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Constants is not definitely on September Seminary Month Bishop McQuaid early in his car

The depth and breadth of operation a zealous clergy could show him. The depth and breadth of operation a zealous clergy could show him. The depth and breadth of operation a zealous clergy could show him. The depth and breadth of operation a zealous clergy could show him. The depth and breadth of operation a zealous clergy could show him. The depth and be depth of the discrete self. From all pacts of the discrete, and from the discrete this test. He limits his many discrete of the discrete, and from the discrete by his lesk of the discrete self. From all pacts of the discrete, and from the discrete by his lesk of the limits his many discrete outside our own, some two the discrete by his lesk of the discrete outside our own, some two the discrete by his lesk of the discrete outside our own, some two the discrete by his lesk of the forty young students enter the halls the discrete total and variable of the stately group of buildings becomes allow the depth and variable of the stately group of buildings becomes allow the discrete total may be-go with a calling from on high, that give out-the local bouncies which have burning brightly within chosen hearts. As the local bouncies which have burning brightly within chosen hearts. As the local bouncies which have burning brightly within chosen hearts. As

ections if the slate was double. Where are the slates of yesteryear? No first grader has one now, they have vanished like the autumn leaves before the wintry gale! So with the ABC's and the tables. Who ever heard of learning to read or spell or write, without first learning the alphabet in its regular order? Who ever heard of learning to count without learning the argument must be applied.

without long and sarnest practice on the tables? We never heard of it in our school days; but the children of this generation are wiser than we were, they can read and write and spell without siphabets, can add and subtract and divide and multiply without tables. Gasinta's are now no more! No longer can father expect to hear from his small son that he was studying the gasints's: no more shall we have to ask what the gazinta's are! "Two ratinta four, four goes into eight, eight goes into sixteen"-aren't those the real gazinta's. All this fades as the tables gazinta the waste

banket. Reading and writing and arithmetic have a permanent place on the program for the youngsters from now on. Quizzes are now in order by day, and study by night. The new sineration is acquiring the wisdom that shall equip it for life. Happy children once more make glad the schoolyard with their vivid shouts of joy, earnest scholars make glad the heart of the Sister as they recite. their lessons and show the steady growth of their mind, fired workers sagarly long to atomithe door that opens about 4:00 o'clock to release them in orderly fashion from their studies. Another school term is on, another vacation has passed away. The world is mov-ing, time marches onl The drams of human is unfolding in a new act, much like the life acts that have preceded, but with a new cast of characters, the dramatis personae who are TRANSFER A Release our own beloved little ones now presenting themselves on the stage we know as our parish school,

September Seminary Month September Seminary Month Bishop McQuaid early in his career as Seminary Month." With him and with his diocesans it was a month of prayer for vocations and for equipment with which to the matter admits of degrees. Here the many who suffer Descentive as they compare Prioritod. Prayer was needed, for no response with that of natural power could furnish what the young Catagories as they compare Prioritod as the to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion. To rive a son to God's service meant a restand be able to dis-tion of the opening days of September of 1941, the restand of the to dis-tion the opening days of September of 1941, the con-restand the restan

CATHOLIC COURIER

A Time To Speak By REV. JAMES M. GILLIS, C.S.P., Editor. The Catholic World

When a setain in history is about to arrive any one who sees it coming has a moral obligation to sound a warning. Perhaps the strongest statement of this obligation is that which we read in Execute: "Non of man, I have made thes a watchman to the house of Inrael: if these shalt deliver thy soul: but if their sees the sword coming and sound the trumpet, the sword comment the trumpet, and the sword come and cut off a soul from among the people, I shall require his blood at thy hand, maysin the Lord." It must be that a fair number of American and other observers in Germany between 1922 and 1936 saw the sword coming. Why did they not declare it? Fay seem ovan to have tried to get the news out at the country. If they did send it across the When a arisis in "fintory is about to arrive any

out at the country. If they did send it across the cosay, they did not manage to get it published. The one man who in my judgment had the Nasi menace sized up correctly, Ambasaader Dodd, committed his reflections to his Diary. But a private personal doc-

wind with the second se

proper authorities here at home, what happened to the information? Was it buried somewhere in the files of the Department of State? The book in which he told the world what he knew did not see the light until 1941, After Dodd'a Disry a dozen similar books have appeared. What we, the public, are getting now, in big doses, we should have had five or aix

dor. I admire his book, and the man who wrote it. But someone consubers seems to have kept it smothered for years.

