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With the Approbation of the

MOST REVEREND JAMES EDWARD KEARNEY, D. D.

Bishop of Rochester

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The CATHOLIC COURIER has my most enthusiastic approval. A diocesan newspaper has become an essential part ... The CATHOLIC COURIER should be found in every Catholic home ... "THE CATHOLIC COURIER in every Catholic home."

✠ JAMES E. KEARNEY, Bishop of Rochester.

Jubilee Greetings To Salt Lake

The Diocese of Salt Lake will observe on October 12 the Fiftieth Anniversary of its creation. Twenty-five years before the diocese was founded, the first Catholic church in Salt Lake City and in the whole State of Utah had been dedicated under the title of St. Mary Magdalen. This church is now known as the Cathedral of the Madeleine. Fifty years before the founding of the diocese, there came into being a new community of Sisters, the Congregation of the Sisters of the Holy Cross. Around the celebration of the Golden Jubilee of the diocese will be centered the observance of the Diamond Jubilee of the Cathedral, and the Centennial Jubilee of the Congregation of the Holy Cross. The Sisters of the Holy Cross have labored in Utah ever since its erection as a Vicariate Apostolic.

Two priests and one church were all that Salt Lake City could offer in 1878: Catholics in all the State of Utah had only this very limited provision made for them. Today Salt Lake has one Bishop, thirty-seven priests, twenty-one churches. Statistics are cold things; but this record is a living testimonial to the zeal and devotion of Bishops and priests striving mightily in the face of every obstacle to build up God's Church in Utah. The small number of Catholics, their deep poverty, their scattered location over an area of nearly 90,000 square miles, offered a big problem to the clergy. Only the missionary spirit and the readiness to make every sacrifice, could enable men to do the work that has been done in the Diocese of Salt Lake. Only a liberal continuation of that same missionary spirit enables the diocese to carry the blessings of religion to the 18,000 souls now belonging to it.

Congratulations go out from the Diocese of Rochester to the Diocese of Salt Lake and to its Most Reverend Bishop, Duane G. Hunt, D.D., on the observance of its Golden Jubilee. Though separated by many miles, Rochester and Salt Lake are near to each other because they have shared in the ministrations of Bishop Kearney.

May God bless the work of Bishop Hunt and make it fruitful in an increasing number of Catholics and an ever-growing number of churches. "To God through the Church" is the motto on his coat-of-arms, and the watchword of his episcopal ministry. A convert to the faith, he knows the blessings that can come to men only through the Church of God.

May his ministry continue to win to membership in the Church souls touched by the grace of conversion! May it maintain a high type of spirituality in his subjects who have been born in the faith! May God bless abundantly the self-sacrificing priests and the zealous Sisters who have done so much for the faith and for the faithful in the Diocese of Salt Lake!

Russia's Freedom of Religion

It is unfortunate that any doubt should be cast on the absolute absence of religious freedom in Russia under Stalin and his predecessor. A lying constitution pretends to grant freedom of worship, at the same time that it grants freedom of anti-religious propaganda. Religious schools are out, religious teaching to those under 18 years of age is forbidden, all missionary endeavor is suppressed, priests and Bishops are murdered or exiled to Siberia.

Any alliance with Russia must rest on military necessity, and not on any mistaken notion that Russia's ways are our ways. The record stands, and it is a damning one. Russia has been and is the enemy of all the freedoms we hold dear. If Russia's need of a military alliance could lead her to give up persecution of religion at the behest of her freedom-loving allies; if she could be compelled to make such a guarantee of religious liberty a preliminary to her appeal for [illegible] be the means of securing for [illegible] people benefits they have [illegible] in attaining.

[illegible] Columbus

[illegible] morning of October [illegible] of Columbus [illegible] of land [illegible] pointed out [illegible]

Columbus thought, they had at last come to the Spice Islands, south of Asia. He had proven his thesis that the earth was round and that by sailing West from Spain, he could come eventually to these Islands, whose spices and other goods had been carried overland till the fall of Constantinople in 1453 enabled the Turks to stop this trade. A religious man, well-educated, a native of Genoa, he had sought of Ferdinand and Isabella the funds and equipment with which to find this new route to the Indies. He hoped to make easier the journeys of the missionaries who were ready to carry the light of faith ot the natives.

