TOLUME EVIL

MUMBER

MOSIL BAY RAZNE JAMES LOS AND KKARNEY. U.D. Yorkinst

Catholia Frant Association Member

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ed as special claim matter in the Probaffier of Rechester, N. T. As regular a product the Act of Congress of March 4, 1818.

HART V.G., Beller to Chief, B.BV. JOHN V. BANGAL.I.
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### ABRAHAM LINCOLN

The preservation of the Union in its hour of peril is the great work of Abraham Lincoln. Well may be be the patron of his country in this day of peril as it begins to fade ever. Well may we look to him for the power of particular example that led him to be ready to earlifer all for the America he leved. Without him the United States might andly have norished from the earth. Without him the American plan of free government might well have seen its close in a last war. Withbut him the aftermath of a successful war neight easily have degenerthat into an overy of vermeance example our brothers of the South. He was first in war, he was first in proce until his autimaly death closed forever his carthly carrer.

Perhaps the greatest work for the benefit of Americ and mankind has been door by Abraham Lincoln after his death. His solid principles have become better known, better appreciated: his uncomprising come elitarity of his country has built generations of patricis inwith some of his love of compley.

May our wer-workers at home, cer man at the front, befilled with the thought that they are carrying on a great Lincoln trausion, as they strive and light, "that government of the people, by the people, hit that they are carrying on a great Lincoln tradition, as for the people, shall not perich from the earth.

### EQTHERHOOD WEEK

at Recovered gives his hearty support to Brotherhood Week ported from Lincoln's Birthday to Washington's Birthday, in which Mind Allershop is given to greater unity award Americans of everd This maker waity is sought in a positive the great American principle of the of all has would deny to any man life, liberty, the pursuit

Show to method in the religious helief of any most that can bend the to have he faith any man pro-Manuface. Motion in institute, projection racial and religious animosity, and the religious factions. No man can come closer to while he dealer his follows what God has granted to them, Anti-Trong, all furbidies by the moral law. No real American can persuit any one of them to come into his life.

Chosevande of Brotherhood West in our community will affect our schools, our churches, the community at large. School teactiers are inwithin the follow the load of Provident Ronnevelt in turning the minds will of the pupil to the American ideal of good will to all men. 

The deal or Mind up respictly, so respictly that the Regres porter and the Butte Philippes walter verse and the Butte Philippes walter verse are of the parentgers was the Butte of th

Surana Cords

# COULDN'T SEE FROM OUTSIDE

Pifty years age or more lieury C. Les of Philadelphia wrote a series of books on Confession Celibery. The Inquisition: They were erholarly-in fact prodi-

glously so. Mr. Lan had done an smaller amount of paintaking historical research. These who went ever the field after him found it difficult to convict him of careleanness of superficially and, as far as I know he was pever accused of deliberate misrepresentation of what he had discovered in the documents. Yet bis reachusions from a

mountainous masses lacts were mountfally affore. He had looked at fatholic doctrines and customs from the outside. The fatbolic acholar, as learned as Mr. Lou himself and much wher, Abbe Hogan and that if Dr. Lon had so much as stopped into a Catholic rectory and had engaged im a few conferences with almost any priest he could have a voided his more flagrant misiakes of judgment. He was on the outside looking it. Bay rather looking on. Had he been on the inside he would have seen things bester.

The example usually offered to illustrate that fact in the stained giana window. It is made to be lookod at from the incide, Looking at it from the outuide you cannot realize its bisety. In outsid cause you cannot even gueen its ambioct. I can imagine as American tourist-let us vay and whose Puritualization preindicen forbid his entering a Catholic Churchpoking at the most beautiful windows in the world. those of the Cathedral of Chartree, from the estable and wandering how Huyamans, Honry Adams and a heat of other Mustrious critics could have gene into octavios and written shanedies ever them. To see them picktly you must so them from within

I was thinking of that simple fact when I read about Dr. Harold Edward Foy's cooclasions after two years' research fito the rauses and the probable commenced of the Frowth of the Catholic Church in United States. He had got his facts and figures securate enough, but at least one of his conclusions was so far weens as to histoney. He save we have 23,045,247 Communicants and 2,500,000 stadents to his whoels. Our sown efficial figures are semiconat different: 22.419.761 communicante and 4,001,884 oblidren under Catholic instruction. But we masks of our activity in making converts; cites instation where American or magnitus suce almost entirely Protestant threaten to become one hundred per cent Cuthalte.

