COMPANY APPLIES IN NUMBER 14 Palm Sunday

minutes of The Anthones Discuss A the Aprobability of the PENNETRO IANU EDWAID KEANNEY, D. D. Marie d Rockelle

Pres Assetation of the United States at C. V. Chief Service (Washington, D.C.) Managing Editor Chief Ch

CATEGORIC COLUMNIA HAS FOURNAL HAS

Halv Wook of 1941

Mely Week should slyways bring something

May Week should always bring something the into the world and incto the hearts of the world, which make up the world, which make up the world, which has been the turne of san, from nuble, the machinations of the devil. It was the machinations of the shaping them, with the constitution of the shaping them, with the constitution of the machine the shaping them with the constitution of the conturies are also as a change in this world such as

Saviour, come to save us from our sins. The love of Jesus for men, the burning zeal for their source as the same in the progressive search his men a progressive search his men a progressive of that thereis, has seen the same of the charge, has seen the save desired and of his charging the light to Jesus Christ, a piedge of loyalty to Jesus Ch church to religious actuacion of children; in accompliahment of the Redemption of St. Matthew presents the anointing of Christians have brought repressive St. Matthew presents the anointing of the Passion according to the Christians have brought repressive St. Matthew presents the anointing of Christ's head by Mary Magdalen, which he was the Archbishop of describes as for His burial. Then comes the laterant of Turks who knows in with the

The first of his love for peace, some.

The disciples field at the apprehension of Charles the plant for the love for peace, some.

The disciples field at the apprehension of Charles I ad large the apprehension of Charles I ad large the plant of the love for peace, some.

The disciples field at the apprehension of the peace of the love for peace, some.

The disciples field at the apprehension of the peace The disciples fled at the apprehension of the disciples fled at the apprehension of the desire that men shall dwell to- Christ, Led before Calaphas, the High Priest, is brotherly leve. Pray that He may Jesus is made the victim of false witnesses,

Mining Link-No Longer Taken Califordy By Scientists

the line is a quotation. It is not And the multitude who call for His crucifixion and the release of the murderer Barabas. Pilate washes his hands stating he is innocent of the blood of this just man.

Christ is scourged, mocked, splt upon, crowned with thorns, then made to carry inget devotes of science of the existence the unlegione link, that they accused Cathentire of allowing religious ideas to d min to what science to confidently deto water. The maining link was, inles subject to discovery al-

discovery" was made by followed in more recent additional Pithecanthropus wild look for joy unconfined archers one would think them The meetine friends to sit back a satisfaction that the missing

The other three historic records of the Passion are assigned to the Masses of Tuesday. Wednesday and Friday of Holy Week.

The Other three historic records of the Masses of Tuesday. Wednesday and Friday of Holy Week.

The Catholic Interactal Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social program has a twofold aim: (2) the attainment of social justice for the whole social program has a twofold aim: (2) the attainment of social justice for the whole social program has a twofold aim: (2) the attainment of social justice for the whole social program has a twofold aim: (3) the combating of race prejudice; (2) the attainment of social justice for the whole social program has a twofold aim: (3) the combating of race projudice; (3) the attainment of social justice for the whole social program has a twofold aim: (3) the combating of race projudice; (4) the combating of race projudice; (5) the attainment of social justice for the whole social program has a twofold aim: (4) the combating of race projudice; (5) the attainment of social justice for the whole social program has a twofold aim: (4) the combating of race projudice; (5) the attainment of social justice for the whole social projudice; (6) the attainment of social justice town a common family sin a nilkkion years ago." The pur can the electh of Dr.

AND THE PARTY OF T

for a theory more than true science can give it in the way of support, will make it easier for the popular scientist to avoid the embarrassment of admitting what once was for scientists a demonstrated fact is no longer taken seriously by them.

The Joy of Christ's triumphal entry into Jerusalem is shared by every Catholic who follows the liturgy for Palm Sunday. The blessed palm held by those who take part in the procession through the sisles of the church, held also by the people, the singing of the solemn chants leading up to the "Blessed is He Who cometh in the name of the Lord-Hosanna in the highest!" all fill us with the happy apirit of the day.

