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Bishop of Rochester

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[illegible] COURIER has my most enthusiastic approval. A [illegible] has become an essential part of the program of [illegible] in every diocese. The CATHOLIC COURIER should [illegible] Catholic home in this diocese. I find it [illegible] [illegible] so indifferent as to what is [illegible] [illegible] the world as to rely upon unreliable sources [illegible] or even to seek no information whatever. Let us have [illegible] "THE CATHOLIC COURIER in every Catholic home."
✠ JAMES E. KEARNEY, Bishop of Rochester.

FATHER PETTER, MUSICIAN

[illegible] human lives are directed by Divine Providence, but [illegible] equally destined for large issues. It is no strain [illegible] imagination or the intelligence to see such a larger [illegible] the life of our beloved Father Petter, whose death [illegible] was mourned by a host of friends.

[illegible] significantly, the year when Father Petter entered upon [illegible] career at St. Bernard's Seminary was the year [illegible] revolutionary Motu Proprio on church music. [illegible] up to that time, the beauty of the Lord's worship [illegible] by a showy and garish kind of music, [illegible] foreign to the sanctuary. People had [illegible] of the ideal that music in church is not to [illegible] or please the fancy of the worshippers, but [illegible] a prayer of adoration and supplication. What [illegible] have been the congregation's own voice of praise had [illegible] by choirs who effectually, (if not intentionally) acted as a barrier between the congregation and [illegible].

[illegible] Pius X undertook to restore its proper beauty to [illegible], there were thousands of reactionary protests [illegible] the world. With musical tastes blunted by the gaudy [illegible] compositions, many refused to find any savor in the [illegible] and classical beauty of the chant. Dissension was hot [illegible], because nothing is so stubborn as deformed [illegible] taste. Instead of obeying and so finding by experience the inescapable savor of the chant, many choirmasters and organists preferred their own spoiled tastes to obedience. If (to take an analogy from the Gospel text) they had been willing to lose their taste, they would have found it.

If the Rochester diocese has been saved this stigma, it [illegible] largely through the efforts of Father Petter. He steered [illegible] and firm course through the whole tangled controversy. His presidency of the St. Gregory Society of [illegible] over a long term was no mere sinecure; he was [illegible] as the balance-wheel in many factious situations. [illegible] compromising, he yet knew how to act humanly and [illegible]. "Festina lente" might have been his motto.

His work shall endure. He gave his vision to hundreds [illegible] students who now work as priests throughout the country. [illegible] gave it to the sisterhoods, not only of our diocese, but [illegible] of Pittsburgh and of Scranton. In that vitalized future [illegible] far-seeing observers prophesy for the Church in America, Father Petter's contribution will be germinal. Because of it, and because of his genial and mellow character, [illegible] students and friends will give thanks to God in their remembrances of him. May he rest in peace!

B. E.

THE MEANING OF LITURGY

God is our Creator and sustainer. We are His creatures, created to glorify Him on this earth. Consequently we must [illegible] Him homage: we must adore Him, thank Him, beseech [illegible] Him our needs, satisfy Him for our sins.

That is why every man has a personal obligation to worship God.

But man is not just an individual. We are not created [illegible]. We are social creatures. We belong to two perfect societies, the Church and the State. So we have the obligation to worship God not only as individuals, but also as members of society.

It is as members of the Church that we owe special and particular social worship to God. Now in the Church all [illegible] types of worship approved as official are called by the [illegible] name "Liturgy." This includes the Mass, the Divine Office, the administration of the Sacraments, the Sacramentals, and other official public ceremonies and blessings. [illegible] when we worship God as members of the Church, we do [illegible] through the Liturgy.

[illegible] what is this "Liturgical Movement?" A campaign [illegible] that Mass is said and Sacraments administered? No, [illegible] course not. That is the Church's job; it does these things [illegible].

[illegible] the Liturgical Movement is a modern devotional [illegible] sponsored especially by the Benedictines, which [illegible] to encourage a more active and intelligent participation of the laity in the public worship of the Church.

Many of us Catholics are inclined to leave all to the [illegible]. We have a vague notion of the Mass, but most of [illegible] prayers, [illegible] and ceremonies are allowed to remain a mystery. The Divine Office is something which we either [illegible] ignorant of or consider esoteric. Nor do we realize the [illegible] of the other liturgical services.

