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word new present itses miller in the Frontoffles at Rombiester, New York, as point number The lot of Congress of March 1, 1879. Pabeliage by CATHOLIC COURTER and JOURNAL, Inc.

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The CAT MOLEC COURIER has my most enthumiastic approval. A Miller Older Couring has my most enthinatelic appropriate all the program of Childle metion in soury diocese. The CATHOLIC COURING should be specificated in soury diocese. The CATHOLIC COURING should be specificated home in this diocese. I find it heard to sender-which the most considerable in the state of the state of the should be sended to individual the source of information where the sources of information of the course of the sources of the sourc JAMES E. KHARNEY, Bishop of Rochester.

### Welcomes To the 'News'

Because of lick of space on our editorial page we wore mable last week to welcome Rochester's new evening mews-We shall do that now, and we wish to this new unalimatic wenture all due auccoss.

the a commonplace that the newspaper is one of the salon. Racifo, movies, picture magazines; all these are worful too, but none of them can ever quite supplant the ally page or exceed its power.

Bill a powerful weapon can be used or it can be abused. Of real value for the accomplishment of much good, it can be supported that will be supported to the support of the support of

in welcoming the newcomer, we do it with the hope May it will realize its full responsibility toward men. May brake the own the ideals of truth and justice, and may it or come to permit these ideals to be jeopardized by any

#### M Anothern Summer School

The metivation of the Summer School of Social Sciences which is being conducted this summer at St. Mary of the Lake Seminary in Chicago, are too worthwhile for us not so command them.

The School is conducted for priests, and Its purpose is to them opportunities to hear authoritative treatment of his macial questions. The locturers are largely monabors the historichy and the clergy who by virtue of their own modalized work in various social fields, are neculiarly fitted to speak knowingly on their own subjects. But there are many lay lectures, too; government labor officials and welso the comperative.

the medium of the priests attending, should be widespread.

## The Carespalgin Progresses

Wars do not progress with the regularity of the hands A dock. There is much fighting, but there are also lulls in the bastle. An advance is made and a now sector claimed; and there the victors suffer a counter-attack and are driven back to where they were before.

This is not true only of military wars. It is also true Mal wars. It is true of this war which we Catholics are sugared in for the recognition of the rights of ourselves as approvers and our children as students, to the support and which the State owes us in all justice.

We had won a small campaign in record years, that of actions: the facilities of bus transportation for our parochial school at Ments in many places. Then we lost our gains a Ter weeks since when Judge Rippey of the Court of Appeals this concession unconstitutional. Realizing that that had produced that speaker. thu decision was based upon probable interpretation of the existent law even though the minority, seconded by many heral authorities, established a good case in our favor we here not lost courage, but; have launched a new salient to cour losses by way at a clarified armendement to the Bule Comtetaution.

And now the convention has accepted the amendment, and in the fall it will ro before the public. We have won amother victory, at least a partial one.

indear discussion also are a definite arrangement for re-Discous adjunction in public schools, free welfare service to perchiat school children, and free textbooks.

That is all that we are working for now. With those clives reached, we can forge on toward abtaining recogto our just claims for government subsidies for

## Of Prospective Saints

Two mative American women are drawing very close to honer of minthood. It has seemed during the past for mounths that it was almost a race between Elizabeth and Ester Telakwiths, to see who would be the first.

Miles is perhaps really the closer. The Holy Father the case is being pushed vigorously, having taken many other causes because of its peculiar

its down in matter which is declared Saint first. a case in to day of either will be a big day for America.

Cabrini and Mother Duchesne will interest us; but he who could be more genuinely Amerilicity and who could represent so well could represent so well could represent so well could be and all the could be the c with prominent old Dutch and old Eraglish

it the case is called typically ours. dit in the wild pioneer days. Elizabeth at cour emerciacy was young. And our future

I would be call be called typically ours, diskibute. Kanzas City Star.

Many a time a man runs into trouble by running away from the country of the somebody. Buffalo News.

Strange, but spending other people's money begets more pleasures than spending our own.

The way to practice to a large whose conscience is pure. Following of Christ.

# Great Priest

'ALONG THE WAY' By Blev, Damiel A. Lord, S.J.

I amn just returning from the Diamound Jubiles of the priest who was my principal in high school and then my dean in college. And it has been my great privilege to preach at his jubiles. mass. Making that engagement meant a lot of shifting of dates; but the chifting was a pleasure when the opposituaity was really, so distanct an honor.

