

Catholic Courier

AUGUST 19, 1937 NO. 38

Published for the Diocese of Rochester
by the Association of the
Catholic Press Association
under the name of the
Catholic Press Association

MANAGING EDITOR
JAMES J. O'NEILL
EDITOR
JAMES J. O'NEILL
ASSOCIATE EDITOR
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL
CHIEF OF CHURCH OF COMMERCE
JAMES J. O'NEILL

SPANISH PASTORAL

The hierarchy of war-torn Spain gives a clear and concise picture of the prelude to the revolt in a pastoral letter issued to the Bishops of the world.

Explaining the motive behind the armed revolt against the radical government of Madrid, the Pastoral sums up in a single sentence the compelling cause of the outbreak (study):

"The Spanish people had either to succumb to Communism or free themselves from its destruction by means of arms."

Certainly any student of world history will concede that the cause, as stated by the hierarchy, fully justified the armed protest against the radical forces holding the government in Spain. If historians find justification in the revolt of the American colonies against England on the basis of unjust taxation, then how much more justified is a revolt against a movement aimed at the destruction of religion and the God-given rights with which every human being is endowed?

Some of the figures brought out in the Pastoral are frightening. For instance it lists 30,000 churches destroyed, 40 to 50 percent of the clergy martyred and 800,000 women killed.

That is a terrible price to pay for the fundamental rights of religious freedom but it is being paid in Spain today. The facts and figures brought out by this Pastoral should convince even the Catholics whose sympathies are wavering that the present Spanish regime constitutes a menace from every possible angle.

A study of the pastoral should lead the reader to the conclusion of the hierarchy that there is no other hope for the recovery of justice and peace than the triumph of the National Movement.

THE FLOOD OF ONCINITY

Commendable was the widespread concern felt over the destruction of property and loss of life in New York City last week when a tenement house collapsed in the second downtown. Immediately following such a disaster attempts are made to prevent a repetition of the tragedy.

Another flood, however, in New York City, which is threatening destruction of character and possible loss of souls is being caused by only a few, but their efforts deserve high commendation.

Thousands of pornographic pamphlets have been flooding New York City. The New York Society for the Suppression of Vice is on the job and has dammed the flood waters by securing the arrest and conviction of a man in that city following the seizure of two tons of obscene material.

In this man's plant authorities found several plates of obscene illustrations, and on the press, type and plates for printing a portion of a book which was better left unprinted.

As the heavy downpour of rain reached into this section so do the floods of obscene literature. Unclean and suggestive printed matter is on handstands, in stores and in libraries, not too public.

The work of the Society in New York can well be simulated in each community.

WELFARE OF DEAF

Added to the thirty million members of the Apostleship of Prayer to whom the Holy Father has assigned "the welfare of the deaf," as their August intention, should be all other Catholics not actively engaged in this prayer apostolate.

Catholic deaf-mutes are apt to be overlooked by deaf-muting but happy fellow Catholics. The affliction suffered by the deaf is not the affliction of the blind. It is not as noticeable. Yet the double handicap places the deaf-mutes in a position, spiritually speaking that is worse than that of the blind.

Hearing, not sight, according to the philosopher Aristotle, is pre-eminently the organ or avenue of instruction and faith, as the Apostles tell us, "comes of hearing."

The Church, ever first in the field of charity, came to the forefront years ago seeking to free this portion of the human family from shackles which bound it. Back in the middle of the eighteenth century there arose the Abbe Charles Michel de L'Epée, who saddened at the plight of the deaf, thought out a system of signs and invented the manual alphabet, now quite universally used.

Down through the years there have been those deeply interested in this specific task of aiding such afflicted people in strengthening their faith.

Here in the Rochester diocese the Redemptorist Fathers have quietly but effectively carried on the work until now the Catholic deaf-mutes have their own chapel in St. Joseph's School Hall.

Maybe we all cannot find the opportunity nor have not material resources to aid in this work. We can all join with the Apostleship of Prayer and breathe a prayer each day this month and every month for "The welfare of the deaf."

As Others View It

USING OUR LIBRARIES

In a certain sense a public library is a public university. Those who are unable to complete their education in a formal school have every opportunity of doing so through judicious use of their neighboring library. Reading courses in certain subjects are recommended by librarians who have received a special training in themselves for this work. Timid souls, afraid to bother others with their problems, should set their fears at rest. The courteous helpfulness of all librarians to those seeking light and information is a rule to which we have found no exception. Catholic Chronicle.

Case
In Court

The president's selection of Senator Hugo Black of Alabama to fill the vacancy on the United States Supreme Court has stirred up another liberal-conservative tempest.

The senator ranks with the select few who have championed the president's policies down the line to and including the Supreme Court. He is an out and out liberal and the re-assertion of the wage and hour bill now pending in Congress.

