Catholic / Contrer 1988 NUMBER 19

PURSON REVERY THEIRSDAY IN THEIR TEAR for 4 Years

With the Approvation of the MOSTREVENEND JAMES EDWARD E EARNEY, D. D. Histop of Redester

TEMPERICA THODIC PRESS ASSOCIATION OF UNITED STATES SUBACECERE TO NO. W.G. NEWS SERVICE (WASHINGTON, D.C.) Rev Led C HOONE : in a minimer and interesting the second Managing Editor MEMBER OF THE ROCHESTER CRAMBER OF COMMERCE

Americation in the year fa fidence, fostpartd (@ months \$1.36). Bingte and has not still the choice pragmate with order. Prostelan \$109 per year.

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ATEOLISEI COURTER Internet and Sectionales approved. A section of the section the section of the sect 1. JAMER B. KHAMPANY. Hickory of Rechester.

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MMUNITY CHEST CONTINUANCE

The learning operator does not enswer, the calle arguing we are without lights the automobile has to go a marger for repairs and wears sturned without the permenses to which, we have score accustomed. Taken for granted—the modern conveniences become incompliance in the modern conveniences become since 1918; the many philambropian in Rochester have a carried ming for funds suppled through what is known the Community Chest. Twenty minuted campaigns have

the Community Criest, I weny Emilial campaigns have in carried on since that time. The one campaign to fur-fund for 47 agained will over on May 16. Like the other modern advances we enjoy, the Com-nity Chest is liable to be taken too much for granted. how it the problem would be to emuch for granted. how it the problem would be to emuch for granted. how it the problem would be to emuch for granted. how to get out and huste for the sum of \$215,000, when her will share if this year a Chest campaign ges

The effectiveness of the Chelt. as the most up-to-date thod for caring for all the various charitable and charac-building agencies carnot be to well appreciated by all

The Community Chest as operated in Rochester is one he many alls of the modern age. Its operation has broadw how ic co-operate in taking cars of their aged, their hans, and those who need a high borly hand," in a manmutuhlly beneficial.

Would many of us want to go back to the system before to it in handling by the it and to arry out the work so nec-Catholic mentions by the attaction of the delices our own Catholic mentions. Catholics participate in others—and as consistent true Christian charly—we want to see all the meles on this in their humanitarian endeavors. The Community Chest will confinue to exist if everyone a his of her part to assure its continuance. If possible,

wive more than last years to guarantee that con-

Praise

'ALONG THE WAY'

By Rey, Deaniel A. Lord, S.J.

My commonst on the yours colored sman on the street our who was seveled like the plagrue by all them whites he brought some interesting comments. Meast in-teresting were horn the deep Bouths and the in North. From the cleep Bouth wwote a Southwarn girl :

"I saw an episode Bike thant one you related. The street carrs in our town are jim. Grower, of courses, and as the car was crowered, two while girls and back in the marke suitor close the back the nogro section where they did not holong. Presently a young colored girl came in and sat hack colored girl come in and sat hack of therm. At once the white girls started to graph. They made comments about how close at hed got, and hadri's we better copen a window. The colored girl pre-tended not to py attentions, and then suddenly he got up and walked out of the car. As sho passed me, I any that her eyes were shiled with tears. Ared the two wints girls jell behind, booked after ther, laughly and glarging at their ylotory." it their victory."

From at Part and I are ton the "Mar step-date and I are ton the procestry business, At one thrap we had me store En the Beyart corf the colorest district. In all the four-teen years there, we sinver Monta single cent therough giving credit to a colored perion. I which we could met back the cents on every dellar we lost to whites."

KIND TO ANEIMAR Whenas He Kiand to Arstanals "Week

was therein into my rather auramination of sometrice, Hennest-ly, I Chink I can say that I like ly, I warned a can say true a mo animalia and that i are modewrately kind. I've newve bit are armimal, and I withink I'd by willing to minare the bears out to my steak (if I happersed to inave a stack) with a pup that wardend by. In-fact,

a frienedly pat, and entormore one's ing with his forepaws and Books up at one with fatorizzy mdoring erana. low-mver. I should laste ten got

too considerhoil about animalies. I always removes bor the O Henry story tra which the wife-mursdore alory first which its wife-mursdare is pleased out of a crowed of sur-holds likely the first in the factor is a first a hold factor is a second of the first and the a sur- "Too kind to dogs." O Henry argued, "means unkiged to womers..." Wolf maybe, tout it wor-ried rease and still dos. 'Half tillso Trainaing'

