Printed EVENT WEEK For Hore That & Years

Contract

With the Approbation of the MOST REVEREND JAMES EDWARD KEARNEY, D. D.

Bishoul of Bochsate Den CATHOLIC MEDS ASSOCIATION MUNITED STATES CRIBER 10 N C. W. C. NEWS SERVICE (Washington, D. C.) CHO G MOONEY Managing Editor OWARD W KLIPPERT Manager NOMAS N O'CONNOR

MEMBER OF THE ROCHESTER CHAMBER OF COMMERCE teringer pur fer adverer, windpalit if meinich bladbie dingte Uspier

Construct area by and the max with the discriminant for CA THOUS Construction and the subscription of the second product. CULTURE Construction and the subscription of the shall product to the Culture and the subscription of the shall product the second by the second second second second second second second by the subscription of the second se Antipartie antier 18 the Postullier al Befonder, New York av regulited

This is the second seco inife Batabilahed 1928 - Journal Established 1989

THOCH: COURTER The my missi enthusistic approval: A subscript has been an estimate on the subscript of the vioy and the subscript of the subscript subscript of the subscript o A JANES E. KEARNEY, Histor of Rochester.

A Labor Day

Workling man be urred and led to the worship. The mornal practice of Religion, and, among other. XIII on "The Condition of Labor."

is the Solemn Pontifical Mass arranged by the Blabon of Rochatter for Labor Day, a to community upon the community upon the

han even the same "peace with justice", recom-miniprolines, Pops Flue XII for heads of nations recomes in these trying times, is needed in indus-United States.

The second states and the second states and the second states and the second states and the competition of Nata-tic in the second states and the competition of Nata-second states and the second st in the second of the

betting could the working man go in seeking the bis problems then to "Clarist, the

A state of the sta

A second of the second and the secon

Goand Of Auriaville

can Martyrs at Auriesville on one Sunday without

Star Flag 1939 ALONG THE WAY By Rev: Daniel A. Lord, 8.].

The Lone

Am T wrong in thinking that one notable difference between a Notherner and a foutherner is that a Northerner thinks of him-self first as a cilizen of the United States, and a Southerner first as a citizen of his particu-

I was born in Illinois, yet to this day. I don't know what a reallod. An Illinois would be called. An Illinois would be intern by a Virginian, a Georgian, a Taxan. (And, in case you don't happen to know this...I didn't un-til my fast tip there-a man born or living in Texas may just as easily be called a Texian. Which atrikes me as pretty queer; for a Texian fastly ought to be a per-son born in Texis.) I was born in Illinois, vet to

Hawayer, I never was bit with this iden of the importance of a state as I was in Ban Antonio. This state flag of Texas is svery-where. If flas from buildings, in where it that from anisotry, in public garks, over sloves, near achools. It graces the walls and is used for alyle decorations. And I fooked and looked without find-ing more than an occasional glimples of the State and Strips.

Chice more, I don't know what Irie slate flag pf Illhois looks Silke. Nor do I racall ever acting a. flag of Missouri, the state in which I more live. But a Texan avidently sees a hundred Lone State Flags to one American flag. This is not intended for criti-clami merely to rocimment.

A Dog for the Missions Down in San Antonio they tel

a slory that I wean't able to clinck up. But Insee who told me absuired me that this allory was

Authentic, so here it is. San Jose Mission, according to Sen Jose Missien, According to my-informan; was very poor and hadly in rised of financial fish, formeens evidently had discovered this fact, for one day & dog are parted at the mission carrying a dollay in his mouth. The next day the deg arrived once more, and the next and the next.

the next and the next. Najurally, the guardians of the mission became interested. Who owned and sent like dog? Where did he come train? So they de-dided its follow him momen-refused to move until he haw that he was not being followed. And to this day, they have mever found out who owns him or where he comes from, When her I heard he had de-livered to an an an an an National and an an an an an interest for an an an an an an all discontinuing.

nt alleidhlimulity. Mitaele er riet, this is a allght improvement on the famous rav-ens who fed at. Antohny the Marmity

Just Talk

Diste mare I leal that amaze. The church is the truest triend of the more interview of the characteristic contermation of the characteristic contermati

GULTURAL LAG

CATHOLIC COURIER



WITH TODAY'S MATERIAL ACHIEVEMENTS-KNOWLEDGE -



The God whom Catholics adore

a person: he can never really love

very little religion left in him-

It is the intense realization of

the personal character of God

Personal God, the intelligent

creature paying his mead of hon-

or and homage to an intelligent

Creator, that is the very founda-

If this foundation stone be torn

Defenders of the Faith.