[illegible] attitude is what the Liturgical Movement combats. [illegible] the fact that we are one with Christ in the [illegible] Body, that by Baptism and Confirmation we are [illegible] the "lay priesthood", and that by virtue of this [illegible] ourselves who are, with Christ, co-victims [illegible] the Mass; we ourselves recite "seven times [illegible] office with the priest; we ourselves who [illegible] are blessed in all the other rites of the [illegible].

[illegible] viewpoint which is to be treated in the [illegible] to be held in Rochester this August. It [illegible] soundly on the teaching of Christ, [illegible] hope of the church of today, for [illegible] the personal sanctification of [illegible] achieving of a truly and fervently [illegible] emphasis on the doctrine of the [illegible].

For a Man Of Money

'ALONG THE WAY'

By Rev. Daniel A. Lord, S.J.

If I were a millionaire (instead of a priest with a vow of poverty) there are so many things it would be fun to do. I grow sorrier and sorrier for the type of person who spends his money rushing around trying to buy a good time. He could have such a lot of fun doing intelligent and lovely things for other people, such as . . .

Sending boys and girls (who want an education) through school. (What a lot of fun it would be to help make boys and girls into trained men and women.)

Helping contemplative nuns build their convents (and keep them going). (Then a person could move about knowing that there were nuns praying for his soul—and for the safety of his body, for that matter.

Sending treats to orphanages. (I knew a Jewish man who did this to the poor children in a deaf mute institute. And honestly, I never knew anyone who bought so much happiness so inexpensively. That was a Jewish bargain many a Christian might envy.)

All this is inspired by the fact that in Allentown, Pennsylvania, the Carmelite nuns are digging with their own hands the foundation of a fire tower which must be built before they can occupy their new building. They haven't the money to hire help; so after finishing the new building—which they plastered, painted, varnished and even carpentered, they're now digging for their law-demanded fire-escape.

WHAT'S IN A NICKNAME?

None of my business, really, but why do the orchestras think they have to be led by somebody with a name that sounds like a member of the Little Scorpions? Why do they have to be Eddies and Hals and Freddies? Can't they possibly be Edwards and (what would be Hal's real name? Henry?) and Fred or Frederick?

I was just glancing through a list of the orchestras playing in the bigger places in New York: Rudy Valle, of course; and Nick Wolmen; Ernie Holst and Billy Swanson; Eddie Davis and Hal Saunders; Freddie Star, Nat Brandwynne and just plain Pancho, Al Donahue, Sonny Kendis, Charlie Wright, and even Hughie Barrett—that. Hughie is going a little far even for an orchestra leader.

Seems funny that streamlined music should go with the kind of names possessed by the kids around the village livery stable. Oh, I know; there's Paul Whiteman and Xavier Cugat and Wayne King. Maybe that's why they went in for more dignified music and left the stuff that sounds like a kid twisting a cat's tail to Benny Goodman. And the situation will be saved as long as we still can find a Harold Nagel and a Basil Fomeen

JOKES BY PHONE

Probably as puerile and witless a form of joke as the world holds is a joke by phone. It is really not a joke. It's just a merciless advantage taken of someone who must under normal circumstances try to play the gentleman. And it leaves everyone so limp.

I am to give a lecture this evening, a talk on Ireland. I have just been called to the phone. A voice obviously disguised asks:

"Is this Father Lord?"

I agree.

"This is — "oh, well, let's say Mrs. Jones of the Ritz. She gives a name and a fashionable hotel. "Is it true that you are giving a lecture on Ireland tonight?"

It all sounds fishy, but I agree again.

"We have heard that you are to wear a native costume."

That's a give-away. So it's just a joke.

"Who is this really?". I ask, suspecting some of my less amusing friends.

She protests that she is Mrs Jones of the Ritz. There is nothing for me to say. I can't take a chance and say, "Of course, you're a liar; and this isn't in the least funny, and I'm busy and you called me to your nonsense over the phone." Instead she goes ahead.

"And is it true that you play the bagpipes? We heard you are playing Irish tunes on the Irish bagpipes."

I yawn into the transmitter. But what to do?

"I'm sorry, madame, but this all seems to be a mistake."

"Pardon me," she purrs. "I was misinformed."

Heigh-ho! As a joke that takes place in the lowest register. But what can the victim do?

And maybe, there's just the possibility it may be Mrs. Jones of the Ritz.

Feast Days

Sunday, July 31—ST. IGNATIUS OF LOYOLA, founder of the Society of Jesus.

Monday, August 1—ST. PETER'S CHAINS.

