioceses, Indianapolis and New Orleans, bear witness to his apostolic spirit and fervour; a host of friends among the clergy, the religious sisterhoods and the laity have found wisdom in his counsels and inspiration in his charity and kindliness; hundreds of boys have been edified by his example and prudently guided and encouraged by his directions in the important matter of their vocations.

Right Reverend Father Abbot, I take pleasure in extending to Your Lordship in my own name and in the name of Their Excellencies the Most Reverend Bishops here present, in the name of your brother Abbots, the Right Reverend and Reverend Clergy, the religious and the laity, our most cordial congratulations on this auspicious occasion. I deem it my special duty as Ordinary of this Archdiocese to thank you for the guidance and encouragement which you have given to your Fathers, who are laboring faithfully in the face of many difficulties and sacrifices in the missionary areas of this Deanery and for the stimulation
which you have given to the development of priestly vocations and ideals in the Preparatory Seminary. Uniting with you this morning in the celebration of your Solemn Mass of thanksgiving, we pray fervently and sincerely that the Lord may bless you with length of days in the priestly ministry and afford you the consolation of seeing your labors ever crowned with success and your seeding and planting ripen to rich and abundant fruit. May you live to see your fondest hopes and your prayerful visions of priestly endeavour and achievement realized, to God’s glory, and the everlasting merit of your own soul. And may you be the consolation of answering that other dimension of the New Heavens to lay down your Sublime Sacrifice. Trust with the courageous declaration of St. Paul: “This fought the good fight, I have run my course, I have kept the faith. For the race there is laid up for me, the crown of glory, which the Lord the just Judge will render to me on that day—"
"Favour is deceitful and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates." Prov. 31, 30-31.

At the behest of its distinguished gentle Ordinary, Most Reverend Bishop Byrne, picturesque and historic Galveston has become a magnet of attraction, drawing you from the remotest corners of our beloved land, to weigh and discuss problems of vital moment to our catholic womanhood. For the first time in the sixteen years of the existence of the National Council of Catholic Women have you come to the balmy Southwest to hold your deliberations and gather new inspiration for your great task.

Fortunate indeed are you in the choice of this convention city at a time when Texas is commemorating the Centennial of its independence and gloring in the thrilling memories of its heroic beginnings. The catholic centers of this illustrious State have indeed contributed no small part to the historic renaissance. Diocese after diocese has revived the romance and sacrifices of the missionary pioneers and brave catholic warriors, who contributed so substantially to the conquest and development of this the largest and fast becoming one of the greatest states of the commonwealth.
THE ATMOSPHERE

You have come into an atmosphere which is charged with catholic life, energy and pride, an atmosphere of spiritual and intellectual stimulation as potent as are the ozone laden breezes that are wafted over the vast stretches of the Gulf of Mexico.

Never in the sixteen years of your existence as a great catholic organization has the need of such an atmosphere been necessary. We of the catholic faith must never look out upon the world with the eyes of pessimism or despair, for into our souls there shines ever brightly the star of hope, lighted by the promise of our divine Master's abiding presence; in our hearts there reside courage and confidence born of faith in the same Master's power and love. Times there are when He seems to be slumbering in the hold of the bark but in due season He arises "to rebuke the wind and the rage of the water." And we know that the winds and the sea obey Him.

COMMUNISM STALKS THE EARTH

Nevertheless we feel the pressure of the troubled times in which we live. Some years ago Communism launched the boastful threat that it would conquer the world for the Third International. Little did we then dream of the
rapidity with which the spectre has since stalked over the face of the earth. Its sinister propaganda has penetrated almost every stratum of human society and honeycombed with its baneful philosophy of life nearly every institution. Completely entrenched in Russia, it has extended its arms like the fangs of an octopus to encircle and strangle the countries of Europe, America and Asia, in which conservative government seemed to be eternally secure. Mexico, Bolivia and Spain seem all but conquered; France and England are in the throes of a violent struggle between so-called Fascism and Communism; points as far distant as Havana and Manila have felt the impact; China and Manchuria are kept in a seething turmoil over the issue; in our own beloved America the propaganda is gnawing and nibbling at the foundations of our venerable institutions and making converts in quarters that should be the very bedrock of conservative stability.