I cam to distinctly remember the handsome young priest who strode about the corridors of St.
Ignations High School in Chicago. I can remember his mastery of leaves—the way he could make a young roughneck tremble where his collar might have been, and could walk into the midst of five hundred yowling young savages for which Chicago in my youthfui days was happily full) and quell them with a giance. We looked up to him physically and spirit-ually im those days, and though I grow to almost his stature in inches, I know that I am still looking up. Father Francis Casmiways towered above his boys, and always will.

Times were relatively simple back im those distant days, and enteria ment was still on a simple level, But Father Camilly was a man who could get 2,000 frowling enthusiasts to attend an elocution contest, and turn away haif a Chousand when the college teams debated some thrilling sub-Sect likes "Resolved that Labor Unions are for the good of the workmern." (P. 8.—You'll guess how far away that was when your the negative won. Or that prophetle?)

He had a great gift for deflat-ing youthful agos. I wen my share caf elecution centests in those days (small enough henor, I conferme, it seems to me in ret-respects. But seldem did it fail to happen on may return from a victory. Father Casally met me with:

Well, you won last everning. But if you'd been in first place am poor Curda was, and he'd spoaken in your luoky fourth spot, time contest would have turned out very differently." And my balloon bumped along the

earth like a leaky soccer. Later on as a young priest, I met hism, and looking at me through half-closed eyes he said: "Keep your head, my boy. Don't listen when people praise you. Don't be fool enough to let any-body purity you up." It was mighty good activitie. I hope I've remembered if.

bered it. He was really the lord and master of the school in my day: appearing at public functions in making an excellent talk that al-ways heald his audience tense. And I remember how edified I was when superiors moved him down to teach a class in Xavier
High School, Cincinnati; and
what a grand person I thought
he must be to take that apparent
damotiom and keep right on working for God. And when later in he committee posts of dears of CreEgiton Us professional schools with paster of the ne-groes, E knew that souls were what mantered, and he loved them wherever he found them,

His beook on religion is used in well owr 1,000 high schools. His book on vocation has probably infruenced more young neoplo in their choice of a state of life than there are letters in the grateful to the man who gave the ermon which changed the nel of may life. He talked higher education in our parish church in Chicago, and my mother listaned to him with elistoning eyes. and sent me straight to the school

And safter the years looking up to him. It is something that I can and do look up to him still. It's grazzed that the ideals of youth remain ideals of maturity and that there are men in the world whom you can regard with lifted

Gesh, I Hope Se Following his first Mass, the newly ourdained priest gave a little talk. (So says my absolutely credible informant)

It was a good little talk, and the farmily was proud of him. Later on at the reception, some admiriza friends were discussing the talks, and one exuberant lady,

summed it all up very nicely.

"Really, I was surprised that a young man like him would be oalma about his first talk. He was not even slightly decom-

Rolf Laurithter I've often admired the way that Jews la with at thomselves. There's wholessome sanity in self laugh-

A friend of mine called a Jew-Ish our somer about a small debt. The de bt had been long overdue, but there was no hard feeling about It. Rather untactfully, I thought, my friend said:

Botter pay me that bill, Max. or I'll turn it over to Hitler to The Jew laughed 'Oh, I wouldn't if I were you. Hitler might put you in jail for

## Clips

trading with me."

Those who want an equal dis-

A VERY UNDESTRABLE ALIEN



## QUESTION BOX -

Q. I would appreciate am answer to this accusation made by a Protestment: "During the time of Gregory, that is Pepe Gregory, and the Spanish inquisition. Protestants were tertured by the Castholics if they so much as wanted to profess a different religion."

A. Your friend is imexact. Gregory IX did not found the Inquisition in Spain and he lived three centuries before Protestantism; nor were Protestarate or heretics ever pursished by torture. But the whole question of the Inquisition is a complex one. We suggest rending the article in the Catholic Encyclopedia on it.
We can give only a sketch of it

First we must remember that Christ established the Church to spread Christian Truth and to preserve it. If the Church failed prevent false teaching among her members, whe would fail in Now the Church is a society.