Tuesday, August 2—ST. STEPHEN, POPE AND MARTYR.

Wednesday, August 3—THE FINDING OF ST. STEPHEN'S RELICS.

Thursday, August 4—ST. DOMINIC, founder of the Dominican Order.

Friday, August 5—THE DEDICATION OF ST. MARY AT NIVES.

Saturday, August 6 — THE TRANSFIGURATION OF OUR LORD.

One Road Back He Ought To Take

Is Limited Government Intervention Justified?

"Whenever the general interest or any particular class suffers, or is threatened with harm, which can in no other way be met or prevented, then public authority must step in to deal with it." . . .

This quotation chosen from the Encyclical Letter of Pope Leo XIII on The Condition of the Working Classes, is the motto for the New York State Convention of the Catholic Central Verein of America to be held Labor Day week end, September 3, 4 and 5 at Troy, N. Y.

In the light of current events the Central Verein members have selected a most timely subject for discussion and action at their convention. Their aim is to make this pronouncement of the Holy Father on justification for limited government intervention more widely known and accepted.

The late Cardinal Manning eminent British reformer, reviewing that part of the Encyclical relating to State intervention in matters of political economy stated that, "If a century of narrow and commercial mistreatment had not contracted the range and fulness of political economy to the 'dismal science' of supply and demand, wage funds and labor markets, the very title would have affirmed the duty of the State to intervene whensoever the welfare of the commonwealth is in any part at stake.

"All political economy contains financial and commercial economy, but neither commerce nor finance are coextensive with political economy.

"Political economy watches indeed over the whole commercial and financial economy, but it watches also over the welfare of all classes."

With regard to the civil power, Leo XIII boldly passed beyond the restrictions imposed by Liberalism and fearlessly proclaimed the doctrine that civil power is more than the mere guardian of law and order, and that it must strive with all zeal, "To make sure that the laws and institutions, the general character and administration of the commonwealth should be such as of themselves to realise public well being and private prosperity."

While it is true that a just freedom of action should be left to individuals and families, this principle is valid only as long as the common good is secure and no injustice is entailed.

It was pointed out that "the mass of the poor have no resources of their own to fall back upon and must chiefly depend upon the assistance of the State. And for this reason wage-earners, since they mostly belong to that class, should be especially cared for and protected by the Government.

Pope Pius XI in his Encyclical "On the Reconstruction of the Social Order, declares that, "The Encyclical Rerum Novarum completely overthrew those tottering tenets of Liberalism, which had long hampered effective interference by the Government It prevailed upon the peoples themselves to develop their social policy more intensely and upon truer lines, and encouraged the elite among Catholics to give efficacious help and assistance to rulers of the State that in legislative assemblies they were not infrequently the foremost advocates of the new policy"

The Encyclical continues: "As a result of these steady and tireless efforts, there has arisen a new branch of jurisprudence unknown to earlier times, whose aims is the energetic defense of those sacred rights of the workingman which proceed from the dignity as a man and as a Christian. These laws concern the soul, the health, the strength, the housing, workshops, wages, dangerous employments, in a word, all that concerns wage-earners, with particular regard to women and children. Even though these regulations do not agree always and in every detail with the recommendations of Pope Leo, it is none the less certain that much which they contain is strongly suggestive of Rerum Novarum, to which in large measure must be attributed the improved condition of the workingmen."

Catholic Evidence

Trouble, sorrow, sickness, death? Why must we suffer them? Nobody wants them Let's wish them away'

But these are facts which we all know; so don't let's be silly

Hell? Why should there be such a place? Nobody wants it Let's wish it away

But hell, too is a fact God says of the wicked through the mouth of His Prophet, David: "Let them go down alive into hell" (Ps. LIV: 16.) And Christ says, according to St. Matthew (XXV 41): "Depart from me, you cursed, into ever-lasting fire which was prepared for the devil and his angels"

Of course man has free will which is simply the power to choose between right and wrong. By ill-using this power he can deny the existence of hell But if one who professes belief in God denies so definite a teaching of the veracity of God Himself Who God, then in all logic he denies plainly told us of hell in both the Old and New Testaments. He ignores the constant tradition of the Church and the words of the Bible, leaving himself no authority for belief in the existence of God.

God's truths are facts, dependent not at all on man's approval or understanding. We, His creatures, simply must accept them—all of them. To declare what they are and to define what they mean have been the right and duty of the Catholic Church for 1900 years. And so it will be till the end of time.