Filot Grove, Mo.

up, the cause of Christianity is

verse London Catholic paper.

ore frequently. I myself

. . .

war leaders might reveal them scared still themselves that the

other fellow's aerial hombs have

tifeir addresses on them.

A television "shot" of Europe's

the world.

discovered America.

Spiritual

tion atone of all Christianity

Why Do Cuthelies Employ Bo Many Corpmonian in Thoir Servicen? They Beem Emply And Mouningiess To Mo.

monies. Prisais are reminded more than once of their duty in this respect. Among other things, the Catechiam of the Council of Trait has this to say on the sub-ject: "With good reason has the administration of the Savraments bien, at all lims, from the sarli-bien, at all lims, from the sarli-sat ages of the Church, accom-panied with certain . ceremonies. For, in the first place, there was the greatest property in paying to ligious reversion As to appear to

Socialized Medicine

One of the strongest opponents. of the proposed socialization of medical care in our country has been the Catholic Central Verein of America which has repeatedly pointed out the dangers inherent in a system of this nature. At the annual convention of the

organization, conducted recently in San Francisco, a tronchant resolution was adopted listing the reasons why the plan, particular-ly the National Health Bill, should not be enacted into law. The Central Versin data more than merely express opposition, however. It indicates ways and mains to solve the problem of medical indigence. The text of the resolution fol-

lows:

The resolution opposing the proposed Federal socialization of medical care in out country, adopted by the Bethlehem con-vention of last year of the Ceniral Verein, was the first public expression of opposition by an American Catholic lay organiza-

"Since that time the recommendations of the Committee to Coordinate Health and Welfare Activities have been transmitted to the Congress by President Roose-volt and a bill introduced by Senator Wagner embodying the main features of the Committee's re-

"Although Congress adjourned before any action could be taken on the measure, the bill, or a similar one, will undoubtedly be considered in the next session at Washington,

"We would wish at this time to

reiterate our vignrous opposition to the principle of socialized medicine. Among the reasons why the National Health Act, as the Wagner Bill is popularly called, is inimical to the common good, we mention the following: "I. There is reason to fear that the Federal Government would not exercise sufficient prudence if given control over the nations

health "2. Available evidence regarding the operation of socialized medi-cine in those European countries where it has been tried has not demonstrated the plan is practical In fact a number of glaring weaknesses in the system have been exposed

"3 A system of socialisation of medical cars would tend to break down the so necessary personal relation between physician and patient, and confidence in the physician is half the battle in restoring the patient to health. Many authorities assert that the choice of physician would be restricted and the profession of medicine would become a mere business.

"4. Virtually all heads of private hospitals are agreed that un-der such a plan co-operation brtween governmental and nongovernmental agencies for the care of the sick would be impos-

"& While the amount of money required to operate any of the proposed plans, in particular the National Health Act, is tremondous, scant provision has

Sursum Corda Anathema Maranatha

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

Many writers-principally Cath-olic - have observed and recorded the fact that Communiam ever to destroy religion, is itself a Religlon.

It has its own saints and mar-It has its own saints and mar-tyrs, its own ritual and liturgy, its high priosits, aposites, proph-ets (perhaps we should say "prophet" in the singular, for the strictest sect of Communists rec-ognizes only one prophet, Karl Marx), it has an altar, the tomb of Lenin in the Kremlin Square at Moscow; its sactifices, bloody human sacrifices called "purges" it has an amazingly far-flung, active, zealous self-sacrificing So-elety for the Propagation of its Faith; it has its index Expurgatorius; sacred dogmas, a fixed and formulated cretd; in consequonce it recognizes orthodoxy and hereay Stalla says that Trotsky is a heretic; Trotsky re-torts that Stalla is an apostate

from the true faith. So you might continue. They even flave a god. That's strange because their avowed purpose is to destroy God. But as Voltaire said. "If there was no God, man would have to invent one." Re-vised the Voltairean bon met would read, "When men get rid of one God, they invent another" Naturally the god they invent is <u>hot</u> As good a God as the One that existed without their invention We have God the Father in heaven: they worship or pretend to worship a conglomerate mass of mankind called the "Prole-tariat." We have a God of love; hey glory in a god of hate. it goes; the paralielisms are un-numbered But, as I say, all this has been noted before.

