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Attractive Floors Are An Investment

A beautiful floor increases the attractiveness of any room. Glowing with the subdued lustre of varnished oak or sparkling with the deep radiance of natural waxed maple—your floor can be the mirror that reflects the finest things in your home.

Under the dull surface of your floors, the clean new wood lies waiting to be revealed. Water or messy chemicals will not do this. But, it can be done quickly and easily by sanding down to the new wood and finishing any way you prefer just like a new floor—The Dreadnaught Way.

Only then is the natural beauty of the wood brought out. Occasional care will keep the floor looking nice. It is recognized that clean, new floors discourage disease germs—are generally more healthful. There is no dust or muss this new way of refinishing floors—no need to remove drapes or clean house afterward. Beautiful wood floors always indicate good taste. They are an investment in your home or building—increasing its value—making it a bright pleasant place to live or work.

You can have new looking, easy to keep clean floors at a surprisingly low cost. It is no longer necessary for you to own expensive equipment or hire someone to do the work. Through the Dreadnaught Rental Service you can now completely refinish your floors yourself—from the sanding to the final waxing—easily—with little dust or muss and reasonably, too.

The Dreadnaught Rental Service comes to you complete. It includes a light, easy to operate electric sander, about as trouble proof as any machine can be. They also furnish any varnish, wax or other materials you need. Complete instructions are given you for removing old varnish without messy chemicals, revarnishing and waxing your floors.

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These machines operate on 110 volt A.C. or D.C. current—25 to 60 cycle electricity. They will do from 3 to 5 rooms per day—400 to 600 square feet of surface on old floors or 600 to 900 square feet of surface on new floors.

Mr. Schoenheit awaits the opportunity to tell you about this new, convenient floor service.

Cancer Home Is Opened

Fall River, Mass.—The Rose Hawthorne Lathrop Free Home for Cancer to which the poor of New England suffering from the disease may go without charge and regardless of race, color or creed opened on July 31.

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Reds Spreading Terror in China Writes Priest

Fighting Rages Within Few Miles of Divine Word Father's Mission; Seek Priest's Capture

Techny, Ill.—An account of the destruction and terrorism by the red army in China has just been received by the Fathers of the Divine Word here from the Rev. Thomas Megan, S.V.D., formerly of Techny but now stationed in Honan, China, in the center of the "red" activity.

Father Megan writes that the reds were fighting the government army within a few miles from his Mission and that it might become necessary to abandon it at any moment, as the government forces appeared to be losing.

Has Had Bitter Experiences

Father Megan has already had several bitter experiences with the reds. Once he escaped captivity at the peril of his life by scaling a 30 foot wall while guns were being fired at him, and twice he had the discouraging task of rebuilding his Mission after they had destroyed it.

In writing of this latest attack by the reds Father Megan says: "Slaughter, incendiarism and kidnapping are the rule rather than the exception. Government officers and rich merchants when captured are either killed or held for a heavy ransom and their property confiscated, and since the communists, like their red brothers in Russia, are enemies of all that stands for good and order, their special ambition is to capture the "shenfu" (priest) which means a long, uncertain captivity for him, if not a chance to face the firing squad.

"Farmers and laborers are employed to organize the soviet government. Places under the communistic rule are divided into counties and at the head of each county is a chairman who is in charge of all the municipal affairs assisted by a civilian and military committee.

"The red army is under the control of the military committee and is divided into two main groups, the expeditionary force and the guards. In times of peace the soldiers patrol the borders and in case of emergency, they are concentrated immediately at the point previously determined and their only argument is the sword. On account of the lack of ammunition they prefer to sacrifice many lives of their own soldiers rather than lose a single rifle.

"The civilian committee looks out for the education of the children. Every boy and girl of five years of age must go to the school where text books advocating the communist theory are provided. Owing to the strict surveillance over all inhabitants in the cities controlled by the reds, escape is impossible.

"Detectives are spread over the entire city and even a small boy of ten years might prove to be a detective so that no one is trusted. On account of the lack of business transactions with other provinces they are in urgent need of salt, medicines and other sundry staples."

Catholic Action School Courses Cover Wide Range

(Continued from Page One)

S.J.; Rev. Francis P. LeBuffe, S.J.; Rev. Joseph Reiner, S.J.; Rev. William Puetter, S.J.; Rev. Jerome O'Connor, S.J.; Miss Dorothy Willmann, Miss Bernice Wolff and Miss Marion Lane.

Two distinct sets of courses are being offered. One is adapted to the needs of those who last year attended the School of Catholic Action, the other for those now attending for the first time. The course is open to parish Sodality directors and moderators and Sodalists; directors and moderators (priests, brothers, and sisters) of college, and high school Sodalities and religious organizations; college and university students (men and women, religious and lay), seminarians, nurses, Newman Clubs (directors and members), all those interested in the promotion and development of the Holy Father's program of Catholic Action.