Catholic Information Society of Narberth, Pa.

Catholic vigilance and action in these attempts to "sneak one over" will make the new pastime as popular as mah-jong is now.

Five Years Ago

—In The CATHOLIC COURIER

From JULY 27, 1933 Issue

Niagara University announced it would open a School of Business in Rochester with headquarters in Columbus Civic Centre to offer courses identical in nature and scope with those offered at the School of Business conducted by the University at Niagara Falls.

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A beautiful shrine on the grounds of Camp Stella Maris in memory of Bishop O'Hern, great friend of the camp, was blessed by the Rt Rev Msgr. William M Hart, vicar capitular. The Rev Walter A. Foery, diocesan director Rochester Catholic Charities delivered the address. Jerry Hart spoke for the boys.

• • •

With 172 members of the Knights of Columbus present, a conclave of the Central New York Chapter was held in Elmira. James J. Lanigan of Fulton was chosen chairman. The Rev Michael B. Groden of Horseheads gave the principal address. Cornelius J. Millikan was chairman.

• • •

St. Mauritius Commandery, Knights of St. John celebrated the commandery's sixtieth anniversary at ceremonies in St. Joseph's Church. At a meeting in headquarters the knights were addressed by the Rev. Frederick Nastvogel, C.SS.R. and George Bauer, the latter a member of the organization for more than 45 years.

Some folks figure there isn't any particular need of worrying about the national debt because nobody is trying to collect it.—Greensboro Herald-Journal.

Russians As People

'LIBRARY SIGNPOST'

SOVIET TEMPO. By Violet Conolly. (189 pages. Sheed & Ward.)

Reading this book may save you from talking in a vacuum about Soviet Russia. Here you meet Russians as people, not as Marxist slaves or Stalinist puppets How often, when we speak of Soviet Russia, do we realise that this phrase comprehends sixty million people, many of them as different from each other as they are from us, all of them with a life story in their blood, eloquent of love or hate, of yearning and frustration?

Miss Conolly is an Irishwoman who got into Soviet Russia through a side door and left through the back door. Her book is a fascinating account of what she observed and heard as she travelled leisurely off the beaten tourist route. She is an excellent reporter, mistress of the right and proper phrase for every situation. I picked up the book casually merely to dip into it; but it challenged attention from its first page, and kept tugging at me until I had finished it.

She is not primarily interested in proving any thesis about Russia; she does not force any conclusions upon the reader. She merely depicts with sympathy and good humor the temper and pathos of this new-old people, as she met them in trains and on boats, in waiting rooms and on the streets of their villages. But despite frequent poignant moments, the accumulation of episodes and experiences makes you feel how drab is Soviet life when it is not actually sinister.

You feel that you are in a closed room without windows. You feel like shouting with joy of the author, when she embarked on the boat which took her away via the Black Sea. But even that joy was tempered for her by the remembrance of those many millions who could not leave and had to eke out a pittance of happiness under their harsh regime.

As a happy combination of insight and humor and out-of-the way travel in a country fraught with destiny, "Soviet Tempo" ought to engage the interest of even the most blase reader.

• • •

Are there many Catholics who realize that Christ came to earth, not to be adored, but to be a Mediator between man and the Father? This concept is basic in Christian life and worship. All our thoughts and actions of religion ought to be shaped by it.

There are two books in English which, with a little study, will bring the layman into close touch with this vital doctrine They are: CHRISTIAN LIFE AND WORSHIP by Gerald Ellard.

THE LITURGY OF THE CHURCH by Virgil Michel.

• • •

The June choice of the Catholic Book Club was a new play by Emmett Lavery, which may or may not find a Broadway producer courageous enough to present it to a quite apathetic Catholic public: It is called "Second Spring" and sets forth the relations between Cardinal Newman and Cardinal Manning. Its cast of characters contains prominent names well known in the history books

The Catholic Book Club suggests the following actors for the various roles:

Newman ...... Leslie Howard
Manning . John Gielgud
Bishop Ullathorne Charles Coburn
Leo XIII . .... George Arliss
Ambrose St. John Whitford Kane
Cardinal Wiseman. ... Pedro de Cordoba
Jemima Newman Una O'Connor
Duke of Norfolk Stephen Haggard
Dr Pusey. . ...Ernest Cossart
John Keble....... Louis Calhern
Mr Gladstone . . Leo Carroll
Bishop Vaughan Charles Waldron

Get a copy of the play from the C E Library, and see whether you can better this cast. Incidently, you will be reading a corking good play.