The altar is decorated with fancy places of paim prepared by the Sisters. Every home will treasure throughout the year the paim branches blessed on this day. Behind a picture or on the crucifix, it will great our sight for many a day. Crosses of palm will appear on the coats of worshippers. The sound of the voices of children singing the first wel-come to Jesus at the gates of the Holy City will be brought back to us as the present day followers of Christ again take part in the beautiful ceremonies commemorating the

"Hosanna to the Son of David." That was the song that greeted Jesus on Palm Sunday. "Away with Him: give us Barabbas," was the shout of the crowd on Good Friday, "Grucify Him, Crucify Him!" Within one week, within one city, what a change! What

The Liturgy of Palm Sunday is a powerful sermon to all members of the Church, a sermon preached more in act than in word, a sermon graphically presenting to us Our Saylour, come to save us from our sins. The

the Passover, and the Son of Man will be de-followed. Ged's way of populating livered up to be crucified." His hour was now come, His will to die for man was now ready abstracting examples from poor for fulfilment, the hatred of wicked men was indifference in regard to attendance now to be permitted to serve God's purpose

Manared Grober, is moved to speak betraval of Judas, who bargains with the the bravely his proteil agrainst the blunt ap- chief priests to deliver Jesus up to them for line of the line of the line of the line of the log Eucharist, the orever the world medical Christianity, it is dination of the Apostics, the singing of a by If ever it needed a Saviour it is today! hymn, and the going forth to Mt. Olivet. I Work of 1941 should find every think- Then the agony in the garden, the bloody week of 1941 should find every think- Then the agony in the garden, the bloody a Catholic on his known with the Holy awent, the prayer of Christ, the neglect of

in brotherly leve. Pray that He may Jeaus is made the victim of false witnesses, Heaven to the children of men, is finally asked by the High Priest to tell the point which the world can not give, whether He is the Christ, the Son of God, to which He answers clearly, "Thou hast said the come only from Him. Let this which He answers clearly, "Thou hast said the source of the High whether he is the Christ, the Son of God, to which He answers clearly, "Thou hast said it." All present in the court of the High Priest declared He was worthy of death of the High Priest declared He was worthy of death because He had blasphemed in making Himself the Son of God. Peter denies Him thrice. In the morning Jesus is brought before the Roman Governor of Junea, Pontius Pilate, is accused by the Council of the High Priests, and the multitude who call for His crucifixion

> crowned with thorns, then made to carry His cross.

On the place of the skull, Golgotha, just outside the walls of Jerusalem He is crucihed. His enemies mock Him even in His sufferings, challenge Him to come down from the cross if He be the Son of God and they will believe in Him. The darkness over all the earth for three hours, the seven last words, then with a loud cry the giving up of the ghost; Christ dies! The burial of Christ with Mary Magdalen and the other Mary noting the place. Finally the setting of a guard by the Jews that the body of Christ might not be stolen away by His disciples. The other three historic records of the Passion are assigned to the Masses of Tues-

-In the files of the CATHOLIC COURIER

From April 2, 1936, Edition

Delegates representing Catholic colleges received slight support from other institutions when they voted against a proposal to legalize the dissemination of birth control information to married completes the Ohjo Students Conference on Public Attairs at Obsering Color. The measure was adopted by a tele of 104% to 10%

Winners of the Discess of Rochester in the Third this at Business of the suspices of the stands Catholic Rural Life Conference announced p the Tev. John M. Ball of Limin, diocesan director, Rosemary Henderson, St., Rose's High, Limin, manager La Miller, St., Joseph's Waysind, Manager St., Marketter, St., Joseph's Waysind, Manager Limin, Manager to Vincent Ryan, St. Research Manager, Limin, Manager Scherbyn, Pholps Chanckel, Arilies Padre, St. Patrick's, Owene, and Decident Patrick, College, and Decident Manager, Hely Ghost, School, Coldwater.

**The College Col the Rev. John M. Ball of Lima, diocesan director

UNITED FOR DEFENSE



The National Catholic Community Service, organized to care for the religious and recreational welfars of Catholics in military and naval stations and in the defense industry areas, forms the thems of the May cover design of "Columbia," national Cathelic monthly pub-lished by the Knights of Columbia, William Luberoff, of New York, is the artist. (N.C.W.C.).

