All for Mo. Hone for You

One would hope that the American spirit of fair play might

One would hope that the American spirit of fair play might after day prompt a certain class of our educators to get away from the spirit of "all for me — none for you." There is nothing in our constitution that would forbid paying for educational service wherever it is given, provided that there is no payment for instruction in religion. These professors are fair willing to collect from Catholic parents a somplete about tax; they find nothing unamerican in this, Catholica may share in all the appeared, but not in the benefits.

Veried I more be an edification to all were some of these there are left a part to delars that even I many years have passed any pay to delars that even I many years have passed any say to delars that even I many years have passed the six sense in school funds was introduced to express the only opinion that can be a fair one—that what has been a yring for many years should now be righted? The Professors are perfectly willing to use our money; are they not writing likewise to let us use some of it.

For educated men the Professors surely show a surprising second of likewise to let us use some of it.

For educated men the Professors surely show a surprising second of the and metrican their own schools. The public schools used had any such power over Catholic payens and Catholics to the should be allowed. The former declarion to fine payens and catholics to the should be the first the former over Catholic payens and fath.

see schools. The Oregon decision rendered by the Supreme Sears of the United States set saids any sloubt on the matter of parents having the right to educate their children specding to their swn conscience. Nor do the Professors has to agree with the Supreme Court decisions concerning the constitutionality of school bus service for Catholic Colors. w had any such power over Catholic payents and Cath-

The ma-American few would like to rule the great Amer-The ma-American few would like to rule the great American majority. We can not hope for anything better from that flow there what they have given us in the past and are given us now. Were the complete roster of parochial school posts to present themselves at any one time for registration to provide achoes of any of our cities, there would be assessmentations for them. Bursly, the government should be ready to fulfill obligations for which it has been paid in the Perfessors might agree with us on tills yell. If they had a bit of the American spirit of fair play applie go a great deal farther and not be wrong. If they could do a bit of American thinking, they would atrive. got away from the system of the for me some for

Every Catholic in a Catholic School

Here we have what is more than a slogan, more than just pensing charles, more than just an expression of what we show to adopt as our personal policy in regard to schoolthe cheep phrase expresses the law of the Church—
the chigation that rests on every Catholic parent by reathe of the responsibility that parent has for the proper
that may of his children. Every Catholic in a Catholic school! a respect in two weeks. The final decision must be made in all cases where registration has not already been reads. Where registration has been made wrongly, there is

pade. Where registration has been made recommended.

Our Catholic people are to be commended for the fine catholic system they have built up, for the splendid teaching at the members of our religious ndy made up principally of the members of our religious priorie and Sisters in founding and supporting and supporting and supporting and supporting and supporting and supporting and solver grades. Good Catholics will continue the practice, sell fellow the direction: "Every Catholic in a Catholic selection."

Bullalo's Approaching Centenary

The Dioses of Buffalo will belebrate in September the sentenary of its erection. Back in 1847 the reigning Suwas and erected it eanonically into the Diocese of Buffelo, we of Rochester are deeply interested in this event because the territory than belonging to Buffelo is now part I the Discours of Rochester

We shall have opportunity naxt month is take part in the sanathariesis Congress that will be the outer of the calebration of this happy anniversary. Love for Our Euchariatic Low is the result of the religious development of the Church in Buffalo, in the millions of souls that have progpeaced under its direction in the faith of Christ, in the practice of Catholicity, in the reception of the Sacraments, in the the backwards of the Word.

The Giving of Thanks

Absolute God for His favors is the matural and superhams prompting of every Christian heart. It is not some aggregatement to up, it is bound up with our very nature that was pleased when the Samaritan whom He had instruction of the second second second from the second from typerox returned to thank Him. He was been because the Samerian had note the proper thing is natural thing, the expected thing.

Child was not pleased at the nine who did not return to hank Him. All of them were ready to seek Christ's help, and perove Him their prever of petition. Nine of them approved their duty to give him now their prever of thanks.

we all dilings to the God Who thade us. Our life. The state of the s brigging the numering while we are in good

> in media new increments of God's A part and product the state of Conservation of the Conser took All our life we are reas that God prepares for those who

> > The first series of pleasings from God, before to close the contract it al-

4n. Higgins Says:

the mary is told—though it's sufficult to be lieve that this was the cynical answer of a certain gentleman (who should have known) tetter) where he was confront-ed recently with a quotation-from a Papal letter, during a discussion on the social respon-abilities of present-day Cally.