And while I'm not the soart of person who roes wound dencounc-VIN CALLY



The Light They ('annot Stand

THE SPIRIT -OF BROTHERHOOD

- RO.DERG-Diocesan Recordings

chanaberiain of the cape and sword in the household of Popo Plus XI, in Cleveland last wook to spur workers in the Charities

heard are Irishman say, it's an ill wind theat blows nobody some good' and while we have suffered because of the terrific business depression, we have gained some-thing, and that is an awakening on the part of our people to a bettor sense of their responsibility to the less fortunate of their neighbors in their own cornmuni-

"Prolomged unemployment means maalnutrition That means sickness and the breaking up of the family. There was a great deal of confusion in the public mind, and I believe you are going to get it we meet in New York and that confusion consists in the fact that a great many people bo-lieve the government is taking care of everybody, and because of the pressure of taxation our workers in New York met with

Calhollo college studenta here like "to swing it" in the popular manner. They like to hop about. as did their elders in the Paul Joneses and barn dances of yesteryear, to the quick tempo of the "swing music." However, now they are not such devotees of this latest in dance manual to overlook the fact that the "King of Swing" sounded a sour note in lending his assistance to the leftists in Bpain. This was done in Baltimore at Elastertime. As stated in our editorial of last week the Notre Darme Religious bulletin has called this shipped beat of the

Swing Frofessor "a pretty foul swing at us Catholics "Catholics college men here fool the same way about it and are avoiding vertised by the Swing Professor on the radio He is coming to town next weel with his swell awing bained to play at the Armory Do Catholics want to help the fellow that helped the people in Spain who have been doing everything to destroy Catholicism in that unhappy country' We bot the Catho

'Here's the True th?

"LIBRARY SIGNPOST

MARGINAL NOTES

Many people have found their way to the Catholic Evidence Labrary because "Bill' or "Jane" them about it. I think it is American desmocracy time to pay tribute to these comes the prompt query Bills and Janes, and all their siss ters and brothers who have apresed the good work about the

No time and effort spent on a periodic springe to publicize the ibrary cars quite take the place of the quiet and steady apostic-ship of these friends of Catholic reture The good husbandmara mucha profess the gentle stead y rains to the sudders cloudburst

So. we thrank you and you, Bill and Jane for the kindly word your have passed on about the Library. We know you will keep it up, be-causes Truth and Beauty gives their devoters no reat, You may be sure of a remembrance at the Holy Sacrifics of the Mass, And. like Abou been Adhern. "may wous-tribe increase !"

I feel that "Our Town" must be the meason's most inspiring play. Pulit_zer prize! For it is full of llousshis and remembrance That

liougnic stad remeriorance inaction whey I ama going to put a copy of it in the Library. It takes you to a quiet New Ham-peblic town, without scenery. by subtle postic magic makes you mae thomse simple human lives moving in the halo of sternity. In as American as the Fourth of and mas sensitive of the religiouss over bones of human life as in play of Shakespoare. It is a play to see for genial humor and pathos it surpasses all

the plays of our generation, ira reads just as well as it acts. the Dlay.

Catholics are not careful. attitude may create the im their pression that Catholic Life and Catholic Action are only "anti" in their results. We say a lot about bad movies, and do very little to create a discriminating taste for good ones. We condemEE lithy literature, but neglect the propagation of good literature. We jump or the secular press for its mistakes about Catholic facts. but tanke little pains to send theme our own remorts of these facts as they happen. We talk against Communism, and are silent about the conditions which breed Communtsm.

We have the truth. Let's state It, clamarly positively It offendes ChrisZian charity to reduce it to the dimensions of a stick for bealing our neighbor when he sleps out of line. Our approach ought not to be. "Neighbor. you're wrong." but "Friend.

I make a plea then for an ar-mistice on "flaying" and "scoring" Of course, there is journal-istic walue in a fight, be it with brick bats or with words But our Cathe Lie writters aught to forego

If we are too close to an object. we cannot see it: an object, a fact, a condition, an abuse, a problem we have to stand off and look at it from a distance Witness for example the sad and tragle condition of the Negro in this great "Sad the Negro is not sad. Isn't he always laughing, singing, clowning, dancing? And tragio? Non-sense, the Negro is not tragic, he

is comic Which proves the point. W. don't see the Negro because he is right here before our eyes. If he were 3,000 miles away, we would see him better. We Americans respond quickly to an appeal to help some sufferer, if he is far enough away. In 1898 we got "all rilad up" over the much a bused Cubans. We went 10,000 miles to rolease the Filipinos from the yoke of "cruel" Spain We ph-tored the World War to avenge the "atrocities" committed against the Belgians. After the war out hearts again were bleeding, this time for the starving Armenians. But we weep no tears and sweat

no blood over the injustices in-flicted upon our colored brethren who live next door to us If they were suffering the same dimabililies, but on another continent, we would do something about it cried aloud to God and man when we heard that Leopold was oppressing the Black man on the banks of the Congo.