Columbus shall stand for all time as one of the truly great men of the world. In prose and poetry his fame has been recorded. His courage in the face of determined opposition, his daring in confronting unknown dangers, have been the theme of countless writers. Some few have sought out his weaknesses real and supposed, and magnified them to destroy his reputation: but their attempts have served only to bring out in greater brilliance the solid character that enabled Columbus to give to the world a new continent through the discovery of America.

Catholics can feel they have in Columbus a true exponent of the Catholic way of life. He is known as a benefactor of this world, but his interest in this world never obliterated his abiding interest in the world to come. He looked for a lasting city that is above, he had a religious motive even in undertaking his voyages of discovery. Perhaps it was his deeply religious temperament that enabled him to meet so valiantly the dangers that beset him, and the harsh treatment meted out to him by those who owed him so much. We who live in the land he discovered would do well to imitate Columbus in his Christian attitude toward life, to be guided as he was by the light of faith, to make our earthly cares and ambitions remain ever subordinated to our heavenly hopes and aspirations.

The C. Y. A. Drive

Columbus Youth Association lives for the welfare of the young people of our community. It translates into beneficial action the ambitions of those who make up its membership, making available for boys and girls and young men and women the facilities and equipment of the Columbus Civic Center. Gymnasium classes, swimming instruction, exercises reducing and otherwise, handball, boy scout and girl scout troops, are just a few of the interests fostered by the C. Y. A.

The annual drive enlists the support of that great group of men and women who are interested in youth, eager for its welfare, and ready to put their money into the work of giving community care to its problems and needs. Memberships for the young are sponsored by those who give their money to this end, while many patrons purchase memberships for their own use or that of their family. The cause is a worthy one, an attractive one. It merits the success that it will surely attain. And everyone is better for a drive such as this. It makes one glad to live among neighbors who are so ready to do things for our young people.

They Would Not Come

To the great Marriage Feast which is the Kingdom of Heaven, all are invited by Christ the King. To every soul born into the world His invitation goes out. By His death He has purchased for all the right to strive for the dignity of children of God. Through His Church He invites all to a holy life, that will lead to a happy life in eternity. All are called. Not all answer the call.

"They would not come." This is the only reason that can be given why some souls do not reach heaven. Christ has willed that they be guests at His eternal feast, Christ has summoned them to it, Christ has given them the means to obey that summons. Constantly throughout the life of every soul Christ gives His strengthening grace, His illuminating help, His persuasive call. Constantly He repeats His invitation to all. Abuse of free will, hardness of heart, love of sin and pleasure, the evil influence of wealth, pride, lead so many to ignore the invitation, to arrange to be absent from the Marriage Feast. "They would not come." Their absence from the divine table, their loss of heavenly joys, is their own fault.

The good Catholic holds himself ever ready to obey Christ's summons. He is not looking for a way out, but is rather eager to enter in at once where the Lord has called Him. He wants to be numbered among the elect of God: he is determined to follow the way of Christ that he may enter with joy into the divine banquet hall, and not be numbered among that sad army of whom Christ must say: "They would not come!"

Selected

When Nazism is finally destroyed, when Fascism is uprooted, when Communism is totally effaced from the world and when Catholicism is the spiritual bond between the nations, then we may look for the realization of the hopes of President Roosevelt and Prime Minister Churchill.—America, New York.

Five Years Ago--

—In the files of the CATHOLIC COURIER

From Oct. 8, 1936, Edition

On an historic visit to the United States came the distinguished prelate who was destined later to become His Holiness, Pope Pius XII. His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, was greeted at the Apostolic Delegation in Washington, where he was a guest during his stay in the United States.

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Problems of providing more extensive religious education for public school children of the Catholic religion was emphasized by educators at the National Cathechetical Congress of the Confraternity of Christian Doctrine held in New York City. Patron of the Congress was His Eminence, Patrick Cardinal Hayes.

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How the Catholic missionary in Japan uses study clubs to attract attention to religious truths was related by the Rt. Rev. Msgr. Joseph P. Reiners, S.V.D., Prefect Apostolic of Nagoya, Japan, on a visit to Rochester. Groups of 20 to 30 Japanese were assembled by the missionary and the usual topic discussed was the Bible, he stated.

