

**Blessings Will Come
Our Schools Are Open
No Stain Of Sin
Support The Seminary**

By MONSEIGNOR HART
Mary's Birthday

Every event connected with the life of the Blessed Mother of God has a definite importance in the hearts of Catholic women and men. During this week we have celebrated the birthday of the Virgin. Into the family headed by Zachary and crowned by St. Anne came the new little child to be the daughter of the household. The winsome and appealing appearance of an ordinary baby was more than present in this little Mary. There was no stain of sin in her from the start. She was blessed among all women and she was the child of destiny in that she was to be the Virgin Mother of God.

Mary's birthday means so much to us because it brought her into the world to be the Mother of the Redeemer and the one most closely associated with Him in the work of the Redemption.

Mary's birth into the world was the beginning of the events that purchased our birth into Heaven. We all feel, and with reason, that Mary is with us all through our lives. Her birth brings blessings on our birthday. Her life, in close association with Almighty God, points out for us the life that we should live.

We all hope to be in Heaven one day and our hopes will be fulfilled because of the great graces that God brought to earth with the birth of Mary into the family of Zachary and Anne.

May Mary continue to bring into every family on earth special graces and blessings to commemorate her birthday.

No Vacancy

Many of the buildings that have been dark and vacant during the summer months have suddenly become occupied. The silence that has reigned within them for close to three months now gives way to a vivacious program of animated voices with which the children welcome the opening of the school. Every room in every school building now is peopled with a full quota of pupils under the direction of the teacher. No vacancy! This sign can be hung on every school and on the door of every schoolroom. The zealous efforts of priests and people to keep available sufficient school space for all our children have produced a proper result. Our schools are open; our schoolrooms are filled with those who are destined for the only kind of an education that the Church feels is proper for her boys and girls.

God's Children

All of us were made to know God, to love God, to serve God. From the very first our curriculum must instruct us in the nature of God, on the three Persons in God, on the works that God has created in the spiritual world and in the material world.

A school that follows God's plan must be equipped to teach us to know God, to teach us to worship Him, to teach us the wonders of His creation. Therefore we have our parochial schools and our religious schools in the higher grade. We can never follow in theory or in practice the impossible attempt to give proper education to God's children with a plan that utterly excludes God and all teaching concerning Him.

So, welcome goes out today from God and from the Angels of God to come into an institution where the knowledge and love of God is the foundation for complete study of the works of His creation. This invitation goes into every Catholic home and it concerns every Catholic parent and all the children who dwell within them.

Our people are to be congratulated for the generous spirit in which they have provided for the Catholic education of their children. Blessings are bound to come upon the community in which proper preparation is made to surround our children with the presence of God and the assistance of God in all that concerns their school life.

September For The Seminary

Catholic education is a special notice in the month of September. A natural veneration and a necessary preliminary of our interest in the lesser schools is the interest that every Catholic must have in the Seminary. Without the Seminary we would have no means of sending the priests of the Church into our parishes and into our parishes schools. Our Seminary would not be maintained for lack of priests. Therefore the Bishop, with his Priests, makes every provision for the necessary work of educating and training young men to serve for God.

The Seminary is a very high school. What is planned there is the study of the word of God and the world progress and the progress of the Church. It is a place where the young men who are to be the harvest of Our Lord.

The Seminary is a place where the young men who are to be the harvest of Our Lord. We will realize that the Seminary is the place where the young men who are to be the harvest of Our Lord.

Marriage is so divinely and eternally important that Christ made it a Sacrament. That is, it is an outward sign, an instrument of inward spiritual grace which transforms and sanctifies souls, making husband and wife one flesh.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

**JOSEPH BREIG
Kinsey Doesn't Know Sex**

I suppose I ought to mention the Kinsey report, distasteful though it be. I have no intention of wallowing through the book, but I have read enough about it to be wery. I can conceive of three reasons for the febrile excitement in the press. First, editors see a chance to make money. Second, the secular press cares little or nothing for the souls of its readers. Third, the newspapers and magazine folk seem to be bottomlessly ignorant on sex and adolescently curious about it.

There is nothing in their stories to indicate that Dr. Kinsey has found out anything that hasn't been known for generations. Nor is there any evidence that Kinsey can think.

IF KINSEY COULD THINK, he would not try to make something of his "discovery" that women who found their pleasure in sex before marriage and pleasure in sex after marriage. That's like announcing breathlessly, to the accompaniment of black headlines and international notoriety, that men who liked beer during Prohibition liked beer after repeal.