Ask 'What Injustices?'

But there are 12 million human beings, men and women like our-solves (though indeed of a darker complexion . groaning linder a thousand grievances here in Chicaro and St. Louis and Kansas City, as well as "south of the line," and we don't so much as say "poor devils." In fact, if some one speaks of "disabilities" and and "injustices" inflicted upon the Black man, nine out of ten Whites demand to know "What disabilities? What injustices?"

Consider. by contrast, our sym-pathy for the Chinese far away in the rice paddies on the banks of the Yellow River and the Yangtse Kiang We feel for them love hiern, pity theres, and would turn the world upside down to help therm in record years, since our missionary societies have worked up interest in China, every school child is saving pointes, teasing Daddy and Moramy and Uncle Joe and Aunt Emily for "starmps, stamps, care-lled stamps." "What my child." To buy Chinese babies" Yes, we are all Chinaconscious

But how many white Christian Americans know the real condilion of the Negro in our midst or care it hoot about him?

Nevertheless, there are signs of the birth of a mew spirit of Laterunderstanding sympathy for oppressed Black man, and soon we may become as acutely conscious of our duty to him as we are of our duty to the Yellow

Take Common Sense

Late in March, at Providence College, there was hold a Catholic gisto Enterracial Conferonly to shackle frim aga ence it was not precisely a pio-neer meeting, but it was specially justice, intolorance and perhaps worst of all - indifference significant, because it saw the in is need of a second emancipation auguration of a new method of Please God the younger generaslimulating interest in the prob tion will attend to it lem of the American Nogro. Read-"Copyright, 1938, NC W C) ing the mirrutes of the meeting. I ---notice an extraordinary absence of blah and of "fiahoo.lah" The speakers got right down to husiness and talked common

Sursum Corda By REV. JAMES M. GILLIS, C.S.P., Editor, The Catholic World ment by Mr Houston It was

novel, and judging from the sten-ographic report, it must have been exceedingly interesting. Youth Receptive

₽May 12, 1938

But the chief significance of the meeting. I think is in the fact that it took place in a college before the students. For our hope is in the young Old people ar-well, they are old Age brings crystallization, fossilization With the years we become as the oldfashioned YanRees used to say "sot in our ways" But the young are mentally receptive, eager for new ideas, casily aroused to en-thusiasm and to honest sentiment not afraid to make a briak with the past it was a wise move to present the new point of yiew con-cerning the N-gro to the youth and especially to college youth.

What they heard that day was as we say in the current slang -"plenty" They learned that in the world of labor the Negro is the last hired and the first fired. that because a man's skin is black. or even slightly off white, he gets lower wages than a white man for the same work, that he has far less chance than the white man of obtaining the "living family wage" demanded by the Papal Encyclicals.

The students loarned that the wages of the white man in certain sections are kept low by the device of making the black man's wages lower. they heard the par-able of the employer who put the Negro in a barrel, commanded the white man to sit on the barrel head, and said. "Now I have both of them where I want them" they heard of the "Bronx slave market," where Negro women congregate at street corners and white women come to hire them + / for less than half of what they would have to pay a white girl: they learned that the A F of L generally turns its back on the Negro, while the CIO gives him welcome, that the Negro pays 2% more interest for loans than the white man; they heard of a N. gro dentist who bought a house in a docent neighborhood, moved his furniture in propared his equipment but had to vacate before he had pulled a tooth or filled one. of a fairskinned Negro musician who was first received into a white ward in a hospital, but ejected when his race was discov ered, catching cold in consequence and dying; the old calumny was rehearsed for them that the Negro doesn't mind being obliged to live in squalor as the English used to say the Irish didn't mind being poor and dirty

In a word, they heard a lot But they must have noticed that the information was conveyed without any trace of bitterness. The spirit of tolerance and Christian tove as well as of engerness for justice presided over the gathering

