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likan diar for EVENY MEMBER of the PAMEY. Artistically chap, mad in white marbicles of elect. Hand pointed in Good Brown Truly an arising Seasily in ministrus. Takoh

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SEND NO MONEY

14 release of the National Carbella Aural Late Conference, 2001 Grand Are. Der Moines, fores).

BY AL HEURING

(In "Land and Home")

The aced for organized recreation is taken for granted in urban ereas, but this is not shrayn the case in fural communities.

In a study, the writer attempted to present the complete recrea-tional programs of a select group of sural parishes, and to give a corrosite ploture of the efforts of the pestor and his parishieners, working in cooperation with other groups or agencies, be they religious, fraternal, commercial, or governmental in character.

A questioninaire cevering the or-genization, educalistration, cost, acope, and religious tis-up of the parish recreational program was submitted to one hundred rural pasters in elevan Midwestern Tastes. These parious scatters were chosen because active recrea-tional apparame wave true-wine tional programs. The Custo ming in their coaper or pockets fiftyto the quety.

RESULTS OF STUDY

The term "rural" as used hero, refers to all centers of population up to 2000 persons and to the open country. The rural purishes mencountry. The rural purianes men-tioned in the study number from it to 200 families and are located in towns having populations rang-ing from 26 to 2100 persons. The results of the first part of the quis-tionnaires show that these rural communities are typical in every

Parish programs, as a rule, were begun with more thus one activity. Dancing and athletics were most frequently used as initiatory activities. Less important in this regard were dramatics, musicals and par-ties. Sixty-five per cent of the prograins in the nescent parted included the young people of the parists from high school age to 25 years of age and accommodated from 5 to 150 participants. Few, however, included children of grade school ago and fewer still the married people of the parish during the primary strees.

Twenty different groups, at least two being found in each rural par-ish, ranging from the Boy Scouts to University Extension Divisions. help in one way or another to provide parish recreation. For example, in one-fourth of the parishes Hoy Scout Tropps, 4-H Clubs, and Spidalities will be found to cooperate in this manner.

VARIED ACCIVITY

While an almost endless number of activities are found in the parish programs under the six general headings of Athletics and Sports, Arts and Crafts, Dramatics and Public Speaking, Music, Secial Recreation, Nature — Gardening and Outlings, only those activities which appear most frequently bear mention here. Card pisying tanks as the most popular activity. Other favored forms of recreation are parish pienies and Aliar Boy outings, bazaars and home-talent plays, baseball and klitenball, ballroom and folk-dancing, square dansing and lee eroum socials.

The cost of the parish programs native land, varies from \$8 to \$400 per rear, depending upon their nature and scope. The principal sources of That the children I raise are the The cost of the parish programs ovenue pre admissions, men bership dues, and the return from the sale of the products made in the pregram.

Very definite attempts are being made by many parish recreational groups to encourage the partici-pants to live examplery Catholic lives. Various groups take part in the Missa Recitata, recite parts of the Divine Office, sing Gregorian Chant, receive Holy Communion at regular intervals, and spensor Recollection Days and Spiritual Retreats.

8 K. of C. Aides In Sigily With Canadian Armed Forces

OTTAWA Headquarters of the Knights of Columbus Carsadian Army Huts, here, amounced that eight K. of C. supervisors are at-tached to the Canadian Expedi-The magnet of the Canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, and you minimize them the force of the Canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, and the control of the control of the canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, and you minimize the force of the control of the Canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, They are the force of the Canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, the control of the Canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, the control of the Canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, the control of the Canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, the control of the Canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, the control of the Canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, the control of the Canadian Expeditionary Force, now in action in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, the control of the Canadian Expedition in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, the control of the Canadian Expedition in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, the control of the Canadian Expedition in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, onto the Canadian Expedition in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Vancanges, onto the Canadian Expedition in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Canadian Expedition in Sichy. They are: J. T. Carolan, Ont.; E. F. McCallion, of Cana



SODALTEY LEADER—Mise Mildred Livelians of Milmangaka, Mina., Nov Seas majored Plational Chalcomon of the Period Sadelley Advisory Beard, it is announced by the Rev. Deniet A. Lare, S.f., National Sadelley Director.

QUERIES and REPLIES

Why Must The Forces Of Christradem No So Divided?

The sad spectacle of a divided Christendom is due chiefly to the Protestant denial of a Visible Church, Unity cannot be maintainec without visible authority. Wearled of the religious anarchy of our time, men are striving on all hands to effect a reunion of the forces of Christendom.