Kinsey also comes up with the remarkable tidings that sex is stronger in some people than in others; which is about as new and exciting as discovering that some folks care more than others for detective stories.

AND SO IT GOES. Kinsey and his associates spend years dredging up, tabulating and publishing masses of bromides. And people spend eight dollars for endless pages of cliches.

For nearly 20 centuries, students of the degenerate Greek and Roman Empires have known more about the physical — and even the psychological — aberrations of sex than Kinsey could find out if he lived as long as Methuselah and had 10,000 researchers.

The funniest part of it is that neither Kinsey nor the Graciano-Roman scholars know one-tenth as much about sex as the Church knows.

NOT UNTIL YOU HAVE a deep insight into human beings can you get a deep insight into sex. You've got to know first what a human being is — a union of body and immortal soul, a microcosm, made in the image of God, and meant to achieve, through God's grace and his own efforts, everlasting happiness in an eternal sharing in God's own divine life.

When you start with that reality about man, you can arrive at reality about sex. You perceive that sex engages not alone the body, but the soul — the whole immense complexity of the physical and spiritual life of human beings. You begin to see that God created sex, as He created man, for a divine purpose — a purpose having eternal consequences.

THERE IS SUCH A THING as sex in order that men and women may cooperate with God in His creative and providential work. So towering is our human dignity that God takes us into partnership in the divine activity of bringing out of nothing new beings who will live as long as God lives, and who are to be so educated and trained as to become fit to share for ever in God's life and infinite happiness.

Marriage is so divinely and eternally important that Christ made it a Sacrament. That is, it is an outward sign, an instrument of inward spiritual grace which transforms and sanctifies souls, making husband and wife one flesh.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

Such are some of the days which are necessary to understand and know Kinsey doesn't know sex. Kinsey doesn't know sex. Kinsey doesn't know sex.

**BOOK REVIEWS
Readers' Potpourri**
By SISTERS MARGARET TERESA

(Professor of Literature, Nazareth College, Rochester, N. Y.)

TIMELY BOOKS— A Hail to Father, by Joseph Eric. Bruce, 1953. The story of La Salette, Confession.

AND TIMELESS— St. Joseph Sunday Missal, Miss Hargreaves, Henry Farrell. Stone On The King's Highway.

Even if you haven't given Joe Breig unreserved approval every single week in America (and America idolizes do occasionally dare dislike something), you will see his real value when you try A Hail to Father.

Every dad who reads it will feel several inches taller, and a good deal more cheerful about those September bills, and with reason. The book tells the story of the fathers to be allowed to come home to a smiling welcome (with or without a bag of candy) and to an evening of unalloyed peace. Breig is hard to refute, neither.

A SPECIAL blessing falls on the school year that is opened with the new Lumen Book (50c, and introduced by Father Lord). The Story of La Salette, our children in the Alps one hundred years ago. To discover our dear Lady sitting face in hands, sweeping, and to listen to her pleas, is to find your Rosary a greater joy and power.

The new Fides album on Confirmation is thirty pages of striking modern photographs, with explanations of high quality. The life of a new saint, like Patricia Groom who died a martyr to Catholic Action on January 30 of last year, is included. 25c, and in bulk, 16c and 18c.

A year's subscription to America (written by Jeants) (70 East 45th St., N. Y. 17, N. Y.) is \$7. A year's subscription to Commentary (written by Layman) (386 Fourth Ave., N. Y. 16, N. Y.) is \$7.

A year's subscription to Jubilee (377 Fourth Ave., N. Y. 16, N. Y.) is the new super-selling Catholic "Life" is \$4. If you want to try it, \$1 brings you three issues and a \$12 woodcut. If you wish to be a share-holder (1) send \$5 in advance and one share, but this offer won't hold for long.

FOR ENJOYING Sunday Mass as so great a privilege ought to be enjoyed: a Prayerbook for the old-fashioned, Saint Joseph Sunday Missal with a Treasury of Prayers. It can be used by child, adult or grandparent without practice, and without need of spritzing to keep up with the priest.

You may have to ask in the loud whisper "if you're that kind, 'What's the date?' (any date up to 1967)—then you must get a new prayerbook) but after that, all is plain sailing.

