BY BY WENT PAR Day There & Tears

OLUMBUL AS OCTOBER M. 1989 NUMBER 43

WHE he Appendix of he ROOT REVEREND TANKS EDWARD REARINGY, D. D. Blakes of Robeston UNITED STATES CERRES ON C. W. C. NEWS SERVICE (Washington, D. C.) MEMBER OF THE ROCHESTER CHAMBER OF COMMERCE

Maria Hall and for advanta posterid. (8 months \$1.24). Single Copies A CONTROL OF THE CONTROL OF THE CATHOLOGY OF THE CATHOLOG

PANEL NY CATROLIC COVERER and JOURNAL, Isa.

Journal Botüblished 1889 THE CAMPOINT SAME WAS SET WHOLE ON CHARGE OF PROPERTY OF THE P

Call in Our Schools

Land daries of society would seem to be a matter concern as the health-status of the child in seem to brought out in the annual report of the Darie, M. A., diocesan superintendent, which concerns the concerns the concerns and disordered and concerns and disordered

absolute one so much in the physical assessing class remember another day, and weep when they see this seeming to make the public assessment of the physical assessment of the physical

American citizens, simpletely belanced young men and the sampletely belanced young men and the sampletely belanced young men and the second of saving in the diocesan area, a the Hely Creek in Mantreal. He is the sampletely constructed the massing mirroles which draw themsends to the sampletely and the massing mirroles which draw themsends to the sampletely and the massing mirroles which draw themsends to the sampletely and the massing mirroles the physical the American sentinent knows and the being done to combat such tendencies. All you are see a mirrole or come close to one that he worked?

with the special set of combat such tendencies which the desired set of the child is trained with Christian desired set of the child is trained with Christian viewpoint of life. The said gives the Christian viewpoint of life. The said set in our Catholic Schools. The results are said smithling to our own people who work and sacrifice has those schools continue. It can be as really satisfying the those who realise that this civilisation can only endure when the children are trained with "principle and purpose."

Here Killing and The Law

When the run that lan's loaded goes off; when the boat "He shook his head. I don't last will not up kips over; when accidents occur because of like pictures of myself, he said, and I never have them taken "Nothing definite should be done."

the fee freeight with danger to society but tolerated it of modifity come to

Warnings have been seemed on birth prevention and dispression and in due time accept will realize that the loat the light over unless the careless rocking has been stopped. the repeated pronouncements of the Catholic Church on of as called "mercy-killing" have been of little and one in which lentency and sentiment played

The limit case, a father's doing away with an imbedie the property of the father the belief that as in the first as the way with a malformed child. The third case it is believed was of "unmitigated sordidness"

and was not justified.
Therefore the New York Tribune in an editorial now Mayer and Mys. so that:

So far as the immediate issue confronting the author-issue presented: we can only say that the time for sen-minustry is past. Justice, yes but unremitting justice, of unthinking leniency—must be meted out to all who, for ever reason, dare to take the power of life and death to their own hands

Mensigner Lavelle

ly spleat, a friend of President and world leaders The but inadequate estimate of the New York Arch-lands, Vicer General of the New York Arch-ter and laving lived a complete and fruitful life, went Oct 17

n the Metropolis where his entire life-pont in St. Patrick's Cathedral parish, out into the other diocesse of the into the other dioceses of the into the entire world. Here in the line is sincere mourning at his passing and the happy repose the saincere mourning at his passing to being cereantly said for the happy repose

permitted by Almighty God to reach the Holy Priesthood had in his career in all Salnothe activities. He acminise that the Cardinals and the rest Cardinals and t

# Vain Regrets

'ALONG THE WAY' By Rev. Domiel A. Lord. S.J.

man with a good line a better chance with a modern maiden than a young man with a straight eight?"

Then prohibition have in eight, Then prohibition have in sight, and tearfully we chose for our nemericae debate the favorite hangeut of the collegians, lat's call it Crevelli's for want of a correct name. The subject read: "Shall Crevelli's, after prohibition goes into force, he made a drug store or a museum?"

store or a museum?"