Right Rev. Maga Poins MH Wynhovon

Balton in Chia Catholic Action of the South

Keep Them Posted

"Fran, you can raise a flag. I'm paying you back the dollar I borrowed yesterday."
"Darling, there's no rumh. If you're still hard

Biill? I'm always hard up, I just have no sales resistance, I guess. I wish I could budget, the way you do. My father holds

you up as a shining example."
"He wouldn't, if he could see to help us to reduce it as long as what that new evening draw did he got co-operation. He never to my budgeting."

what that new evening draw did to my budgeting."

"While we're on the subject of budgets—Dad held forth for an hour last night on your pastors financial practicality."

"How did he hear about that?"

"Someone's been emplanting your pastor's plan, I missed the first part of Dad's subogy What is your pastor's plan, Frant"

"A very simple one. Cadis:

"Someone's bear applications amount of the weekly collection is announced every Bunday."

"Well, doesn't he say anything about it at all?"

"Someone's bear applications announced every Bunday."

"Well, doesn't he say anything about it at all?"

"Someone's bear applications and the say anything about it at all?"

"Someone's bear applications and the say anything about it at all?"

"Someone's bear and the first part of announced every Bunday."

"Well, doesn't he say anything about it at all?"

"A very simple one. Cedis: "No-as he says - he smiles that's the beauty of it. You know, when the Sunday collection comes obsessed with the huntiliation of him inability to make the payments, that he ranted about oney every Sunday It worried tually killed him."

hat a job for a new pastor

"He got together a committee got together a committee "We're three years shead in the businessmen of the parish, payments on the debt, and, beand they studied the funncial sit-

care of."
"It must have been some plan!" "Why, no. It merely called for "Judging from your past per-a few of the parishioners to give formances in the field of finance. a dollar weekly a few more a half dollar, and so many at a quarter a week to pay the interest and somothing on the prin-

very simply and caimly He told that dollar I can put some gas us that he clidn't consider the parish debt his personal affair - it How's chances?" was the congregation's business: "Darling, you're incorrigible but he would work day and night Here's the dollar. Let's go."

shout it at all?"
"No-sa he says — he amiles

"Oh, yest; the parish finance committee makes a monthly checkup and sends a polite notice to those who are in arrears with

the poor man so rauch that it ac- their contributions. Everyone is so pleased and satisfied."
"I should think they might beto walk into Fran: What did he How's the church debt coming do?" along under the system?

sides, we've had heaps of major uation. They figured out a plan by repairs and improvements made."
which everything could be taken. "Now, if I could only work out might get somewhere!

not too hopeful. Cedle." "I know-it is discouraging. harier a week to pay the in- on, well, am ging you wan me biles or rest and something on the prin- about your pastor's plan. I'll spring some of the details on the pastor explained it at Mass sion. If you let me borrow back it He in the car and take you for a ride

quotation. I didn't put it in quotation marks de susse-it is, to all intents and purposes, my own. My own and assy: Catholic writers own. We have writen own that theme and have composed variations on defect to theme many years. But nobody lived he cords and music of our mong. Once when I had happend again and agains on that theme, accorded sent me

post card-anonymous-with no other message than the words of the passimist "Oh sing to the Lord" a

of course any Catholic writer speaker.

journalist, preacher, professor has to come back to it again until somehows he succeeds in "putting the message across If you don't understand just what I mean drop no the office of a Catholic paper the paper for eximple, in which you read this column, ask theres to hand you down a file of their journal for five years or ten, or twenty. Sit down and do s little research. Take a day or a week to do it iff they den't threw you out.) Look up the news items then reports of speeches and permons, of radio addressem, baccalaureate addresses and editorials and spe-

cial articles and Bishops' pastoral letters.
I wager you will find a hundred instances in which
your Catholic maper has contained the statement.

contained in the first paragraph of this full article, im almost identical words.

The idea is that if you teach a mintertalistic phisosophy in colleges and universities, in popular seiworks, im fiction, in the drams and a dozen enting worse, its netion, in the drama and a degerm other places, and if you keep at that netarious business for three decades, you will have a revolution; of albillium. That revolution may be Natism or Communicate or both combined. It will come with the Insevaluality of taxes after the Land-Lease Bin Your cannot have one without the other. If you vote bit-lies for defense you was collect the butters. liens for defense, you must collect the billions You cellect the billions by taxation. Simple Sure If you cellect the sillions by taxation, simple, ours in your don't like that analogy, make your own. Think of a mile who gots on a spree. Comes the headache. Think of a spendthrift, Comes bank-rupter. Think of the "bey whard of Wall Street." comes multide.