There is a "thought for the day," always a welcome providential touch that seems directed to you alone. There are full-page reproductions in color of paintings you like to look at, for all the mysteries of the Rosary and all the principal feasts. The type is large, the book weighs little. It is pocket-size, it has all the prayers you know and some you'd like to know.

There is Latin with English for the Mass alone. New you can obey the Pope and follow the

him. He reminded them that they would have no hesitancy about coming to the aid of an ass or an ox who had fallen into a pit; no Sabbath day rule would interfere with their actions. So also no Sabbath day rule should interfere with a work of charity such as the healing of a sick man.

ON GUARD Christ entered the house of a ruler of the Pharisees on the Sabbath to take food, and he knew at once that he was in the presence of people that were not moved so much by the call of hospitality alone.

He could look into their hearts, could see there a certain curiosity, a curiosity in which kindness had very little part.

They were watching Him in order that they might criticize His every action. Their curiosity was so open that they did not have to express it. Christ looking deep into the hearts of these Lawyers and Pharisees saw that they were ready to object to a cure that he had in mind, the cure of a man who had the dropsy.

It was the Sabbath day. The Sabbath had its rules and obligations. Was it lawful to heal on the Sabbath? The Lord asked the question. Found no answer from Eli heavers, and acted at once.

He took the sick man and healed his dropsy and dismissed

him. He reminded them that they would have no hesitancy about coming to the aid of an ass or an ox who had fallen into a pit; no Sabbath day rule would interfere with their actions. So also no Sabbath day rule should interfere with a work of charity such as the healing of a sick man.

ON GUARD Christ entered the house of a ruler of the Pharisees on the Sabbath to take food, and he knew at once that he was in the presence of people that were not moved so much by the call of hospitality alone.

He could look into their hearts, could see there a certain curiosity, a curiosity in which kindness had very little part.

They were watching Him in order that they might criticize His every action. Their curiosity was so open that they did not have to express it. Christ looking deep into the hearts of these Lawyers and Pharisees saw that they were ready to object to a cure that he had in mind, the cure of a man who had the dropsy.

It was the Sabbath day. The Sabbath had its rules and obligations. Was it lawful to heal on the Sabbath? The Lord asked the question. Found no answer from Eli heavers, and acted at once.

He took the sick man and healed his dropsy and dismissed

him. He reminded them that they would have no hesitancy about coming to the aid of an ass or an ox who had fallen into a pit; no Sabbath day rule would interfere with their actions. So also no Sabbath day rule should interfere with a work of charity such as the healing of a sick man.

ON GUARD Christ entered the house of a ruler of the Pharisees on the Sabbath to take food, and he knew at once that he was in the presence of people that were not moved so much by the call of hospitality alone.

He could look into their hearts, could see there a certain curiosity, a curiosity in which kindness had very little part.

They were watching Him in order that they might criticize His every action. Their curiosity was so open that they did not have to express it. Christ looking deep into the hearts of these Lawyers and Pharisees saw that they were ready to object to a cure that he had in mind, the cure of a man who had the dropsy.

It was the Sabbath day. The Sabbath had its rules and obligations. Was it lawful to heal on the Sabbath? The Lord asked the question. Found no answer from Eli heavers, and acted at once.

He took the sick man and healed his dropsy and dismissed

him. He reminded them that they would have no hesitancy about coming to the aid of an ass or an ox who had fallen into a pit; no Sabbath day rule would interfere with their actions. So also no Sabbath day rule should interfere with a work of charity such as the healing of a sick man.

ON GUARD Christ entered the house of a ruler of the Pharisees on the Sabbath to take food, and he knew at once that he was in the presence of people that were not moved so much by the call of hospitality alone.

He could look into their hearts, could see there a certain curiosity, a curiosity in which kindness had very little part.

They were watching Him in order that they might criticize His every action. Their curiosity was so open that they did not have to express it. Christ looking deep into the hearts of these Lawyers and Pharisees saw that they were ready to object to a cure that he had in mind, the cure of a man who had the dropsy.

It was the Sabbath day. The Sabbath had its rules and obligations. Was it lawful to heal on the Sabbath? The Lord asked the question. Found no answer from Eli heavers, and acted at once.

He took the sick man and healed his dropsy and dismissed

You Can Win Converts
No More Shopping Around
By

Rev. John A. O'Brien, Ph.D.

How can I expect my son to believe in the Catholic Faith and to practice it if I don't set him the right example.

