

Sodality of Our Lady

Ideals and Norms

By REV. ROY B. MORPHY
Diocesan Director for Sodalties

(Continued from last week)
Sodality—And Civil Order
"We feel confident that you will know how to bear worthily the burden of so glorious a heritage. We should wish rather to affirm that the model of a Catholic, which the Sodality has set itself from its beginning to form, has perhaps never corresponded to the needs and contingencies of any time as today, and that no time perhaps has needed it so urgently as ours."
"What indeed does life in the civil order demand today? Men, real men, not men who think only of amusing and diverting themselves like children, but solidly constituted and ready for action, to whom it is a sacred duty not to neglect any of those things which can promote their sanctification. We ourselves would love to see upon the brow of the youth of today a little more of that one-time peaceful smile. But we must take the time as it is; and ours is a grave, bitter, and heavily-laden life. It demands men who do not fear to walk over the rough paths of the present miserable economic condition and are fit to hold up those whom Providence has entrusted to their care; men finally who in the exercise of their profession recoil from mediocrity and look to that perfection which the work of reconstruction after so great a disaster demands from everyone, Sodality—and the Church."
"And the Church, what does she demand? Catholics, true Catholics, well-ordered and strong. We have on another occasion spoken of the profound social transformation of our times. The war has hastened it immeasurably and it may be said that it is now almost completed. Unfortunately, there has been a tendency to regard this as a gradual and serious diminution of those who, securely defended and firmly guided by the true Catholic tradition which penetrates and saturates their whole life, advance steadily, carried by this vigorous current. It is a crisis which embraces women no less than men, girls no less than boys. The woman of today is herself drawn along and turned over in the struggle for life in the professional and in the arts and now also in

the war; she is indeed more especially affected by and stricken by the overthrow of social conditions.
"The present time therefore has need of Catholics who have been solidly grounded in their faith from their early youth, so that they will not waver even if they are no longer sustained and reinforced by the fervor of those who surround them; Catholics who with their gaze fixed on the ideal of Christian virtues, of purity, of sanctity, conscious of the sacrifices which it demands, tend to that ideal with all their forces in their daily life, always straight, always right, with temptations and seductions powerless to bend them. Behold, beloved, sons and daughters, a heroism often hidden but no less precious and admirable than martyrdom of blood.
"The present time demands Catholics without fear, to whom it is a thing supremely natural to confess their faith openly in word and in deed, everywhere the law of God and regard for Christian honor demand it. Real men, whole men, strong and fearless! Not men who are men by halves whom the world itself today rejects, thrusts aside and tramples upon.
"To form such men and such Catholics has always been the scope of well-ordered and active Sodalties. Now you know that the enemies of Christ and of His Church never lay down their arms—even when they simulate peaceful intentions; besides bloody persecutions and violent attacks, they have other methods of war: perperation, intoxication of spirit to which is added the unconscious contribution of not a few deluded people, who allow themselves to be led astray and seduced by them.
"These enemies struggle generally and courage, piety and humility, indefatigable constancy are indispensable prerequisites in every Sodality. But they alone do not suffice. With the protection of Mary you must fight for the truth with the weapons of truth; but then it is necessary to know how to handle them. How will you succeed in accomplishing the sure mastery of them?" (Continued next week)

THE AND JUDY



Sheila Tells What To Do When Sister-Act is Tryin'

By SHEILA JOHN DALY
YOU think you've got problems? Ha! Just listen to this:
"Dates have plenty of 'em get along fine with all my friends—both the fellows and gals. My mother doesn't mind me, my father gives me an allowance that's adequate that's adequate. Sheila John Daly quite covers my needs and my life ought to be a happy one. But... it isn't the truth is, I have a younger sister, and she's the only problem in my otherwise well-ordered life.
"We're not a big family—there's just my sister, who is 14; myself, heading for 17, and an older brother, in the service—but our house is so small that my sister and I have to share a small bedroom. Share—that's a tough job. I have to go to push her things aside to make my way into bed at night. Her clothes are all over my bed, her dolls' adventures of her young days which she insists on having around this day are in every corner of the room, and even her kitten insists on curling up on my bed. She wears my lipstick, uses my nail polish, and she talks out of the house in my best black silk and blue jeans on the very high-heeled shoes I wear them for a special day. If not that I don't love her and all that sort of thing, but I would like to be able to live my own life, with my own equipment, for just one week. Just how far does this business of sisterly love have to go?"
"In your case it sounds as if