So the first step has been taken The movement will spr-ad other colleges, and perhaps in a few years the younger generation will see that here in this very land of "equal opportunity for all roleased the Negro from slavery

Al Smith **Om Charity** AL BREDD-D. SMITH. former sovernor of New York State and about to be Thyested as a privy

drives left thoughts timely In view of the coming Community Chest comparison in Rochester in which our Cathrolie agencies participato. Excerpts from his talk printed in the Catholic Universe-Bulletin

grest many years ago l

OULD INVOLVE UNITED STATES

unnee L

Trying to "pull a fast one," some of those zealous Com-nial sympethisons, with a multion-maker salesman and sentative of the so-called Lovalist government of Spain background have not at the is written, been able to

合体 经公司公司

Protestant churchmon, professional mon and Gullible ra were broodwinked last week into lending their support movement to have the embarge of arms shipment to at Spales lifted the embarge imposed by neutrality

from the New York Times was brought into the picture Thursday of last week carried a story stating flatly the Promident backed the proposal. This story met imate denimil from every official source on Washington. reallon & was on vacation.

Propagacia in hombarding the Administration in Washton to lit the onbargo which would mean, as America, a Josnit Weekly Review, will point out this week, the "inof the United States in war, or in dangerous forentanglements."

The Catholic Press throughout the country, this week, ing the other side of the picture. Catholic editors are ive concur wholeheartedly, that vigorous and imof esta be made against the repeal of legislation American polley of neutrality.

scribe in what America will say this week that es seeking to push through the Nye Resolution bed which have been trying by every desperate means the United States to aupply military aid to the new ing to minute government in Spain."

RELIGIONIVITAL

Whise form a minority in the United States, but 21451460 Catholics listed in the 1938 Official Catholic and out present a formidable force for preserv-

is and on all sides that religion is losing ground. Ith an increase of 492,326 Catholics over last your, one Courol that is forging shead.

the ind encouraged to ever increasing Catholic Ac-the Holy Father, and led by a strong Hierarchy, the han 21, millions of Catholic can provide a source of Tentibesh to home who feat tech-dency threatens. beargood Catholic is to bas grood cilisen

Other is considered by the Commandments of God and the of the Clurchy here is a rourp of different to whom the current clean thinking fellow different look to the current force battering at the doors of true the charge unit. It is grave responsibility for a

An inner when we stupped that Europe's and ne Chi stuation as wasely as we could

the who paste acmething to con-

time the Louista spratty steph

paochesses when they should be rying tomables (concepts it's luckary for tombies that inat sort of from the truth womarn failt carrying 'erra arcaund: the yoursestors might brenk their lives argainst those rock-like subutem for hearth, still. I dos dis

like perople with lavian lovae on animalise and give their children a wave mand a dimini nod. One whild desctor once raved to

me abcout a cortain wealthy famnested for its magnificent horses nd its wayward sons and daughters. "If they gave one half the traning to their childron." he groanced, "that they give to their hunters, they'd keep the pour kills orat of the headlines and the divorce courts." Possibly it's hard tes find time to devoto whole ft's heartecily both is animals and

childre 22. A number of years ago, shortly before any ordianation. I wont back to our noviliate of Florissarat to recuporate. I we supposed to be mick, and possibly was one of the prescriptions Woll. given zno was orders to stary in the open dir. As the month was February and the roads knee deep in the Missouri mud we call guinbo, that wasre i a pleasanet order. Until a white collie canno alorng

A brother gathiner had got him science place or ot her, and quickly washed his hands of the Never In my life her vo l beast. noon 2000 utter ly broken spizited an animal. Evidently someone beston him and mistr-atod had him, azad if you put out a Enand to touch him, he couched away and locked up with agonized eves waiting for the beating to which he was acousterned.

I sporat hours and Well_ on that dog, trying to build Dack his spirit. I permaded him with real partience to walk with mo. to lot man louch his head with hour wincines, to come when I whis-tled, to est from my hand. Of tick, too on from my frand. Of compose, it's hard to say possible of, but. I some time think that I can thread dog for taking my himself the time to the tracking my himself the time to the to the large have to plot that I for-got my own analysis and grady stayed with playeall air working on himself on.hime-

ould Still another livering thing, ould Still another living thing, and never have Maybe that's chickers hertest Hoertainly not it cander the huding of being Jand."

te werould faith se of their wer. The less straits still find a few and the teach we by whomas it is plantate to be

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the reancempt, Let the government do it : icok at the size of the taxes. Nothing could be further

"The government is doing t thing for the expension of there is no question about it-best they are mot taking care of the ormans; they are not taking hare of the shekt they are not taking care of the unymand-unless it be Jail sentence. Furthermore by a Government enn't do tinvernment cherity because of its very mature is cold.