This was the question Mrs. Jerome W. Casey, a non-Catholic herself when, in accordance with her marriage promises, she enrolled her son in the Sister's school. The query became still more acute when she undertook to hear William recite his catechism lessons.

"I decided to solve the problem," she said, "by looking into the Catholic religion to see if I, too, could believe in it. Unbeknownst to my family, I called on a priest and took a complete course of instruction. The evidence of the divine origin and authority of the Catholic Church was so clear and overwhelming that I found myself aside from all consideration of family unity, eager to embrace the Faith."

"I had been a member of the Zion Reform Church, the Presbyterian Church and later taught a Sunday School class in the Lutheran Church. Hence I was in a position to discern the difference between man-made creeds and the Church founded directly by Our Lord. I was re-enthused by the Church and that Faith had been of immense strength and comfort to me in all the years since."

HAVE YOU shared that treasure with others? I inquired.

"Yes, I had a dear friend, Mrs. Jeanne Reukauf, to whom I explained it. She was especially pleased of the Rosary, and I had our dear friend, Archbishop Hanna bless it for her. She completed her instructions with a priest and was received into the Church. She became a devout communicant and never could think me wrong."

Later, William used to bring home with him a young friend, Clyde Fauser, Clyde noticed the holy pictures and the crucifix in our home and soon was asking us about our Faith. I explained a great deal to him and his interest deepened.

"Had he been a member of any particular denomination?" I asked.

"None in particular. One Sunday he would go to a Methodist church, the next Sunday to a Mormon church and the next to a Presbyterian church. So one Friday evening as I was leaving for the Novena to Our Blessed Lady, I said to him: 'Clyde, why not accompany me and see something of the devotional life of the Church?'

"It's one thing to talk about a religion but it's another thing to see it in action. You will see the profound reverence, faith and ardor of the worshippers as they pour out their hearts to God and ask the prayers of Our Blessed Lady. We don't worship her, we honor her and we ask her to join her prayers to ours."

"That's fair enough," Clyde agreed. "I've got nothing to lose and something to gain. I'll go with you."

"Like all visitors to a Catholic service, Clyde was deeply impressed. He saw at once that these people meant business. They weren't gawking around. They were engaged in prayer. They seemed to sense the presence of God in their midst and they acted accordingly!"

"WHEN WE LEFT the church, Clyde said, 'I want to know more about a religion which inspires such reverence and such devotion. I want to talk to a priest!'

"Up to this time Clyde had never met a priest. So I took him over to St. Gregory's, here in Low Angeles, and Father Sammon instructed him and later received him into the fold."

"Clyde is now one of the most devout members of our parish. His frequent comment is: 'Why then, the world don't Catholics talk a little about their wonderful religion to others? I've known scores of Catholics but you are the first and only one, Mr. Casey, that ever let me in on it. If I had known about the Catholic Faith before, I would have embraced it at once. I don't have to go shopping around on Sunday any more for I now have Christ's own Church to worship in!'

"How wonderful it would be," I remarked, "if we could only bring Clyde's words to the attention of every Catholic. By the way, Mrs. Casey, I had your son, BILL, under my charge back in 1928 when I was chaplain of the Catholic students at the University of Illinois. God bless you, Mrs. Casey, for you've set an example for all of us."

Wellington.

It took courage to write the castigating message. It must have taken an immense amount of fortitude to write the final paragraph and sign his name.

IT IS HARD to break off writing about the Bodleian treasures. Interested persons may secure from the Library at a small fee catalogs of its holdings, done in informative and fascinating style. I have before me a few of them: Scenes from the Life of Christ in Manuscripts, Byzantine Illumination, Golden Bookbindings, Italian Illuminated Manuscripts, the Bodleian Library in the Seventeenth Century, and Liturgical Manuscripts.

The last mentioned catalog was compiled by a brilliant young man, a Dutch Franciscan, who is on the staff of the Bodleian Library at present. He has worked there for five years, having place for real Catholic Action!

NEWMAN CLUB REPORT:

Most Catholic Students In Non-Catholic Colleges

Minneapolis, Minn. — (RNS) — Two out of every three Catholic students attending American institutions of higher learning are enrolled in secular and private non-Catholic colleges and universities, it was disclosed here.

A report presented to the 39th national convention of the Newman Club Federation stated that about 170,000 students (including some non-Catholics) attend Catholic colleges compared with about 330,000 Catholics attending secular universities and colleges.

