YOLUME X

Published EVELEX THUMBUAY IN THEE YEAR for a Years

Courier 1938

DECEMBER 1, 1938

With the Apprehation of the MOST REVEREND JAMES EDWARD KRARNEY, D. D. Bishop of Rochester

MEMBER CATHOLIC PRESS ASSOCIATION OF UNITED STATES SUBSCRIBER TO N.C.W.C. NEWS SERVICES (WASHINGTON, D. C.) REV. LEG C. MOONEY Managing Editor
REV. ROBERT F. McNAMARA, M.A. STL. Associate Editor
HOWARD W. KLIPPERT Manager
THOMAS H. C/CONNOR Niws Editor

MEMBER OF THE ROCHESTER CHAMBER OF CONSESCE

plane: \$8.18 per your in advance, section (C mouths \$2.85), lingSee copies in (180 people), with order,) Foreign \$8.80 post year. OFFICE Subscriber served by mail who way hish to disentians in UATERIOLIO OURIES must selly the publisher to that effect by written point. O'scherwise real to the history of the selly representation of all the subscribers will be held repossible for all the selly representations for all the selly representations of the selly representation of the selly representat

Published by CATHOLIC COURIER and JOURNAL Inc. Journal Katabilahard 1869 Courier Metablished 1930

The CATHOLIC COURIER has my most enthusiastic approval. A second compagner has become an essential part of the program of Catholic settler in every discour. The CATHOLIC COURIER should be found as very Catholic home in this discour. I had it hand to sander-made have say latholic sea be so indifferent as to what is transpring it is about the property as to rely super unreliable sources of information whatever. Is use have large slopes "The CATHOLIC COURIER in every Catholic Some."

1 JAMES E. KEARNEY, Bishor of Rocknester.

Auburn Paper For Embargo

in the face of mution wide indignation over persecution of peoples in other lands because of their religious beliefs, the chagrin and disgust of Catholics in Auburn over an editorial which appeared in their daily newspaper, "The Chizers-Advertiser," on November 23 can well be shared by all dio-

The editorial entitled "Lite the Embargo," comes out Sectionally in favor of the so-called Loyalist government in Spain. The idea that the Spanish struggle is "a holy" war against Communism, or a conflict between the ideologica of Fascism and Communism," is flouted by the Auburn mews-

The disproved theory that democracy exists in Red Spain is again brought to the fore as a remson for sending arms and munition from this country to those held responsable by the world for the slaying of tens of thousands of Cath-sical co-religionists in a religious persecution unparalleled

Perhaps the Aubum editorial writer-

WOULD CONTRADICT HIS EXCELLENCY, Bishop Resiney, who in a recent address to 3,000 persons of all faiths here in Rochester in toxiching upon religious

persecutions said: "Again when the insensate destruction of churches and convents by the Spanish Loyalists was proven by the testi-mony of unbiased eye-witnesses, when the sadistic marrier of thousands of priests and nuns merely because of their religious profession seemed the principal part of the Loy-aliat program no reaction was visible here except possibly the childish swallowing without himking of all the Red

Propaganda that came from Madrid and Barcelona." Now the Gittsen-Advertiser would have these United States send more "bullets for Catholics" by lifting the znunition ban and would uphold that forms of religious persecution which in destruction of property and slaughterizes of innocent Bishops, priests, nuns and lay persons, has ravaled that in Russia, Germany and Mexico.

