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# Catholic Courier 1939

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MOST REVEREND JAMES EDWARD KEARNEY, D. D.
Bishop of Rochester

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## A Universal 'Month'

Impact of pounding publicity for this "Week" and that—be it a "National Week To Aid Aged Bulldogs," or a "National Day" for buying some groceries—necessitates exertion of the will when a particular period comes along that has a meaning deep-seated for us in our spiritual progress. Today is June 1. What does that signify besides sending [illegible] into a flutter as graduation day nears [illegible] approaches.

[illegible] course, not the beginning of a "National Week" [illegible] of a universal "month" of devotion to [illegible] Heart of Jesus.

[illegible] newspaper at this time stress a more important [illegible] than such a devotion offers? "Jesus, the [illegible] manifestation of the goodness of God and of His paternal [illegible] relatively loving and amiable, studied in the principal [illegible] of His love, is the object of the devotion [illegible] Sacred Heart, as indeed He is the object of the [illegible] religion."

[illegible] forgotten, as we are by the channels of secular [illegible] more earthly cause it is necessary for us [illegible] our minds and hearts during the month of devotion [illegible] Most Sacred Heart and to do something for [illegible]

[illegible] this great diocese have a reminder to enter [illegible] month in the mother-church, the Pro-Cathedral [illegible] Sacred Heart. In that beautiful edifice Saturday [illegible] "Father Christs" will be raised to their subdeacon [illegible] responsibility. Their future will be occupied [illegible] others to love of the Sacred Heart with them. [illegible] this "month" then with more fervor than you [illegible] "National Week" and concentrate fervently [illegible] at the end of the Mass, "O Sacred Heart of [illegible] mercy, on us!"

## [illegible] In Public Opposition

[illegible] Margaret Sanger is perturbed, no end. The Golden [illegible] has had the temerity to ban a projected [illegible] exhibit. That one thing alone entitles the [illegible] of the San Francisco "World's Fair" to success. They have now joined the growing army of those who will take a public stand against the evil of birth prevention.

It is Mrs. Sanger is reported as saying, "The World of Tomorrow" Fair in New York City is allowing dissemination of birth control literature, the managers of that exposition will find the same army of sensible men and women unwilling to give it unqualified support.

In this increasing number of persons opposed to birth prevention are many who not necessarily go along with the Catholic Church on all things. Members of the medical profession are speaking out against the evil practice. Just recently in Rochester in the report of the eighth annual convention of the Episcopal Church in the Rochester diocese it was stated: "A motion to support birth control clinics was rejected."

That this neo-paganistic practice which has reached the stage where its advocates can make the social pages of our daily newspapers is filled with confusion of thought and purpose, with hysteria and exaggeration was recently demonstrated by a Catholic clergyman but by a member of the medical profession, widely known.

Speaking of the highly profitable traffic in preventives, Dr. George W. Kosmak, of New York, editor of the American Journal of Obstetrics and Gynecology told the American Medical Association meeting in St. Louis that: "We are than the unrestrained popular propaganda for the lack of sexual restraint which has become so evident."

The moral fortitude of those who act and speak publicly against the pernicious evil is highly commendable even though it rouses the ire of Mrs. Sanger and her fellow-travelers, those otherwise sensible women who get their names and pictures on the social pages of the daily newspapers.

## Right From The Start

Astounding as it must be to some well-intentioned persons in this country to learn belatedly that Communists and their propagandists in the United States have until now favored Soviet domination of the Spanish Leftist Government, satisfying it is to consistent readers of the Catholic Courier that their own newspaper was right after [illegible] this Communist control from the start.

[illegible] have been some doubt, when the Saturday [illegible] put its series of articles by former [illegible] on this point, it would have been resolutely on the part of skeptics who [illegible] what was told in those articles.

[illegible] men realize that there was truth in [illegible] General who had a finger in the manipulation [illegible] in Spain had to say.

[illegible] on this comes the articles in the New [illegible] Arequipa, former Spanish Republic [illegible] France which substantiates what had [illegible] Knoblaugh and also Dr. Thorning and [illegible] articles in this newspaper.