Rev. Benedict Ehmann

Clips

The fellow who thinks the world is against him doesn't realize that the world doesn't know he is in it.—Springfield Republican.

Persistence, it is said, is sure to win in the end, but no one has ever told us in the end of what.—Arizona Republican.

Easy street is not a one-way thoroughfare you meet a lot of people coming back. — Duluth News-Tribune.

One has to be pretty square with the world to teach the corners of his mouth to turn up. — Illinois State Journal.

MISSION OF SORROW

If there were no suffering in the world, there would be no sympathy; if there were no need, there would be no helpfulness; if there were no loss, there would be no sacrifice. To the eyes that look deeper into life than its mere appearances, humanity's toll of sorrow and need and loss seems a cheap price to pay for the nobleness and sweetness they discover and the virtues they develop in the hearts of men. All that is best in character is so largely the fruit of what seems the fruit in life that it is strange we blindly keep on regarding good fortune as a blessing and ill-fortune as a curse.

Little Old New York

Sursum Corda

By REV. JAMES M. GILLIS, C.S.P., Editor, The Catholic World

Dipping casually here and there into a history of Little Old New York, I find some interesting items concerning the Church in the period 1609-1825.

"The Church" of course to us means the Catholic Church, but the early inhabitants of New York would not have called it "The Church." To the Knickerbockers, the Church was the Dutch Reformed, and to their successors the Church was the Church of England. The Catholic Church was not supposed to exist.

As a matter of historical fact, we didn't really commence in this village between the rivers until two hundred years after its foundation. Even then, neither the appearance nor the growth of Catholicism on Manhattan Island was phenomenal. It seems funny now that we should ever have been a struggling little group in New York, all but ignored, and when not ignored discounted as of no importance. Now, we have two millions and a quarter in the city and another half million just across the Hudson in New Jersey.

AGITATION STARTS

Sometimes we are inclined to think that that's the reason for the sporadic uprisings of bigotry against us. We grow too fast. The enemy (self-constituted enemy) gets alarmed and commences to agitate against us.

But even a cursory examination of the record will dispel the notion that we are persecuted only when we are powerful We were subjected to discrimination and persecution long before we had any considerable numbers. You might almost say that our opponents feared us before we existed. The Dutch had no toleration for any religion except Calvinism, and when the Church of England supplanted the Dutch Calvinism, it pretty soon developed anti-Catholic sentiment and put the screws on us.

THE EXCEPTIONS

There were, of course, exceptions to the rule of intolerance. We shall be forever thankful to the Dutch for rescuing Father Jogues from the savage Iroquois, bringing him down the Hudson and giving him safe passage back to France out of the port of Nieuw Amsterdam.

Nor do we forget that under the Duke of York in 1684, a law was enacted that no person who professed Christianity was "to be molested, fined or imprisoned for differing in opinion (from the Anglican Church) on matters of religion." That, however, didn't do us much good, for there were almost no Catholics to enjoy the Duke's well-meant edict of toleration. Still, it indicated a better mind on the part of the legislators than they had shown elsewhere in the colonies under the vicious bigot Oliver Cromwell in 1649.

TOLERANCE FOR ALL

Just about 19 years after the English took hold, a Catholic was sent over to rule the colony, the celebrated Governor Dongan. Under him there was religious freedom for all But less than a year later, 1686, came repercussions of the intolerance that swept over England because of the alleged favoritism of King James towards Catholics.

Dongan was retired and Andros, who succeeded him, being a member of the Church of England, was welcomed by all the Protestants as a safe man who would not by some devilish legerdemain hand the colony over to the Pope.

They slept easier in their beds, feeling that they would neither have their throats cut in the dark nor wake up to find themselves in the clutch of the Scarlet Woman.

Six years later William of Orange came to the English throne, and with him the annulment of the Charter of Liberties. In his reign all were free to worship as they pleased "except papists." Poor "papists!" They were always singled out as being unfit for the rights and privileges of human beings. Sometimes they had the Quakers as allies in misery Sometimes the Jews. Sometimes Jews and Quakers were tolerated while Catholics were banned. It sounds funny after 200 years It wasn't so funny when it was happening.

UNJUST?