She consequently has, like any society, the right and duty to make laws, to judge her subjects according to those laws, to punish violation of those laws. In the line of punishment, she has a right to any just means of pun-lahing harmful members. The commonest means are those of excommunication, interdict, suspension, depriving of Church prisonment, physical punisiament, or death if these are judged necessary. If the State can execute a man for nurdering another, certainly the Church has the right to execute, or to permit the execution of one who would try to pain the souls of feathful mem bera.

As a matter of fact, people who remained stubbern in Exercise were, during the earliest ages of Church, punished gentier ways. About 1000, however, when Church and State were closely united, heretics like Manicheans were a monace as well as an ecclesiastical one. Then for about 130 years a fair number of them were executed. But it was not Ch Law, but olvil government and mob rule that executed them.
Then came the Catharlits. heretics who were anarchists as well as heretics, and who forbade marriage and imposed compusory suicide on their members. increased rapidly. The government naturally sought strong means to stop their unsocial teachings. Then the Church permitted the State to punish here ties, once condemned. This did not mean the death penalty, how-

As the Cathacrists spread, Pope regory IX found it necessary to appoint news men to supposed heretics. Thus the inquisition began. Its judges were manent, men venerally from religious orders picked for wisdom and prudence.

Their method was to go to a horesy-infested place, and pro-claim a month's "term of grace" to all hereties who would confess freely. To these some salutary penance. like prayers, pilgrimages, aimsgiving, were assigned. After the month all who id not confessed were examined. Judicial procedure was according to the general usages of the time. Then if the suspect did not conless, witnesses were brought to testify. The accused idered not guilty until proven guilty. There is no evidence to prove that suspects were imprisoned while on trial. vitnesses, when discovered, were severely nunished. Appeal to Rome was allowed and often used. A jury of from 30 to 80. "good men," experts in church law and theology, of good reputa-tion, was called in for difficult cases; there was also a board of consulting judges to insure fairness. If after that the meretic remained obstimate he would be excommunicated and serstenced, and turned over to the civil government for the execution of the sentence. At its most severe it was life imprisonment or death: was only custom-not church

aw which generally made that of death one by burning.

Torium was never used is a parishment. It was exect to extract confessions. Useless or not. absolutely speaking, it was at least the general practice of that age. Witness the "third degree" today, which works on the same

principle.

So the Church had a right to punish those who tried to destroy the faith of their fellow members, just as the state has the right to make sanitary laws, and enforce them by due penalty, on those who endanger public health by breaking them. We must not lose sight of the fact that Protestants also believed in executing heretics. Calvin had Servetus burned, because he differed from him in his Protestant doctrine. Luther persecuted heretics, Malanchthon, Cromwell and others approved of and followed such a course.

These remarks are about the Inquisition in general. They apply, practically speaking, also to the Spanish Inquisition, with mas begun in Spain against converts from Judaism and Mohammedism who used their new faith in a way to corrupt the faith of good Catholics. It continued in force until 1810.

We have merationed only good things about the Inquisition.
Were there no bad things? Yes there were bad features, especially in Spain. Torture was sometimes applied too much Punishments were sometimes too cruel, death brutalized. Some judges became corrupted tools of the state. But when these abuses would creep in. the Popes would protest.

In summary then: From the thirteenth century on, the Church discipline frequently permitted the State to impose severe penalties upon those whose heresy had been proved, life imprisonment and even death (though the percentage of death penalties was small contrasted with the percentage which received lighter punishments) She did this by virture of her inherent right to impose medicinal or even vindictive punishment upon those who by persistent defense of error would have endlangered the faith and salvation of the faithful, in times when authorities in general favored the severest penalties, especially for array sort of treason. she too adopted them,

We must always remember. though, that these matters are disciplinary matters. The Inquisition was a particular method lopted to fit the need of a particular time. It is no dogma faith; it could have proven itself unjustified, it could outlive its usefulness. The truth of the Church is in no way impaired by the fact that it may or may not have become abusive.

Non-catholics have exaggerated the abuses of the Inquisition. But there were abuses, especially in Spain, and Catholics are outdone by none im lamenting these abuses. The Church still tries for heresy among her members; she still punishes those who remain obstinate. We can be thankful now, however, that her present method is restricted to the use of the spiritual punishments of excommunication and the like. For these are not only milder, but probably do much more good, in that they allow, as death never could, for the Luture repentance of him who has erred.