[illegible] among other things: "The Three [illegible] of defense (war, navy and air) were [illegible] the true masters of [illegible]

[illegible] in a special [illegible] Before Madrid [illegible] by a new morale [illegible] and planes [illegible] Minister [illegible] Alvarez Del [illegible] will try to [illegible] efforts [illegible] truth on [illegible] crumbles [illegible] the people [illegible]

## Louisiana In Spring

'ALONG THE WAY'

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

I woke this morning in Louisiana, and it's Louisiana in the late spring with the sun pouring in the Pullman window, and the fields deeply green, and the swamps and woods bright with wildflowers. I'm moved out of my Pullman into a non-air-conditioned Pullman, the first I've ridden in a long, long time. Oddly after a moment of wanting (its spoiled, luxurious fashion) to protest, I found I liked it. It's not hot out, and spring comes pouring more happily through an open window, I find, than through the vents of airconditioning machinery. But that incipient protest proves how quickly we all get spoiled . . .

**Coffee**

Louisiana coffee for breakfast, which is still not quite New Orleans coffee. In New Orleans they don't call it coffee unless it's the color of boiled tar and as you approach the cup the brew flies right over the rim and hits you full in the teeth. When real New Orleaners come north they look at our coffee and groan. They regard it as mildly flavored water. Why chicory (which is the added element in their brutally husky coffee) should be regarded as delicious and essential, is beyond my mere northern comprehension.

And your true citizen of New Orleans can go down to the French market at midnight, dunk half a dozen hot doughnuts in three cups of coffee that stains the cup, and go right home and sleep like a top. Maybe for good sleep, coffee needs not less but more caffeine. (Page the Banka people who just uttered that wild protest.)

But in New Orleans the strength of the coffee is only a symbol of the strength of the meals. A young lady visitor in the city was invited to dinner in a New Orleans family. The month was July. The temperature was in the hot hundreds. And the meal was Alice Adams' plus. They started with shrimp cocktail, went to hot soup, then to chicken with all the trimmings—and what trimmings! Then to cold meats and salads, then to fish (or maybe the fish came earlier) . . . and then to a sector of lemoncream pie about the size used to wedge a fallen redwood. And each helping left none of the plate visible. That was southern hospitality, and also N. O.'s idea of how well-fed people should eat. It's a great diet, if you can take it.

**Resources**

Along the railroad track, lumber camps reminded us that lumber is one of the really important industries of Louisiana. (And hasn't lumber taken a beating in the last decade and more? You can't plow under forests the way you can cotton, either.) And small forests of derricks where oil flows into money. Then lone Negroes with small plows and single horses plowing the fields. To my northern mind, Negroes are always associated with industry. I have to make a wrench of adjustment to think of them as belonging on the farms . . . an idea that would startle a Southerner.

**Dark Vengeance**

I never think of the docks of New Orleans without remembering an incident which I found amusing, though the parties involved weren't even slightly on the verge of laughter. Our ship landed, and a wealthy Southern gentleman saw his baggage and his family into the customs section marked with his initial. And then, to his infinite disgust, he was assigned to a customs inspector—colored. The inspector was polite, as I have found most inspectors to be, but the Southern gentleman took things in hand, dismissed all question of inspection with a wave of his hand, and used a little highpressuring on the Negro inspector. Whereupon the inspector settled down really to give the baggage a going over.

The gentleman got furious. He began to order the inspector, to threaten him with dire vengeance, to remind him of his, the white man's, political pull. And the more he raged, the more quietly and persistently the colored inspector went through those bags. Finally, he had taken out everything, shaken clothes, laid wardrobe out on the deck, and stripped those bags and trunks down to their bare walls. Then smilingly he bowed and walked away leaving the white man and his family to put back the articles which lay all over the place.

I know this will cause fury in some hearts. But I must admit I have saw a more complete act of vengeance wrecked on a helpless foe.