It was a tense debate, fraught with fond, mamories and much ientiment. In the sad, the devision was made that "Crevelli's become a museum, "for," pleaded our most slequent debaters, "If it becomes a drug stere, we men will plit their feet in man's sacred precisets. And herriste is the thought that the feminine sector of the himan race should ever of the human race should ever nyade haunts once sacred to the - JAMES E. KEARNEY, Blabop of Rochester.

species male."
That got 'ene and the debate,
I passed Crevelli's not long ago, I passed Cravell's not long ago, once more back to its pristine purpose, its her as pelished as ever, its drinks flowing under soft lights. And I thought of that elisching argument and how times have changed; for the bar was adorned (airly word) with more than half its customers familiae in general appearance. And they were not merely invading a snow sacred male preserve: ing a once sacred male preserve; they had taken it over."

come close to one that he worked?" I saked my Canadian priest friend.
"I took part," he said, "in
"It think was a mechanical
miracle." And here it is. "I was
extremely anxious to get a picture of the holy brother, but pic-tures were one thing he would not allow. Hewever, hopefully, I

graph him. Which the provincial very kindly did. Brother, he said, 'ge out with this priest; he wants to get a picture of you' Obediently Brother Andre fol-lowed me and my party out into

the sunlight. "So I lined them all up, with Brother Andre in the most adprotter Angre in the most advantageous position. He waited patiently, but I thought there was a smile on his lips. I gave my camers a final inspection. lifted it, took aim . . . and the bleased thing wouldn't move Not a click could I get out of it. I worked over it, tried everything, investigated for any possible defact found none hu vet the cam-

era wouldn't operate.

"After a few patient minutes,
the brother smiled frankly, and
said, 'You see: you're just wasting your time and mine, aren't ing Far time and mine, arent your. And he walked back into the house, The second the door closed on him, the camera began to turn, and the film to slip to turn, and the film to ally through without the alightest difficulty. I ran after the brother and caught him by the sleeve.

"Please come back," I begged.
'It's running now.'
"But he shook his head, 'I beyed my provincial,' he said, when I went out to have my plcture taken. But he didn't order me to go twice."
"So I stood there with a cam-

ers that, I am convinced, didn't work just because a brother prayed that his picture would not be taken. The plant at the convention of th prayed that his picture would not be taken. I've always thought it a miracle, though you may call it what you want."

I'd call it at least an answer to the prayers of a saint.

Let's Hope Not True

We were talking of the dear old priest, how happily at rest. In his early priesthood he had been stationed in a small country parish, then he had been moved a little higher up. But his heart was always in that first parish, and whenever he could parish, and whenever he could, he drapped back for a visit.
After one of his very last excursions, he returned more smilling than ever, and he wanted talk of his reception there.
If don't know why it is, he wild happily, but the longer I stay away, the better they like

The manager to the young

Clock: Tat. I generalege.
The manager: Well well do The fellow was drived the fest-

## Diocesan Recordings

Gend-untured verbal combi-Tong ago, in the days before I had done much of it myself, I taught a sleep of college students public speaking. Once avery semester, just to make the class a little, less dull, we had a non-sense delate. One term we delated this question: "Has a young man with a weed line a better with the Rev. Benedict Ehrmann. may develop at the opening of with the Rev. Benedict Ehmann, conducton of the Library Signpost Column on this page, presiding, the discussion will be kept within bounds of the "Peace" which is to be discussed. For several years the Catholic Activills Committee of the Knights of Columbus has been carrying on an intensely interesting and informative program for the members on subjects, the Catholle laymen should now have at their fingertips. This year, the committee under the chairman-ship of George L. McKay, the council's chancelor, decided to open up their discussions to their men friends and to devote the time to specific study of current problems. The opening session will have "War and Peace" as the will have year and reace as the general topic to be outlined by Father Ehmann, Professors of St. Bernard's Seminary and Naz-arsth College will attend, the committee announces today committee announces today With thought on the present world situation, questioning whither a modern war can be just, it is believed that a large attendance will be present Friday evening to get the Catholic viewpoint on this most timely subject. This activity of Rochester Council is in conformity with the nation-wide program of the Supreme Council. In addition to these forums, the Committee will sponsor a Corporate Communion Breakfast, lectures by outstanding speakers and other events to increase the Catholic life of the members and those who will become members as they learn shall never ask you to accept what the Knights of Columbus mine. What's mine is my own. are really doing in all departments.