Senator Black's advocacy of a 30 hour week put him in the rarefied atmosphere of extreme liberalism and his support of the anti-lynching legislation at the present session of Congress caused his fellow southern Democrats to arch eyebrows.

What kind of a Supreme Court Justice will he make?

It is a foregone conclusion that he will join the consistently liberal bloc comprising Justices Brandeis, Stone and Cardozo. The votes of these three coupled with support from Chief Justice Hughes and Justice Roberts resulted in the ratification of the Wagner Act and other pieces of liberal legislation at the last session.

With Senator Black on the bench it is reasonable to assume that what has been a consistent liberal majority will become a permanent liberal majority. Only three—Justices Sutherland, Butler and the Catholic on the bench and McReynolds can be classed as consistent conservatives.

The swing in the court's balance should certainly appease the demands of those advocating an enlarged panel.

The NEW YORK TIMES concedes that Senator Black has revealed "a fine social consciousness" as the will to right the conditions of the poor and oppressed. The Times also points out that the senator has "not at all" displayed that tolerance and understanding of the claims of those in opposition to his ideals which have always been considered essential to a senator.

Released of the political shackles which bind a senator, the new Supreme Court Justice should develop that impartiality which is the other fellow's viewpoint.

As Catholics we must be vitally concerned with the personal and activities of the Supreme Court. It is true that our religious freedom is guaranteed in the Constitution—Bill of Rights. It is equally true that the Supreme Court is the final appeal against any possible danger of violation of that guarantee.

We join with the rest of the nation in the hope that the new Supreme Court Justice will prove worthy of the high position to which he has been called. His actions on the bench in future years will either confirm or destroy that hope.

Social Action
Quotes

"CONTROLLING THE COOPS." "Communist cooperative principles demand democratic control. They insist on ownership of property, again controlling control of the use of property, something which it did from time immemorial, but has not been doing under modern conditions. The Communist Party is a cooperative (N. C. W. C. Washington, D. C.)

"MATERNITY GUIDES." The Guild makes it possible to provide proper care on the basis of dues paid by the members. Catholic Maternity Guilds may be started in any parish or by any group of Catholic lay men or women, provide the necessary permission of the Ordinary of the Diocese. The Guild serves both rural and city areas. It may be organized in a parish or local community and can offer hospitalization, home care, and home care. Leadership and Catholic Action (N.C.W.C. Washington, D. C.)

"CHURCH HELPS STATE." The Church defends and aids the State in the maintenance of public property. She does this by inculcating in everyone the practice of virtue, respect for law, and obedience to legitimate authority. She does it also by inculcating in those exercising secular authority, justice, and moderation in the exercise of their powers, while at the same time recommending to citizens cooperation for the public good. "Confederations on Catholic Action (N. C. W. C. Washington, D. C.)

"SO THEY PAY TAXES." For various reasons, due to soil and climate, the food supplies of the nations are unevenly distributed. Some have a superabundance; some have less than is necessary for subsistence. A Catholic Principle of World Peace (N.C.W.C. Washington, D. C.)

"HELPING HIM TO HAPPINESS." "Even before school age the child can have some realization of the fact that it is proper for him to obey, not merely to avoid the unpleasantness of punishment but because disobedience is wrong, because it is a violation of God's law and therefore offensive to Him. It is this way (ideas and standards of right conduct are gradually integrated into the child's personality in his earlier years, they will eventually operate without external guidance or authority." "Principles (N.C.W.C. Washington, D. C.)

STRANGE BUT TRUE
Catholic Facts But Little Known

(c) 1932, by N.C.W.C. News Service

By M. J. MURRAY

In 1570, a Portuguese ship carrying 40 Jesuit missionaries to Brazil fell in with a vessel manned entirely by Calvinists. In the fight that followed, every one of the 40 Jesuit fathers had his throat cut.

In France the lady kind, "The Good Poor Beast," in Spain and Ireland, "Gods Cow."

In the Protestant world it is known as "ST. MICHAEL'S LITTLE CHICKEN" and in Portugal as STANTHONY'S LITTLE PIG.

In all Catholic countries it is considered a harbinger of good fortune.

In England the GREENGAGE is a small tree which is planted in the garden of a poor man. It is a symbol of the poor man's hope and is a source of pride to him.

A tall bully lifts his head and lies. These words were written by the poet, R. M. and referred to the LONDON MONUMENT which for a couple of centuries has been a symbol of the effect that the GREAT AGE OF LONDON (1666) has been caused by "THE PAPISTS."

