TANKS OF AND REALISEY D. D.

Standard Barnet State

Sector starts from

COUNTR Les ser mes enter The second second

THE EXCALINEY, BANK & Roberts

He Congratulations

Construction of the Class of 1941 States of the Class of 1941 States of the Course States of word of commendation for the that placed her at the head of the in Monroe County who re-Sinte Scholarships.

the second strip of all the high many country who have merited many country who have merited many from the discuss great praise second the discuss great praise second the discuss great praise second the discuss great praise to the second the discussion of the test second second second second second to the second second second second second to the second second second second second to the second second second second second second to the second sec the second secon

The solution of the second of the solution of the solution of the second of the solution of all the solution of the solution of all the solution of the soluti Support for their denial of Catholic edu-

Go. Show Yourselves To The Priests -

The priests were slways near at hand to the Jawish people. Even to the lowly leper, the priset was always available. Indeed, ac-"the prior was siways available. Indeed, ac-cording to the Law of the Jews, the leper was required to report to the prior before he could hope to be declared cured. The ten lepers who sought a cure from Christ, knew of this duty of the priests. They knew also the power of Jesus. So they went directly to Jesus with their prayer: "Jesus, Master, Have marcy on us." "Go, show yourselves to the priors," was the answer Jesus gave them.

Jeaus Christ gives pardon for sin. But according to the ordinary manner. He requires that this pardon shall be given by His Church through His priests. There are those who would say "Why can I not go directly to God for pardon of my sins?" "Why must

I go to a priest?" The answer is, because it is the will of God, because Jeaus Christ has so ordered. Pardon for all He purchased on the cross, pardon for all He has prepared in His church. To His prisats in the Apostles He said: "Whose sins you shall forgive, they are forgiven them: whose sins you shall re-tain, they are retained." Go, show your souls to the private this is what Jesus says to us. Enable them to see that you are worthy of having your sins forgiven; or unworthy, so that your sins must be retained. The judgment of the priset is dependent on your con-fession and your dispositions: always he will forgive your sins, if your disposition is right: if you are truly sorry, and have a firm purpose of sinning no more.

But it is well to turn to Jesus at once when tion, will show yourselves to the priests. An act of perfect contrition will bring imme-diate pardon: that contrition by which we are sorry because our sins offend God Who is all good. That contrition always includes the intention of telling our sins to the priest, and wouldn't be real unless it contained this promise of obedience to Christ's command. After every confession, and frequently every week we should thank Our Lord for His pardon of our sins. Only one of the ten cleanaed lepers came back to thank Him. Every true Christian will be anxious to return and to speak forth his gratitude to Jesus Christ for making him clean.

Selected

THE NEWS ABOVE THE NEWS (The Far East)

If we put first things first, if we rated events by their true, abiding values, the daily newspaper and the radie reporter would put all their emphasis or what they now ignore. The big headlines and the impressive radio volce would be reserved for ments like these: Thirty Families in China Accepted the Faith Today1 After Forty Years a Philippine Parish Has a Priest! Another Catechist Goes into Action in Burmai Korean Biok-Call Completed Just in Time! As a matter of fact, the two most sensational, most thrilling news stories in any day would be summed up in these headlines:

Little-Known Facts for Catholics

SALITE PALT 1170 THUR SALL DURTE 2 44 MM



PAGE MY PASTOR By Right Rev. Msgr. Peter M. H. Wynhowen

Editor-in-Chief, Catholic Action of the South

WHO RUNS SCHOOL?

"Hi there, Fran" "Well, if it isn't the girl herself. Cedie, you surely are an answer to a prayer. Home, James.'

Save me.