Think of somewithing size. Darwinism. Evolutionism. Man-am-animal and nothing size but First

What Did You Expect?

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

r three decades in warying degrees and man-the intellectuals of the western world have soul, no spiritual faculty No God, no soul, so spiritual eners, the intellectuals of the western world have been turning their backs upon Reason, exploring that formed with President with Leyes worshipping dark primitive gods with D. H. Lawrence, and the primitive gods of heather that the primitive gods of heather t illustration of an teach teachers, and reserve the second of the second

Most of all and sure as shooth; " you will zet some fanatic who will take the materialists at their word So says there so says Statin, thege isn't any God Eh And there isn't any soul Eh? Nothing is right or wrong good or bad. Man is ah nammal a prute. He a not an angel and has nothing of common win the angels He is not like God because there is no God. Fine Great Now watch new some." Clever. A little bit irreverent, of curse. but smart. I took the hint ared Surgarem, dropped the subject for a while Bust me, you university professors, you scientists biologists, enthropologists Watch me, you materialists, ogists, enthropologists, watch me, you materialist, and I'll show you some bang. I will take your leaching out of the class room out of the laboratory. The informatic world shall be the class room. The battle-field shall be the laboratory. Keep your eyes on me. and I'll show you materialistic evolution in practical

And there you have the revolution of nihillims. I call you to witness dear Catholic reader, if you not heard, and read this idea a thousand times. But hobody paid attention to it because it was a Catholic paper, or as spoken from a Catholic pulpit, or from a platforn in a Catholic college auditorium on Graduation Day. Who pay's attention to Catholics any way'. They have an axe to grind, They have a theological theory to uphoid.

Who pays attention' Nobody while there is peace and the going is good. But let a war come along, atil more a revolution And then like the journalist I have quoted, who by he way happens to be Lewis Garnett best reviewer on the staff of the New York Heraid Tribune, they all all he saying it, secondly given by the fact that we have been saying it for all them "inter deades" and more. Some them and some of their readers will cry out "Why has no one and this before." Whereupon we Cathwriters and speakers yearlite what it means to be a voice in the winderness.

However, better into man never It may take a Hitler or a Stalid r resolution or pthilism to wake up the civilized world and the educational world to a realization of the fact that philosophical and accentific theories are not playthings for professors but weapons for fanatics If the revolution teaches them the revolution will not have been altogether bad.

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By REV. BENEDICT EHMANN

Christ, possessed by 31m. Incorporated into his life, it follows that the Christian is different from anyone else in the world. Buddhists or Mohammedans do not consider thermselves incorporated into Buddha er Mohammed: what they do is to follow the doctriness of these leaders. But Christians not only follow the doctrine of their leader. Christ; they are

also incorporated into Christ.
Consequently, the life of a Christian may be expetted to be worlds different from the life of an non-Christian. Christ has entered into him Christ. works through him. Terrible waste of Christienesery if the Christian, just does nothing with it just lives settishly for his own security and comfort for-gets that Christ is im him, to continue the work of

the Redemption!

As the Father hath sent Me, so E serid you." Christ said. It cannot be otherwise once Christ has entered into use. We Christians are people who are sent-sent out into the world to bring Christ. that's the beguty of it. Lett anow, when the Sunnay connection comes there. Our words are Christs words to bring the when he came to our parish, up to expectation, and he looks things were at a praity low ebb and when it falls below average. In the words to bring the function of God to the ignorant; our steps are Christ's heart to bring the function of God to the ignorant; our hands are Christ's heart moved with martish finance. cominantion for the wounded world, our prayers are

Christ's prayer furthering the Redemption. It is at curse urgon Christian life to regard prests, and nurse as the only Christian workers, and the lay people as bound up in their own work and lucky lay people, also are in-dwell by Christ. Their sock is lils work their stafferings and their prayers are

Therefore the lay people, too, work shoulder to shoulder with the priests and the runs in the work of the Redemption. The only difference between the two is that the work of the priest and nun is more: directly related to the Redemption. You could hardly say that the work of a truckman or a typisi a di-rectly related to the Redemption unless the truckman were helping to build a church, or the typist were copying letters of mercy for the poor and the

But even if the truckman were hauling automo-Oh, well, I'm glad you told me biles out of Petroit, or if, the typist were copying about your pastor's plan. I'll market "quotations" so long as they are Christians. in the state of grace and therefore, with their working in them. their work is Christ's and through it He continues the Redemiption.