## Feast Days

Sunday, Aug. 7—ST. CAJETAN.
Monday, Aug. 8—ST. CYRIACIS AND HES COMPANIONS, Tuesday, Aug. 9-ST. RO-MANUS, MARTYR. Wednesday, Aug. 16.—ST. LAU-RENCE, MARTYR. Thursday, Aug. 11.—SS. TIB-URTIUS and SUSANNA, MAR-

Friday, Aug. 12.—ST. CLARE, ABBESS. Saturday, Aug. 13.—ST. RADE-

One of the tragedies of life, is

that only infrequently do wrink-les and wisdom come to the same

head at the same time!-Kansas

City Star. Men have more need to be taught how to pity the sufferings of others than how to bear their

They who have loved most have muffered most, and they who have suffered resort in Christ are the happlest.-Pere Didon, O.P.

# Heart of A-Priest

'LIBRARY SIGNPOST

THE DIARY OF A COUNTRY PRIEST. By. Georges Bemanen. Years ago, Arthur Rimbaud, the French poet, wrote a bitter verse about a country priest:

"Un neir grotesque dont far-mentent les souliers ..." An anticlerical would clap bis hands and call that perfect. A less prejudiceci person with a lattle knowledge of history would remember that the rules of France since the Revolution are blame, with their atheistic is of repression, for the low states of clerical curiture in the prowinces. A devocat person would remember that God raises holy ones for Himself even from off the dunghill.

Rimbaud might have called the Cure of Arts a black grotesque, had he seen kim. He would perhaps have been revolted by the Cure's lack of nicety. The only detail he might have been able to note about him would perhaps be his "fermenting boots" (deadly hyperbole!). And yet he would have missed everything. - the izing compassion for souls, the heart aflame for God, the agonterrible fasts, the bouts with the devil, the heroic fidelity to the confessional where thousands came from over the whole w drawn by his magnetic soul.

I do not know enough about Rimbaud to say that he was castigating all the provincial ciergy of France in his porma. It would not be hard I suppose. to find French country cures who merit his sour description, they can be found in any country. But his mistake is to prove tomuch, and so he hats wide of the full truth I imagine that the mesthetes of Athens and Rome had the same impression of the fisherman Peter and the lent-maker Paul little maledorous, perhaps, and not too cleanly. The point is that Rimbaud seems to think he is scoring the essence of the matter: he stands on the circumference and talks as if he were in the center
It is far wide of the whole

truth when the implies, as the does in the need two verses that such a black grotesque is an alien to light and beauty "Mais le soleil evelle, a traver a

les feuillages, Les vieilles courleurs des vitraux enolicites." The light that shines in the heart of many a cure is mirely more luminous, could we kno the whole truth, than even the splendid beauty of the sun-erm blazoned windows in those magical verses.

It has taken another Frenchman to perceive this, and to make an amende honorable in a books of tremendous power Georges Bernanos has taken one of Rinaband's black grotesques, and has painstakingly revealed the deep and luminous soul that dwells within. Here you have a priest born from the poorest of the poor, sent to one of the meanest of French villinges, afflicted with a constant sense of inferiority and bafflement, working against the physical odds of nagging stomach pains (which he later finds come from cancer), pilling himself against a stolid and dullard people, and yet he sower grace along the way a power goes out of him: he stands like judgment, for the rise and fall of his people. he brings release from hatred to one soul on the eve of her death in all he strikes some spark of conscience or re-

EDOCCO. or reresembrance. The book is written in the first person in free diary form (with out dates! It is the country priest himself recording his experiences, his impressions, his thoughts the conversations be has (in which the other party does most of the talking). The book is thin in external plot: but you do not miss that in the sure cresendo of its spiritual evolution up to the dramatic and unexpected clamax. And all along the way there are powerful statements about life and destiny and the Christian soint which rival Pascal's for insight and lapidary phrasing.

I feel conficient that this book will live for the future as a great Christian classic.

I choose to present it in thes week's column, not as vacation reading (for it is hardly that, unless you have a strong literaxy stomach), but because we are approaching the feast of the Cure of Ars, who certainly must have been the inspiration, though me word is said of it, for the character of Bernanos' country priest. Reading the novel, you come closer to what you reel sure was the mind and heart of the saint-Cure. Or if you know the life of the Crare, you will not be taken off guard by the spirit and the situations in this novel.