It is not necessary to go into detail on how, by electoral trickery, the-

"LOYALIST" MINORITY SEIZED CONTROL

of the government in 1986. This was told by Hogo George Robor, foreign editor of the New York Sunday Mirror in its lisue of May 22, this year. Repeatedly, newspaper men on the ground, have stated that Red Russia was assisting the Loyalists solely with the idea in mind of Sovietising Spain.
The "communist lings" as the Auburn paper pits it, is deep-dyed in the Red of Russia and the blood of Cathrolics. Fighters who have come out of Red Spain have revealed their disillusionment over the "democracy" which they vol-

unteered to defend. Does the Auburn newspaper wither its information from Red Propaganda sources or would it take the word of a reputable authority such as W. Cameron Forbes, former Governor General of the Philippines and former United States Ambassador to Japan? His observations made in Stain are

The policy of the Reds, or so-called Loyalists, has been first to liquidate, or purge, the country by getting rid of people of wealth, standing and training, and who were, in effect, the natural and normal leaders of the people; these leaders included a great many army and navy officers who naturally would have gravitated to Franco's side, as it was not to be expected that they would contemplate with equanimity the policy of liquidation of the people of their own class. The result is that the Reds are conducting the war ut the natural Spanish leaders, and their cause is seconsarily, if only for that reason, hopeless.

To send a lot of our military supplies to bolster their

hopeless cause merely— MEANS THE PROLONGING OF THE WAR

and the unnecessary killing of many additional thousands of the unfortunate people who are leing pushed into the atruggle often without any personal interest or desire to Join in the cause of the Reds for whom they must fight or

In this the type of government that our contemporary in Auburn would have the United States assist?

If it is then the editorial writer for the Citizen-Adverther is not for democracy, but for the kind of tatics used by Soviet Russia. In suppressing a people and making them cogs in the machinery of state, orelise. He is not for re-ligious freedom, but for persecution that stops at no thing, death, fire or mainting. He is not "for removing this stain on our conscience, as he phrases it, but for keeping aloft the sveriesting areams in this nation of condoning the excepts committed by the Soviet-controlled government in this like would even aid them in such practices.

is rally more in this grapefruit than meets the

The Color of Partural death; he was killed by an aux como-

to constructions of a first ship and a wint of

you watch him Dentson

'ALONG THE WAY' By Rev. Daniel A. Lord, SJ.

NUMBER 48

Not Always the Case Celed famous Tore Dawey, fight-

ing prosecutor of New York: "If you saw a gang of cowardly ruffans set upon a helpless man in the public street and pro-ceded to beat him, you wouldn't long remain silemat. If you saw a famatical mob pillage and burn a church or a synagogue, you wouldn't long remain silent."

Ironically one is tempted to re-"Oh, yeah?" Precisely that been happening to Catholics for the past twenty years, and I have noticed a loud and emphatic silence among the papers, the public leaders, and even the Mr. Deweys of the country.

Priests were heesten and shot in Mexico and Red Spain. Churches were sacked, outraged, burned. Worsen and children were maitroated because they were Catholies. Men were deprived of their properly and their civil rights, wire flung into prisons, and stood against the walls, simply for their

Witen the American feebly protested, the newspapers shrugged their shoulders. The leaders were too busy to care or too tactful to kent the feelings of "good neighbor" Mexico or Soviet con-

I am glad that someone is speaking out for the Jews; but where Mr. Dewey dramatically describes outrages and then cli-maxes with "You wouldn't long remain slient," I'd answer that where the victims were Catholics country remained silent for too many years.

Nashville is only a slow train's day Journey from St. Louis, and yet it always sounds so emphatically South. Mrs. Margaret San-ger had been there shortly be-fore my arrival. and in Davis fore my arrival, and in Davis County that contains Name ville, had pleaded for more and more birth control as the hais "of the greatest divilization the world has ever seen." Rather shudderful, in view of the fact that last year im Davis County number of cleaths equalled the number of births. If Mrs. Sanger's talk was sufficiently persussive, the greatest civilisation will have an its first characteristic a complete lack of people to be civilized. What a mercace that since to blunderer, Mrs. Sanger,

Nashville, the city, is just 8 per cent Catholic; the country dis-tricts are 1 per cent Catholic—a small but splencidly organized and really devout Catholic body surrounded by a vast percentage of Protestants and pagans. Bish-on Advisor to a Charming cents. op Adrian is a charming gentleman and a zealous priest. Cathedral is a piece out of Rome itself. St. Cecelia's and Father Ryam's high schools onen heautidoes to the young people of

the city. Years ago. Bishop Byrne took the bit in his teeth and did a brave thing Since he had plenty of Catholic schools to take care all his people, he issued an order that all children were to be schools, and if the paremis failed to send them it was a mortal sin that he reserved to his own absolution. They had to see him before they could be forgiven. The result is that in Nashville practically every child is in the Catholic schools, and Catholic education is simply taken for granted by the people.