This is the great way in which the Christian work ing men and women of our time can help to redeem the social order. They have the duty, of course of doing what they can to rectify labor conditions. spreading propaganda for Christian social principles.

The imst chapter of the discussion club pamphler and joining creditable unions for collective bargain, on the Redemption is being studied this week It ing. But that int the biggest thing they can do is to stick to the his Christians.

If being a Christian means to be appropriated by:

No one in history presched against avil with more power than Christ But there came a day when He stopped the preaching, and let evil take its full toil from Him. That was Good Friday. And zight out of that came the Resurrection of Easter
So the Christian labour will work against injus-

tice. But he will at the same time suffer it, and Christ in him will suffer it with him. And out of that will come the resurrection of a better order Nothing worth while is bought cheaply. Easter was bought with Good Friday. Tomorrow's better world must be bought with the tears and sweat of today's workers. But these tears and this sweat will have power to redeem, only if thy are from Christ.

They are from Christ when they are spent by the Such is the Christians power whether in labor of in titness, or in unemployment or whatever his status may be. Whateverhe undergoes patiently that live to reap the benefits of it in this world, but his

This, in plain fact, is what it means to be "cru-Cifed with Christ" And it we are "crucified with Christ," we shall rise with Christ and that which trucified its aball he redearmed

MOGRAPHY OF CHAPTER 6: The Mass and the life of Prayer, by Anthony Thorold all of Part II, but especially chapter 2.

? The Spirit of Catholicisms, by Karl Adam chap-

. Tife"s an Art, by Frace Noham, chapter 15. The Craft of Suffering by Vincent McNabb O.P. Creator and Creature by Frederick Wm. Faber:

Way and Our Life, by Abbot Marmion, O.S. B. Radio Replies, by Rumbie and Carty of Index. Suffering Death Penance.

A Map of Life, by Frank J Sheed. Mary's Part in Our Redemption, by Geo. D. Smith chapter 13. Actains Grace, by E. Towers.

Spiritual Sait and Proper, by Bishop Stang chs.

12 The People of God, by Anstar Vonier: chs 13, 13 The Friendship of Christ, by Robert Hugh Ben-

son chi 10, 11 In Christ Jesus, by Raout Plus S.J., books h. vii.

Christ in His Bretitren, by Reou! Plus, S.J. part

18 Personal Religion, bi Leonce de Grandmaisunt

17 The Space of Life Between, by Bede Jarrett OP,1 mediations for young men.

Political Gangs

By REV. DANIEL A. LORD, S.J.

All of a midders, I have begun to distrust all this talk about political gangs. I happen to live in St. Louis. As a St. Louisan Five heard of the terrible gangs that rule other cities you've hoard of them too so often that I don't need to list them.

Then all of a surdders, I began to hear of the temble-"Dickman Gang This was linked by the news-papers, the political reformers, and the slightly left-ist or emphatically Republican reviews in a common fellowship of corruption, and crime And I was sharply startled. For living in St. Louis, I am inclined to think that.

Mayor Dickman of mry city is a mighty fine mayor and has done a lot for our city in an outstandingly honest way. He cleaned up the apparently insoluble smoke problem. He wiped out the horrible eyesore that was our slung water front. He wangled for the colored of the city a splendid city hospital to replace the center of contarion to which we once sent their sick. Ours is apparently a fairly crimeless city with few rackets and, as far as the

Along newspapers indicate (and they fight Mayor Dickman furiously), no organised crime gangs.

Now we are in the midst of a political causannaigh. Mayor Dickeman has been in office for eight years-marry of them years of national depression and much overthirowing of political gangs in other towns. And me the oratory of the campaign bursts footh, I fined him rivale accusing him of:

1. Driving a "high powered car."

2. Puteing into his offices in the city hall a private batheroom. A Being the leader of a political garig, crime un-

Monday, Apr. 7. — ST. HER- normal as using a safety range. Bathrooms are so tonyesterics among the American diti-Apr. 1. I'm. that we rather look down our hoses at a mayor who happens to live in so primitive a delicary. Apr. 1. I'm. miles that he happens to live in so primitive a delicary. Apr. 1. I'm. miles that he happens to bathroom. And as for the political gang, what does that mean the political gang what the matter it means