In the Dramusical at Nazareth, Asademy given by the Perceian Choir, last Thursday night, the school teacher in the play re-marked that when she was in school, the bishop never gave the children any days off. Sitting in the audience was His Excellency. the Most Rev. James E. Kearnay. Next day, no school at Nax-areth Academy. "The Play's the Thing," said the girls at Naz-

Cathelie erganizations seeking a worthwhile endeavor for the coming year can well follow out not allow. Hewever, hopefully, I loaded my motion picture camera, tested it carefully, was sure that it was operating, and with my party hied me to the shrine.

"Please, Brother Andre," I begged, 'let me have a picture of you."

"He shook his head. 'I don't like pictures of myself,' he said, 'and I never have them taken'

"Nothing daunted, I went to his provincial, and begged hims to order the brother to let me photograph him. Which the provincial very kindly did. 'Brother,' he mung Livingston, Monroe, On-tarlo, Senece, Steuben, Tloga, Tompkins, Wayne and Yates counties, please note.

William J. Fuehrer of the Catholic Central Verein, Rochester Branch, informs this department that organizations can now have their activities recorded for posterity by furnishing the material to the Rundell Memorial Library Mr. Miller, second floor in the Local History Department will look after this matter

Without worry. Neil Collins. leader in the old Cathedral High School alumni, went to Cleveland, last Saturday to witness the Notre Dame-Navy football game. Without worry, we say, because Mr. Collins had not yet purchased a ticket and the sell-out was reported days before. Undaunted. Neil was able to purchase a ticket priced \$1.10 and one for friend at \$2.20. Thinking the \$2.20 ticket was better, the friend gave Neil his binoculars. He didn't have to worry about that for Neil ended up in a box seat under the goal-post's shadow and witnessed the three touchdowns of the gams, watched the great Notre Dame band in its maneuvers, and heard it play, and had a better time than his friend in the higher priced seats. Moral in still higher priced seats. Moral is don't more if you have the is, don't worry, if you have the tuck of a Neil Collins.

### Spiritual Thoughts

Law and Liberty "We are bound to submit to law precisely because we are free by our very nature. For law is the guide of man's actions; it turns him towards rood by its rewards, and deters him from evil by its oursisiments." The State and the Church (N.C.W.C., Washington, D. C.).

Feast Days

SMELT. OR M. ST. NANCIS-STEEL RESERVE.

STEEL RESERVE.

MARCHAY. Cot. M.—ST. MARCHAY.

CELLUS.

THINKY. Oct. SL—ST. QUINTIN MARTYR. Wednesday, Nov. 1-ALL Thereday, Nov. 2 ALL, SOULS. Friday, Nov. 1 - ST. BUDGET, BORDOR. CHARLES SOURCESO.

#### HALLOWE'EN PARTY



Sursum Corde

# Ethics Comes First

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

This column has no room for politics. To say that the man who writes it has no politics would not be true, if by politics you mean political connections. I have mine. You have yours. However, it often happens that political questions impinge upon athics. It must be so. Politics without ethics would be rotten politics. Ethics has to come into everything Aristotle, and after him St. Thomas, wrote compre-hensively about all wisdom and

philosopher and the other both philosopher and theologian, and neither was a politician. Enough of that What I have in mind is that someone reading piece-reading it withou discrimination — may accuse me of entering the field of politics. The charge if made will be un fair What concerns me ethica, the science of morals, the AWS

all virtue. Naturally they wrote about politics, though one was a

determining right and What really startled me in this strain was an editorial in a tre mendously popular newspaper one that claims in fact two million readers a day and more than three million on Sunday Unlike much importance on its editorials They are looked up to even b educated persons. They are said to wield great influence ETHICS IS TOPS'

Yet I find in one of them this phrase "Considerations much phrase more important than the ethical must determine whether we shall sell munitions to European coun-tries" "More important than the ethical"? There are no such con iderations Ethics comes first In the lingo of the day ethics "tops" If you can do something ethically you may do it if you cannot do it ethically you must not do it, under pain of sin Nothing justifies sin. Absolutely nothing Not the winning of war Not the destruction of Com munism It may sound silly, but to put the matter emphatically not even the salvation of the world could justify one sin