WIPES OUT APOSTATES The particular feature, how-ever, of the Communist religion which has not been very much emphasized is the excommunication and the anathems. And mark you, when Moscow excommunicates, it excommunicates literai-That is to say, it exterminates. A Communit of the incre circle dobs not say "Comrades. I have lost my faith. I resign from the organization" it simply lan't done Resignations are not ac-cepted If a comrade lozza the faith done the donument of the same the faith, he decamps if he can before the assassing get him to France or England or the U.S.A. or Mexico. Even then he is pur sued kidnapped, murdered, if the long tentacies of the world-wide Ignu catch him.

If he was not of the inper circie but merely a one-time admir. er of Communism. or a sympa-thizer, or a fellow-traveller, he must not undergo a "change of heart" or a "conversion." Change

Talking Over Their Views

"Ora et Labora" The late, Pope Pius XI earnest-ly desired the building of a new social order Courageous and zenious Catholics the world over are working for that same goal.

of heart is a crime; conversion in apostasy.

August 31, 1939

Witness, as the latest example the hus and cry over John Dos Passos. Whether he was actually a "comrade" or only a "fellow traveller" I don't know. But he was radical enough to be an or thodox Leninist. And he was powerful propagandist for what he used to think a noble cause, the liberation of the proletaria by Marxian means. His instru-ment is fiction-fiction with a purpose, and to tell the truth he wielded that instrument with considerable skill: not exactly liter-ary skill but with a rough and tumble vigor. like that of a street brawler rather than a professional boxer. THE WHOLE WAY

But in his latent novel, stills meant to be ensentially a pro-Communist document, he mani-fests a degree of delusion. Fatal! You musn't. If you are to be favorable to Moscow, you must swallow hook. line and sinker. You must not nibble at the balt. Still less may you spit it out. To the Communist there is no "disillusion," any more than there is change of heart or conversion. Once a Communist always a Communist: Feilow-travellers must travel all the way. They must not faiter, still less turn back if they do well what is it that the anthropologists tell us happened to aborigines who couldn't or wouldn't keep up with the trek of the tribe? The tomthe trek of the tribe? The tom-ahawk. The stone-ax imbedded in the skull Savages don't permit any one to slow down the progreas of the tribe.

So it is with poor Dos Passos. If you wish to see how the Conimunist and communistic liferafi treat him, look at the article in the August American Mercury by James T. Farrell. Farrell knows whereof he speaks. In fact from our point of view he is as much a radical as Dos Passos. (Farrell confesses to "Radical" but not to Communist) It is an illuminat-ing statement, though very brief. points out that the book reviewers of some of our most "conservative" newspaper and magazines, no less than of the admittedly leftist publications, re-fuse to forgive Dos Passos for his confessions of even partial disil-lusion. His fate is foreshadowed in that of the hero of his novel. The Adventures of a Young Man, Glenn Spollswood is led into the Communist Party in America by "moral Idealian," He is arrested and becomes a hero in the Com-munist press. But he will not make a blanket promise of loy-alty to the Communist Party He sees too much of their "cynical power politics." He enlists for duty in Spain, but there also ha sees too much, tells too much and is in consequence sent to h death which amounts to murder.

The reviewers simply won't have it. With them as with the most orthodox Muscovites, there must be no half-way loyalty. It's whole hog or none. The Moscow contingent in Spain sends Glenn Spottswood to death. The Moscow

John Dos Passos on the wheel of

interary criticism. The word has gone out. He is anathema mar-

anatha. It's a hard religion, this

(Copyright 1838, NCW C)

SUNDAY SUNSET

AT FAIRPORT, N. Y.

We climbed the F 1 this summer

Communism.