**Quia Vult**

My professor of psychology (and he was a mighty good one, Father Cavanaugh of St. Louis University) used to say that the final reason why a man chooses this rather than that, this course rather than that course was "quia vult," because "that's what he wants." Ultimately, free will is proved by the fact that what we do is what we want to do, we chose this thing because it is the thing that we wish to have. I thought of that obvious fact in human conduct, the fact that we like what we like, want what we want, choose what we choose, as I noticed my own reaction to a talk of Father Gillis. He was discussing "escapes," and the things people do to avoid thinking. There are the detective stories which people use as an escape, said he. I felt myself nodding sagely. Detective stories were my "Or movies," he continued. I felt myself relax. I like movies [illegible]

[illegible] and delighted to hear damned to [illegible]

## STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. I. MURRAY

## Convert's Comment

When we hear non-Catholics discussing Catholics we are always reminded of the story told by Reverend Charles J. Mullaly, S.J., in his book, "Could You Explain Catholic Practices?" The ship on which he was sailing was drawing into the harbor of Dieppe. Above the quay an enormous crufix could be seen. As the people urged forward, preparing to land, someone remarked:

"Aren't Catholics queer people to put images and statues in their churches, and in public places? Queer isn't it that they adore such things."

An elderly man turned to the speaker, "Pardon me. I know from your remark that you are not a Catholic and therefor not familiar with the meaning of the cross." Explaining that he was sure they would not resent an explanation he went on to say that he had noticed a statue of Nelson in Trafalgar Square. "Could you tell me why that statue was placed there?" he asked.

After a short silence an Englishman responded that it was placed there to venerate the memory of a great sailor who died for his country that English children might learn to honor and imitate him. The elderly man smiled quietly and said. "That crucifix is to teach us to honor Christ, the God-Man who died for us and to imitate Him. Catholics no more adore the crucifix itself than you adore the statue of Nelson."

He proceeded to explain that Catholics keep images of Christ, His Blessed Mother, and the Saints in their Churches and homes for the same reason that one would keep a picture of his mother.

"But," said the man who had spoken before, "You would naturally give a plausible explanation because you are a Catholic."

"Yes," the old man replied, "I am a Catholic because of the grace of God. I was born a non-Catholic, and after years of travel and study of religions I perceived that my prejudices like yours were without foundation and due to ignorance of what Catholics believe and what the Catholic Church teaches. When my eyes were opened, I became a Catholic and I trust that that same happiness will be yours some day."

• • •

The writer cannot help having a deep affection for this brave little man and a feeling of gratitude to Father Mullaly for having met him.

Catholics derive a great deal of satisfaction from all the religious articles that remind them of their religion. But, are we quite fair, when we allow misguided statements concerning them to go unchallenged?

• • •

Just recently some pitch men were selling Catholic medals like good luck charms. We know they are no such thing but we cannot expect a non-Catholic to understand this unless we tell him. We do not believe in superstitions, and, perhaps, we don't take the situation seriously enough when our practices are slandered. Yet, these religious articles represent the ideals for which we stand.

• • •

Had the writer met someone like Father Mullaly's elderly gentleman she might have been a Catholic many years ago. This explains the opinion that a courteous explanation might not only be accepted but might mean a great deal to someone who has every right to know the truth for Christ's church is universal.

Idalie Kell

## Diocesan Recordings

The Church does need an articulate laity but she can get along without those garrulous laymen who speak from half-knowledge and condone criticisms of the Church, knowledge of which they have gained only from secular sources.

• • •

As a nationally-known layman of the Church, now, Heywood Broun, who writes for the newspapers and wields an extensive influence has been given a tremendous responsibility. He is in a position where his fellow-members in the Mystical Body of Christ will look to him for example. He has ever been the friend of the laboring man and the American Newspaper Guild members hold him in highest esteem. With the Papal Encyclicals now as his guide and inspiration there can be no question of his utterance on the social question in the future if he adheres closely to them and this it is believed he will. Mr. Broun has placed himself in a position to be of great service to his fellow Catholic-laymen. They in return should pray for him that his talents will be used to bring about in this country the program through which lasting peace among all persons of all creeds can only be realized.

• • •

There is a non-Catholic in Philadelphia, the name has escaped us, who is advocating the placing of a chapel, simple or elaborate, as means will allow, in all homes. He was responsible for the establishment of a chapel in one of the great New York hotels where persons could go for meditation and prayer. His activity should be widely commended and encouraged. He holds up to Catholics an idea which has ever been recommended and urged by the Church but is too often forgotten. True the children inspired by the good Sisters arrange an altar in honor of the Blessed Virgin Mary during her month. It might be in order to provide a shrine or small altar in honor of the Sacred Heart during this month, and continue the practice of home devotions throughout the year.