Van-clethilt

The name Varaderbilt in the south means good football. To me it always suggests a great betraval. A number of years ago a great financier left money to uni-versities, notably medical schools, provided they had no religious af-iliation. Vanderbilt in those days was a Mothodist University shall never forget the gasp horror with which people who believed religion had a place in education greeted the announcement that Vanderbilt University had given up its religious affiliation in order to get a slice of that money for its medical school. seemed like the public denial of

The great betrayal has been widely imitated since then. The financier's money tempted many a school away from its church and its God. Money talked. Maremon was powerful. Anyhow, don't imagine that religion in those schools ever was too per-

value or convincing. I was told that Cornelius Vanderbalt gave the school a finanolal start years ago in the hope in the Southland. It did. But who ever thinks of Vanderbilt of New York and the New York Central as having any connection with Vanderbilt of the South?

Purely Relective

Restumers are so much more impressed by distance than westers, even mid-westerners. When you're west nobody ever that you've far from home. When an Easterner asks you where you come from, and you say St. Louis, though as a matter of fact you may be only Is mailed by Ergin from your city. the Easterner says with surpris-ing frequency, "Well, you're a long way from frome." No ex-planation offered; just a fact noticed and mentioned.

Question Box

Q. As a point of information, can we apply our indugences to a sping present

A. We can apply our indulsulfaful departed, but not to the souls of the living. We can and blouded course pray for the liv-ling upscially for those is their like agong.

The Case WM. MURRAY The Case Sym. M. MURRAY



Diocesan Recordings

The Martians did not invade New Jersey, neither did Father Coughlin say the things attrib-uted to him by half-listeners last

Notre Dame University means football to many people, but stu-dents at the Holy Cross Fathers institution are taught something else. Graduates in the Rochester area on next Sunday will have their second annual Communion at Old St. Mary's Church. Washington Park, at 9 o'clock Mass. Religion is never neglected at Notre Dame and those men who have been graduated will demonstrate that when they gather in a body to receive Holy Communion. Their good example cannot fall to influence others in a manner that even national championship play on the gridiron cannot

She is chereful at all times. Bedridden for more than twelve years, her speech impaired, her useless, also can always be counted upon to infuse courage into others who visit her She is keenly alert to what is taking nince in the Catholic world as she reads thoroughly the Catholic papers coming out each week. Her prayerbook is ever at her side. She has plenty of time on her hands to think about how difficult has been her lot in life, but she concentrates on the real val-ues of life. She is an inspiration in this day and age when troubles seem to mount high upon the backs of all.

The Recorder visited the Blackfriars Guild dramatic workshop last week. Here he found an outlet for youthful vigor and activity that will pay rich dividends to the people engaged in the Blackfriars program and should be a source of satisfaction to all their efforts to advance the Catholic theater. Taking over a place that needed much repairing the Backfriars, regardless of their position in life, threw off their coats and went to work. theater with dressing rooms, a green room and storage space for scenery. When the Recorder was a director of one of the Blackfriars outstanding hits was busy in his old clothes painting scenery for the next play. spirit of the Blackfriars is to get the job done and no one back when there is a task to be

It is difficult for free Americans to understand why in a country like Germany or Russia, the peo-ple do not rise in their wrath and overthrow their persecutors. Even in this country when a gangster puts a gun at a man's head he does not always sock the gun-Even if he does the bullet often finds its mark.