I Neve Joon Islarmad That Calliafiet Look Upon God As A Personal Being, Is That Carrect?

handle holy things holly. Besides the ceremonies them

It is multe true that the strankar to our faith may consider our Catholio catemonies as empty and meaninglass. The Church makes no display is captivate the curious. Har estimonies have little charm for mere ayes and sats.

and the prayers amployed allude repeatedly to the mysteries of our Redemption. The Church is very solicitous that her children be instructed odrefully in the significance of all her prayers and signs and cere-

he sacred mysteries such a re-

a mere thing whether that thing be a world force or a social ideal. Once a man has lost his grip on God as a Person Being there is selves display more fully, and place, as it wire, before the eyes, the effects of the Sacrament, and impress more deeply on the minds of the failhful the holiness that today and in our own coun-try, for instance, has caused one

is indeed a Personal God. Strange

as a Personal Being is something very vague and hazy in the minds of most men outside the Church. Most men outside the Church But they are freighten with many a hidden and spiritual meaning, seem to conceive of God either as some great impersonal force en-

ergizing the world or as man's own idealization of the longings and aspirations of eoclety, a sort of social projection of the best and highest hopes of mankind. But the Catholic God is an op-jectively real Person, an infinite Person indeed but none the less a Person, with whom man has definite personal relationships. Any other conception of God is but another Hamlet with the Prince of Denmark left out. It is the realization of the person character of God that makes a Christian to be what he is- a man of God. Man can love only

Surmised effort to get them there, the appent is delinto be pullion.

the same catholic man, woman or child, who, if at all not wont to "walk with the Opportionies are rars. In this new land of America to visit, but ner to the special monor to these raised to the exaltent there was special monor to these raised to the exaltent there was santhood. "Toon hallowed ground right here in our own slate?

When ville as it is foday is best described in these words of the Nav. James J. Rohan, Director of the Shrina of Our lady of Martyra who in a recent sermon declared :

But as from the dust rose Adam into which God brained a human youl, so into the dust of this ancient to the case has God breathed the undwing memory of a dust is and of martyre who mingled their blood with the line human of the peace they brought the Mohawks. erfienon in the Shring of Our Lady of Martyrs Laite of the martyrdoms of Rene Goupil, Isaac in LaLander birthplace of Kateri Tekakwitha, that ever bloomed among true men. Lily of

is to be in this saintly atmosphere and to assist at the

The to be in this saintly atmosphere and to assist at the Section of the Mass that countless men, women and in the other to Auriesville. It could peck honor to St. Issaed Jogues, "Ambassador of the the moon the state of New York has but recently means for that Knights of Columbus and Albam-

is of the State will go on Sunday, September 10. Lin Diverwhen deep devotion to God's holy Saints and placify to one who brought peace in the troubled times days, is sornly needed, the Catholic lay organizaare promoting a Catholic activity which should re-

the attends. F. . . .

reicher well by men of good will

the will peace; all may be lost with war." Har Holiness, Pope Pius XII appeal to the tons who hold the destiny of millions of human hards, not only of those in the front lines but action the rear who now are in danger of being

A time, when the leaders of armies had little the particularly thoughtprovoking if his the particularly thoughtprovoking if his the net indicates which are not founded on the Code (161) or deal earn. Henry Local (161) or deal (

The second secon

Shuthan a second to the second state of the Carl Carl Carl

builteen rentleman who has luked up a conversation with a chool girl. I am typing, but the tags of their conversation float

"New York is a nice place to t, but I shouldn't like to live make the faithful know and unan getting the almighty dollar; I think we Southerners have friends, and they have money They sound so hard; but after They sound so hard; but after your get to know them, you find it's just their way . . . I've get a son who's a great traveller . . . but we've decided that there's a lot to see in America before you starf going abroad . . There's nur great West, for instance, and all the things to see there . . Just drapped in see there . . Just drapped in See there ins World's Fair in New York. Only spent eight hours there, but that's

all you need to see the highlights. Really there's a good many things Worth steing, but I saw the Chi-oago Fair, and after-you've seen one fair, you've seen them all

And on and on. wonder

Don't look at me like that. I know: who am I to attak my note up in the air over other people's onversations ?

Who Blessen Whom?

Now the toy makers are offering up a new type doll. It says," "Bless Mammal Bless Papa!" A ilee thought, and a plous one . . . most. But if there is one thing in the world that makes me mad it is "Bless you!" used without God

Dicas yous used without God before the very. What de you michan by "Blies you?" Who blesses you? If you say, 'God bless you? If you say, 'God bless you?' that makes sons?. bless you," that makes sense. God's blessing is important. But a blessing without a person to do the bleasing or give the bleasing, A verb without a noun, a beauti-ful old Catholic wish made senseless by eliminating the God who alone gave it point, purpose, and meaning Next time I hear Abyone say, "Bless you!" omiting abyone say, "Bless you!" omiting God, Uni noing to beat him over one tar with a grammar and over the other with a New Testament. Hell need both to drive a little shap and coherence inte bis

はないます

Feast Days

heech

Sunday Sept. L-BT. BERA-Alanday, Sept. 4-BT. ROSA-

These best to AT. LAV.