ATHESISM BOLD AND VIOLENT

With Communism has come a new type of Atheism, characterized by its boldness and violence. It is no longer an academic denial of the existence of God but a frantic effort to tear down God's throne from the highest heavens and raze His earthly temples to the level of the ground; a violent effort to tear out the hearts of men the last vestige of religious belief and extinguish
in them the last spark of divine love.

By a strange twist of logic Communism pretends to liberate the masses from the domination of the classes, yet it denies to its subjects the highest and most fundamental form of liberty, liberty of conscience, liberty to rise by reason from visible creation to the necessity of an invisible God, liberty to bow in worship and supplication at the throne of Omnipotence, Love and Mercy.

PERSECUTION CRUEL

And with Communism and Atheism has come persecution, a mania for destruction and a coarseness of cruelty that surpass the barbarism of paganism and the savagery of uncivilized denizens of the jungle. Truly the days of martyrdom have come back to us, conveying a new reality to Christ's prediction: "They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God." (Jno. 16, 2) --Nay, not to God, but to the omnipotent Third International, the Communistic State. Once more Catholics may aspire to realize the last of the Beatitudes: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake. Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you." (Mat. 5, 11-12) Once more is the earth hallowed by the ashes of consecrated
temples and dyed crimson by the blood of martyrs, who die undaunted as they cry aloud: "Viva Cristo Rey—Long live Christ the King."

And with Communism, Atheism, persecution there come moral degradation, social disorder and political confusion unprecedented in the Christian era. False Christs, false prophets, magic healers of social ills, quackish demagogues and sophistic philosophers rise on every side, destroying time honored principles and shaking the very pillars of the Christian order and civilization.

**THE CHURCH ALONE STANDS FIRM**

In this maelstrom of religious, moral and political confusion, there stands out almost alone the majestic figure of the Church of Christ; amidst the din of fury and violence there is heard without falter or fear the voice of the Vicar of Christ, warning the world and humanity against the consequences of its apostasy from God and sound thinking; into this humanity "gone mad with vice and incredulity" the Church sends her legionaries of Catholic Action, solidly established in Christian truth, fired with enthusiasm for the righteousness of their cause, ready to dare, do and die, for the honor of Christ the King and the salvation of human society.
This world, so honeycombed with unbelief, false morality and unsound theorizing has never had greater need of the Church and of our Catholic Womanhood. It has need of your solid implicit yet reasonable catholic faith in the reality of a personal God and in His mastery over the universe; faith in Christ Jesus, not merely as a glorified man and wise teacher, but as the eternal Son of God, true God and true man; faith in His Sacramental system, not as a chain of superstitious ceremonies but as a divinely instituted and divinely endowed source of spiritual, supernatural life, that gives to fallen human nature new dignity and power; faith in the Cross of Christ, not as the gibbet the instrument of life and of death, but as the profound symbol of the eternal, infinite love of the God-man and of His atonement for the sins of humanity against the all holy majesty of God; faith in the Church, not as a wisely designed and shrewdly governed human institution, but as the handiwork of Christ, founded to perpetuate His teaching, to communicate and sustain the supernatural life, which He came to establish, and to keep burning in the hearts of men the fire of love which He kindled upon the earth; faith in the true nature of man, as a being set apart from all creation, upon which God has stamped the seal of His own divine image, a being destined to survive all visible creation and to enjoy the vision and
companionship of the very God for all eternity.