Later than Dodd's is Shirar's Borlin Story. It is even more important as a source of knowledge of Nation. But once again the question arises, why did we get Universe information only after the storm had broken and the devastation had been done?

As it happens, I am writing this place at West-hampton Beach which, as many readers will remem-ber, hore the brunt of the trepical hurricane which strangely hit our northern coast three years ego. A hurricane travels not so very many miles an hour, its course can be marked; its rate recorded. Warnings are given regularly in Florida and Alabama and at the guil coast of Texas when such storms are approaching. Why was not adequate warning given on Long Island?

Cowboy Into Trappist

By REV. BENEDICT EHMANN

ild you be startled if you saw a notice which John Hanning had to become Brother Mary Joachim of the Trappist Monastery at Gethaemani, Kentucky an example for the ordinary person to imitate, not reproduce, whether he or she be in the professional er the laboring class, because John Hanning was by no means a "baby saint." Though he was born of good Catholic parents and received some Catholic training, his religion had never been a living thing for him. Consequently when his hot temper and

the on lituray, dogma, moral the- as the opening of a new seminary year, the the greatest enemy of all, a domestic one- man, him-

That's an illustration of what'I have in mind about the storm of Maziem. How many newspaper corre-spondents, business men, members of diplomatic leaponential, musiless men, menusers of apponential it-gallonis and of other American groups were in Ger-many between 1932 and 1939? How many saw what was coming? If they didn't see, why didn't they ges? If they saw, why didn't they tell? The market how is glutted with books telling us all about it. What good does that to after the fact? Another hook that to after the fact?

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Another book that I like is Rauschning's The Rev-elution of Nikilian. That is, in my estimation, the best documented and most authoritative revelation of the nature of Nasism. Rauschning had been, as governor of Danzig, very close to Hitler. He broke with the Party. But why didn't he cry aloud, not five years later but at the moment? He wrote a second book, supplementing the first, and now a third volume of his has come out, explaining how it came to pass that he, a conservative religious man, remained for so long a time a member of the Naxi party and why he didn't sound the alarm to the world when he quit the gang and got away. But I wouldn't wish to convey the impression that

all the blame rests with those who didn't tell us about Nazism. Those who didn't tell what they knew of Communism are just as bad-and worse. In this column a half dozen times I have written my mind about them. I shall not go over that ground again. But recently there appeared a curlous illustration of the blameworthy if not criminal silence of these who knew a great deal from immediate contact with Russian Sovietism but who kept it "under their hat." James T. Farrell, whose place is pretty far to the left of whose color is deper than pink if not a scar-let red, wrote to The Nation asking return of the money he spent for a subscription because Louis Fischer, fermerly The Nation's correspondent in Moscow, didn't tell all he knew! What he knew and didn't tell has now come out in book form. But, like all the others. Mr. Fischer speaks too late. The storm came. The harm has been done. The warning arrived after the fact. None of these men seems to have heard the com-

mand of God to the prophet of old, "Cry out! Cease not! Lift up thy voice like a trumpet!" If they had read those stirring words, they remembered what happened to the prophets. Our Lord says all the prophets were killed. Any prophet worthy of the name would prefer to die than to keep an ignoble silence when he sees the sword coming. (Copyright, 1941, N. C. W C)

"THE MAN WHO GOT EVEN WITH GOD"-The passions and weaknesse? to bring man to Himself Life of an American Trappist.-M. Raymend, Was it not the hard-headed, tempestuous Simon who DCLS.O. became Peter the Head of Christ's Church-the har-Was it not the hard-headed, tempestuous Simon who became Pater the Head of Christ's Church -the harlot, Magdalene, who ultimately embraced the feet of eration." Christ? Nature comes from God and is His glorious "I th read: "School for Saints-Only Sinners May Apply": Christ? Nature comes from God and is His glorious Then you will be no leas startled to learn how the yindictive John Gren Hanning, a full-blooded typical-ganctity) degree, magna cum laude. It is true that carnation, that man might incarnate his ideas of God. So we learn not to despise our body and senses, not is destroy our passions, but to guard and direct them. "To revile one's body is not humility but humbug-I enjoy the mental magic by which a man can seriously consider himself a worm of the earth while to graduate with flying colors in the Kingtom of seriously consider himself a worm of the esth while God. But it is also true that his life is meant to be he is ambitious to become like unto God." Once the statement "God loves you" lost its triteness for Brother Joschim he decided to vindicate himself in the light of this Love before God and it was then that he became absorbed in and by Christ. God had become for him the "Living, Praying, Loving, Hating, Threatening, Rewarding, Punishing, Suffering, Lonoly, Weeping, Descried, Disappointed, Smiling, Hon-ared and Belaved God of Abraham, Isaac and Jacob the pulsing heart-thrilling and heart-throbbing God of the Gospels; the merciful, long-suffering just, pa-tient, and pardoning Father of Jesus Christ-living. loving, an intimate-OUR FATHER." That is consummate sanctity