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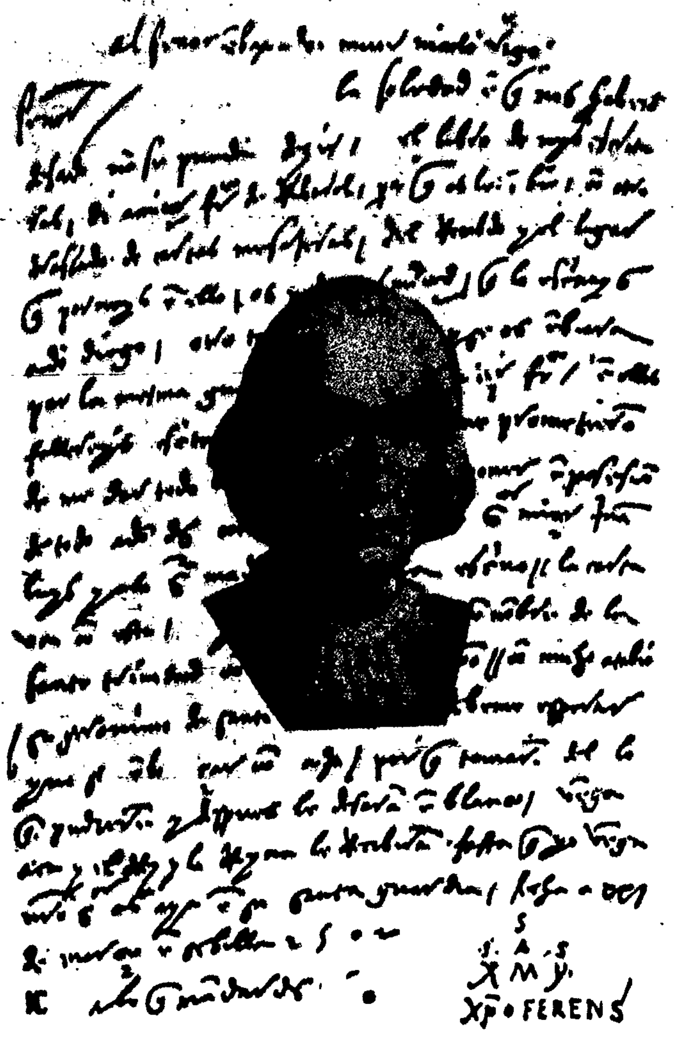
Permanent tribute to the memory of the late Rev. William Brick, C.SS.R., was paid by more than 500 of his friends who gathered in St. Joseph's Church for dedication to St. Therese of a shrine in her honor. The Rev. Michael J. Kleeman, C.SS.R. delivered the dedicatory sermon. Names of donors were inclosed in the shrine by the Rev. Frederick Nastvogel, C.SS.R., rector of St. Joseph's.

THE HANDWRITING OF COLUMBUS



As the 450th anniversary of the momentous discovery of America approaches, it is interesting to examine this sample of the handwriting of the great Genoese navigator. Note his method of signature, which with his anagram, reads: "Suppliant servant of the Almighty Saviour—Jesus, Mary, Joseph—The bearer of Christ" (i. e. Christopher). (N.C.W.C.)

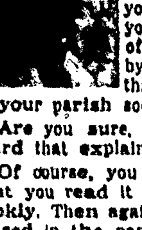
Page My Pastor

By Right Rev. Msgr. Peter M. H. Wynhoven
Editor-in-Chief, Catholic Action of the South

IN UNION THERE'S STRENGTH

"Cedie, do you want to take a ride out into the country next Sunday? I have to attend a Diocesan Council of Catholic Women meeting in Hammond. It'll be a nice ride; it's only about sixty miles."

"Oh, I don't know, Fran; I don't belong to that organization; what would be the point in my going? Of course, it's different for you; you're a diocesan officer."



"May I inform you, lambie, that you're a member of the D.C.C.W., by the mere fact that you belong to your parish sodality."

"Are you sure, Fran? I never heard that explained."