CATHOLIC ACTION TO SAVE THE WORLD

What a pity that this ennobling faith, built up in the hearts of men by labor and sacrifice during nineteen hundred years, with all that it has meant to civilization, should now be ruthlessly destroyed and sacrificed and that humanity should be violently pushed back into the darkness of paganism and into the despondency of a senseless existence that knows no destiny but the dank, foul corruption of an earthly grave! To save the world and humanity from that fate is your task, my dear catholic women, under the banner of Catholic Action in union with the Church, her Hierarchy and her priesthood. Such is the high mission and purpose of Catholic Action. You are the children of light pitted against the children of darkness; you must meet their wiliness with simplicity, their craftiness with wisdom, their boldness with courage, their fanaticism with zeal. Your inspiration must come from the firm conviction that you are fighting for God's cause and that His presence and grace will never fail you.

STUDY CLUBS

Experience has taught you that you can accomplish your task effectively through the promotion of certain definite programs. We hear much to-day about the
building up of cells for the propagation of the various isms with which the world is afflicted. Such cells are merely small groups of individuals, organized here, there and everywhere for the purpose of learning the catechism of Communism and Atheism. The children of darkness have not failed to study the methods of the Church in the dissemination of her doctrine. Your task is to plant similar cells, christian cells, in the creation and fostering of more study clubs for the propagation of christian truth and the building up of a new christian morale. We cannot exaggerate the importance of these study clubs as means of gathering and spreading information, conviction and enthusiasm. Every study club can make itself a living cell or nucleus, for spreading the gospel of Catholic Action, a center of christian propaganda to counteract the propaganda of radicalism.

It is highly important that the programs of your study clubs bristle with new life and interest. Some diversification in material and methods of presentation will hold together the membership and ever attract new groups.

PARENT TEACHER ASSOCIATIONS

Parent teacher associations have also become an essential part of your program. We notice that the P. T. A. connected with the public schools are growing constantly in activity and importance. Along similar lines should our
Catholic P. T. A's increase and extend their service and usefulness to our parochial schools. The problem of maintaining the latter is becoming greater from year to year. Hence the sustaining interest must be progressively stimulated. These P. T. A's should, however, go deeper than the mere surface; they should become the cells of indoctrination in the principles that underlie Catholic Education, have an alert eye for discerning the menaces that secular education presents and spur on our catholic parents to a pledged resolve to live up faithfully to the mandates of the Church regarding christian education in all its phases from the grades to the university. Unless study clubs and P. T. A's deal with principles and deepen convictions, they have really missed the mark and will soon wane in interest and influence.

YOUTH MOVEMENT

Probably the most progressive and telling step which the N. C. C. W. has undertaken in recent years is the sponsoring of a Catholic Youth Movement for young women and girls. All modern movements and agencies are to-day concentrating their efforts on the conquest of youth. He who controls the mind and interest of youth, controls the future. Russia led the way more than a decade ago by organizing "The Legion of Atheists;" Fascism followed with its organizations of children from the age of eight years upward and of youths up to the age of man-
hood and womanhood; National Socialism in Germany marshals its youth by the hundreds of thousands under the banner of the Hitler Jugend; Mexico sets out to claim the mind, the heart and the very conscience of youth; we in America have not yet developed similar national movements except in the C. C. C. and N. Y. A., both of which are far from being universal; but there are not wanting indications that in our schools, high schools and secular universities cells are being formed, seminars and forums are being organized in which our children and youth are being rapidly schooled in doctrines that are subversive of the old established order.