This is no book for children, ither in age or in mind. It is strong meat for the muture, ared to them it is highly recommended. not with the assurance that all them will like it, but that at least they will be stimulated by it (if they read it faithfully to the end) to see deeper into the meaning of Christian truth and

The feast of St. John Baptist Vianney, Cure of Ars, is next Tuesday, August 9. One of the most interesting books about him in English in Henri Gheon's "The Secret of the Cure d'Ars." There is also a powerful chapter about him in Father Martindale's What An Smints?" Both thesse books, as well as the Bernanos novel are in the C. E. Library Rev. Benedict Ehmann.

Russia, it is reported, has dissmon cold. All the lucky Bolsingwik has to do is walk out in the street and holler Hurrah For Trotsky!" and the pain is gozze: -Macon Telegraph.

Keep Europe Out

# Sursum Corda

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

Since I returned from Europe, Asia and Africa (it sounds big, but I did have a hurried trip to Hungary, Jugo-Slavia, Italy, Greece Palestine, Egypt, Sicily, Algiers, Gibraltar), I have felt more than ever that the dear old U. S. A. is not so bad after all. In fact I said something to that effect in this column a week or

two ago." But somehow I seem to stumble upon a great many newspaper items in which visitors from abroad tell us how fortunate we are over here and how little we realize it. I think there must have been a dozen such articles in the last month. For example, I find a Miss Irms du Gard, of half French, half German ances-try but educated in England, queted in the New York Daily News: "It's 'wonderful, marvelous and thrilling." She means American skyscrapers, electric and gas iceboxes, ice water, polite policemen, free schools, concerts, 200s and theatre programs

"They tell you absurd stories sbroad about the United States." she says. "I am delighted to find out how wrong they are Why, there isn't another city in the world like New York. I believe many of you do not realize how fortunate you are Think of your high standard of living compared the average standard of the Continent' Land of the Free

What she has in mind it must be confessed, are things that minister to our physical comfort, but I am sure that she could also give testimony to the fact that our educational and cultural advantages are the equal of the best in Europe and superior to those of most foreign countries. In another paper, in fact in a dozen other papers, I find statisties about the number of automoles in the United States, about the amount of money we spend on entertainment (10 billion dollars in a depression year!), about the amount of life insurance we carry (64 million of us hold policies backed by assets of 26 billion dollars), about savings bank deposits (24 billions), about higher wages and better living conditions than

anywhere else in the world. And so on ad lib. Suil, they haven't said the best. We have such liberty as is not known elsewhere We still can call our country "the land of the free" at least compared with the lands where Fascist or Nazist or Communist dictatorships prevail and they are almost everywhere). Here, we can really call our soul our own. No one really interferes with us if we want to practice our religion, we can publicize and propagandize our Church without let or hindrance, and we have such an abundance of personal liberty that some of us, to borrow a nhrase from the sacred Scrip "wrest it to ou own destruc-

tion ' Of course we growl grumble and think we are badly off But not those of us who have had a fresh view of Europe. or of China, or India, or Pales tine or Egypt. We really ought to go down on our bended knees and thank God that we are where we are, and that the worst mis-

eries of the rest of the world haven't come mear us. Jingo Importers

But-and here is the drawbas A -a large number of persons, many of them aliens, seem determined that we shall import into America all the quarrels, contention, hatreds, class and race struggles, all the inveterate bitterness and prejudice that exist overseas. Communists and sympathizers with Communists would load us down with all the wees of Russia: the Nazis on Long Island are drilling, taking oaths to Hitler, pseudo-democrats in sympathy with what is called "Loyalist" Spain, are determined that Mr. Roosevelt, like Messrs. Hitler and Mussolini and Stalin and Blum, shall plunge into the savage conflict raging in Spain. Jewish sympathizers and Arab sympathizers insist that we shall take sides in the Palestinian conflict. Japan wants our support, moral and financial, against Russia, and Russia wats our support, morl and financial, against Japan In a word, we are urged, scolded teased, hounded to bring over here all the turmoils of the rest of the world

So let us explun to these disturbers a fundamental principle of American pulicy In 1776 we cut loose from European imbrog. lios. Up to that time America had to take part in every war in Europe Take, for example, the War of the Austrian Succession. What had the American colonists to do with that? Yet in they went, fighting bloody battles against savages in the primewal forest here because the French and the English were fighting one another over there, not about France, not about England, but about Austria No Meddling