In 1637 occurred the death of Gerard, Cornington, an Englishman who, at the age of 70, separated from his wife to enter the Society of Jesus, the lady becoming a Benedictine Nun. (10)

CURRENT COMMENT

Facts Prove Church
In Spain Showed
Concern For Workers

One of the numerous charges brought against the Church in the confusion of the revolutionary period was that the Church was a tool of the bourgeoisie and that it was a source of social evils. The Church, however, has always been a source of social evils.

In re-reading a Press Bulletin of the Central Bureau of the Central Union (Vol. VII No. 4), the writer found some pertinent data which throw light on the crisis in Spain. These facts are taken from the at that time well-suppended Spanish paper "El Debate," published at Madrid. One sentence of that article, written many years ago, states "the efficiency of their press is something of which our brethren of the faith in that country have good reason to be proud."

It was also asserted that "in its issue of 'El Debate' for February 14, 1930, there is an account of the efforts made in England, Catholic workers on the dangerous ground of the Church. Three important facts stand out in this article, published at least seventeen years ago. These are:

1. That even many years before the European war the evil forces which are now so clearly evident, were plotting the work of social destruction.

2. The Church was vitally interested in this state of affairs and attempted to direct Catholic workers along practical lines.

3. The fact that these efforts of the Church were rendered inefficient by the forces of destruction only shows that the latter were more violently active, which is always the case, and throws no discredit upon the Church.

However, we think it well to quote at least part of the original Press Bulletin, since it seems to forecast some of the dreadful events now marking the revolutionary movement in Spain:

"The Catholic press of Spain is loyally cooperating with the clergy and the 'Sindicatos' (labor organizations) in the work of Catholic social reform. In fact, the efficiency of their press is something of which our brethren of the faith in that country have good reason to be proud."

"El Debate," of Madrid, regularly chronicles advances in social activity under the heading 'El Campo Social' (From the Social Field). In its issue for February 14, 1920, there is an account of the efforts made to enlighten Catholic workers on the dangerous tendency of certain labor unions. At Valladolid, for instance, there are two unions: a Catholic Farmer's Union and a Workingmen's Society. The former is established along the lines of the (Catholic) Federation of Valladolid. The Workingmen's Society, more political than social, is made up of men, who belong to the Catholic Farmer's Union, and who allege that they want to protect themselves against bureaucracy and a corrupt city administration, to safeguard their rights, and to settle the question of rents, which have been working hardship on the farmer and his hired man."

The workingmen say that there is no difference between both societies, that they themselves are Catholic and that they have nothing to do with socialism and the radical element. The Society, however, is affiliated with the Central Labor Union of Madrid, which not long ago held a meeting at which only socialists were present who loudly applauded this Union and even the social revolution.

It is proper that strong political unions should interest themselves in the government of the nation and that they should elect worthy representatives to defend the interests of the Fatherland and of the agricultural districts. But this is not the case with the labor unions with branches in many cities, which are sometimes established by means of unscrupulous principles and derive their inspiration from centers such as the Central Labor Union of Madrid, and from the radical element at Asturias and Bilbao.

"This is evidently a wrong method of procedure, as it causes a dangerous confusion of good and of harmful intentions of Christian and of Socialist principles."

It is necessary therefore says "El Debate," to look carefully into the object of the unions and to hold fast to the following statutes of the Valladolid Federation:

"First, Persons who have membership in socialist, communist and revolutionary societies cannot be received into the Catholic Farmer's Union."

"Secondly, The Union, with respect to the objects aimed at, is to decide by its own action everything that belongs to agricultural and to social questions and discommits as may be necessary to regulate wages, improvement of working conditions and the amount of rent to be paid for land."

Farm Laborers Group

Thirdly, Farm laborers, like all other citizens, ought to form strong political associations, independent of the Union, for the proper government of their districts and in order to secure worthy representatives to defend the interests of agricultural workers."

In fact, all through Spain, for many years back, Catholic groups, acting under the leadership of bishops and clergy, were engaged in promoting the welfare of the workers and the peasants. But the impediments obstructing their efforts were formidable. They were not merely of a political and economic nature at that.

After the advent of Liberalism in Spain in the 19th century false ideas were disseminated among the people, on the one hand by Liberals, cooperating with the Grand Orient of France, and on the other by socialists and anarchists. While revolutions and civil wars helped to impoverish the nation, the existing political parties increased the confused state of the national mind.

Nor should those, sitting in judgment on the Church and clergy in Spain, overlook the evil heritage royal absolutism had bequeathed the Spanish people. Nor can there be reasonable doubt that the Komintern took advantage of existing conditions to promote the red revolution in Spain. The adoption of this policy agrees with the tactics inaugurated by Lenin and which have proved successful not alone in unfortunate Spain. To disregard considerations such as these is to overlook the power of evil which thrives provided permits to triumph for a time at least. C. V. Service.

The true ideal is not to be a man of one's age and country, but to be a lover of eternal things, a dweller with what is true and holy in all time and place.—Bishop J. L. Spalding.