80 Ursulines Led into Exile By Nun from U.S.

By Nun from U.S.
FRAGUE—(NCI)—Under the guidance of an American Ursuline nun, 80 members of Ursuline communities in the Bohemian frontier areas (Sudetenland) will be taken to Linz in Austria, which is in the American zone of occupation.
The nun in charge of the transfer is Mother Marie de Lourdes Simons, of the Ursuline Generalate in Rome, who is visiting the Ursuline houses in this country. Mother Marie is a former resident of the Bronx, New York, and a graduate of New Rochelle College. She arrived here from Rome several weeks ago, charged with the difficult task of arranging the "exodus" of the Ursuline nuns from Bohemia. Four of the nuns who are to be taken to Linz are Ursulines, and one is a teacher.
The departure of the nuns has been caused by the policy of the Prague Government in regard to the expulsion of most of the members of the German-speaking minority in Czechoslovakia, including priests and Religious.
Mother Marie has seen 20 years of service for the Ursuline communities in many countries. In 1927, she went as a missionary to Asia, where she stayed for nine years, and she has also worked in the Ursuline houses in China, Manchuria, and Java. Recalled to Rome in 1937, she visited at Procurator General of the relations the communities' houses in many European countries. In 1939 she came with the Mother General to America and accompanied her to Brazil for the opening of a Catholic University for girls in Rio de Janeiro.
From 1941 to 1945 Mother Marie stayed in the United States, returning to Rome after the end of World War II.



Information Desk Mass Only in Latin

Readers looking any information about Catholic history, doctrine, or practice should send their queries to The Information Desk, 2500 Lakes Avenue, Rochester 11, N. Y. Moral problems should be presented to the priest in the confessional. Names should be signed in questions, although they will not be printed.
Q. I learned in Catechism that Mass is always said in Latin. In last week's OCEAN-JOURNAL, I read an article saying that twelve languages or dialects are used in the celebration of Mass. Which is correct?
A. Both are, in a way. Your sister in school was talking about the Western or Latin rite of the Church, which is used all over the world. In every country you will find priests who say Mass in the Latin tongue. But it would be wrong to think that Latin is the only language ever permitted by the Church for use at Mass. The Catholic Church embraces many rites. Her only does not consist of a uniform language of worship, but in unity of faith and government.
In Oriental lands, she permits the use of vernacular and liturgical languages. These are used in the Mass in twelve different languages. Catholics can have differences in liturgy, language, laws and customs. But all are united in faith, in obedience to the Pope, and in charity for all their brethren in the faith.
Why named priests names? The Church has never to be troubled her own teachings which expound the need for large families, and decry the evils of the sin of birth control.
A. There are three reasons why priests cannot marry. First, the Catholic Church knows from long experience that a celibate clergy can do more effective work for God's people than a married clergy. An unmarried priest is freer and more independent than a minister with a wife and family; free from the cares of family life, and therefore, free to give himself more wholeheartedly and energetically to divine worship and the sacred ministry. The Church imposes the obligation of celibacy on a priest, secondly, that all who approach the sacred altar may embrace the most perfect state of life, which is that of the celibate. St. Paul says that a single life led for the love of God is the better thing. Priests thereby set a lofty example of self-restraint, and more closely imitate Christ. Lastly, the Church forbids priests to marry that prohibiting continence, they may be able to receive greater veneration from the Christian faithful.
You say that the Church here seems to contradict her own teachings which expound the need for large families, and decry the evils of the sin of birth control. But this is not a contradiction at all. For God's command to men to "increase and multiply" (Genesis 1:28) is a general precept for the whole human race, and a general precept for every individual. For how could you condemn every single marriageable man in the world as breaking God's commandment, and as living in the state of sin? Would you accuse Christ of violating God's will? Or, if you exempt Him because of His Divinity, would you blame the Apostles? Or St. Peter the Baptist? Or St. Paul? There is no danger of the race dying out from celibacy. For the Catholic nations who hold it in honor are the most prolific in offspring, and have the highest respect for marriage. The charge of infidelity in the intentional childless marriage. The words God spoke to Adam do not in any way imply that the man or woman who remains unmarried thereby breaks the command of God.
Has the Church any statements regarding labor and capital? If so, where can it be obtained?
A. Definitely, yes. The official mind of the Church on all the social topics of this day has been enunciated and reiterated in dozens of encyclicals, and on hundreds of special occasions. The social and individual aspects of property, labor, wealth, industrial relations, have all been dealt with in an expert and scholarly manner. A study of her documents will reveal clear-cut and definite statements, recommendations, precepts and instructions. Fundamental, therefore, are especially the two encyclicals: The Condition of Labor by Pope Leo XIII, and The Reconstruction of the Social Order by Pope Pius XI. As commentaries and supplementary aids, refer to:
The Pope's Plan by Bruch, New York, Devin Adams Co.
Rebuilding the Social Or-