NENOR JUSTINIAN Wetnesday, Sept. & BT, EL-BUTHERUS Thansay, Sept. 7.- ST. CLOUD. Friday, Sept. 8.- THE NATIV-ITY OF THE BLESSED VIR-

Baturday, Sept. 8.-BT. OMER. RHOR

The perior of the harman well y into be measured and no meas H research the real strength of his w dense friend - Hursdy Reit Wright

of those things, In the next place, they slevate to the contemplation hundred and twenty thousand Catholic nulls to foreske home of sublime things the minds of those who behold and observe and all that this world holds dear and without pay in a worldly way tham with allention: and excite To labor in school and hospita And orphan home, simply and solely out of love for God holy in them faith-and charity. Therefore should the greater Louis in love with God care and diligence. De empl Personal devollon of man to t

the elementaties used in the ad ministration of each Sacrament (11, Chap. 1, d. 13).

Everything in this world comes at a price, and money is only one of the many things we pay -

Magoon.

Diocesan Recordings

gone.

The children starting back to at 6:15 A. M. and another six school can at least look forward miles to work. Another wrote 1 to Thanksgiving Day holiday be and saving up to go to flome, but

ing one week earlier. The Russian-Germany non-ag gression pact also makes their fellow-travellers over here lay off each other in trying to get our

guillibles to support one or the other. * * * Whatever may be our feelings toward the British Empire, that nation has gol admething in the matter of retaining its national and colonial loyalty. Typical of this was a line in a recont mo-

tion picture on the extent of the Simplet in which an old veterau of "the never said that he maintained his loyalty and devo-tion because "I feel I belong." No tion because Theil a belong. No saprifice too great, every com-mand instantly obeyed. An ex-cellent spirit for each member of a Catholic lay group to catch hold of. As a member of the great Church, you can feel you belonk. The demands of the times for an anti-the sense has been been articulate, vigorous laity should be realised and filled with the same spirit as these in "the serv-let" in the "Empire." Report early to your presiding officers for fall duty. Give the Church-ind your organization the best that is in you in intelligent, de-voted loyal Catholic service dur-ing the coming months,

Thoughts 連種 載 No plans we make for God are This is but a coincidence but aver accomplished without trou the department is looking to England again to furnish stimu-lating items for the laty in this digeses. This line it is not the ble. The more the devil tries to uppet them, the more slory for God can we hope for .-- Blessed

discess. This lime it is not the government but the young Cath-elfe people frein whom we would comment. The Young Christian Workers of Europe will soon con-verge an the Elternal City for a convention which will assemble from many countries some 20-000 Jocists as they are called in Europe. To go to the conventior from London realized some defrom London required some de-termined effort and seculice on nard.

the part of young workers. One wolfge worker tablied in techie Haly Communion avery morning wall the pinytenals. He has done the although it means with articles at the second second and confidence in Nim.-St.

been made for financing so huge a project, save that it is pre-sumed the money would be collected in taxes from an already overburdened people.

"& The amount of good that might be accomplianed by the introduction of a system of this kind would be more than offset by the attendant evils. The physicians themselves, for instance, would have only advisory power in administering the plan com-plete Authority would be vested in the politicians and their pointers.

"In the light of these considera flons, It is our firm bellef Fed erel socialization of medicine is definitely not the solution to the problem. If only because the cure is harsher than the disease We contend the answer is to

be found in the application of the principles of self-help and mutual help. Within the past few years there have come into existence various 'group health' associations -operating on an insurance If I do not go. my money will be basis which provide for medical given to someone else to do so. attention during the illness of the Workers cut out smoking and movies. One wrote to the Uniparticipants. "We would recommend this lat-

ter plan to the attention of our promise to encourage my pais to members urging them to insugurate group health associations wherever possible. to to Confession and Communion

practico what I preach and, go at least three times a week when my work permits." Can such a movement fall to counteract the "At the same time we request our societies to study the socialized medicine proposal so they able intelligently to exmay threatening paganism which was thought to be engulfing youth? press their opposition to their Representatives and Senators Watch the Jocists or Young Cath-olio Workers grow throughout concerning legislation of this nature.

