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Free Advice.

To BISHOP HANNING, of the Protestant Episcopal diocese of New York, who has been told by the "Protestant" section of his clergy that he gave them a "slap in the face" when he invited them to an ordination ceremony in the Cathedral of St. John the Divine and then said in his sermon that Anglican orders are "historically Catholic:"

You will learn some time that you can't mix oil and water.

To THE ARCHBISHOP OF CANTERBURY, who, "speaking only for himself and not giving any official interpretation, attempted to explain the stand of the Lambeth Conference of 1930 on birth control, and asked: "Are there not cases where there is a morally justifiable reason for avoiding complete abstinence?" when children are not wanted:

Look up the decrees of the Lambeth Conference of ten years ago, which condemned birth control as a sin of impurity; and then give a definite answer to the unmarried men and women who are seeking a "justifiable reason" for avoiding complete abstinence.

To THE ARCHBISHOP OF YORK, who told the Convocation of York that there was agreement sufficient for negotiation for Church Unity on three points -- scripture, creed, and sacraments -- but that the fourth point, the historical episcopate remained because the Anglican Church has hitherto insisted that if reunion with non-episcopal churches was achieved the ministers of those churches should submit to reordination by an Anglican bishop (the inference being that non-episcopal orders have no validity):

You "strain out a gnat and swallow a camel." If you are agreed on private interpretation of Scripture there can be no creed; if the modernist and fundamentalist are agreed then Christ is not Divine and there are no Sacraments in the sense of divinely-appointed channels of grace; and if creed and Sacraments go by the boards why worry about who lays on hands.

To HERR DR. ALBERT EINSTEIN, who, in his lecture to young radicals of the Marxian school in Berlin, admitted that he didn't know yet which came first, the hen or the egg:

It won't be long now. St. Paul told the Corinthians: "We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known." If it mattered which came first God would have told us; it does matter that both are effects of a First Cause.

No Absolution By Telephone.

Advice to the student who thought of writing out his sins and calling up for a penance: Come to the Sorin chapel after eight o'clock, turn out the lights if there are any burning, and then ring the bell. The Church forbids absolution by telephone, even though a penance could be assigned that way.

Prayers.

John Keefe and Bob Tegeder asks prayers for relatives killed in accidents the last few days. An uncle of Wm. and Jos. Burns is very ill. Eugene Rau's father is quite ill. Jos. Apodaca asks prayers for his sister, a nun, who is critically ill. Barry O'Keefe's grandmother died Friday. An aunt of Gerard Hurley is seriously ill. Five special intentions. (Form a general intention of remembering in all your prayers all the intentions handed in by students; in this way they receive the benefit of your prayers even before the Bulletin is published.)