"Of course, you heard it, or at least you read it in our Catholic weekly. Then again, maybe it appeared in the paper in the days before you had become a regular reader. That keeps a good many Catholics from being properly informed."

"O. K., my moral lecturer, you tell me all about your Diocesan Council of Catholic Women."

"It's more or less a federation of all the women's societies in the diocese."

"You mean, Fran, the general Catholic organizations?"

"No, Cedie, not only the general organizations, but, in particular, the regular societies in each individual parish, which, as in parish units, belong to a district or deanery unit, and these deanery units in turn make up the diocesan division, while the diocesan contingent forms part of, and makes up, the national organization, with headquarters in Washington."

"Let me get you straight, Fran. It's really a national organization, then?"

"Yes and no, Cedie. As far as general direction goes, that comes from national headquarters under the guidance of a Bishop's committee appointed by the hierarchy of the United States, who operate a general office in Washington."

"What does the office in Washton do, Fran? What's its function?"

"Nothing special, Cedie, except that it maintains a staff of experts who are prepared to give advice, to help in organization, to send out instructive and stimulating literature, to work out programs of action and to watch over the interests of the Catholic Church throughout the country."

"In other words—not to coin a phrase, Fran—the office in Washington is the tail wagging the dog."

"Well, in a certain sense."

"Who does the real work?"

"Your parish unit, and mine, right here at home."

"How, Frances?"

"By simply being interested parishioners and being active members of the particular parish societies to which we belong."

"If that's the case, Fran, I can't see any sense or good in having a diocesan organization and a national one, too."

"Oh, sure you can, Cedie. The whole setup tends to effect a general concentration on the most important objectives to be striven for in each diocese. For instance, in this diocese, the Archbishop has singled out Christian Doctrine, study-club work, parent-teacher organization or interest in Catholic education, the Catholic youth movement and the spread of Catholic literature, as the principal work to be done in each parish by lay people."

"Yes, but those works of Catholic Action were done anyhow."

"To a certain degree they were, but not in general or in a uniform way. Some parishes went after this; others, after that, and still others, after something else. Very few included the whole program in their activities; some laid too much stress on one and neglected an other entirely. There was no uniformity."

"Do you maintain, Fran, that today we have this unity of purpose?"

"Not perhaps to a one hundred per cent degree, but we're getting there, Cedie."

"Yes, I imagine, by getting together and comparing notes and discussing our mutual problems, there'll be greater interest aroused and more eagerness to do things will be shown."

"Not only that, Cedie, but a spirit of healthy rivalry is created, when reports are regularly read at deanery and diocesan meetings of work accomplished and headway made by different units."

"But, Fran, I can't quite see yet what the national setup has to do with it, since the real work is done by the local parish units or by the branches of the general independent organiastions or inter-parochial groups."

"I explained already, Cedie that the national leaders furnish information and guidance for diocesan councils. They also call attention to any danger threatening our religion in a national way; they can muster certain uniform nationwide action in a hurry, whenever such action becomes necessary in an emergency. It stands to reason, when the national officers of N C C W. can go to the front and demand a hearing in the name of six million Catholic women actually organized, that everybody, from the President down, is going to sit up and listen. In union there is strength."

Diocesan Recordings

Informing Non-Catholics

Here is a suggestion for Catholic lay activity coming to this paper from one who signs the suggestion as "A. de L." Oftentimes, the writer of the suggestion states, Catholics are heard asking one another what can be done to inform non-Catholics who are obdurate to the Catholic Church because all they know are lies and calumnies about her and not the truth.

The suggestion is that the simplest way to solve the problem is by taking the printed word directly to those people in the form of booklets and leaflets that are available for that purpose.

(Such leaflets may be had from the Defenders of the Faith, Conception, Mo., and the Catholic Information Society of Narberth, Pa.)

"A. de L." has done that during the past seventeen months, distributing the literature into parked automobiles and letter boxes. More than 2,400 quiz booklets (Radio Replies) and hundreds of circulars, leaflets and newspapers have been thus distributed.

It has been found to be very effective and an easy way to convey the teachings of the Church to others.