"Home-is that all?" "Yes; you see Mother is in the hey heart; I'm certainly convinced of that, after all the

midst of her preparations for the Mothers' Club yearly festival. She had to go out today with a gommittee of asked me to come home early

dinner." "And are you so anxious, Fran, to get home in a hurry that you

need a magic carpet?' "You're right, Cedie. I love to putter around the kitchen, but Mother seldom lets me. She says

my dishes aren't always good for the family's stomachs."

the family's stomachs." "May I help you, Fran 7 I wouldn't mind learning a few cul-inary tricks from you." "No, darling, thanks, I do bet-ter-look out, Mercedes, you near-ly knocked that pesaut stand down. You ought to slow down to clette on the current." to sixty on the ourves." "Well, didn't you toll me you

Not Tin Nor Wood

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

paper correspondents, columnists, radio commenta-saper correspondents, columnists, radio commenta-tors, msgazine writers, military experts, to say down by the generals in conference at headquarters nothing of the unprofessional depaters and "argi-arg not toy figures but human beings. Those milor pounds sterling or kopecks or lire. We talk of ing and brutalizing them not with horrow but with a kind of indiffer- four thousand miles. ence, not to say nonchalance, that in-

Sursum Corda

and generals have sively stored upon creatures of flesh and blood as if they were pawns upon a chess board, when it comes to calculating the chances of victory or defeat in the "game" of war. But we have sively bitherto rebelled against the cold-bloodedness of those politicians and warthe Cold-bloodedness of those politicians and war-riors. But now, with the inpouring of news day after day from all battle fronts, the danger seems to be that we ourselves shall become cold-blooded and calloused. For example, if yon ask sany casual ac-quaintance, "How do you feel about the battle be-tween the Russians and the Nazis?" he will say, "I hope they kill one another off, like the kilkenny cast?" That renue sets ourseld code between the set of th cais." That reply gets approval and perhaps raises a laugh. But when we use that vague word "they." to what are we referring? Panthers and tigers? Is it as if we heard that a battle royal was in progress in the jungle and that there was a good chance that the panthers would exterminate the tigers and the tigers the panthers, and that the final outcome would be beneficial to the world? But the Russians are not panthers and the Ger-

mana are not tigers. From the first World War I have remembered the exclamation of surprise that escaped a young woman when she saw some Ger-man prisoners in Canada "Why," she said, "they looked just like brother Bill or cousin jack." Truth is, of course, they were brother Bill or cousin Jack

To a sensitive person, the discussion new raging to some family back home in Russia or Bavaria er To a sensitive person, the discussion new raging to some family back home in Russia of Bavaria or about the war (as I write these lines it concerns on the Khine or in the Tyrol. especially the war in Russia, but I have in mind war anywhere) is marked by one particularly dis-treasing feature. Almost all of us have got into line up seme toy solders, saying. "Let each gas et, the habit of speaking of minons or men wounded these represent ten thousand men. Now we sweep and killed as if seldiers were or the or tim or lead. fifty of them awy," suiting the action to the word, and too files and blood like ourselves. It would be hard to aveid that mistake. News-all down" and laughs with great give.

tors, megazine writers, military experts, to sky down by the generals in contention and the stream of the unprofessional debaters and "argi-nothing of the unprofessional debaters and "argi-are not toy figures but human beings. Those mil-fars" whom you meet in your own home or at work shout -so many fuestian "losses," so many German "losses," so many English and Italian "lesses." You would think that the "losses" were of bales of hay arbeits of own in magination. Such is the harden-or pounds sterling or kopecks or lire. We talk of pounds the start were not be the strad of indiffer-tor bushes of wore whom with a kind of indiffer-

"ence, not to say nonchalance, that in-dicates how little we feel what we are talking about. We know, of course, that diplomats and generals have always looked upon the had them always uppermost in mind. The lead-the had them always uppermost in mind. The lead-the had them always uppermost in mind. The leaders of the people, Pharisees and Sadducees, gov-ernora, kings, emperors, didn't rate so high with Him. He thought of the people first and saw all things in terms of people. If to do that is to be democratic indeed, then our Lord was the greatest of democrats.

Principally He wept over the people. He predicted what terrible things would come upon them and He groaned in spirit. It has been said with great truth that the Christian religion is built upon the doctrine of the dignity of man. Nowadays when the dignity of man is ignored or denied, partially be-cause of sina against that dignity and partially because of a wicked materialism that tells us we are only animals after all, it is not surprising that we find men and women -not alone renerals and dinlomats speaking of a million killed, killed, three millions killed, as if they had reference to beasts in the jungle or to vermin under the floors and in the sewers.