Town Talk Bakery Supplies Sanitary Baked Products

Specialization in the production of food has made it unnecessary to spend the day in your kitchen. Today you can have delivered to your door all kinds of sanitary food products and thus effect a saving in time and usually in money to yourself.

The rapid growth of the bakery industry is a natural result of modern circumstances. Six years ago a modest bakery shop was opened up on West Main Street and two years ago moved to larger quarters at 501-507 Pullman Avenue. Under the name of Town Talk Bakery it has flourished and now is one of the leading bake shops of the city.

Persons who want baked goods of quality will find that they can be purchased from the Town Talk Bakery, and they have learned from experience that bread, pastry and other articles of food are always fresh and tasty.

Quality and service have been watchwords that the Town Talk Bakery has lived up to carefully since the inception of the establishment. Motor trucks pass your door every day with freshly baked products from the ovens in Pullman Avenue and a corps of delivery men distribute the products throughout the city and vicinity.

The Town Talk Bakery has the distinction of being a 100 per cent local concern and are "Always Boosting Rochester."

The hostess who wishes to serve the best on her table for any occasion will find satisfaction in products of the Town Talk Bakery, making it useless to spend her time preparing baked goods in her own home when such fine food can be obtained from this bakery.

Mass in the Desert

The Jerusalem archaeological expedition which recently discovered the tomb of Prophetess Miriam, sister of the High Priest Aaron, hear Mass in the desert. This picture was taken at the ruins of an ancient Byzantine church at Eshelta. It was the first Mass celebrated on this site after a long lapse of time. The members of the archaeological expedition are the Rev. Bonaventure Ubach, O.S.B.; the Rev. D. Baldi, O.F.M., and the Rev. P. Lemaire, O.F.M. (Mombelli)

Parish Credit Unions to Be Discussed At Catholic Central Verein Convention

St. Louis, Mo.—The development and operation of Parish Credit Unions will be one of the major topics of discussion at the afternoon session of the Catholic Central Verein Convention on August 23. The Central Verein has taken great interest in the formation of these Unions and has issued several pamphlets dealing with their formation and method of operation.

The discussion of this topic will be led by Mr. W. F. Rohman, Treasurer of St. Andrew's Parish Credit Union and Mr. B. Barhorst, Chairman of the Credit Union Committee, Catholic Union of Missouri, and of the Catholic Credit Union Conference of the same state. Both men have been in the movement since its inception and are considered authorities on the question.

A Credit Union is a co-operative society organized under state law and supervision within a specific group of people and limited in its operations to the members of this group. It supplies them with an excellent method of saving money and educates them to take care of their short term credit problems at legitimate and reasonable rates of interest. In this manner the members are protected from those private money lenders whose methods are usurious.

To become a parish credit union the member must be one of the parish and must agree to purchase one or more shares of a fixed value, usually five dollars, at a certain rate per share per week. This forms the thrift habit as the member ordinarily will continue to add shares to his holdings after the initial ones are paid for.

The money deposited is available for loan exclusively to members at a very reasonable rate of interest and since the members are of a select group there is practically no risk attached to the loan. Loans for small amounts are usually granted on a personal note. For larger sums of money either collateral or co-signer is required. Surplus funds are invested in securities of a type stipulated by law.

One of the features of the credit union plan is that, as in all truly co-operative societies, each member has but one vote regardless of how many shares he owns in the society. This emphasizes the value attached to the person of the member rather than to his holdings, and prevents any individual or a small minority from gaining control of the union and dictating its policies.

At the present time Parish Credit Unions are in operation in several of the New England States, in Missouri, Illinois, Iowa, Minnesota and Wisconsin, and word has come to the Central Bureau that the Connecticut Branch of the Central Verein plans to work for legislation which will allow formation of Credit Unions in that state.

Bishop Scores Diversion Of Bull-Fighting

The Church has frequently been blamed for the long continued adherence of people in Spain and Southern France to the diversion of bull-fighting. As a matter of fact, however, Popes and Bishops have time and again condemned this brutal sport and have striven to wean the people from it. Successful at times, they could not always prevent a return to the strictured practice.