Early Christmas shopping will give the workers in the stores "a Heavy Christmas sho ning will give the workers out of

In the Hollow--- --Of Your Hand

Dear God when sin, that hydra headed monster does assail. And trembling, gasping, faint, I Dear Josus come, while yet I've strength to stand. And hide me in the hollow of your hand.

Too weak to fight alone, I fear the world and all. Dear Jesus hasten to my aid and heed my frightened call. My strength it wanes, may courage obbs, like storm atrewn shifting sand, I need thy help, I fain would hide

in the hollow of your hand. Secure always from ain artid strife. my soul will happy be.
And glancing up with eyes of love, thy holy face to see.
I'll pray thee then to never let me stray across the Iand. But always keep me prisoned in the hollow of your hand.

-Civil Engineer.

Evidence Catholic

WHO LIKES TO GO TO CONFESSION?

Who really likes to kneel before a priest and accuse himself of sins, naming the grievous ones, the number of times committed promising restitution if need be, expressing true sorrow, re-solving, with the help of God's grace, never to sin again? Is there anyone who really likes to

do that? Imagine the most powerful ruler of any nation obliging his sub-jects to confess like that to him or to his delegates! There would be a revolution, wouldn't there? Yet the Catholic Church has ever had just such a law for its mililons of people in every clime and in every age. Not a single one Is exempt.

For this there is only one reason a Godly reason. To the Catholic, confession to a priest was commanded by Christ Who is God, when He said to His first priests. "Whose sins ye shall forlive, they are forgiven them, and whose sins ye shall retain they are retained." (John xx 23.) are retained." (John xx 23.) These divine words, every Catholic believes, were meant for all priests of all time and imposed an obligation on all Catholics of all time Confessing directly to God? Every Catholic worthy of name, does just that every time he realizes that he has commit:ed a grievous sin. At office or mill, on the street or in the home, he at once begs God's forve mess. but he goes to the conless.onal also where he again confesses directly to God before a priest who must hear the sine if name if he is to judge advise Who likes to go to Confession Perbanys the Pope and sain'ly cardinals, bishops, priests nuns

and devout lasty all of whom must also confess to a priest like to go to Confession to express and to creen even closer to Cod's heart through the great graces of the great Sacrament of Penmee But he whose sins are the blackest he who most dreads the humility of Confession if he is truly penitent, receives just as truly the merciful forgiveness of confessional sinless fortified and with a happiness beyond the confines of this world, for as St. tells us (xv. 7) There shall be joy in Heaven

upon one sinner that doth penance more than upon the ninetyjust who need not penane Catholic Information Society of Narberth, Pa.

"No greater blessing could come to our land today than a revival the spirit of religion. I doubt If there is any problem in the world today, social, political or teorromic that could not find hapstie Congress.

py solution if approached in the pirit of the Sermon on the Mount." - President Roosevelt in

-in the files of thee CATHOLIC COURTER

From November 30, 1933, Issue Columbus Youth Association went over the top with 2,487 members in its annual membership drive. Archbishop Mooney commended the workers on their splendid showing at the closing banquet in the Civic Centre.

Mr. and Mrs. Frank Werner of 40 Roycroft Drive celebrated their 50th wedding anniversary by attending an anniversary high Mass in Holy Redeemer Church, celebrated by the Rov. F. William Starider.

Holy Apostles basketball team, con the parochial court. league title every year, now wears the colors of the Columbus Civic Centre. The team is composed of Bill Reach, Dave Hayes, Dan Dowling, Mike Barrett, Rip and Jake Riley, Bee Hanna and Punk

The Holy Name Society of St. Radio City.