This is a laudable work being carried on and one well worthy of emulation. Having pity for those without the fold and doing nothing about leading them in is the lazy way. Catholic organizations could well develop a worthwhile activity from this suggestion.

Prayers for Peace

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

That must have been a thrilling spectacle in Chicago when a quarter of a million people gathered to pray for peace under Catholic auspices on the same spot where the Eucharistic Congress was held fifteen years ago. There is an old saying that "the devil knows all the best tunes." Also his satanic majesty seems to know all the best means of arousing enthusiasm. For years we have been looking at newspaper photographs and moving pictures of enormous crowds in front of the Kremlin in Moscow with Stalin and his staff reviewing a procession of soldiers and citizens; and other pictures showing incredibly vast throngs in Berlin or Nuremberg or Leipsig listening to a harangue of hate from Hitler.

What these warmongers do in the interest of bloodshed we can do in the interest of peace. Two hundred and fifty thousand people gathered in the open to pray for peace is a far more impressive sight than any mob, no matter how huge, listening to war speeches and shouting for blood.

Sursum Corda

Five days after the demonstration at Chicago there came from Vatican City a dispatch to the N. C. W. C. informing us that the Holy Father has invited the Bishops of the world to lead the faithful, especially in the month of October in a "great and solemn supplication that the coming of the day may be hastened when all mankind will be consoled by the vision of the union of peace and justice."

In how many dioceses throughout the world that Christlike injunction of the Holy Father will be forbidden publication, or even announcement from the pulpit, it would be impossible to say. There is much sad prophecy just now that the Church may soon be driven once again into the catacombs. The pathetic fact is that in many lands the freedom of the Church is already restricted almost as much as it was in the period of persecution from Nero to Constantine. What happened in Chicago would not be allowed in Germany or Russia, or for that matter in France, and perhaps not even in Italy

But here in the United States we are still free. We can meet in small assemblies or large, indoors or out. Three or four can be gathered together in His Name, or three or four hundred thousand. We can pray to our heart's content fo the cessation of the war and for the deliverance of our own country and of the world from its terrible scourge.

Another thing even more important we can do. We can make reparation for the sins and crimes committed by leaders in war councils and by common soldiers on the battlefield It is really not so much war that appalls the Christian. Theologians tell us that war in itself is not the chief of evils. But in all wars, and especially in this war there is a devil's carnival of blasphemies, sacrileges, obscenities, cruelties. Savage, brutish, devilish deeds are done. Only the Great Judge above can know how many of the millions now falling in battle go to their reckoning with horrible sins on their souls. In the other World War an opinion was expressed that a soldier who went to battle in mortal sin would be absolved by the very act of dying for his country. That is, to say the least, a temerarious opinion. Death on the battlefield is not necessarily Christian martyrdom. A martyr dies voluntarily, with love and forgiveness in his heart. A soldier more likely dies reluctantly and in hate.

Some one must make amends for those poor victims of warmongers and diplomats. We have in our religion the blessed and consoling doctrine of vicarious atonement. We can not only pray but we can make reparation for those who in their last agony on the battlefield could say with King Hamlet,

"Thus was I
Cut off even in the blossom of my sin,
Unhousel'd, disappointed, unaneled.
No reckoning made but sent to my account
With all my imperfections on my head."

We can pray for those who had no chance or time or disposition to pray for themselves. We can, under God and in union with Christ on the Cross and with Mary beneath the Cross, atone for their sins.

In how many places such reparation will be made I would not venture to guess. Perhaps in every Catholic Church and convent and home. In one spot in the heart of the metropolitan City of New York, the chapel of Mary Reparatrix on East 28th Street, the nuns and the congregation dedicate themselves specially to the mystical work of reparation. They have created a little oasis of quiet in the midst of pandemonium. There, in the presence of the Blessed Sacrament perpetually adored, a novena of atonement will be made from October 19 to October 27. Reparation is not new to these nuns; it is their life work. Nor is it strange to the busiest people in the busiest city of the world; there is always a crowded chapel on these occasions. Other similar congregations will meet here, there and everywhere in America and, as far as possible, in all the world By the time these novenas are completed we shall have, please God, some news pointing towards peace, the Pope's "peace with justice guided by the star of faith."