• • •

Add inconsistencies: Taking a front seat in the church on Sunday and a back seat throughout the week when attacks on the Church are made in one's presence.

## WHY?

What WILL Be The Nature And Condition Of Our Bodies In The Resurrection?

It is the teaching of the Church that the body which will be reunited to the soul at the Resurrection will be identical with the one inhabited by the soul on earth. Every soul will receive back its own body. "This corruptible body," says St. Paul, "must needs put on incorruption, and this mortal body immortality" (1 Cor. 15, 53).

Consequently it is the one and same body which, having been corruptible and mortal in this life, becomes incorruptible and immortal after the Resurrection.

Moreover the risen body will be whole and entire, perfect and complete in every respect. No infirmities, no deformities of any kind will be seen in Heaven. Thus St. Augustine tells us, "As all the members of the body appertain to the integrity of human nature, they shall all be restored together. They who were either blind from birth or lost their sight on account of some disease, the lame, the maimed, and the paralyzed shall rise again with an entire and perfect body."

The same holy Doctor then goes on to express the expectation that "whatever old age or disease has wasted in the body shall be repaired by the divine power of Christ," and that "the body will be raised not in an immature or decrepit condition but as it appeared in the prime of life" (De Civitate Dei, 22, 15).

Defenders of the Faith,
Peter Geier, Jr.

## Mexican Portrait

'LIBRARY SIGNPOST'

It is understandable that Hollywood producers should shy away from the deeper religious aspects of some of their themes. But sometimes this necessity plays strange tricks with their presentation of history.

Seeing JUAREZ without some knowledge of the tangled issues of Mexican history, one gets the same idealized picture of the rise of democratic government as anti-Catholic critics object to in the history of the Church. The movie tells one-half of the story. The other half was one of anti-religious bitterness and intolerance.

Talking in one scene with Porfirio Diaz, Juarez asks him what democracy means to him. "Why, it means liberty: liberty for a man to say what he thinks, to worship as he believes. It means equal opportunity."

Judged by that definition, the democracy of Juarez was a bastard pretender, for it hedged and cramped the rights of religious conscience.

Of this you see nothing in the picture. I don't suppose anyone would want to see such things in a picture. But this point needs to be made if true democracy is to be served.

Does someone say that it wasn't religious rights but religious oppression that Juarez and his like assailed? Only people who fall for labels and slogans instead of the truth will use that handy but poor stick to beat the Church with. Like all alibis, it has a measure of truth, although the relation of the Church to the Mexican community can not honestly be called even remotely oppressive, there were features of it that need adjustment. But to cite these as the full reason for the wicked repression of religion in Mexico for now almost a hundred years means either dishonesty or naivete.

The people of Mexico are essentially religious. It would be no exaggeration to say that they are religious first of all. People for whom the "kingdom of this world" means everything will either deny that, or call it superstition. The denial is a lie, the charge of superstition depends upon a point of view. Mr Evelyn Waugh says, in a recent number of the Landon Tablet: "In their way, of course, the Mexicans are superstitious. It is a legacy of the dark origins of the human race that is found in every country. It is only an unfamiliar that seems to us shocking. There, as everywhere, it is the concern of the clergy to distinguish and drive out the harmful superstitions, many of them are innocent enough."

How else except for the reason that they are genuinely religious, can you explain that nearly every improvement in the harsh suppression of religion has been the result of violent popular protest? How else explain the peasants' revolt against Calles when all over the country people rose in defense of their churches, calling themselves Christeros (the men of Christ) with the rallying cry Viva Christo Rey (Long Live Christ the King) and were massacred by the federal troops? How else explain the hundreds of martyrs done to death with that same heroic cry upon their lips? "Men do not gather grapes of thorns or figs of thistles."

Mr Waugh points the contrast between the real soul of Mexico and the pseudo-soul conjured up by the anti-religious "democrats," with the example of Father Pro. I must quote it

"Within a few hours of his death (he died before a Calles' firing squad) he was already canonized in the hearts of the people with typical ineptitude Calles had photographers on the scene of the execution and issued pictures of it to the Press within a day or two it was a criminal offence to possess one they circulated nevertheless from hand to hand, and were reproduced in secret all over the country. Today you can buy cards of Pro outside the churches, and even Government apologists have stopped trying to justify his death. It was a mistake, they admit, it was indeed one of those resounding mistakes which make history. While Dwight Morrow and his clown and Calles were off on a trip together in the Presidential train, talking of debt settlements, Pro was being shot in a backyard. Dwight Morrow is already forgotten. Pro is the inspiration of thousands through whom the Mexican Church is still alive."