The author is pleased to have us know that Americans are not doomed to mediocre spirituality if only hey will search the depths of their hearts as did Joachim in his own practical way The American world, his world, says: "The way to be happy is to know what you want and then go get it That is how John Hanning "got even with God" in the American way.

Hear ye hear ye, this is not just another "spiritual



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

September 4 1941

Information

clusion aught to be perfectly eb-

"I'll chance it, Fran, since you

FIFTH PRECEPT FUTILE

"Hello there, Fran. I was going through the latest parish bulletin. Our assistant gets it out every month. It's not bad at all; he has some good jokes in it. Mind listening

"No, not at all. Cedie: I like to hear good, clean jokes. Does tell me what makes a paper func-yours fulfill specifications" tion where does the money come tion where does the money come from "

"Don't be ridicilous, Fran. Give What is this, our young as-Please or the Quiz Kids' Why it istant credit for comes principally from advertis-lome common ing Fran, and, of course, some sense. Or maybe you think that of it comes from subscriptions; but that's a negligible amount when the paper is sold cheap." "Peace, sister, "All right then, being in per-I am in the dust. fect accord on all that. Let's have the

vious to you" "Here it goes: The father want-ed to test the generous nature of didn't put it an 'oven' before that his son: so, one Sunday morning, as the boy was going to church, 'to you' Isn't this the story? A to you lish this the story: A parish or a school getting out a little monthly paper really does untold harm to a local Catholic weekly. You know, when there he said: 'Here, sonny, are a quarter and a nickel. You can whichever one you wish into the collection' Sonny thanked his father and went to church. Papa are so many cheap little month-lies in the field, the big adverwas anxious to know the outcome, so, when Sonny returned, he quizzed the youngster 'Well, tisers are constantly being pes-tered for small ads. Of course, Papa,' Sonny said. "It was this way Father said the Lord loves it's 'chicken feed' these little fellows are after, but with so much of this solicitation being done the a cheerful giver, and I knew I could give a nickel much more advertiser gets fed up with the whole thing, so much so that he cheerfully than I could give a quarter, so I put in the nickel. How do you like that, Fran?" finally reaches the point where he even doesn't want to listen to the advertising man who asks for a "Not bad at all Cedie. It cersubstantial ad in the Catholic tainly sizes up the attitude of weekly many people when it comes to

generosity with the Lord's cause " "I might have known you'd "Yes, and something else; the parishioners and parents are di-rectly urged to buy from the draw a lesson from it. Fran But stores that advertise in these litdon't you think the priests themerary excuses, while the general selves are greatly to be blamed paper never is mentioned for the stinginess on the part of so many Catholics * You're right Fran anyone can

How do-you figure that. ('esee why your pastor doesn't consider a priest one hun-"Well if they'd insist more that dred per cent foyal to God's cause parents train their children and when he hampers the success of give them a chance to contribute the Catholic press through selfish

regularly to the church they wouldn't have to shout money so loud and so often to the next gen-

"I think you're right, Cedie There's a whole lot to your slant. again proving you have a practicar mind. "Arything a child is trached to do with good reason and proper caplaration from his tender years

he's bound to aburb make it part of his chara "e" for the rest of his asys "You must have been dabbling

in ch'd psychology lately, ('e-fie No. Fran, I'm preparing to raise my little nephews and nieces according to Hoy's, when th y start coming along "

'Darling, your base institua-tions are getting monotorous Let's see that little parish magaplease " You wrong me Frances Here

is What do you think of s' ' It looks attractive enough but I don't find much constructive literature in it Judging by the number of ads I have my suspi-