Ir Columbus were returning to Clips Europe with that Harvard Expedition which seeks to follow his Let people's tongues and ar-tions be what they will my busicoutes, the great explorer would find that it is a good thing he ness is to be good - Marcus Au-

> Look not mournfully into the past it comes not back earin visely improve the present- it is thine, so forth to meet the shadowy future without lear, and with a maniy heart. - Longfellow.

Times.

Five Years Ago--

-in the files of the CATHOLIC COURTER From Thursday, Aug. 30, 1834, Edition In honor of St. Louis de Mar-rilac, co-foundréas of the Sisters of Charly of St. Vincent de Paul, lface outlit in an eleven-inning contest, 8 to 3.

program was planned at St. ary's Hospital, St. Louis de Marrillac was canonized March 11, 1934.

Prevailing laxity in manners and dress on the part of the young women of the day was as-salled by the Rev. Patrick M. O'Brien, O.S.B. pastor of St. Jos-

Holy Rosary team won the Catholic Softball League chamsionship for the third successive your as it defeated the St. Bon-

Yet the vastness of the work h at times almost discouraging, and the path is beset with certain dangers Striving for justice and charity in the material order brings Christians into contact with the things of earth As a result there is at times a tenden ev to lose oneself in the maze of earthly considerations and to fo get the supernatural goal and purpose that should animate all social work.

Often it is hard to apply the The hill away to the East. principles of Catholic teaching when they conflict with natura or economic desires, but that does not excuse us from trying o from fighting for what is right and just.

As always, there must be prayer initied with work. "Ura et la bora," pray and work this was the motio of the ancient Church. If Catholics are to sanctify the sorial order and bring about social reconstruction. they must base their efforts on enduring praver, asking for light to know their objectives, to see them clearly and to follow them out All this without being led astray by purely selfish worldly considerations The Michigan Catholic

Deficit in Bables Called Alarming Medical progress has cut the nfant death, rate in twenty years from 200 deaths in each 1,000 live births to 50 deaths. "It is possible that by more intensive work this mortality rate can be further reduced, but at best this can be only a small fraction of the previous reduction." Doctor Helmholts. President of the American Academy of Pediatrics. remarked. "There was a very marked increase in the birth rat immediately after the World War. but this has gradually dropped off. At present it is the lowest in the history of our or try it would seem that in spite of our best efforts in behalfs infants and children in recent years, we have a great deficit in babies at present."- New York

Where the gentie breeze just moves the leaves, When this Village world was at peàce. As we faced about toward the WAL Where folks may say "he's" gone to rest. golden vision appeared to me As though arising from a deep

blue sea, Curtained with fleecy flimsy drapes

Fleecy blue in fanciful shapes.

golden monstrance raised on Å high

Lifted aloft twixt earth and sky Medieval Symbol of Sacramental God,

"Maker of all good." "Jesse's Rod," "Ark of the Covenant," "The

Glorified," In this sublime picture personi-

With unseen hands 'tis raised on high, Lifted aloft twixt earth and sky.

Lafted aloft by unseen Hand: "Benedictus" sung by a feathered band.

This gold-colored Symbol of Cre-Ative God Thrice blessed are we as the hill

we trad

Hands that are hid by a vell of blue Choral Vespers with Benediction

for myself and you.

As I ponder on this wondrous scens

In Fairport's fair port, realistic

dream, M Let me climb the hill away to the

About face to the West. Enjoying this feast Of a golden monstrance raised on

high On a Sunday eve twixt earth and

sky.

Vespers and Benediction will close the Day With unseen hands and sea blue

sky. And this the Sabbath Day is done

On a hill to the East Ad Vitam Acternam.

Edward Read

The good, we have received from a man should make us bear with the ill he does us.

We can all afford to give freely the best that we have, because in giving it we have it doubly .---Franklin.

Miss Mary Eva Honner, presi-dent of the Natareth Academy Aluminas Association was prepar

vention of the International Federation of Catholic Alumate.

Extension course conducted by the Plus X School of Liturgical Music. Beatrice Lughing won the \$1.-000 scholarship offered by the Alumnas for Lorsto Academy.

Niagara Falls, Ontario.

ing to go to New York to represent her organization at the rom-

Solemn Votive Mass at Corpus Christi Church closed the Music

eph's Church, Maplewood, N. J.

"God has placed in Mary the plentitude of all good."-St. Ber-God is supreme strength, forti-

Claude de la Columbiere. Today God invilles you to do good; do it therefore today. To-morrow you may not have time, or God may no longer call you