So, whatever may be decided in Congress with regard to the sale and shipment of munitions to Europe, let no man tell you that ordinated, still less ignored. Now another newspaper this time not a tabloid, but an eminently respectable and—as far as can be nowadays — conservative sheet. Once a week it fills an en-tire page of its valuable space with letters from readers, not the ally stupid stuff that you find in papers read by morons, but for the post part solid and substantial matter written by persons who know what they have in mind and can express it.

One of them wrote recently "Are unethical tactics a sure road to war? Perhaps so, but in dealing with gangsters one must be firm and use their methods. Here is heresy. And immoralism We may fight fire with fire, but we must not fight sin with sin And I repeat what is unethical is sinful. The methods of gangeters involve lies and treachery cruelty and murder. If the police in a city ridden with gangsters should use falsehood and brutalily and murder to clean out the gangaters, we should be obliged as Christians to reprobate their action. So of international gang-sters. If they lie, chest and kill innocent persons, we cannot in conscience imitate them.

HE SAYS 'MAY' One more example. A professor of International Law in a great American University, speaking to members of a Bar Association gathered from three States, said gathered from three States, said "Neutrality as a principle is immoral, impractical and damerous because religion and others tech that one should stand up for the right against the wrong."

That statement as it stands is not demonstrably false. But it is fallerfound. It measures that in not demonstrably false. But it is falsebous. It presumes that in the case in question we know

with certainty that one side is right and other side wrong and that there is no admixture of right and wrong on both sides. Father Stratmann, OP, in his excellent little treatise on The Church and War collects ten principles from Catholic ethics upon which one may determine whether a given war is just or unjust. The first of them reads, There must be gross injustice on the part of one and only one of the contending parties. In that case, he says, you may go to war He does not say you must go. The professor talking to the convention of lawyers would seem to say that the injustice is all on the one side in the present war There is a sweeping supposition f it is not all on the one side there is no sufficient reason to justify war against that side Also the professor says that we must stand up for the right against the wrong. Of course But stand up and fight? Look the whole world over and fight

Professor So I would say to the reader keep your with about you Don t be stam reded by immoral or fal-lacious arguments that attempt (Cepyright, 1939, NC W.C

wherever there is wrong? Go

#### Talking Over Their Views

Gullible Americans God must love Americans, they are so childish Italians are told that Musselini is always right and Italians (God help them, they have grown up's smile cynically Even the Germana do not believe that God held off the rains in Poland after consulation with Hitler But Americans are told that Stalin can do no wrong and they listen with the huloing wide open mouths of children at bed-time story hour Stalin may prove himself a liar and a murderer and an invader but Americans dear innocent children. God bless them still write "The chance still remains that Stalin was acting with some semblance of honor when he made the pact with Fas-cist Germany and that, though his motives are far from clear he was endeavoring to promote the safety and legitimate inter-ests of the Soviet Union when he plunged into Poland." Some child writing in the "Daily Worker? Writing in the "Dairy Worker? No. guess again In the New Masses," then? Wrong once more The "New Republic"? The "Nation'? No that touching little bit of childish faith appeared in the very grown-up very at date 'New York Times"-Amer-

#### Clips

The way some of those lesser major league teams are playing it seems baseball should be called the national shame. — Boston Transcript.

Radio comics, says an editorial who depend on gagmen for their jokes, are no better than parrols. Maybe so, but the pay is a lot better.-Birmingham Age-Herald

Five Years Ago-

From the Oct. 25, 1984 Edition

Archbishop Mooney pontificated at the Solemn High Mass to

formally reopen the Church of St. Ann in Hornell. It had been

closed for alterations which cost approximately \$30,000. The Rt. Rev. Magn. Charles F. Shay de-

The drive for Aquinas Institute

ended with a grand total of \$85, \$10.86 in pledges. Archbishop Mooney expressed personal thanks to all the people of Roch-ester for making possible the cok-

livered, the sermon.