"Suspicions of what Fran?" "That the main objective of its publication is to raise a few dol-

lars for the parish funds "And you don't happen to ap-

motives Diocesan Recordings

Progress of the Parish Credit Union movement as fostered by Rochester Branch, Catholie Central Verein of America, won national recognition at that organization s national convention in New York Evidence of this is given in a leading "Comment" of America, national Jesuit Weekly Review of August 30

"No matter which side wins the war observed the Bishop of Fargo the Most Rev Aloisius J. Muench in the course of the Verein a discussion, we shall face a new social order As a principal hope for the salvation of such a social order the Bishop named the cooperatives consumer cooperatives producers' cooperatives and the savings-and-loan cooperatives entitled the oredit



America has this to say

washed out of the good old mair, out to the function of performing to head by the fervent washed out of the good old mair, out to the function of performing to head by the fervent washed out of the good old mair, out to the function of performing to head by the fervent washed out of the good old mair, out to the function of performing to head by the fervent washed out of the good old mair, out to the function of performing to head the fervent washed out of the good old mair, out to the function of performing to head the fervent washed out of the good old mair, out to the function of performing to head the fervent washed out of the good old mair, out to the function of performing to head the fervent washed out of the good old mair, out to the function of the good old mair, out

Allong The there is the future: The there is the vorte of this year will renew in our the there is the future: The Th

Checking account of the second A second second

young men enter upon a Spiritual Retreat to make a life; the saga of all sagas is that of the author has caught the spirit of the prairies from this to prepare themselves for the graces and the human family, but that is not taught in our secular cowboy and has made his words sing with the sim-labors of the scholastic year.

As the opening of a nev seminary year, the volume mene inter upon a Spiritual Retreat to make a living but not how young men enter upon a Spiritual Retreat to preact the solution of the Seconda to preact to the Seconda to preact to cessors in the Bishopric of the diocese. How Cossors in the Dishoprio of the incess. Now it showed itself in the accomplishment of the rest of the Church. It makes the in-it showed itself in the accomplishment of the rest in the Lands of God working philosophical and theological seminary, a The Church Just as the Apostles dream that could come true only through thought save of absolute one- God's special blassing secured by the fervent

in bar declared and implied on hood, the prompting to heed the Bishop's appeal and answer it in a way that would appeal and answer it in a way that would not too pleasant accurace made it impossible to be mean adequate support for the two institu- buried alive. I know that when I want to meditate

> our Seminaries, will lead us to look about us in all our parishes and schools and institutions to see the army of zealous, learned, priests, given to the diocese by our Seminaries. So long has the work gone on that many of the graduates of St. Bernard's Seminary have long since been called home: others of a younger generation have risen up to continue their work: and a newer generation are now in preparation to carry on God's work for souls as their elders move on into eternity. That God may bless the Seminaries as they continue their sublime

Service and preaching of the service of the serv

young men enter upon a Spiritual Retreat self. It teaches man to make a living but not how book" It is a refreshingly different biography. The prove of that"

From the time of John Hanning's first experiences completely succeeds in proving how really dramatic on the range until his death, the author endeavors can be the simple, the commonplace I would give and admirably succeeds in showing us how the Prov- a million, if I had a million to read the real Ameri-

Suffocation

washed out of the good old hair, but to him that go through with it amail order included the "works." So he fung back. And then I could

young nun palater, sho greased my fare-with butter, it scems to me, though a lot of the details were forever scared out of my memory. my nose she gently placed two short straws

And I know that I knew then what fear was. I had all the mental sensation of being buried alive. The wet plaster flowed down over closed eyes and

nose, and as it came close to my nostrils. I had the horrible feeling of being sufficiated. No air except through those little straws and the inexorable plaster

many employers denied its existence, or prevented

Full - Aug - Fill State - in chiefts

Mary

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

Southern barbers are nothing if not thorough I settling down on my mouth, and closing up the pos-had asked for a haircut and a bit of the railroads subility of protest of crying "That's enough. I can t

And then I could imagine that I felt the plaster growing tight and hard on my face, and I won-dered what would happen if a bit of the stuff got up the straws and I was really cut off from air

It took all the will power I had not to tear the cast from my face I know that I dug my hands into the chair on which I sat and summoned up all the shame I'd feel admitting my cowardice

And then the cast, all of a piece was removed and I had the feeling of emerging from the tomb

To add to the indictment of my cowardice mask looked like the face of a dead man and the line of the mouth was pulled far down in a tight.