A recent instance of a Bishop remonstrating against bull-fighting in his diocese is that of Mgr. F. du Bois de Villerabel, Bishop of Annecy in Southern France. One of these fights having been held in his see city, the prelate issued an emphatic remonstrance, declaring:

"Bull-fights are the last remnant of the barbarous practices of the pagan Amphitheatre, where the blood of beasts often mingled with that of human beings for the delectation of the spectators. Impartial historians express gratitude and recognition for having abolished the bloody games of the circus. They record with pride the name of the Christian Almachius, who, as a protest against these butcheries, entered the Arena and was killed there and who by his heroic sacrifice caused an end to be put to these wild abuses. The Church has condemned bull-fighting on various occasions and has forbidden the faithful to attend them. Even if the animals are not killed at these games, the children of the God of peace and the God of benevolence towards all creatures should be deterred from such spectatacles which have no other purpose than to cause animals to suffer merely that spectators may indulge in an unwholesome pleasure."

Death of Sister Who Collected Over $200,000 for Poor

New York—Greenwich Village is mourning the death of an angel of charity, a Sister who devoted all the years of her religious life to the lowly task of begging for the poor. For thirty years Sister Martha, of the Marianite Sisters of the Holy Cross attached to the St. Vincent de Paul free school at 69 South Washington square, regularly visited the French Line pier at Fourteenth Street, North River, to collect money for the support of the several charitable activities connected with the school—free meals for the children, the day nursery and the meals supplied to poor families. During the past year eighty families were taken care of, and meals furnished regularly to over 150 children.

It is said that during the past thirty years Sister Martha collected for the support of the school and its charities $225,000. She paid off all the debt of the school and provided the funds for its maintenence. She was known to every sailor and officer of the French Line, and they regularly and gladly shared their meager earnings with the devoted nun. In addition to the seafaring men Sister Martha had also a number of other generous contributors whom she visited regularly.

Sacred Heart Unit Gives Missions $970

(Continued from Page One)

Heart to the missions direct, the report shows a total of $694.65 with the following items listed: June 1931, the Rev. John A. Lynch, home mission, $20.00; August, Boys' Home, $20.00; Maryknoll, $50.00; Subscription for Mission Papers, $4.00; the Rt. Rev. Timothy Corbett, home mission, $10.00; September, the Rev. Hugo Doyle, $2.00; the Rev. Mother Hamilton, Japan, $50.00; November, Franciscan Missionaries of Mary, $12.00; Alms for Germany, $37.00; Maryknoll, China, $10.00; Sister Mary Agnes, China, $5.00; Orphans' Treat, home mission, $7.00; December, China, $25.00; Sale for Porto Rico, $92.00; the Rev. G. J. Willman, S. J., Philippines, $25.00; Christmas Dinners for the Poor, $80.00.

January, 1932; the Rev. Hugo Doyle, $4.00; February, Mission Expenses, $5.94; Techny, Ill., home mission, $70.00; March, the Very Rev. James A. Walsh, Maryknoll, $25.00; Home, $4.00; Orphans' Treat, $31.71; Aquinas Mission Day, $10.00; June, the Rev. Mother M. Magdalen, Africa, $5.00; Jesuit Missions, $25.00; the Rt. Rev. T. Corbett, home mission, $5.00; the Rev. G. D. Foffel, China, $5.00; Maryknoll $25.00, the Rev. E. T. Garesche, S.J., Medical Missions, $15.00.

The total of $970.00 indicates a great amount of effort given in the cause of the missions by the religious and pupils at the Sacred Heart Academy, Father Mooney said on announcing the report. In addition to sums collected, many other activities on behalf of the missions were carried out.

Railroad President Is Prominent Layman

San Francisco—Angus McDonald, who has just been elected president of the Southern Pacific Railroad, is an outstanding Catholic layman. Mr. McDonald is a Knight of Malta and, since June, 1931, has been a member of the board of trustees of the University of Notre Dame. He formerly was vice-chairman of the executive committee of the railroad.

The Holy Sacrifice of the Mass

A Series of Articles By
RT. REV. MSGR. CHARLES F. SHAY,
Rector of St. Patrick's Cathedral
Based on Talks Given on the Cathedral Radio Hour
"THE SACRIFICIAL CELEBRATION PROPER"
MASS OF THE FAITHFUL

SUBJECT: "THE SECOND AND THIRD PRAYERS OF CANON"

Last week we began our course of reflections upon the principal part of the Mass known as the Canon. Three prayers were brought to your attention whereby was shown you the mind of the Church and its collect relative to the sacrificial gifts upon the altar, which were dedicated to God and soon to be turned into the Body, Blood, Soul, and Divinity of Christ. Furthermore, it was not merely a question of the offering of material elements, but also the remembrance of those to whom the powers of Consecration and government in the Church has been delegated. Linked with these are also the faithful whose belief and devotion are demonstrated by their active participation in this Sacrifice and whose whole hope is centered in their redemption and eternal salvation. They believe in the union with the priest, the visible representative of Christ, that they are members of the Communion of Saints and particularly those Saints that are mentioned within the action of the Canon.