These human beings are not beasts or vermin, nor are they mannequins of wood or metal. They, are the beloved children of God. If we keep that fact before our eyes, we shall think long and hard be-fore we shall say any word or take any action that will send men to horrible death on the battlefield.

On The Union of Churches

By DONALD ATTWATER

somewhere in ex-Polish Galicia or in Russia cele-brated his seventy-sixth birthday. He is a prisoner of the bolahevik Russians. His name is Andrew septicky, and he is Archbishop of Luwow for the Bytantine rite and primate of the Ukrainian Cath; olics. He is surrounded by the ruins of over forty years' episcopal work, religious monastic cultural. carried out under incredible difficulties of invasion, civil war, persecution, public and domestic opposition and intrigue: work for his own people for the dissident Russians, for the Eastern church for the Universal Church but his own indomitable figure towers above these fuins, one of the greatest Christians of our age. And no churchman exemplifies better than An-

thing at this ceason." "We have no such organiza-tion in my parish." "What? Your D. C. C. W. par-ish unit isn't doing anything about that?" "No, Fran; the pastor made a text a couple of times but to drew Szepticky the new spirit in Catholic rounion work to which reference has been made the concept of the Mystical Body of Christ put in the forefront of our thinking about the Church, the sound historical background which dissolves the fautastic "No, Fran; the pastor made as start a couple of times, but it didn't work out." "Why not, Cedle?" "Oh, the mothers and the teachers didn't got along. The Sisters resented the interference with their school regime, and they heldes not neaved here such they picture of Catholics whose conduct was always impeccable and judgments infallible in the face of dis-sident movements whose adherents were in all respects and always wrong and unprovoked, the tak-ing for granted, unless and until the contrary is demonstrated, that non-Catholies are in good faith the withholding of such wounding contracts as "here-its" and "schismatic" from the people who on the widest interpretation of canon law are neither (even ladies got preved because they had no say-so." "My pastor nipped that dan-ger in the bud when he organ-ized his auxiliary. Cedie. He told though they profess false doctrine or are materially in schism), the search first and foremost for the reasons of disagreement and for the common ground them very plainly that they were an organization to help the we have with those who differ the tireless endeavor to know, understand and appreciate dissident points of view, acknowledgment that Catholics can learn school but not to run it He wanted them to be deeply interested in the management of the achool, and, therefore, if at anywell as the Orthodox have suffered by the We as separation of East and West, the relegation of non-essentials to the background, a carfful courtesv in time they could not see the whys and wherefores, or they would public and private contacts with non-Catholics in a notice something that could be word a spirit of love generosity and peaceableness for if we look after charity the oft-invoked rights improved upon, they should not go to the Sisters, but should come of truth" will look after themselves we shall not to him with their complaints, and tompted to use them as 'a cloak for malice

On August 10 of this year a bed-ridden old man minuteness and subtlety of our differences that make mutual understanding so difficult. It is something like the fine difference that marks the line of cleavage between Thomist and Molinist in the contro-versy on grace. The image of Christ that is at the heart of every Christian denomination can be but a distant likeness of the original; and two Chris-tian commonwealths, having the same faith and doctrines, may also have ideas which, though essentially i identical are accidentally so different as to appear mutually hostile It is thus that Eastern Christianity differs from Western, even in those matters where there is no real difference at all, and this is owing there is no real difference at all, and this is owing to numberless subleties which escape all attempts at expression . The East, then, differs from the West less in its beliefs than in its way of consider-ing and using them. Perhaps it would be an exag-geration to say that the East has a logic different from that of the West, for no oriental will deny, for example, any of the rules for human thought pro-need by Arietian. It the lines on which their posed by Aristotle. It is the lines on which their thought runs, the way in which they approach things, that differ."

It is then, the conviction of the Metropolitan Andrew that the differences between Catholics and Or-thodox, and especially between "Latins" and Slavs, are less theological than historical and psychological, and the experience of other Catholic reunion workers and researchers over the past twenty-five years supports that conclusion

We westerners pride ourselves on being "practical fellows" and we insist on asking the question "What are the prospects of reunion with the East?" The practical fellow's equally with the "oriental dreamanswer is, "Humanly speaking, none, in our time or so far shead as we can see.