# **Up With** Your Hearts Doubly Lauded

LIBRARY SIGNPOST

That's what Sursum Corda means, which the priest calls out to the people at the Preface, close to the sciemn moment of the Consecration in the Mass. It is a daily renewal of the great Resur-rection challenge of St. Paul to the Church of Colosse: "If you be risen with Christ, seek the things that are above (quae sursum sunt), not the things that are upon the earth " (Colossians,

If we mind only the things that are upon the earth, we are drift-ers at the mercy of every wind and tide For this world is like a treacherous, badly charted sea.
The times in which we live are wrecked with storms, and there is a noise of whiripools around our ears. Not even the voice of Kaltenborn avails for more than the immediate moment. Soundings are uncertain, and the coms is one's own nose. For modern people have lost the mag-netic pole and the fixed stars and are drifting, each in his own private raft, listening in the fog the warnings and aisems of commentators and columnists

There was an ancient clique of Greek philosophers who ex-pressed the sum of their wisdom in two words Panta rhei "All things are flowing It is one of the saddest philosophies ever laught. The people of today do not perhaps express their attitude on life with such brutal simplicity but even so the same philosophy is behind their insecurity and desire. They have no fixed goal, no fixed standards, no fixed principles They are at the mercy of the passing moment.

But every day at Mass the Church calls out Sursum Corda. 'Rise above Time into Eternity Rise above this world to God" Time is flowing water, Eternity is the fixed shore. This world is a mound of sand. God is the everlasting mountain.

By Baptism God has given us the wings with which to lift ourselves out of this world into the Eternal. Right here and now, even on this shoal of Time, the Saptized stand on the security of Eternity. God has poured Himself into them, has incorporated them into Him, welding their lives into His, so that no longer are they themselves alone, but they are in God and God is in in the most intimate com munion possible for human be-

famine air raids or poison gas, the dismal woes of Kaltenborn or the vixen hysterics of la Thompson the Christian is not at their merry None of these things has power to take away the joy of Christ from the heart of the Christian who holds fast to the grace within him The Bible and the writings of holy men are the mainstay of his meditation let other men if they will, add con-fusion to their confusion by trust

ing to the newspaper
Some people might call this 'isolationism' They might ask What good can you do if you hold courself above the tide of affairs There is an obvious retort to that What good are those people doing who are holding themselves in the tide of affairs. I admit that answer is naive. There is a better one if all men or most men became genuinely Christian in heart and mind and soul there would no longer be any dirty poliities, or dirty economies, or dirty dictatorships to offend the comor dirty economics, or dirty mentators. I do not mean to say we would have Utopia On this side of the Last Judgment there ull always be sinners among us. and sin of one kind or another in our own hearts. There will al-ways be need for the virtue and the Sacrament of Penance. But at least there would be a far bet-ter social conscience a far juster evstem of checks and balances, a far saner and more humans way of life. For the brotherhood of man is no longer an empty formula for persons who acknowledge the Fatherhood of God, the Divine Sonship of Christ, and our incorporation by faith and Bap-

tism into Christ to make us all brothers, and the sons of God. This is the spirit behind an in-teresting new feature in the London Tablet, a Catholic weekly It is called Sursum Cords, and carries this notice: "Under this heading are printed readings from Christian literature chosen view to bringing help in these days of anxiety" "Above the lower atmosphere of cloud and storm lies the stratosphere, calm storm lies the stratosphere, caim and cloudless. So, above the storms and sufferings of this lower world, the world of strike and war, lies the calm region of changeless peace. It is God and the kingdom of spirits in union with Firm. In that upper world. even on earth, many holy men and women have lived rising on the height of their being above the world's shifting and insecure fortunes, its sin and its sor-

-In the files of the CATHOLIC COURIER

tinuance of the Aquinas Institute as a school of higher education for the Catholic boys of the Dio-

in order to assist the Mercy Hopital in Auburn, an Aid As-

sociation was organized to de-fray the interest on the current

budget. This fine work was headed by Thomas A. Hennessy.