Dots it mean that the party in power naturally has more Democrats than Republicans holding jobs. That seems to me to be a national crime, it it is a crime. It will go on as long as Proportional Representations is bested at hy both parties. If the Re-publication was to go into power in St. Louis to-

morrow, the balance of job holders would swing Republican and that would be natural as any phenomenon of the American two-party system. In fact, one horsest rival of the mayor frankly admitted that his one reason for wanting Dickman out is that the Democrats have now had the jobs for eight years, and he thinks it time for the Republicans to get a lick at them. For that honesty, his party practically

Now this is no defense of any individual mayor or any individual party But I pause for thought. Here in this city of ours we had for a pitifully long time a mayor whom everyone knew to be insare. But the papers never mentioned the fact. He is still spoken of with reverence; the littine man who for months was not allowed near the city hall. Now apparently the papers must have a new ging to shoot at. And though after eight years of "gangaterism. Dickman and his party can be accused of run-ning "powerful cars" and installing a bathroom, they are branded as political criminals—to be wiped out

with the rest of the gangs.
Which makes me wonder if the rest of the gangs are as bad as we are told. No doubt those in other cities, hearing of the Diskratan Gang of St. Louis, think that that crowd must be cutthroats and blackguards. Living under them, I seem to find they have done much for the city Listening to and reading the campaign speeches of the rivals. I find that after eight years they rake up old automobiles a bathroom, and vague charges of putting Democrats into jobs which are wanted by Republicans.

As I may, this is not a political editorial. It is not even a delense of Mayor Dickman. It is an expression of my sudden feeling that maybe newspapers and the political "outs" who want to be "ind" have been making a lot of charges that sound appalling turn out to be an automobile and a bathroom. And as an American, I don't like to be fooled and treated as if I were an unimtelligent moron who believed anything because he happened to read it

or hear it over the radio. And as one who has been a lifelong (though periodically interrupted) Republican, I like oberges to have a little more body to them and mecusations to be a little more convincing than mere nouns like "gangs" and adjectives like "Corrupt Political" and crimes like official cars and quite properly installed

Diocesan Recordings

'A Champion Of Catholic Action

The death of Jeseph M. Schifferil on March 27 in Buffalo ended the career of a Catholic layman whose influence was felt not only in his horne diocese but throughout these United States. Particularly is his loss mourned by those of us who knew him in

the Rochester dlocese. A Catholic editor, trained by his father, the late Francis X. Schitwho for fifty years had served the Church with distinction in the Catholic press field, Mr. Schifferli was not only thoroughly grounded in the problems of the Catholic newspaper but was a living example at all times of the principles and lieuts which

newspaper, known throughout the country for its championing of social justice based on the Papal Encyclicals, until it was merged Catholic Union and with the

Times in Buffalo. About reventeen years ago Mr.

Schifferli was approached by Sanday, Apr. 4.—PALM SUN-inneeds.

Now driving a high powered car these days is as About seventeen years ago Mr. Rochester edition of The Echo Mon-here and for nearly nine years his MAN, guidance, experience and seal for Taxon the Catholic press had its effect PETULE. in laying the groundwork for Wednes wide acceptance of the Catholic OF EGYPT, newspaper in this ares.

During think time, this writer associated with Mr. Schifferli, as Freiny, Agriculture of The Rochetter Eche DAY, learned to know the guint, all the control of the Rochetter Eche DAY.

headed the Catholic paper which had readers as far west as Los Angeles. Active in the Central Verein of America and holding office high in that organization. Mr. Schifferii demonstrated at all times the ideal for which a Catholic layman should strive in a lay organisation defending Holy dother the Church. Recognition came to him for forceful writings on Catholic

Action topics when he was awarded the Bishop Quigley medal for distinguished Catholic service in a ceremony attended by high rank-ing prelates, and distinguished priests and laymen. His femily left to mourn his loss consists of his good wife and ten children. To these children he

has left a heritage of Catholic livhe espoused.

He was the founder of The Echo published at the German Roman Catholic Orphan Asylum, 564 Dedge Street, Buffalo, and was managing director of that newspaper, known throusement the Recorder has lost a sincere nn ide i in mealous Catholic news-paper endeavor. May ble soul rest

Thursday, Apr. 14.

Feast Davs

MOLY BAT-