But it seems beyond doubt that the reconcilia

tion has begun.' the Metropolitan Andrew has said.

That is true at the very least, in the sense that the

problem of reunion is on all hands being approached

without illusions, in a new spirit using eminently re-

ligious methods for solely religious ends. As the

word is commonly used by us "practical" Western-ers the ('atholic effort of a quarter of a century

can show but few 'results" in the sense of things

set results of that sort; the immediate task before us is not to get such results. Some concrete results

there are notably an increase of good will and un-

thodox (and Anglicans) and that is one of

derstanding between many Catholics and many Or-

fundamental aims at the present stage of the un-dertaking That stage is still exploratory. a long

stage whose end is not vet even in sight, of re-

search, study contacts, observation, seeking to ex-tend mutual understanding and sympathy and ai-

ground, others, we know not whom or when, will sow and in the Lord's time yet others will reap. Paul sows Apollos waters, God alone makes the

I set out to write on Eastern reunion but the only

things of value I have said are quoted from An-

drew Szepticky I could hardly have discharged my task better than by quoting him he though silenced and in bonds, yet speaks CV Service.

s prayer in spiritual fellowship with all men of will It is still a matter of preparing the

sceable in terms of statistics. It was not meant

August 28, 1941

GATHOUS COUNTER

ST GEORGE'S Life

HE ACTIONS ARE KNOW

YO GOO ALONE -Yet dation before in the

preaching on the subject you

services to your owra perista Mothers' Club, or School Aux-

iliary, or whatever you call it? They must be working on some-

interested in now is

work they do is to loyally boost the school all the time and every-

where. In that way, they get somewhat indifferent parents to give their children a Catholic ed-

Diocesan

Recordings

Sincere Catholic laymen and

laywomen are also hearing the

school bell ring as a call for re-

newed activity in the diome. After arranging for their Catholic children to attend Catholic

schools, they will join in the par-

needs their cooperation.

ship every morning.

ish and organization work that

How Frank E. Wolfe, president

Rochester Diocesan Holy Name

Union, spent part of his vacation

--on a trip covering the Great Lakes and having the unusual ex-

perionce of serving Mass aboard

Prominantly displayed in the

erstwhile Rochester Echo.

Religious discussion clubs con-

ducted in this diocess under the

last year. This year the lay or-ganizations will be asked to or-ganize clubs and "to make an ef-

Daily Worker," has jumped in cir-

from door to door. The meed for

Christian Doctrine totalled M9

supervision of the Confraternit

Then why don't you offer your

est exceeds any other hy at many bestern materia of cities insoke his

The second secon the will the religious facts and the religious

God's bleasing on the work of our Catholic Int Schools, God's special grace on those by presidentious parents whose children is refistered in them, God's continued indicates on the teachers and pupils who are indicating in the new term within the next

Rev. Naul J. Coffney

the flower of his years, in the heydey at a the Diocess of Rochester anawored and of the Angel of death during the past Tather Paul J. Garney was a priost wenty three years, had labored in the better the and in institutional service. The set of the respect and love of all with the context and the context and the the context and the context and the context and all to men and women he was the context of around his time and all his the context around his priesthood and the context of a context of God. Long to an the context on a context of the context of the the context on a context of the context of the context of the the context on the context of the context of the context of the the context on the context of th indicate in winning souls to God. Long the the confessional, consuming real in the confessional, consuming real in the confession of the the the constant with the confession of the constant of the work with the church is the the last with the Holy Name is the the last with the Holy Name is the last with the Holy Name is the last with the collectation is the work with the collectation is the work of their organic

to the boys at the State school at Industry, showed a medical latercet in each indi-tion of the second poymeet the school and the shows all the school and the school

The Sacrifice of the Mass Was Offered This Morningi

Another Baptism Todayi

CLERGY CELIBACY (The Michigan Catholic)

Cellbacy of the clergy has a purely natural value independent of its character as a counsel of perfec-tion. This fact was recently illustrated by a five-day conference on "Religion and Personality Inte-gration," at Chicago's tenth annual Pastors' Insti-

lüte. When asked what their chief personal problem was, the 200 ministers asserted that their families took first place in this regard. They seem to have more difficulty adjusting themselves to their familles than to their congregations. Catholic priests, having no families, are not trou-

bled in this respect. They are free to concentrate their efforts entirely on the service to their people. help? There is no division of interest.