The repressive legislation of the Dutch king of the English people (by the way, why have the proud British submitted so often to alien kings French, Dutch, German?) lasted for a hundred years, and as all will remember who have read the history of the Revolution, we got no tolerance in the colonies even while we were fighting for them. Unjust? Absurd? Of course. But such is bigotry

When some particular danger threatened, or a crisis was at hand during the Revolution, the word would be passed around "None but Americans on guard tonight." They meant "No Irish on guard tonight," for as everyone knows, some 50 per cent of the total number of soldiers in Washington's army was Irish But if it was dangerous to have Irish on guard tonight, why not any night and every night? Why tolerate the Irish in the army at all? If they were not fit for freedom, why permit them to fight for freedom? Since they were held unworthy of citizenship, why accept their assistance in establishing the Republic? Bigotry, I say, is always irrational.

CAME WITH RUSH

However, intolerance is not my subject just now What interested me in that little book Cradle Days of New York, 1609-1825, by Hugh Macatamney, was the reminder of the fact that in all that period we Catholics hadn't got a foothold in what is now the greatest center of Catholic population in the world. We got started late, but when we came, we came with a rush Nor was our quickly-attained superiority in numbers due altogether to immigration. Far more immigrants came to New York, first and last, from non-Catholic than from Catholic countries. Besides, the non-Catholics had a 200-year start on us They had position, prestige and the advantage of being able to make laws against us whenever the mood came upon them.

In 1786 the first Catholic Church was built, St Peter's in Barclay Street. In 1808 the diocese was established, and six years later the Cathedral opened St. Patrick's in Mott Street. In 1815 the number of Catholics had reached 17,000, by 1825 perhaps 25,000.

There the little book ends, but thee rest we know. From 25,000 to 2½ millions in a century. Is perhaps the most amazing growth the Catholic Church has ever known in any part of the world.

We have so far outdistanced all rival religious organizations that sometimes in a fit of pique they call our progress "fantastic" or "abnormal," and they are at their wits' ends to explain it But to us the explanation is simple enough. It was foretold in the Gospel. You find it in the parable of the mulberry tree. I sometimes think it a pity that we didn't put our first church not on Barclay Street or on Mott Street, but on Mulberry Street.

(Copyright, 1938, N C W C)

'Sneaking One Over'

Diocesan Recordings

Trying to "sneak one over" is gaining in popularity as a pastime almost as fast as those new motor scooters.

• • •

Corrigan's compass pulled a fast one on him, he says.

• • •

Out in Hollywood the game has been taken up by some of the producers.

• • •

J. D. Spiro, the Candid Reporter on the Hollywood lots told Sunday in his column in the Screen and Radio Section, Democrat and Chronicle, how the game is played there. Doubtful scenes in the movies are made two or more ways. The Hays censors get the one in which most license is used. If this doesn't pass, the trick is to substitute the alternate scene.

• • •

He claims the above procedure is being followed in an important picture currently being filmed.

• • •

There can be no let-up in the foot-down on immoral movies.

• • •

The Communists have jumped into the game in New York City.

• • •

Priests of St. Patrick's Cathedral in the metropolis have been circularized by the Communist party.

• • •

The Trojan horse has been wheeled into the Catholic rectory.

• • •

What the Reds are trying to do to influence Catholic clergy in bringing about mutual cooperation between the Catholic and Communists was exposed by the Rev. Robert E. Woods, a member of the Cathedral staff.

• • •

Speaking from the pulpit of the New York Cathedral Sunday Father Woods discussed a pamphlet accompanying the letter Said the priest: "In the pamphlet in four paragraphs of less than two pages the writer dismisses questions of religion, of ethics, of standards of family and social morality as furnishing no practical difference between Catholics and Communists."

• • •

"Catholics, I suppose," said Father Woods, "are supposed to close their eyes and ears and all their perceptive senses and swallow this one!"

• • •

Bringing to this country suspended priests to talk in favor of Leftist Spain is being used in the new game. Beware of the Father O'Flanagans.

• • •

The attempt to put "Blockade" across as public entertainment without telling the public that it contained subversive propaganda and the treatment given that picture throughout the country shows what can be done to make the new game unpopular.

• • •

If you don't read the new books, you're afraid you're missing something. If you do read them, all you remember a year later is the title.—Weston Leader.

The most astonishing thing about the human race is the number of great reforms it can put over without getting any better.—Evansville Courier.

The press has come to be today the most powerful weapon of the Christian Apostolate.—Cardinal Gasquet.

Solitude, silence and study are the requisites for knowledge.—Cardinal Gibbons.