Hence the organization and sponsoring of a wholesome, vigorous catholic youth movement is not only timely but highly necessary. Its program should have the approval, blessing and guidance of the Ordinary of each diocese, but the development of the program and the carrying out of its details must be the work of the laity. Efforts to provide recreation and cultural facilities for catholic young people have always existed here and there, but most of them have ended in failure. This failure was chiefly due to their limited parochial character and to the lack of parental and general adult cooperation. You are giving to the Catholic Youth Movement a new breadth of vision and bringing to it a new spirit of sacrifice, which insure its vitality and permanency.
There has been much generalization regarding the criminality and frivolousness of our American youth. I for one believe firmly that the mass of our American boys and girls are neither criminally inclined nor hopelessly frivolous; but they have their share of the effects of original sin and require guidance, correction and encouragement to do the better things. Their active, inquisitive minds must be fed on truth not error and sophism; their rising emotions and passions must be trained to the discipline of self-control and not permitted to run wild under the doctrine of so-called self expression; their strong physical natures must be given legitimate outlets for exercise and development and not allowed to store up latent energy for mischief or violence; if we expect them to become men and women of culture, we must provide the avenues to cultural knowledge and training for them. Such is the scope of your Youth Movement, and how glorious are its possibilities and prospects! Such a movement, supplementing the purely spiritual mission of the Church and broadening her educational program will lay a strong foundation of character building and noble living for the rising generation and set up effective barriers against the onward march of the astute groups that are platting openly and in secret the conquest of youth for their sinister designs.
CAPACITY OF CATHOLIC WOMANHOOD

In the plan of Divine Providence womankind has always been called upon to play important roles for the benefit of humanity. In the Old Testament we delight in the characters of a Rachel, mother of the Patriarch Joseph, an Anna, mother of Samuel the Prophet, a Judith and an Esther whose wisdom and courage saved their people in a dark era of their history, the mother of the Maccabees, who saw her seven sons done to death for conscience sake and then herself mounted the gibbet. In the New Testament we are mindful of the holy women who ministered to Jesus in His public life and of the noble band of faithful souls who aided the Apostles in the spread of the Gospel. Out of the annals of the early Church there came to us legions of noble women, who espoused the ministry of charity among the poor and gathered up tenderly for Christian burial the relics of the martyrs left scattered over the ground in the arena. The pages of history are adorned with the lives of a Helen, mother of Constantine, a Monica, mother of Augustine, a Blanche, mother of Louis King of France, an Isabella, Queen, liberator and unifier of Catholic Spain, not to speak of the legions of saintly women, foundresses and members of religious orders and communities, whose piety and works brighten the pages of church history and add lustre to the noble record of woman's service of God and humanity.
But overshadowing and outshining all stands Mary, the Mother of Jesus, — "fair as the moon, bright as the sun, terrible as an army set in battle array"—; fairest among the daughters of men by reason of her spotless virginity and complement of all virtue; always lovable and attractive, whether we see her in the presence of the Angel of the Annunciation, or in the Manger of the Incarnation, or in the domestic simplicity of the Home of Nazareth, or in the festive atmosphere of the Marriage Feast, or in the confusion and soul stirring tragedy of the Cross. Mary in whom all humanity finds realized the highest ideals of womanhood, from whom all womanhood draws inspiration and courage for even the most impossible aspirations and achievements. Her place was unique in the plan of Redemption; it is still unique in God's plan of sanctification and salvation.

To your program of Catholic Action you bring all the idealism that inspired the women of God in the past, all their optimism, all their enthusiasm and an almost unlimited capacity for work and action. Their labors were frequently performed as individuals, yours are the concentrated effort of large numbers and should, therefore, be more effective and more enduring. They dedicated themselves to their tasks of their own initiative or in obedience to a special inspiration or divine command; you seize the banner of Catholic Action as the symbol
of a mandatory mission, entrusted to you by the Church in this modern age to resist the mass movements against God, His Christ and the Church.

May you then enter upon the deliberations of your Convention in this high spirit of devotion to the cause of Catholic Action! May confidence and courage animate your hearts to do bravely and nobly the things which your active minds will wisely conceive! May God's counsel and blessing guide safely and fruitfully your decisions! And may Mary, the Virgin-Mother of Jesus, "the valiant woman" by excellence, be your model in wisdom and prudence, your source of confidence and inspiration and always your powerful advocate at the throne of Christ! Under her patronage and with His grace you will do a great work, worthy of the praise of the Church and of the reward in time and eternity of God Himself. "Favor is deceitful and beauty is vain; the woman that feareth the Lord, she shall be praised; give her of the fruit of her hands; and let her works praise her in the gates."