Quote--End Quote

"Be generous. In victory, towards the vanquished; in future, towards successful rivals; when wrong, in your apology; when right, in your superiority. Never ponent.

THE REPORT OF THE PARTY OF THE Feast Days

Sunday, Ang. 31.-ST. RAYMUND NONNATUS. Monday, Spit. 1.-ST. GILES, Theorday, Sept. 3.-ST. STEPHEN, KING. Wednesday, Sept. 3.-ST. SERAPHIA. Thurmany, Sept. 4.-ST. ROSALIE. Fiday, Sept. 5.-ST. LAURENCE JUSTINIAN. Saturnay, Sept. 6.-ST. ELEUTHERIUS.

Five Years Ago-in the lifes of the CATHOLIC COURIER

Freen Aug. 57, 1936, Fattian Sec. 306 Rudents were expected to enfoll in the 14.36 Oatbolic schools throughout the United States, asserting to figures released by the N. C. W. C. This manuel an increase of 3.3 per cent over the provious

The Society of the Divine Word began construction at a school on Hemlock Lake. The new building is to serve as community house and high school

Mar Anna Kremer of 356 Order at the Maker and Analy Redeemer at the Destination of the Maker at the Maker at

manted to get there in a hurry?" "Yes, but not to the jail or the grave; to the kitchen "So, you don't want me to help you?"

"No. dear -as I was going to say, when I was so rudely interrupted, the dessert that I want to he would attend to things in all fairness to everybody concerned." experiment with. I had better concost all by myself. I think it's wiser to leave you out of the whole thing."

"Meaning just what, Fran?" "You see, Cedie, if the attempt doesn't turn out tasty and digest-ible, the family will consider it just another noble experiment; they'll take some crackers and proserves, and forget about it. But if Frank knew that you had a hand in the atrocity-"Ah, ah; now, is that nice, Fran

acation, who otherwise wouldn't "Cedie, I'm only paying you have considered it." back for all your teasing." "Frances, I was thinking - I

have some spare time in the next few weeks, can't I help your mother in begging for her bazaar asking my acquaintances to "And have an excuse to come to

the house for the quasi purpose of reporting to her at a time that everybody is home."

"Woman, you're treading on dangerous ground. If you want me to avoid peanut stands-" rgive me, Cedie, you know the old saying: these we love, we like to tease. Really, I think you're swell, wanting to help mother in her begging, but I'm

afraid it won't be acceptable." "Why not? Because I'm a single lady, and shouldn't work for a Mothers' Club."

"No. it isn't that. In fact, our Blessed Virgin Sodality is helping them because the Parent-Teacher's work is one of the principal objectives of the Diocesan Council of Catholic Women, so every parish organization co-operates in their main endeavors."

"Well, whats' wrong with me? Is it perhaps because I had the scarlet fever six years ago?" "No. Cedle, don't talk men-scisc. It's this way: my pastor has a fixed idea that every par-ble mould unside the two years

ish should patidle its own cance. He doesn't think it's fair to call on people outside the parish to

help or to give, because every pastor needs his own talent and resources." "Fran, wait a second. You just told me your mother was collect-

ing downtown; that's outside

wealthy parishioners buy. There's an open season on them all the time? "Poor merchants - that's all I

"Poor merchants - that a set tan say, having women pestering them every week in the year." "Dedie, tell me, are you really interested in the Mother's Club

Hoping that religion will survive without adequate defense will not Works" Of course I am, Fran. Every Of course I am, Fran. Every make it so anymore than hope Catholic man or woman in a par. this country will survive without an should have the cause of the land, sca and air forces new Catholic education close to his set being developed.