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The Living Parish

By REV. BENEDICT EHMANN

This Friday is the closing day of the Second National Liturgical Week, which opened last Monday in St. Paul, Minn. The final service is a Pontifical High Mass for peace, celebrated by Archbishop Murray. The theme of the Week has been The Living Parish: One in Worship, Charity and Action.

At the Catholic Evidence Library, here at home, we are at last ready to offer our patrons the Proceedings of the First National Liturgical Week, held last October in Chicago The book, published in paper covers, has been bound for Library use

Its 247 pages are a real schooling in the worship and life of the Catholic Church Here you see Christ's Church, not so much as an external organization with rulers and a code of laws, but as a living Body—Christ's incarnate Life extending itself through the centuries, and continuing His work of worship and salvation. Here you see the parishes of the Church, not as the loosely slung groups which most of them now are (thanks to the size and magnetism of our big cities), but as closely-knit cells of Christ's Mystical Body—reproducing, in miniature, His life, His worship, and His charity.

Library Signpost

I can best convey to you the theme and spirit of the book by quoting from the letter which Archbishop Stritch wrote to all the Catholics of Chicago, the Sunday before the conference It is given in full on Page 1 of the Proceedings.

"We know that our Blessed Savior founded His Church as a visible society on earth. This society prays and worships in public as a society. In it there stands the altar of the clean oblation served by the Priesthood of the New Law and surrounded by the faithful. To outward signs the Savior attached as to causes the graces of redemption, the Sacraments of the Church. Day in and day out in psalms and hymns and spiritual canticles the Church prays at the canonical hours. Her calendar tells of God, of the life of the Savior, of Our Lady and the saints, of the angels, of sackcloth and penance and fasting and of the Church suffering. The inner life of the Church in charity, rooted in grace, expresses itself in the Liturgy—our public worship

"It is not possible to have in all its majesty and glory the full Liturgy of the Church in every parish church and chapel, and yet wherever there is an altar and a priest there is a public participation in the Liturgy and our people should understand and realize better what they do at Mass and liturgical functions.

"Would it be a mistake to say that there has come about in some Catholics a sorry spiritual individualism somewhat comparable to the tragic individualism in human society? A failure to understand and appreciate the Liturgy seems to have weakened the community conscience of some Catholics who fail in realizing that supernatural life for the Catholic is participation in the inner life of the Church, and thinking of it as an isolated phenomenon of their private lives."

There is a remarkable array of lectures presented in this book all on the theme of how to develop between priests and people a true cooperation in genuine parish life They base themselves on the solid principle that parish life is the Christ-life, and that the neighborhood parish is the neighborhood Christ, not only in the sense that the tabernacle on the parish altar holds the eucharistic Christ, but in the profounder sense that the pastor and his parishioners are the living Christ, still offering His Sacrifice, still praying His prayer, still going about doing good.

This is the simple truth about the parish. We would belittle Christ if we thought of it in any other way. No matter what external problems there may be payment of debts, hangovers of past imprudent administration, neighborhood depreciation—we may not let the task of their solution get in the way or take first place. We may not put the cart before the horse, "first things first," and the first thing is the spiritual life conveyed to us in the Sacraments and the Mass. If we seek this first, all these others will be added unto us That's what Christ said. Or don't we have enough faith in Christ?

Those people who have heard about the Liturgical Movement and are of the impression that it has something to do with candles and incense and missals, had better read this book of the 1940 Proceedings, and see how narrow their idea is They will then begin to appreciate the richness and the fulness of their Catholic life

The guests of this year's Liturgical Week in St Paul have been very likely meeting Father Paul Bussard, the editor of the very popular Catholic Digest. Father Bussard has contributed a very valuable item to the cause of the liturgy in America in his book, called The Sacrifice.

It is a book on the Mass, written in a style as simple and lovely as its subject There are not many popular books on the Mass and of them all. I don't think any is quite as directed and spirited as this one. It is waiting in the Catholic Evidence Library for your attention

National Liturgical Week, 1940: Proceedings. Published by the Benedictine Liturgical Conference.

The Sacrifice, by Paul Bussard. Published by The Leaflet Missal. (Now at the Catholic Evidence Library, 50 Chestnut St., Rochester, N Y.)