Idealists have always been considered queer and eccentric dreamers. Jesus Christ was an idealist and His dream captivated and regenerated humanity.—Paulist Fathers.

You cannot chase a dollar and an ideal at the same time.—O. Malley.

Most of us mean the fact that we have never realized or actualized our ideals. Whose fault is it? The very moment wherein we envision a new ideal, in that very moment God grants the soul power to actualize it. Paulist Fathers.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Nothing in this mortal life is ideal. Perfection is something to aim at, but one must not be disheartened if one fails to attain it.—Rev. M. Scott, S.J.

Diocesan
Recordings

ALONG THE BEACH, may a "Chick Pagan" with attire in a bathing costume, little more than that of the aborigine but when a known Catholic layman does it, the wonder is he does not hear "the unseen voice." (We saw him Saturday).

LAY PERSONS who gave a good example during their lives which ended last week were Mrs. Daniel B. Murphy in church and charitable activities, General Joseph H. Wells in commendable Catholic lay leadership and Piro Captain Thomas Quinlan in personal devotion to his Church.

CELEBRATING THE PONTIFICAL MASS opening the 50th anniversary of the death of the Knights of Columbus at San Antonio, Texas, Tuesday, was the Most Rev. M. S. Garriga, coadjutor Bishop of Corpus Christi, a member of the Bejar Caravan, Order of the Alhambra, a member of hierarchy to join the order.

"NO MAN CAN HOPE to have shrines erected in the hearts as well as the trails and roadways of distant generations," said the Most Rev. James E. Kearney, then Bishop of Salt Lake City speaking of Father Pierre De Bmet as a monument to the great missionary, was unveiled in Lester Park, Ogden, Utah, "this name is a heart is an altar of which filial sacrifices of fervent devotion and magnificent self-denial are offered to the only true object of human worship, God, and human love, his neighbor." The monument was erected jointly by the Knights of Columbus of Utah and the Utah Pioneer Trails and Landmarks Association.

IDEAS FOR ACTIVITIES of lay organizations are provided in reports of K of C councils throughout the country presented in the August Columbia. In Philadelphia, the K of C Chapter sponsored an outing for more than 3,000 children of the various Catholic homes. In Florida an essay contest open to students in high school classes of the Catholic Parochial Schools of academies in Florida and to Catholic students of other high schools in the state were held by the Florida state council. In Brooklyn, the K of C Council has launched a campaign to secure funds for erection of a bronze memorial table at Floyd Bennett Airport for aviators who died while operating from that field. Tablets will attract public attention to fact that the United States is the patroness of aviators.

In Jefferson City, Missouri, the knights ordered two large billboards with a schedule of Masses at the Catholic Churches placed on highways leading into city. In Nogales, Sonora, Mexico, K of C leaders led procession making public demonstration of devotion from four thousand of their devote for return of their priests which resulted in reopening of the Church of the Immaculate Conception there. At Allentown, Pa., the K of C conducted a well organized social for graduates of the Catholic high schools. In Seattle, Wash. at state meeting, knights presented an episcopal address to the Most Rev. Gerald Sheaghnassy, S.M., S.T.D., Bishop of Seattle. The New Hampshire State Council inaugurated its first laymen's retreat at St. Anselm's College, Middletown, N. Y. knights donated sum of \$1,000 for memorial window depicting the Sacrament of Holy Orders in St. Joseph's Church in New Rochelle, N. Y. The Assembly voted a resolution to provide a Church with names of all deceased members inscribed to be presented to a church or missionary.

COMES A CALL from the St. Columban Fathers, the first for Catholic pamphlets, periodicals, books to be used among the 11,500 students in the Students Catholic Action and 20,000 more in secular colleges and universities. Send all Catholic printed matter you can to the Rev. E. J. McCarthy, Convento De Malate 1016 M, H del Pilar Malate Manila P. I.

It's being done. Some columns ago we mentioned the suggestion of the Rev. Maximus Propp, O. F. M., secretary of the Third Order of St. Francis that requests made to Catholic papers was a matter too long overlooked. The Denver Catholic Register speaks that it has received its first request. Commenting on the need of self-sustaining Catholic papers, the Register states: "When one considers both the type of news and the matter of its presentation in the average secular paper, one must admit that Catholic literature is almost an absolute necessity if our people are to keep the faith."

A Dictionary Of
Catholic Thought

When we are young we are slavishly employed in procuring something whereby we may live comfortably when we grow old, and when we are old we are preoccupied. It is too late to live as we proposed.—Alexander Pope.

A man that turns to God in his old age is like a man who enters a peach and generously offers its mother the stone.—O'Malley.

Showing up at picnics and even kissing the babies are all right but greater responsibility rests upon the Catholic seeking public office.