The figures were contained in a 41-page booklet, "Exploring Our Resources," which presented pertinent facts, figures and opinions concerning the status of the Newman club movement after 60 years of operation on secular campuses of the country.

A SURVEY BASED on questionnaires returned by some 600 Catholic students in non-Catholic colleges found that 31 per cent of them enrolled there for "financial reasons." (The 600 questionnaires represented a sample of the 5,000 returned. Some 25,000 had been mailed out.)

Other reasons were given as follows: proximity 19.5 per cent; special courses offered 15.6 per cent; athletics 12 per cent; family tradition 7.8 per cent; scholarship 2 per cent; teacher preference 1.8 per cent; better social opportunities 1.8 per cent and no special reason 19.5 per cent.

"The percentage of those who attended public high schools is higher than those who attended Catholic high schools, as may be suspected," said the booklet which was prepared by a committee of the Newman club of the University of Minnesota under guidance of the Rev. Leonard P. Cowley, the club's chaplain and also past national chaplain of the Newman Club Federation.

Thirty-two per cent of all Catholic students in the secular schools were taking education as their major study, according to the sample survey.

A SEPARATE section of the report contained the reaction of priest chaplains of the Newman clubs.

It disclosed that there are 46 priests in the United States who work exclusively in non-Catholic Newman clubs.

Whether these treasures were donations, purchases, or confiscations, accompanied by heart-breaking pain of separation, the origin of such a large proportion of them was in, by, or under the influence of the Church.

Nobody can reach blame us when we look upon Oxford as "ours." Its very streets, its buildings, its art, its chapels and churches, now so seemingly empty, they are all ours to be admired to be loved, to be mourned over to be prayed for.

We are so sure they will again be ours to mother and care for, that daily prayer for England would not be arduous. Here is a place for real Catholic Action!

Whether these treasures were donations, purchases, or confiscations, accompanied by heart-breaking pain of separation, the origin of such a large proportion of them was in, by, or under the influence of the Church.

Nobody can reach blame us when we look upon Oxford as "ours." Its very streets, its buildings, its art, its chapels and churches, now so seemingly empty, they are all ours to be admired to be loved, to be mourned over to be prayed for.

We are so sure they will again be ours to mother and care for, that daily prayer for England would not be arduous. Here is a place for real Catholic Action!

The Bodleian Library
By Sister M. Dominic, M.A., M.S.L.S.
(Director of the Library, Nazareth College, Rochester, N. Y.)

Sister M. Dominic visited the Bodleian Library at Oxford in her travels this summer through Europe. Having returned home, Sister continues her notes on the book treasures of the Bodleian.

I knew something of the military and diplomatic engagements of Arthur Wellesley, Duke of Wellington, but I had no inkling of his relations with the hierarchy of the Established Church of England.

One item of the display at the Bodleian was a handwritten letter from the Duke to Thomas Burgess, Bishop of Salisbury, exhorting him to cease writing against Catholic Emancipation, and to attend to his diocese. The letter, dated March 20, 1829, was seemingly an answer to a letter in which the Bishop had given advice which was not well received by Wellington.

ON THE THIRDED page of the letter, the Duke continues a sentence with these words: "... allow me to give you a little; that is to reside in your diocese; to attend to duties of your high, important, and sacred office; to set the example to the clergy, committed to your charge, of constant residence, attention to duties, knowledge and acquaintance with their flocks, their wants, and receipts; and that you will do more to prevent the establishment of Popery and Diligent (?) within that portion of the country submitted to your jurisdiction than you will ever do by your political writings."

"I here take my leave of your Lordship, subscribing myself your Lordship's most obedient, faithful, and humble servant."

WE OF THE Church are proud, too, and resignedly happy, that the debt of Oxford is owed to the Church, whether Oxford realizes it or not. Yes, we have had a very large part in building up one of the world's greatest collections of religion, culture, art, and learning.

Whether these treasures were donations, purchases, or confiscations, accompanied by heart-breaking pain of separation, the origin of such a large proportion of them was in, by, or under the influence of the Church.

Nobody can reach blame us when we look upon Oxford as "ours." Its very streets, its buildings, its art, its chapels and churches, now so seemingly empty, they are all ours to be admired to be loved, to be mourned over to be prayed for.

We are so sure they will again be ours to mother and care for, that daily prayer for England would not be arduous. Here is a place for real Catholic Action!