The Vanishing Irish

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

When you listen to the broadcast of a major sporting event these days, whatever the line, you hear the name of an Irish athlete with something of surprise. Time was when all the great boxers were or pretended to be Irishmen. Time was when the batting order of a major league team sounded like the roll call of the Ancient Order of Hibernians, and the backfield of a really good football team was sparked by a red-headed quarterback who was as Irish as a shamrock. Not these days

I was talking this over with a priest friend regretfully, when he commented once more on the fact that here in America the Irish are a dying race Once they showed signs of taking over pretty completely. They were high in the important posts in our big cities. They were great leaders in industry and in the unions. They edited newspapers and had much to do with controlling the amusement world Today?

Along The Way

Well, said my priest friend who knows the situation, the Irish are now eleventh in order in the country as far as numbers are concerned. Sweeping ahead of them at a tremendous rate of speed are the Poles, the Czechs and most of all, the Italians.

That explains where the names in the sporting world comes from. That explains why the leadership of the cities is passing out of Irish hands into the sons and daughters of other nations

"How did it happen?" I asked my priest friend, himself of Irish ancestry.

"Because the Irish in America got soft The young men did not marry at all or married late. The young women got good jobs as teaches or secretaries, and had no time to found a home and establish a family. The young couples that should have married, waited and waited; and when they finally did, gave God one child or two, or in heroic moments, three or four. They were almost on top in America, and they grew slack and easy. And the race is never to the slack or the easy, you know."

I present this for discussion, not as any scientific treatise. But as one—whose maternal ancestors all came from Ireland, I'm interested— to put it mildly —in the Irish who with the Indian may be a vanishing race.

• • •

I was a youngster in Chicago, deeply concerned with my "future career in the theater" when I first met Cecelia and Frances Young. They were charming and gracious young ladies at the time, who against the background of a delightful home had plunged into the joys of amateur dramatics. With a happy sigh I recall the one-act play I did with them, and in which they allowed me to "star," a sop to the sophomoric vanity of those days.

The Misses Young have gievn a lifelong devotion to the amateur theater. But from the very start, it was the Catholic Theater that occupied their attention and kept alive their dramatic enthusiasm And when, some years after my training as a Jesuit began, I had a chance to write a preface for Cecelia's catalogue of Catholic plays, I knew that I was playing small part in an important contribution to the Catholic theater

Well once again I've turned preface-writer, this time for "Ring Up the Curtain," a complete guide for the Catholic theatrical producer and director which has just come from the press. The Library Service Guild, 128 E 10th St., St Paul, Minn., published it. The price is $2 75.

I don't as a rule review books in this column. But I think in mentioning Miss Cecelia Young's contribution to the cause of Catholic drama I am doing a real favor to all those priests and religious and lay enthusiasts who want to help make Catholic plays and the theater a finer contribution to art and a stronger apostolate of Christ-like trut hand beauty.

• • •

I've seen a good many announcements of newly arrived babies, some coy, some cute, some dainty, some poetic. But today to my desk comes a thoroughly Catholic one.

On the front cover is a liturgical symbol, the creative hand of God sending forth the Holy Spirit who is lighting a candle of life on earth.

The phrasing within reads:

"The Lord of Life has visited Margaret and Melville Steinfels with a child, Peter Francis, born a child of Adam on July 12, 1841; reborn of water and the Holy Ghost a child of God on July 27, 1941 He has sent children upon the earth to bless His holy name."

Melville Steinfels is a young artist who for a number of years, among other things, did stage sets for the Loyola Community Theater.

May Peter Francis be a deep joy in time and eternity to two really Catholic parents.

Feast Days

Sunday, Oct. 12.—ST. WILFRED, BISHOP.
Monday, Oct. 13.—ST. EDWARD THE CONFESSOR.
Tuesday, Oct. 14.—ST. CALLISTUS.
Wednesday, Oct. 15.—ST. TERESA OF AVILA.
Thursday, Oct. 16.—ST. HEDWIG.
Friday, Oct. 17.—ST. MARGARET MARY ALACOQUE.
Saturday, Oct. 18.—ST. LUKE.