Don't Eat Poison!

By Rev. Richard Gledhill
"Now, children, be good while Mother's out. Don't play with matches! Don't get out the window! Don't eat that cake in the parlor. It's poisoned for rats!"
What a lot of unnecessary restrictions on the children's freedom! But who can question that a mother, has both the right and the duty to give such commands?
Ever since Christ said to Peter: "Feed my lambs, Feed my sheep," Holy Mother Church has exercised its right and duty to feed her children God's spiritual food and to protect them from poison. Faithfully concerted to raise the faith and morals of the unwary. It is for this reason that the Church has its Index of Forbidden Books.
The Index is widely misunderstood. It does not list by title and name all books and authors forbidden to the Catholic. In fact, those so listed are comparatively few and consist largely of works about whose character there is a doubt, and upon which the Church has not made public decision.
The application in the Index of the General Rule of the Index, which plainly show the type or character of work, the reading of which is dangerous to faith and morals and therefore forbidden under pain of grievous sin. If books of such a character are not known to the individual by reputation, they soon make themselves manifest in the reading; and the loyal Catholic immediately closes such a book.
The General Rule of the Index closely parallels God's natural law, which forbids any man deliberately to lead himself into temptation; for example, by such things as sinful companions, places of ill-repute, obscene plays and motion pictures.
That the Index ban most books of that kind is not true, unless, because of error and to dwell on impurity can be called "poison of thought." And the Church is eminently fair and practical. Just as the doctor of chemistry is permitted to use drugs and poisons forbidden to the commoner, so the well-ordered Catholic is permitted to read books of that kind, which would otherwise be necessary study of research.

Warsaw Curbs Church; Cuts 'God' from Scout Oath

(Continued from page 2)
their procession in ignorance of the contrary orders. Truists then drove through the crowd and around the square three times. The young people were thrown into confusion and, with the crowd of about 50,000 in the square, calling out in support of Dr. Mikolajewicz' cries of "The army is with us" and "We want all hostages freed and a free Poland" followed. Bunches of tanks and Russian with machine guns on trucks then fired on the crowd. Many students were arrested. When I was in Poland, over a month later, 23 students were still being held. Twelve of them were to be tried by a military court this month.
Subsequently, students of Poznan University demonstrated against this treatment of their colleagues in Cracow and many arrests followed.
I speak to one boy just after his release. He had been for several weeks in a dark cellar under guard. He had only seen daylight during that time on three occasions when he was taken out to be interrogated. He had had very little food of poor quality. He looked like a plant that had grown in the dark, and was still in his teens.
A decree has been prepared, but not yet officially announced, prohibiting religious from teaching in schools in Poland. Another decree, dated May 22, but not announced, until after the referendum, contains a clause prohibiting all religious, other than priests, from receiving ration cards. No nun or lay brother can consider the prices on the "free" market. In many cases they are carrying on heavy welfare work. This measure looks rather like an attempt to discredit priests.