The fathers of our country got "fed up" on such bloody non-sense For that reason amongst others they cut loose And when our own independence and autonomy had been established, George Washington warned us to keep clear forever of "entangling alliances." That's what he meant. And that, too, is the meaning of the Monroe Doctrine

Let's stick to that good old policy We want no Russian, or Japanese or Czechoslovakian or Palestinian, or French or English or Spanish entanglements. They tell us that Europe is coming nearer and nearer every day Well, that's all right if they mean physically nearer But politically diplomatically, militaristically, we

want it further away than ever What liberty we have, what advantages and benefits, we intend to keep We will share them with any one who comes here and doesn't drag Europe along after him. Once or twice we have forgotten the advice of Washington We thought we Washington We thought we could go "over there" and fix up Europe We can't fix up Europe down!t want to because Europe doesn't want to be fixed up. If Europe is willing to be fixed up, she can fix her-self up. As for America, we can make out all right if these trouble-makers from Russia, Germany and other unsettled lands dens that we cannot carry (Copyright, 1938 NCWC)

## Liturgy Training management measurement

# Diocesan Recordings

Overemphasized news in the public press the announcement that Norma Shearer's part as Scarlett O'Hara has "Gone with

If you would be proficient in

golf, you get yourself a golf professional to show you how to hit them right. If your bridge is a bit rusty, then you call in a bridge expert, contract or auction. If you cannot swim a stroke you go and get for yourself one those who can skim through the water with the greatest of But--if you want to attend Mass better, do a better job in receiv ing the Sacraments, take part more intelligently in ceremonies of the Church, where are you? The answer is to plan taking in the three-day Diocesan Liturgy Institute at Immaculate Conception Church and Hall, on August 16, 17 and 18. There will you see demonstrated and learn what the Liturgical Movement is all about. You will develop interest, ytu will get the background and you become as enthusiastic over the Church's liturgy as you would over breaking eighty, making a slam or swimming the English channel.

It is human nature to put off doing things spiritual trying to work in time for them from a busy schedule of every day pursuits. This human tendency must be fought persistently especially in this high-speed age when demands of the material press so upon men's time. There are lavmen and laywomen who have found out how to overcome this inclination to a great extent. Instead of battling one schedule against the other, they withdraw entirely from the material world and go on what is known as lay retreats. They concentrate on their spiritual existence and in so ence they wanted to take account of but were putting it off too much. In this diocese laymen have an opportunity coming up on August 19 to go into a huddle with themselves on this problem. They can go to St. Bernard's Seminary for a couple of days and make a check-up on what is being done for their own souls. If the opportunity slips by, the hattle of material versus spiritual obligations and desires will go on with odds in favor of the former because strength is needed for the latter.

There is no time out with the Catholic Workers in New York for in silence.—The Wand

in caring for the unfortunates who come to them for necessities of life. They could use a helping hand to give a helping hand. The group has omitted publishing its paper, "The Catholic Worker." for August to help "our brothers in Christ in this crisis." The "helping hand" can be sent to The Catholic Worker, 115 Mott Street, New York, N. Y.

#### Five Years Ago -In The CATHOLIC COURIER

From August 1, 1933 Issue Rev Charles G. Erbs, S.V.D. lebrated his first Solemn High Mass at Holy Family Church in the presence of church dignitaries and a large congregation of the laity. The Rest Richard Leons S. V D., delivered the sermon.

The carrier boy system to him-creasing circulation of the C/TH-OLIC COURTER was lat hed throughout the diocese ure direction of Charles A. Tucker, prominent layshan.

Forty years development of St. Bernard's Seminary reviewed in special article quoting Bishop McQuaid's first pastoral on the seminary.

Dr. Anthony Spadaro was pointed interme at Mercy Hospital in Auburn.

Dr William E. Cummer, head of Detroit U. dental school, resigned to enter the Basilian Fathers novitiate.

#### 'A Dictionary Of Catholic Thought

Progress in nowing is wain unless it be accompanied by progress in living.—Bishop J. L. Spal-

Knowledge ought to be counterpoised by charity and humility.—Cardinal Gibbons.

All our knowledge is ourselves to know.-Pope

Knowledge is flour, but wisdom Is bread.—O'Mealley.

Many of us are entity shouting about how men