Vale

'LIBRARY SIGNIPOST

Pr. Virgil Michel, O.S.B. Fr. Virgt3's death last Saturday silenced one of the most influential voices of the Church in America. He was the leading spirit and prime mover, under God. of the great Liturgical Movement here in the United States. Tire less with pen and tongue, buoyazat and genial in spirit, he spent him great talents of maind and heart on what was to him the one thing necessary" in the life of the Church her Liturgy. Ha was the editor of "Orate Fratres," a monthly liturgical magazine; the author of two key-books on their respective topics - "The Liturgy of the Church" and "Christian Social Reconstruction" -and of neamerous pamphlets on matters of liturgy and sociology. His style, even in the expression abstract technical points, was as clear and impid as water: It was an admirable reflection of that Benedictine "Pax" to which his life was dedicated.

May his strong and generous soul reap Ets reward in the fulness of that peace, of which, even here, he had a foretaste in his Benedictine vocation!

Ladies and Gentlemen: Haven't we been hearing a little too much lately about the dictators leading us back to the "Dark" Ages? I protest against the easy assumption that lies in that phrase. First of all, most people are very vague about what they understand by the "Dark" Ages; for them it may mean any or all the centuries botween the fall of the Roman Empire and the coming of Martin Luther and Gallieo - over ten centuries. It is monstrous to indiet a whole millenium. Think what it would mean to suppose that there will be darkness upon the history of man until the year

But if it is not the whole millenium between 400 and 1400 which people condemn by the label of "Dark Ages," what centuries do they mean? Do they know what they mean? I have found that the more you know history the less you are inclined to indict whole groups or nations or centuries. The people who so around flourishing the phrase "Dark Ages" like a revolver are showing that they don't know much history.

Of all those ten centuries, there is not one that I can think of which can mot present as many lights as our present twentieth century. Name me any century, and I can call you a litany of great and noble names therein, at least equal to the illustrious names of our own time And if it is tyramny you are thinking about and ignorance, and militaristic hat red, l'il grant you that there was much of that in all these centraries I do not defend it neither did the illustrious men those times defend it. But I do want this point cleared Was the 'scutcheon of the 19th and 20th conturies much cleanor from these same blots' Don't forget how the modern commercial empires were founded bloodshed and oppression Don't forget the Don't forget the tyranny of the modern platerrats. Don't forget the bondage of the modern wage-slave. Don't forget the scandal-

ous travesties of modern justice Check the debits and credits on the ledgers of our modern cen-turies and of the 'Dark' Ages. and you'll find if you are honest. that they at least balance each other prett w well. In my estimation, the balance favors the "Dark" Ages. I am no medievalist; I k now the advantage of living in the twentieth century. hut I also know what our than lost, that they once had a living faith a warm love of God and a loyal devotion to the pieties of life marriage mother-"ESTACK BOBE"

By Charles Corceran, S. J. "Blackrobe" by Charles Corcoran, S J is the story of the great French Jesuit Father Marquette who labored so realously among the Indians. At the age of thirty-six, Father Marguette was commissioned by the Count de Frontenac to explore the Mississivani River Tollet The expedition hald out no terrors for him because as he

said, "One can put up with anv-thing anything to lead souls to When de aling with the Indians. this great Jesuit was indeed a genius He was loved and

mired by all, from the great chiefs down to the tiny children, for one day a boy of twelve fervently decement, "You are a pale-

Five Years Ago--

Mary's Church was reorganized under the leadership of President James E Cuff and the Rev. Norman Margrett, newly designated spiritual director It is planned

to include young men of the par-ish in the new organization. A Thank sgiving Assembly was held at Our Lady of Mercy High School, thee high light of which was a Glee Club Program with appropriate mumbers about Thanks-

> Eighty-four dioceses observed Sunday, Dec. 1, as Catholic University of America Day. This was in accordance with the suggestion of His Holaness Pope Pius XI that a special chay be set saide.