Rochester Diocesan Council N. C. C. W.

By REV. ALBERT J. SHAMON
Men are drawn toward truth as the sunflower to the sun. That is why every false system of philosophy which allures and attracts men must contain some truth. No one is drawn to error. This is the case with Communism. Karl Marx' solid Communism because what he said is what he said: Capitalism has one aim: PROFITS; and therefore Capitalism makes one effort: TO REDUCE COSTS.
To achieve this, Capitalism must do one of two things:
First, force laborers to produce more work for less pay. This maneuver, however, can be carried just so far and no further. For laborers are human; and if driven too hard, they will either die or rebel.
Second, the words of Pius XII: "Free competition is dead; economic dictatorship has taken its place. Individual ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel, and relentless in a ghastly measure." (Quadragesimo Anno, para. 23.)
The evil is present; there's no denying that. Marx diagnosed correctly. Communism's complaint is a true one. But he and his followers have flashed that truth so constantly before men's eyes as to blind them to the fact that the cure they propose is more evil than the disease they propose to cure. Suffice it to say that Marx's cure is anti-Christ's.
Marx would crush the selfish, acquisitive spirit of Capitalism politically by the State. Christ would eradicate it SPIRITUALLY—by morality and religion.
Marx would crush selfishness from the outside; Christ from the inside.
But in killing selfishness the Marxist way, free enterprise and free men will be destroyed. Christ's way is the only other that will preserve freedom. The solution of our economic problem is not in the economic order, but in the moral.
The trouble has been that we have been seeking first the things of earth and neglecting the Kingdom of heaven.
Why not reverse the process? Why not try Christ's way? He said: "Seek first the Kingdom of God and His Justice, and all these things shall be given you besides." (Mt. VI, 33.)
Do not think that Christ has not "all these things" ready; that His way has not been tried.

Moscow's Aim To Destroy Catholic Church Revealed

(Continued from page 1)
scored Shpetzky as an "international agent of the Pope" before and after his death.
Conditions in Poland
In Ukraine the Soviet authorities deal ruthlessly with the Catholic Church and its faithful. They employ, however, different methods and techniques in Poland, and which supposedly has an independent government. Nevertheless through this puppet government the Russians are attaining their objectives.
The prevalent belief is that sooner or later Poland will become the seventeenth Soviet republic. All-power is concentrated in the hands of the Polish Workers' Party (PPR), which is equivalent to the Communist Party in Ukraine and Russia. Mikolajewicz' Party is powerless to exercise any influence upon the government. Most of the men in the government are not Poles, but Russians and others who have adopted Polish-sounding names. For many years, his dreaded policy through the UB (Urzed Bezpieczenstwa) or Security Police campaign against the Catholic Church. The action is being carried on particularly in schools where the teachers, upon instruction of the Ministry of Propaganda, discourage both parents and children from the taking of religious instruction.
While it is almost impossible to penetrate the Soviet "iron curtain," the Russian hand stretches out to the American and British zones of occupied Germany and Austria. There Soviet secret agents sometimes find American and British officials to cooperate in maneuvers. Only a few months ago the Russian police arrested and deported to the Soviet Union 52 Ukrainian Catholic priests residing in Austria as refugees.
The new Russian Orthodox Church willingly supports and promotes Soviet internal and foreign policy at home and abroad. As yet it is too early to predict whether the new Church is but a temporary expedient on Stalin's part to satisfy world opinion, or whether it actually was a forced compromise for the benefit of the Soviet masses. Whatever the future may hold in store, for the present the Russian Orthodox Church is being used by Stalin in a world-wide plan to expand and fortify his conquests.

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