And no man was better qualified by race rule and experience than the Metropolitan Andrew to inter-"Has that plan worked. Fran"" "To the perfect satisfaction of pret the East to the West About 1929 he wrote a short article. "Eastern and Western Mentality," which was a masterly summary of the theological, everybody. All that the members historical and psychological aspects of the situation funds for necessary improveand in the course of it he says ments, with the approval of the pastor and the teachers. The best

"It is certain that the faith of the dissident Orthoin its essence the Catholic faith as apprehended previous to the Eastern schism. The differonce at the present day is therefore not great or essential, for the faith of the first seven occumenical councils is simply that which has developed into the Catholic faith of today It is true that this evolution touches the essence, but only so far as to bring to it accidental modifications. The primitive faith contains and implies all the dogmas that have since been deduced from it But though the Orthodox faith has remained in principle what it was in the tenth century, Eastern ideas have undergone a very evolution. Even if they had not, and if consider able

we were still tenth-century Catholics, there would yet be divergence between us, and it is often the

good will

seed grow

The Great Migration By REV. DANIEL A. LORD. S.J.

retreats in a thousand and more convents of our country. The 15th of August is the great day on which the majority of the sisters close their annual retreat. And just prior to that takes place the Great convents Migration.

We think of convents as quiet places and nuns as world. Time was when that was a true impression But not now. When schools close in June the vast majority of the nuns are already fingering their entalogues, picking out courses, deciding on what they need to round out their education and then they reach for time tables and make their plans for de oarture

museum at Letohworth Park is a photograph of Father Will Whalen, noted priest-author of Penn-sylvania, who, it will also be re-Toward the end of the merry month of June, they are on their way. By the tens of thousands they are leaving their year's home and heading off for the membered by others, wrote a life of Mary Jemison, the White Woman of the Genesse, in the Catholic universities and colleges which now have summer courses of nuns. They are turning back to

their motherhouses where-special Along courses are arranged for them, sometimes with the higher-degreed The Way bers of their community in charge,

sometimes with faculties imported from other schools. They are taking over the col leges run by their own orders. They are, in some cases, settling down in hospitals from which they daily journey forth in pursuit of learning.

fort to learn more about their re-It's a tremendous migration; hundreds of thou sands of religious women, busy all the year in the classroom, now journeying to the wrong side of the classroom desks, and garnering more credits as defending it." It might interest organizers of such groups to learn that the Communist organ. "The they progress in their training.

Then the first week of August comes, and the miculation recently. A week or two illon reverses. The university and colleges age in our street on a Sunday the Jehovah's Witnesses were calling campuses are desarted. From the motherhouses they back to their convents. It is retreat time, defenses of our Holy Faith in-creases as the attackers increase. and in trains and busses (seldom if ever in planes) in motor cars and station wagons, they return to spend their six of seven or eight days with the Lord they love,

> While the rest of the world is thinking of vacastims, these tracking funs of ours execute their pil-grimage to the shrine of learning. You see them everywhere; on trains, in railroad stations, in taxis

all the faith the faith of the second of the

I write these lines shortly before the opening of the hurrying to make schedules, not for the ocean or the mountains, but for the classroom they teach to the classroom in which they are taught; from motherhouse to university and back again to their

> It's a great yearly migration, the most notable because executed so quietly and with real devotion to truth.

He happens to live in Willimantic, Conn., and

through friends. For twenty-four years he's been blind, but that fact was not going to keep a good Irishman from Mass. So he got himself two dogs and trained them to lead him around. Every Sun-day morning, the three of them, the master and his dors start off for Church they deposit their master in his pew and then retire to the back of the church where they wait for him until Mass is

But each year he leaves them to go to the shrine of St. Anno of Beaupre. During the two weeks he is gone, the dogs are very lonesome, but when Sun-day comes, they remember their Catholic training. Off they march to church alone: they take the place in the back of the church as usual; they wait until Mass is over, and then with pomp and circumstance, they parade home

Daylight saving has its moments of humor. The young lady delegate to the Summer School of Cath-olic Action in Pittsburgh was talking about the program.

"I wonder if the week will all go as fast as this day. I left my hotel room at 8 o'clock took the elevator to the convention floor and arrived at five minutes after nine."

We know exactly how she felt.

FOUR-FOOTED CATHOLICS

Hes a good Irishman and his name is McCarthy.

though I've never met him, I've heard the story

two-footed Catholics we know of.

Yes, you're right. They could give lessons to some

THIS DAVIJGHT SAVING .