We now approach the Second Prayer of the Canon before the Consecration, which runs as follows:

"This oblation, therefore, of our service, and that of Thy whole family, we beseech Thee, O Lord, graciously to accept and to dispose our days in Thy peace, and to command us to be delivered from eternal damnation, and to be numbered in the flock of Thine elect. Through Christ Our Lord. Amen."

It is strange what significance is oft times found in a little word. This is demonstrated here in the Latin word Igitur. Therefore. This single word unites the Second Prayer to the First and designates it as a consequence. The same petitions are presented again, but with renewed confidence and intensified expression. Up to this time we have stood there alone in our poverty and wretchedness, but having renewed our association with the Church Triumphant and Suffering, we feel that by the intercession of these heavenly brethren, who see God face to face, or who are delayed for the time being on account of not having satisfied the Justice of God completely, that we can look to them to assist us in presenting our petitions, and that they will be favorably accepted as well as the sacrificial gifts from our hands.

Up to this time these gifts of bread and wine have, as it were, stood alone but now in this further prayer we include the petition for their transubstantiation. In other words that they may be so acceptable that God will, as He has promised, change them from the substances of bread and wine into the substances of His Flesh and Blood.

Offered by All Members

Even in this frame of mind there is expressed the idea that the Eucharist is the Homage Offering of the whole Church. It is offered by all her members and for all her members. The expression: "Oblation of our servitude" can be applied to those who are present, that is, those who are participating intimately in the celebration of Mass. The addition "As also of thy whole family" refers to those who are absent. This permits furthermore of another interpretation whereby is designated those who actually participate in the celebration of the Mass as for instance the priest and all other clerics. This idea of servitude is clearly expressed when we state that by these offerings we acknowledge the absolute dominion of God over all that is created and express our profound submission to it. As creatures we stand in the relationship of dependents upon the Creator. The prayers of the Mass then at this particular juncture would bring out the idea of giving to God that religious worship which is due Him, Alone. Sacrifice is the chief act of religion, or what is the same of divine worship. All men are bound to serve God, but in a particular respect priests are dedicated to the Service of the Sanctuary. This service is not a servile one, but one that comes from a heart filled with joy and jubilation. This Service of God should be not only viewed from the standpoint of obligation but of honor and happiness. This will make man cut asunder any ties whereby he will be separated from the Will of God as manifested to him through his conscience and the Church. As the Scriptures say: "It will give him dominion over self and that liberty as a child of God and actuated only by the Spirit of the Lord."

All these ideas are incorporated in the Eucharistic Sacrifice upon the altar whereby the mercies and blessings of the Almighty for time and eternity are implored. Temporal welfare consists in this that we ask God to order and direct our days in peace, heavenly welfare consists in the preservation from endless reprobation and being numbered amongst the Hosts of the Elect.

Thus do we pray that the Lord: Dispose our days in Thy Peace. We desire thereby that our moments may not be marred by suffering dissensions or even persecutions, but that they be cheered and blessed with the Peace of God. While at times disturbances of this character may arise still with the assistance of the Lord we hope that we may continue on and serve Him not out of a motive of fear but out of love. We pray for temporal prosperity only in as much as it tends to bring about the one thing necessary in the days of life, namely, the honor and glory of God and thereby the salvation of the soul.

The One Thing Necessary

What is the one thing necessary to make these days of our earthly sojourn worthwhile? It is the escape from the evil of all evil, eternal death and that we attain the best of the best, eternal life. We ask only the execution of God's Divine Will in regard to us but we hope and pray that as the result of His plan accrue to us that we may receive the Grace of final perseverance and be admitted to heavenly bliss.

You can, therefore, readily see, that in this Second Prayer of the Canon we are asking through the oblation that our earthly life may be a success not merely from the standpoint of mundane achievement but that it may have its full quota of result in our redemption and eternal life. The Godless who do not believe in Christ, the Son of God, nor the Redemptive Act, can only bring about the Will of God in their respect by seeking those things which will draw them closer to the Heart of God and farther away from the distractions of the world. In all this we must remember that whilst the Grace of God implored here in this Eucharistic Sacrifice can accomplish wonders still it is only in fear and trembling that we can make our election secure and that not alone by faith, but by good works. The corporal and spiritual works of mercy have their place in the scheme of salvation to day as they did in the day when the Eucharistic Sacrifice was first offered at Jerusalem. We must pray then without ceasing that "The God of all grace, Who hath called us unto eternal glory in Christ Jesus, that, after we have suffered a little, He will Himself perfect us in the life to

(Continued on Page Seven)

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