Here you touch the real pulse of Mexican life, as travellers feel it when they leave the beaten tourist path. It is a life of strong loyalties and pieties, rugged, individual, silent as deep waters, not to be understood by politicians or degenerate professors from across the Rio Grande, whose crimes against Mexico stink to the sky.

(A new book by Grahm Greene, called "The Lawless Roads" in its English edition, and soon to be published here under another title, depicts in glowing and living colors the soul of Mexico: you will hear about it just as soon as I can get and read a copy of it.)

(Mrs. George Norman has written in simple and dramatic style an account of Father Pro which she has titled "God's Jester." A copy of it is in the Catholic Evidence Library.)

(Excerpts from the London Tablet are quoted with permission.)

Rev. Benedict Ehmann

## Feast Days

Sunday, June 4.—ST. FRANCIS CARCCIOLO.

Monday, June 5.—ST. BONIFACE, BISHOP AND MARTYR.

Tuesday, June 6.—ST. NORBERT, BISHOP.

Wednesday, June 7.—ST. ROBERT OF NEWMINSTER.

Thursday, June 8.—ST. MEDARD, BISHOP.

## RE-EMPLOYMENT

A PROCLAMATION
BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

As industry and business make substantial progress toward recovery there are ever-increasing employment opportunities for all groups. It is important to our social equilibrium that these opportunities be equitably shared, and that no group in the population shall feel itself discriminated against in hiring policies. It is particularly important that those men and women who have reached the age where their family responsibilities are at a peak receive their fair share of the new jobs, and are at least allowed to compete for these openings on the basis of their actual qualifications, freed from the handicap of an unfounded prejudice against age alone.

I am mindful of the fact that among those over 40 years of age are a great body of our most experienced, able, and competent workers; that this group as a whole is not sharing as fully as other age groups in the employment revival; that many of those over 40 have lost their jobs through no personal failing but because of circumstances over which they, and their employers, had no direct control; that among those over 40 and still actively in the labor market are practically the entire group of World War veterans (whose average age is 46), a group that is surely entitled to look to our society for security and economic independence.

A committee of distinguished representatives of industry labor, and the public has recently issued its report to the Secretary of Labor in which it analyzes the factual basis for the alleged prejudice against hiring middle-aged workers and finds no good reasons that would support the continuance of this prejudice.

In view of these considerations, I should like to ask employers throughout the country to give special consideration to this problem of the middle-aged worker, to review and re-examine their current policies in order to determine whether applicants who are over 40 years of age are being given a fair opportunity to qualify for jobs, and to study their various departments and processes with a view to seeing where the qualifications and abilities of these older applicants could be utilized. I want to urge social agencies, labor organizations, and the general public to join in giving this problem their earnest consideration.

FRANKLIN D. ROOSEVELT.

Inserted in the Congressional Record by SEN. ALBEN W. BARKLEY, of Kentucky

Sursum Corda

## First Thoughts Better

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

We are all familiar with the idea that a man of genius need not be consistent with himself. He may preach one gospel today and another tomorrow proclaim a principle, reject it, and proclaim its antithesis with equal nonchalance.

Indeed, to such a man the notion of justifying himself by explaining his change of view seems humiliating. He makes no excuses, no explanations, no apologies. Stat pro ratione voluntas: which like all Latin mottoes cannot be tersely translated, but means in effect, to borrow the familiar phrase of Falstaff: "I will give no reason to any man upon compulsion."

These reflections leap to mind as I read once again certain parts of speeches by Woodrow Wilson assembled in Extension Magazine, last January by that veteran expert journalist Simon Baldus. For brave, bold self-contradiction I think Mr. Wilson was unexcelled and has remained so over the intervening period of twenty-five years, though heaven knows we have had some other startling examples of the exercise of that prerogative of genius in that quarter of a century.