"The evening paper, the Cleveland Press, was passed around to-night The editorial on the first page saves The community needs to be toled in graphic language the alternative () 4 generous response to this append Well E fon't low how graphic the larginge will be but the alternative taxation and if you can be ar iny more of that you are a girlon for punishment. The answer is that unless provision is made for the support of private charity the burden will be placed upon the government, city, state or nation, and that means an ad-littenal burden upon the shoulders of business corporations, parine rships, home owners and tenants (let that last part tenants -Decause some people believe they don't pay

any taxes because they never see a lax bill ... "You will notice in the grospeld and epistics that no single thing is stronged as much as charity, SI Paul in his first letter to the ple of Corinen told them that no instites what profession of faith they might make, unloss they have

charity im their hearts it is as a tinkling cymbals and sounding hum. Ecoluced to the hanguage of today the means that mo matter what great profession of faith you make, unless you have charity in your Recents you are just maknoise in the world and you an not metting any place, - . .

"Did it ever occur to you that very man who over canne into this world came into it to live. and to live as long as he could except one Man-our Blessed Sav-He came into it to the and that we might all have eternal life. The Scriptures tell us Ho was born in a stable because there was no room for him in the inza. If the innkooper only know! II he only know, but we haven't This excuse because wo know. and during this Catholio Charities drive we will find out whether there is room for Him, for His moon His sick and His affloted in the inn that ponight we call the great heart of Cleve-

The lemst value still find a few praised - Spalding.

One form of Catholic lay activ-

By that does not get the attention it merits in Catholio circles is the intensive work done by our Catholic men and women who cooperate each y-ar in the Comunity Chest Drive. Hundreds of self-sacrificing laymen and laywomen join with their fellowcitizens in the campaign in soliciting and doing clerical work and they always give a good ac-count of themselves. In carrying on this work they are performing an act of Charity that spreads its bencheence throughout the year All of the workers in the Chest campaign are performing a work that is incalculable. To estimate the time donated by these workers would run into figures almost as large as the amount given in the brary campaign maybe more. Appreciation of what these workers do will make their tasks easter as the campaign runs its course Give thorn a hearty welcome and as much of a pledge at you can to help them in their efforts to put the compaign across.

While at it a word should be said for the laymon and laywomen Elmira. who participate in the Geneva and other Community Chost and charitable appeals made in other parts of the diocese. To them also goes a hearty pat on the back.

That Bins Contest conducted by America. the Jesuit Weekly Review has revealed some cleverly disguised propaganda in reputabl publications, the purpose of which has been to distort the picture of the Catholic Church in the minds of the reading public. Clippings from newspaper, magazines, and books in which bias to the Church is presented have been sent to America One of our Catholio laywomen has participated. writing on the contest, Charlotte Reating of Mount Morris, N. Y. said: "I prope that much good will

come from this contest, especially in making readers more conscious attacks made on our of the Church and showing the need we have of reading more authentic Catholic literature. In suroking out such bias, America has built up the case for the Catholic Press.

Comes woord thest makers of 1939 calendars are seeing the light. Orville M. Weston, calendar company excoulive, says that the somewhat risque type of pictures for calendars are to be raplaced with subdoor life scenes and landscapes. He states it scorras people are more particular what they hang in their homes." He's right and they are more particular about whent is react as publishers of marazines and newspapers will SOON ICATIL

the pleasure, if only because tem-pers, these days, are so on edge. and fighting will only antagonize the people tricy are trying to convince Let us state the truth, and say our prayors that it may its way over the obstacles in fight minds

the research of our Blessed lady. there are excellent books of devot son and meditation Of those in the Library I recommends Mary of Jerusalem" by Jean Rasense They followed no stereovonnes and "The Humble Virgina Mary by Louis Perroy

if you are pussled to know what the Latany of the Blessed Virgin te g. Tower of lvory Ark of the (oversant), consult the Catholic Encyclopedie Dictionary which is on the reference shelf of the Lior (Detter still) read the brief medita tions on Marys titles to be found in Cardinal Newman's "Meclitations and Devo-

By the way. The Catholic Enclelop-die Dictionary is a trens-iny of interesting information I to pick up my copy for fillerin remains duaring apare moments It is m real relaxation. The little precise articles range through all of topics, such as: Hot Buns, the Friars of the kinds Cross Sack. Jeaults Bark (quinine, to you and me J. Jesse-Window, the "Sartest Woman." Ad Limina Visit, the Inquisition, Funeral -s. the Feast of Fools, Forbiddera Books. Peter's Pence. Your can make yourself quite a reconclite expert on hundreds of its of Casholic life and history by spending odd moments running through the pages of this fascinating Dictionary.