The "Catholic Hour" nationwide radio broadcast sponsored by the Nazional Council of Catholic Men, as being broadcast from one of the new stradies of the National Broadcasting Company in

GOSTEL IN A CRISISHE Sursum Corda

By REV. JAMES M. GILLES, C.S.P., Editor, The Cetholic World

Today, to be frank, I propose to preach a bit of a sermon with the kind consent of the publishers and the readers of this column. Generally I do my preaching in a pulpit, not here. But an occasion—say rather an emer-gency—has arisen in which I think every ordained minister of the Gospel, every one who hears the burden of the privilege of an apostolic vocation, must preach, if he have a chance, even in a

newspaper.
Well, then, since it is a sermon, let it be a sermon and commence with a text. Perhaps when you see the text you will say the text is sermon enough. And I will agree with you. This text is from the greatest sermon ever preached by the Greatest Preacher Who ever opened His mouth. He was the Preacher Whom those who heard Him said, "Never Man spoke like this Man."

LOVE YOUR ENEMIES
But the test, Matthew v. 43-48: "You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies; do good to them that hate you; and pray for them that persecute and calumnists you: That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathers this? Be you therefore perfect, as also your heav-enly Father is perfect."

There it is: a one-minute sermon in 120 words. If a oras-minute sermon-such a one-minute sermon-is all you care for just now, very well, you needn't read on because from this point it will be only a man preaching to you. But before you drop the paper or turn the page, read the little sermon once again, twice again, get it by heart and recite it to your self now, any time, any day. If ever we needed that sermon, it LETS SUPPOSE . . .

Now for those who don't object to listening to a man after having read the words of God. I am going to apply that sermon to the Jews. Just for the make of the argument, let us suppose that the Jews are our "enemies." Let us suppose that they "persecute" us and "calumniste" us. Our Saviour wasn't referring to the Jows. As a matter of fact they are not our enemies and they are not doing us an injustice or treating us cruelly. But supose they were Just to "rub it in." suppose they were all that their enemies say of them I shall not put the words down here: this is a family paper.

But if you don't feel anti-Jew yourself, call in the crassest, most rabid Jewbalter you know. Ask him what he thinks about them.

face, Father Marquette but my father says you are the reddestblooded paleface in the whole world."

had and girl. The course of true love is never smooth, but in the end love triumphs. Undoubtedly the most in spiring part of the story is the scene at the death bed of the Jesuit. The calm with which Father Marquette watched the approach of his death is an inspiration to all

who read the book, as well as a warning that death is ine vitable. "Blackrobe," a fictionalized blography of Father Marquette.
gives a better insight into the character of the Indians who responded so whole-heartedly to fair gentle treatment, and offers a very pleasant way of reading the life of a great saint and the account of an era of American his-OTV.

Margaret G. Wegman,

This book has recently been Library, 50 Chestnut St. from where it may be borrowed at the rate of a penny a day.

Clips

The easiest way for the Nazis to turn American public opinion completely against themselves is to continue their brutal oppression of Jews and Catholics

Nothing gives us a greater idea of our soul, than that God has given us, at the moment of our birth, an agel to take care of it.

I adore Thee, O most sweet, most amiable, most merciful Heart which was wounded for my love. Blessed Louis of Granada.

For I reckon that the sufferings worthy to be compared with the glory to come that shall be re-vealed to us.—Saint Paul.

Then there was the office boy who, when the boss sent him out to get a licket to the fights, went straight to the marriage license bureau.-Troy Times Record.

Insomnia isn't contagious less the baby next door has it.— Des Moines Register.

Anyway, a mother fish dioes not have to sive her bahy a bath-

Modern child, seeing rainbow for first time: "Oh, munimy, what is it, advertising?"-London Tat-

St. Joseph, then, is especially in these days of universal pride, most aptly a model upon which to pattern our individual lives.