So with a bow to my dear good friend Simon and with an "if you please" and a "thank you" in one breath, I should like to repeat a few of the samples that he gathered and saved of Mr Wilson's views before and after, adding perhaps an occasional brief interjection of my own.

BEFORE:

1. "It was not merely because of passing and transient circumstances that Washington said we must keep from entangling alliances."

So? Then probably Washington's advice was a matter of permanent policy.

2. "The United States must be neutral in fact as well as in name . . . We must be impartial in though as well as in action."

Difficult but not impossible. Bad thoughts can be repressed.

3. He spoke of the World War as, "a war with which we have nothing to do, whose causes cannot touch us."

Plain enough. Strong enough.

4. "America ought not to allow itself to be drawn as far as its heart is concerned into anybody's quarrel."

That doesn't mean that we should go into the war even if our heart was not in it, but that we should keep our heart out and stay out altogether.

5. "We can serve the nations at war better by remaining at peace and holding off from this contest."

He said that a dozen times again in almost the same words.

6. "It is your duty to stand off and not let this nation be drawn into the war."

7. "There are actually men in America preaching war, preaching the duty of the United States to do what it never would before, seek entanglements in the controversies which have arisen on the other side of the watr."

8. "With th cuases and objects of the war we are not concerned. The obscure fountains from which its stupendous flood has burst forth we are not interested to explore."

"Obscure fountains" is good. The causes of all European wars are not on the surface. Not what they seem to be. Not where they seem to be. Remember that!

AFTER:

Now comes the change of mind and change of heart.

9. "Matters lying outside our own life as a nation and over which we had no control, have drawn us irresistibly into their own current and influence."

What matters? The Lusitania episode? No, that had happened ten months earlier and in those ten months the President had said again and again that we had no business to mix in the European fracas. Well then, what matters were they that had drawn us irresistibly? He does not explain. But there is one thing noteworthy about this point of his utterances in favor of our going in, the date is March 5th. He had been inaugurated for the second time on March 4th.

10. It is imperative that we should stand together."

That is to say stand together with some of the nations of Europe. The tune has changed but the composer vouchsafes no explanation still less an apology.

11. Our object is to vindicate the principles of peace and justice in the life of the world."

Note well, not in the U.S.A. but in the world. George Washington would have said, "Aren't we broadening out a bit," but Woodrow doesn't even give George a nod, from March 5th on.

We could go on Mr. Baldus does go on. But we need not. We were in, up to the neck, or rather over our heads. And we have been over our depth ever since.

But one significant fact must be stated. The other day, Bainbridge Colby, Mr Wilson's second Secretary of State, declared point-blank that he thought it a mistake for us to enter the World War. In other words he preferred the earlier mind of President Wilson to the later mind of President Wilson.

So, I think, do we all. It may be better for a man of genius sometimes not to change his mind. Greater genius would be to get the right view and hold to it.

(Copyright, 1939, N.C.W.C.)

## Five Years Ago

—in the files of the CATHOLIC COURIER

From May 31, 1934, Issue

Suggesting a program for "encouraging patronage of wholesome pictures and discouraging attendance upon those which are deleterious in their influence," the Inter-Faith Good Will Committee of Rochester voted unanimously to appoint a committee of nine to study the present trend in the motion pictures as it affects the community.

Rev. Joseph F. Dissett, beloved pastor of St. Theresa's Church, died May 29 at the age of 52. He had attended the memorial Mass for Bishop O'Hern and was stricken suddenly in the afternoon.

Eleven graduates of St. Bernard's Seminary were ordained for the Diocese of Rochester and two for the Diocese of Providence in St. Patrick's Cathedral, by the Most Rev. Archbishop Edward Mooney. First Masses were said in the parish churches of the newly ordained priests.

Frances Claire O'Reilly, a pupil of Blessed Sacrament School, won the scholarship to Our Lady of Mercy High School with her average of 99 2-3 per cent. This enables her to attend the school four years without the cost of tuition.

## Social Action

A True Apostolate. "Catholic Action consists not only in the pursuit of personal perfection, although personal perfection must ever remain for each of us the first, the supreme duty; but it consists also in a true apostolate in which Catholics of every social class participate." Conferences on Catholic Action (N.C.W.C., Washington, D. C.)