Praiseworthy as all efforts at the restoration of a united Christimity may be, there is only one way in which this desirable result may be accomplished; and that is only, it will never be done, if by the whole-hearted acceptance of a divinely instituted religious authority functioning through a plainly against a law, which is still the church. Visible Church.

That Christian unity is a chimera if it be not a unity centertag around Peter and tils successors and embedded in the historic cal Church of the Ages is plate and patent to every one who has observed the futile efforts at unity put forth by those outside the Catholic Church during the past few years. Nor could we expect otherwise. In the words of St. Cyprian, written in the year 250: "God in one, and Christ one; one the Church, and cae the Chair founded by our Lord upon Peter. Whosoever gathers elsewhere, scattereth" (Epis. 40, Ad Plob.).
—From the pen of Father Richard Felix. O.S.B., Defender of the Faith, Conception, Missouri.

I Am An American

Thank God I am American born. That I can talk and act in an

American way. That I can see an American sun-rise in easly morn. And an American sunset at the

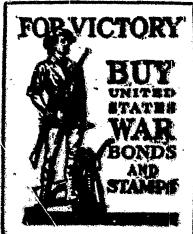
end of a day. That the air I breathe is of my

Taught to be Americans through and through. That the soil I tread and the dust I raise

Is the same my American heroes barn trad. All the days I live are American

days, For making me an American, I thank my God. -Ephpheta.

WE LEND OUR MONEY -THEY GIVE THEIR LIVES



TIMELY ETERNALS

By Rt. Rev. Mogr. Peter M. H. Wynhoven Editor-In-Chief, Catholic Action of the South

RISING SHADOW

During days of crisis and consequent public hysteria, we must expect the exceptional, which, most of the time, lends little comfort to anybody, while it actually does harm in appear. While whisperers would make it appear that this country racial disturbance. Hence, these is facing a grave and somewhat talks and threats and aggressive stitudes of a few should be currently of the page.

our Colored citi-

Orients church for the white, and Much patience may not be ac-finished on seating themselves in captable to seem; nevertheless, the middle siste among the local they should remember that God's parishioners. The paster of this still grinds slowly but surely. Put-church feels kindly toward the Ne-ting brickbate in the grain to be them in the side aisie, although, only 10 blocks away, there is a Negro church—a more beautiful building than the one to which they went. Besides, this neighboring Negro church is attended by devoted white priests. A Northern Catholic may say. "Well, what's wrong with allowing Negroes tesit among the whites?" In itself. sit among the whites?" In itself, not much; but first of all, it is not done in the South, and, secplainly against a law, which is still on the statute books. Whether this restriction is right or wrong is not here a question for debate.

SHOULD BE READY

Nor does it serve much purpose, at this time, to exclaim in holy enthusiasm that there is not an other group of people in which Christ can be so clearly seen — Christ humiliated, Christ buffeted, Christ denied, Christ courageously shouldering the cross, Christ unjustly condemned to death.

There is no gainsaying that the Negroes have been treated unjust-ly in this country. If we reject the idea that, as a race, they are our inferiors, we should be just as ready to acknowledge that their apparent inferiority is due to white prejudice or neglect.

But, what of it? If we look for prevalent injustice, there are millions of poor white people in this country, outnumbering the Negroes, who likewise live in equivalent conditions of poverty and hu-

Again, what of it? Where is justice done to God Himself in this country? Only 35 per cent of our American population openly ac-knowledges His rights. And here is exactly where the whole trouble comes in: Not until God gets His due, will the Negroes and the poor whiles get theirs.

To force the issue is a policy that will lead only to heartaches and headaches. Even in this cocalled opportune time, Negroes can gain nothing by forgetting Americu and remembering themselves. On the contrary, they will make

their cause hopeless.

First of all, by their irrational impatience, they will disgust the true, level-headed friends who are constantly but quietly promoting their welfars. Secondly, what can be obtained by sporadic fist-flying or razor-fisshing outbursts of in-dividuals or revolutionary group ?enoitations?

SELF-DESTRUCTIVE

Violence on the part of Negroes, in these times of stress and dis-tress, would be suicidal to their legitimate sims and rightful claims. These hotheads should remember that they represent only 10 per cent of the American population. Suppose all our young men would go to war; the revolutionary Colored element still would be ournm-bered and outclassed 10 to one by not-blooded whites, who are quick on the trigger. What would be the rault of an uprining? Wholesale murser! Peaceable methods, wheth-er reliahed or not, are essential.

Another guess we can safely make in that hot 50 per cent of our noe Colored population, expecially in the South, would have anything to do with an invational

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