Let him pour it out and pile it up. When he stops for breath, wait a moment and then tell him to go on. If he pauses, ask him,

"Is that all?" When you have the indictment complete, let us suppose-for the sake of the argument—that it is all true. Of course, it won't be all true. Some of it will be untrue and so unfair as to be ridicu-(Incidentally, if I may put this in a parenthesia, the Jewhater will be giving you a line on his own character. Sometimes when I have met a bigot, say in some more benighted part of the country. I have listened to his anti-Catholic tirade and have simply said, "So you believe all that?" The poor fellow has made an indecent exposure of his own mind and doesn't know it.)

Excuse the digression. preachers digress. Well, then, suppose that every Jew on the face of the earth is as bad as Herod. Then what? Shall we hate him? Curse him? Persecute him? Exile him? Confiscate his property? Starve him? Shall we fine him and his family and all his people here in, let us say, the Bronx, for a crime committed by a Jew in Paris a month ago, or in Bohemia 300 years ago, or in Palestine 1900 years ago? LAW OF REVENCE

In a word, shall we abandon the basic principle of American law that a man is innocent until proven guilty? Shall we punish one man for the sins of amother? The A.P.A. used to allege that Wilkes Booth, who killed Lincoln, and Guiteau, who killed Garfield, were Catholics. Of course they were not. But suppose they were. Would you as a Catholic like to be killed if a Catholic had killed Lincon? Would you and I like to be punished for all the crimes mitted by Catholics in the

United States of America? But that also is a digression. Let's get right straight back to it. Suppose the Jews were matter that the text in 8t. Matthew indicates. Then what? Do you ask me? Don't ask me. Ask our Suppose the Jews were all me? Don't ask me. Ask our Saviour He says "Love then" "Do good to them." "If you love them that love you, what c dit have you? Do not the heathen this?" "It hath been said of old, Thou shalt love thy friend and hate thine enemy! But I say to

you, love your enemy." Too high! Too hely! Too much of a "hard saying"? Well, then, stop cailing yourself a Christian.
A Christian is not one who is merely baptized. A Christian is one who is one who follows Christ. Hears Christ. Believes Christ. Obeys Christ. Now, which is worse, that the Jews should be guilty of some sins or that we should not be Christian. not be Christian' If we are not Christians, if we do not act like Christians, there is something waiting for us on that terrible last day when we meet the Great Christian.

(Copyright, 1938, N.C.W.C.)

Feast Days

Sunday, December 4-ST. BAR-Woven in the story is the BARA, VIRGIN AND MARTYL charming romance of a French Monday, December 5-ST, SAR-BAS, ABBOT.

> Tuesday, December 6 — ST. NICHOLAS OF BARL, THE PA-TRON SAINT OF RUSSIA. Wednesday, December 7-ST. AMBROSE, BISHOP. Thursday, December 8-THE FEAST OF THE IMMACULATE

CONCEPTION. Friday, December 9-ST. LEO-CADIA, VIRGIN, MARTYB. Saturday, Deember 16-ST. EULALIA, VIRGIN, MARTYR.

After all there must be good latter are every bit as important Ours is a marvelously flexible

emergency can outlast a perma-nent wave -H. V Wade in the Detroit News. Humility is the true expression thought and conduct of what

language, in which a temporary

we really are. The humbler we grow, the stronger we become. So ranks of mankind St. stands forth as a pillar of strength, as a giant among his

Christ proposed Himself as the supreme Teacher and Model of humility.

Catholicism On The Air

Catholic radio programs heard each week in this vicinity are as follows:

SATURDAY - 11:15 A M. over Station WHAM-Catholic newcast under cuspices of the CATHOLIC COURIER.

SUNDAY - 12:15 P. M. over Station WHAM-Rochester Catholic Hour. SUNDAY - 4:00 P. M. over Station WHAM -Father Coughlin.

SUNDAY - 6:00 P. M. over Station WBEN-National Catholic Hour. "Sound Portrait of the Roscary" with Futher Me Larney, the Speech Chair and Choral Society.

MONDAY - 8:00 P. M. over Station W.S.A.Y. Father Growney's Novena services from Winchwater,