Rev. Benedict Ehmann.

A Dictionary Of Costholic Thought

Wars are just or unjust accordingly as the conditions for justifications are present or not Rev. Dr. Coprian Ermanuel, O.F.M

. 🗮 🚹 🖤 The pomp of war, if often sung by poets, is oftener chronicled in hell.-G. H. Diller.

Even in war, moral power is to physical power as three parts out

of forez - Nazoleon. War is the business of barbari-

thi.-Nipoleon. The monk who invented gunnowdeer did as much to stop as the sermoras of all his brethren. -O'MEssihy.

War-, he aurag, is toil and trouble.

Hom-or but an empty bubble. -Dryden.

typed pattern After the usual word of welcome by the Dominican Fathers. hosts the occasion a layman G-orge Hunton, introduced Charles Houston a Negro lawyer from Washington D C and Father LaFarge Thereupon commenced a kind of three cornered conversation not a debate but question and answer and comment the questions by Mr Hunton the answers laimost entirely in the vorcis of the Papal Encyclicals' by Father LaFirge and the com-

Feast Days ____ Sunday, May 13-87. PETER, MARTYR. Monday, May 16-ST. JOHN NEPOMUCEN. Tuesday Mass 17-ST. PAS-CHAL BAULON. Wednesday, May 18-ST. VE-NANTIUS, MARTYR. Thursday, Viny 19-ST. PETER CELESTINE. Friday, May 20-ST. BERNA-DINE OF SIENA.

Saturday, May 31-ST. HOSPI-TIUS.

Catholic Evidence The Catholics Are Mobilizing for an Invasion of Budapest

From the east and the west from the north and the south from cities, towns, villages and hamlets in "most every country in the world-the Catholics are mobillaing for a mass march on Buda-pest. The clergy, the laily, the rich, the poor, the learned, the ignorant, are preparing to invade the beautiful Capital of Hungary and stay there for the weak of

May 23rd to 29th. And why" To attend the Thirtyfourth International Eucharistic Congress so that they may give public acclaim to a Divine Truth upon which all Christianity is de-

pondent-the Real Presence of God in the Holy Eucharist. God's Truth! Stamp it into the dust in Russia, Germany, Mexico. Spain, or anywhere else. Place it is the the state of in the tomb and roll up the greatest stone, and like Him Who gave this Truth to mankind it will rise again in even greater giory Let the Atheist, the Communist. the little professor with the big degree, bark, as have their forebears in every age, at the moor of God's Own Truths, and when their bones have rotted and their names have been forgotten that same old

moon will be, as always, calrriy, serenely reflecting God's light to a world that must be guided. Catholics - 360 000.000 strong

behave not just in God's existonce, but "in every word that cometh out of the mouth of God." They believe Christ, Who is God, when He said. "He that entyth My flesh and drimketia My blood, math everlasting life; and I will raise

him up on the last day" They doubt Him not when he stated at the Last Supper. "This is My Body do this in commemoration of Me

And so they are gathering, thousands upon thousands. to give a gigantic public demonstration this fundamental belief to a world now in chaos because it has broken the string of God's teachings and permitted, one by one. the pearls of faith, morality, even decency, to drop off and roll away Tramp' Tramp' The Catholics are marching on Budapest-to adore God in His Eucharistic Presence to assist in the continuance of the Last. Support and the Sacrifice on Golgotha at Holy Mass to eat of the Flesh which He promised would make them abide in Him and Him in them to devoutly proundly and openly do these things that a confused may know that God's eternal Truths cannot be destroyed by fire or sword, by persecution or death. mandate or law, by the writings or teachings of wolves of ignorance garbed in sheep's clothing of learning.

Budapest, May 23 to 29, 1938. Read about it in the newspapers Consider its significance! Ànď you'll agree, we think, that there could be no such demonstration for God, if there were no God -that there could be no such demonstration for the Real Presence. if there were no Real Presentace.

> Onthelic Information Society of Narmerth, Pa.

> > <u>identin senten keinen k</u>