Thank God for sunlight and free open air

. . . In one of the current comic cartoons a woman says to a salesman. "Do you mean to stand there and tell me that the same electricity cooks a roast pigeon and I speak with a little in a range and makes ice in a refrigerator." With a wistful sigh I thought back to the fairy

tale we all knew and loved as youngsters of the the the type you use in sipping your lemonade. And then tale we all knew and loved as youngsters of the the bank didn't like the starting with my forehead and hair line she began good fairy who forsakes a farmer because he blows overdrafts any too much to pour the plaster down over my face. on his soup to make it cold and then blows on his Fine Cedie New sun hands to warm them. "A man who can blow hot

and cold out of the same mouth is possessed," the fairy decides and leaves him

So the eld story comes to life again, only it's electricity, not breath, this time,

"Not if I can go by the judgment of my pastor in the met-

have to do or say about another organized in parishes was affordpastor or his assistant getting out ed by the delegates to the convention from Rochester and Syra-cuse N Y After a brief four a parish monthly" Nothing more Cedie than what any other priest sincerely years of organization the credit interested in the general wolfare union of Holy Family in Rochof religion would have to say ester (Rev Joseph H Gefell, nas-Tat-ta-rah-ta-taan they're off tor when organized, and the Rev William W Heisel, now pastor again All right Frances Go ahead, let's have it, the whole reported a membershin of 650 nertruth and nothing but the truth ' sons total loans to its members Well, here's the argument, of \$183,322, total receipts of \$199 and I know beforehand 295 and no losses. Parish credit

sire to profit at the expense of another but the Christian motives of mutual aid, of help for Catholic press the needy

lay group taking a nation-wide

the-minute and interesting papers without the proper finances, be-cause it costs plenty of money to Feast Days hire an adequate staff and to get features for the paper that will attract. Are you with me on that. Sunday, Sept. 7.—ST. CLOUD. Monday, Sept. 8.—THE NATIV-ITY OF THE BLESSED VIRGIN. Cedie ?

Tuesday, Sept. 9-ST. OMER. Wednesday, Sept. 10. - ST. NICHOLAS OF TOLENTINO. Thursday, Sept. 11-ST. PAPH-METTI S.

GHS

against Bolshevism, the German Hierarchy ad-dressed another most earnest appeal urging that peace between State and Church be restored

and to oppose Communism. to adopt a vigorous stand for world peace, to oppose modern materialistic education and immorality among youth: and to undertake an active campaign against neo-paganism in literature, art, music and the drama. adopted by the Jesuit College newspaper editors in session at Cincinnati

30, Columbian Squires of Springfield, Mass. cham-pion of Western Massachusetts ('olumbian Squires Baseball League, were entertained at Owasco Lake at its summer camp by St. Alphansus Church Circle No 112 of Auburn.

Word was received in Denver, that the Rev. Joseph R. Koch, a native of Rochester, had been ap-pointed chairman of the committee on arrangements for the International Eucharistic Congress held in the Philippine Islands the following February,

unions, said Judge Philip H Don

nelly of Rochester, who has al-Because you have a practical .ready organized five of these, are mind and good common sense" essentially Christian institutions "After that compliment what Their motive power is not the de can I do but fail over into your ,lap right now " Lets agree first on a few facts

strong ('atholic newspaper is needed today more than ever for nothing else than to defend our Catholic rights and psinciples that right? Right Fran

"We can't hope to have up-to-

"One hundred per cent my all my talents. I was fired because bank didn't like the paper's

Saturday, Sept. 13 .- ST. EULO-

have had experience in this line

authority because I once worked on a paper for a spell, and, with

Friday, Sept. 12.—ST. GUT OF AMDERLECHT.

Cedie Now since you

I

Five Years Ago---

From Sept. 3, 1936, Edition Pointing to the gruesome events which were tak-ing place in Spain and emphatically insisting that the Catholic Church is the only true true bulwark

Resolutions to stress positive Catholic doctrines

The baseball team of Bishop O'Leary Circle No.

Convincing proof as to the eff fectiveness with which the credinions, safeguards from the Well what does your pastor devouring loan sharks could be

Cedie you il agree with me 'How do you know Fran"

Right at home here we have a

lead in an activity frequently recommended in this space is being nationally recognized and the movement should grow apace.

(C)