Renewed interest was manifested in the Columbian Sources

as thirty-seven new members were invested at Elmira. Edward

J. Dunn conducted the ceremony.

# His 'Fishing'

Tribute to a prominent layman in the Diocese of Rochester occupied a commanding position in "America," Jesuit weekly Revieu, issue of October 21, 1939 We reprint

"Bons fishing of Cope Vincent, N. Y. continues to appeal to the tired business mem. Fish run at the east ern end of Leke Onterio as they did when the first white men saw those shores. Hermann J. Hetzler. Catholic layman of Rachester, N. Y., likes fishing the same of the control of the first which the Richard Catholic layman of Rachester, N. Y., likes fishing the control of the c ay on much as anybody, but he likes to fish, log. in the new of New York State's mission history; and when he makes a catch, he usually puts up a

In that way. Mr Hetzler has done some fishing for soule on well as for bass. Latest in his list, and mone more impressive and timely, is the cross erected on September 17 to the I. who labered forty two years among the Indians, and was reckoned by Bancrett as one of the "Illustrious triumvirate" that included Fathers Marquette and Allowez. The cross signeds upon the limestone shall that tringes the ecustern and of Lake On-terie and looks out upon the spot where the lake enters the St. Law rence River at Tibbeits Point. It marks the place where Father Dublen made an icy landing on March 18 1656. on his way from Omendaya to Montreal. after having lost three of his Indian compenious by dismains. Daplon's compenious by dismains. Daplon's ships, however, did not prevent him from leaving these written records which have been the aid to scholars

"If the country of large had a couple of dosen Mr. Hetzier's, our glorious Cotholic past would not be brushed aside and forgothen as read-

Why Is It That The Catholic Church Reluses To Take Part In Any Con-terence Looking Toward The Unifice tion Of The Verieus Christian Sodies in The World Today? Is Not A United Front Against All Enemies Of Christendem Most Necessary Today?

In answer to this question Monsigner Fulton Sheen, in one of his radio addresses, had thus to say "All that happened in the Life of Christ happens in the life of His Church In the courtroom of the High Priest Annas we find the reason for the Catholic Church's attitude in refusing to take part in movements for federation such as those inspired by present world conferences on re-

In so many words the Church says to those who invite her I know that you will welcome me I am not divine. I know ritualists throughout the world feel the need of my ceremonials and would grasp my hand if I would but relinquish my claim to be di-I know the church doors of the world would rejoice to see me pass in I know your welcome would be sincere. I know you desire the union of Christendom but I cannot Why do you ask If your first principle is that I am not divine but just a human organization like your own that I am a human institution like all other human institutions founded by erring men and erring women; if your first principle is that I am human and not divine then there is no common ground for conference I must re-

#### Snickers

Rural Migistrate "Til have to fine ye a dollar, Jeff"

Jeff "I'll have to borry it off Jedge

Magistrate "Great anakes' It was only to git the dollar that I was finin' ye. Git out' 'Ye ain t guilty, anyway " From this higher world they have brought messages of strength and comfort to their fel-

lows, bidding them if but for a time, to ascend with them to God and His peace To make the ascent easier at this time above all when it is more necessary than ever, we are printing some of these messages from those who have lived even on earth in God's spiritual heaven So far the Tablet editors have vine Names" of Dionysius, and from the Dialogue of St. Catherine of Siens. Each week I will try to include a brief Sursum Corda thought in this column to help keep our minds anchored in God's space. This week's is from Chapter 15 of the Dislogue of St. Catherine, a copy of which you may find in the Catholic Evi-dence Library, 50 Chestnut Street. ". . . I give My servants hunger and desire fer my honour and the salvation of souls. Taxe

the salvation of souls. Take therefore thy tears drawn from the fountain of My divine Love and with them wash the face of My spouse (the Church). I provise the that by this means her beauty will be restored to her, not by the knife mer by exactly, but peacefully, by hamble and continued prayer. by the sweat but pencefully, by humble and continued prayer, by the sweat and the tear shed by the flery desire of My servants, and thus will I faitfil they desire, if thes, will it part, endure much, cast-ing the light of they pattence into the darkness of percesse man, not fearing the world's pencenties, for I will protect thee and My providence shall never fall thee in the slightest need.

REV. RENEDICT ENDIANN