He far so good. But secording to Time Magazine for January 12, Dr. Foy "deduces that the objective of the Roman Catholic Church in to establish itself as the State Church of the United States!" That's what I find funny. That's what he could have corrected by conferring with Catholics. If he had spent another two years or even one year or half a year interrogating Bishops, priests and people in regard

Along The Wey By Rev. Daniel A. Lord, S. I.

## CLUB CAR CIVILIZATION

had no became both in the jumperhal train head-or approved from the Midwast ofty. So since I feel

The second secon

By Rev. James M. Gillie, C.S.P., to the purpose we have in mind or the aim we know in view, he would not have remnisted binned to the conclusion that we are aiming at the arection of a State Cheren in America. He may be he neems to be to industriant and bound research man. And I am willing to believe that in his levestigation be had no uncharizable surpose. He sees the same facts that we see but his makin from those facts a deduction at which we can only laugh. If he had dropped in to see me. I could have told him that after going about in all the States of the Union for twenty times the two years he spent at it. I never once heard Bishope priced or layman coress the view that we could or should or might ever wish to establish a State Church: And he could have obtained the same information from any one of our \$" 500 priests. We never dream of nuch as establishment, not to say plant or plot for it. We simply don't want it.

Take one saire rane. D. W. Broggs, & Scotuman, has written an interesting little book on "The Amerirun Character." It is rather shotchy, it makes no preferre to be dooply philosophical Eather it runs to facts, incidenta, episodes, passing reflections. You will probably rajor it as light reading, if you do not take too periously the publisher's blurbs and the eritles exuberant reviews. It is good. Let il to ut

But when Mr. Broggs comes to counider Catholicloin in America (as of course to most) he makes nome fanny observations. Mind you he is not projediced. He alma to be fair. By he in fammy more the bus. Funny and accomionally enternatic. For example. will you road this nontones tarefully and see if you can russa its meaning. I con see that I couldn't. Hore of in: "The Ku Klux King who came in to peak by the pathological altention largely created by Catholies in some Midwastern States. ... are enomine of American Union."

Part of that sentence is clear crough. The Ku Elex Klar would have wrecked the haire being he citizen and citizen and se would have destroyed the union of State with State.

But can any reader tell me the meaning of "the pathological situation largely created by Catholica"! It arumps me. I think it would stump Mr. Brogan if he were to take another look at it. The trouble is that he like Dr. For has read things or board things about us. But he has not distance to us Cutholics. He is outside looking in. He cannot see us as we are!

Here is another little riddle: "The everage Amerlean Catholic does not think of himself as being an the side of the inquisition; he thinks of himself ar being a victim of personation. The tone of a paper. like the Brooklyn Tablet strengty suggests that the inquisitorial temper is there all the same." Mr. Brogan goes on in that paragraph to blume the secular The truth is that these papers provide us with am munition by shooting it at us. If we shoot some of our own back at them, how can we be accused of "inquisitorial temper." I have seen a good many con! troversion in the Brooklyn Tablet but never one that was started by the Brooklyn Tablet. I should imaginthat the follows who fired the first shot would be the inquisitors.

But as I say, unless a man somes into the Churc's or at least confers with members of the Church bi cannot understand us.

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evitable drunken brawl. The obnexions inebrial thrust himself into the eard game of the four bust nessmen. There were words — not pretty words and then the biggiot of the four man rone and gar the drunk a newerful shove. The drunk stargers full from one passenger to the other, and landed the from of the car. He came book for more treat Again he got a above; and thin time only that speci waiter as they watched the conduct of "the senser white man." Maybe for the suite of "white" pr it's just so well that more of us could read

### Hidden from These .. .