The genilaman in question had been arguing that there is entirely too much talk among the present crop of seminarians and priests about the so-cial problem. The clergy, he sales there argued, should stick to its last; and, as for he laily, it ought to concern itself exclusively with its personal as notification.

exclusively with its personal sanctification. Which of the many Papal letters on this subject was called to his attention by way of subject was called to his attention by way direbuild its of no particular consequence. If right have been, for example, the famous latter of Pops Benedict XV to the Blahop of Bergamo in which it is stated: "Let no priest inink that there is question tree of an activity which is foreign to the sacred miniatry because it has to do with economics; for in this very social question the eternal salvation of souls is imperied. Wherefore we desire that they count among their duties to apply themselves as much as they can, in their studies and by their vigilance and activities, to the theory and

preselve of secial science."
It could have been this letter, or any one of a doner others equally farnous and equally

He that as it may, the point is that our present Holy Father, Pope Plus XII, has just written another latter on the social problem obviously intended for all of us to read. Our friend, If he overcomes his cynical scruples long enough to look at it, will derive from it very little comfort and no support whatsoever for his private Iliuo hereay.

Min Moliness makes it clear in his recent letter to the president of the Semaines Sociales of France that Catholics are not yet doing enough about social and economic reform. Of even greater alguideance is the fact that the Holy Father goes out of his way to roply formally and authoritatively to those who argue that personal sancification is all that is necessary.

The present times demand," this letter says. "that all Gatholics should with all their energles reatore to the social doctrine of the church its maximum efficiency and its maximum reaults. One would be creating illusions for oneself if one were to believe, as some people do. that one could disarm anti-clericalism and anti-Catholic passion by restricting the principles of Catholicism to the domain of private life. This iminimist attitude would, on the contrary. merely give new pretexts to the edversaries of the church."

The Mely Father is using strong language to express what must be very strong convictions: with all their energies ... maximum effi-clency maximum results." This is the language of a father who is concerned about the apathy and carelessness of his children and is conscious of his duty to arouse in them sense of responsibility and to urge them on to higher standards of performance. It is the language of the common father of Christendon worrying about the good name of the church ever which he rules as the Vicar of Christ, and worrying about its future in a world Which again seems to be on the verge of dis-

mia fioliticas realize anore vividiy than the rest of us-that the only bible which millions of people, and particularly the hungry and the disposiessed, ever look sat in the example and the practice of the Christians who live in their midst. It is only from our exsimple, stick as it is, that they can be brought to Jearn about Christ and His mysteries. And it is only from our example that they can be brought to learn about the church which Christ

The moral is obvious and has been drawn with the greatest possible emphasis by the Holy

has founded.

Extrer himself. The moral is this: The cause of Christ can flourish in our times only to the extent that Catholics represent Ills Church in the marketsace and in the political forums of the world as the friend and courageous advocate of social Justice. To the extent that Catholica misrerresent the church by this indifference to social and economic problems and by their rejuctance to convert "their intimate convictions into actions in the whole domain of life, both public and private," the cause of Christ will suffer and the church will be held up to ridicule and scorn by her adversaries.

As a footnote to the warning of His Holiness we have at hand a recent statement by a compitent American Catholic Journalist who has phly recently returned from Europe: "The leaders of the church over there know-perhans beiter than we do over hero-that denunciation of Communism simply does not meet the bill. am sure there is not one person in Europe who is not fully aware of the fact that Catholicism is diametrically opposed to Cemmunism. But the masses, desperately looking for a way cut of their misery . . . , are not satisfied to know what the church is against. They demand

to know what the church stands for." Individual Catholics and groups of Catholics. whether in Europe or in the United States. ones who can tell the desperate masses what the church stands for. The Popes, to be sure, have told them repeatedly in the social encyclicals. But the very people who without further delay must be won to the cause of Christ haven't read the encyclicals. For practical purposes, all that they know about the chilich is what they can tearn from our

Do You Remember?

25 Years Ago -Aug. 18, 1922 Incorporation papers for the new St. Thomas Church, Irosdequoit, were filed in the County

10 Years Ago—Aug. 19, 1937
Consecration as fifth Bishop of Syracuse of His Excellency, the Most Rev. Walter A. Foery, native of Rochester, brought a distinguished assemblage to St. Patrick's Cathedral, Rochester ter. Present were four archbishops, 12 hishops, state and civic leaders.

5 Years Ago-Aug. 20, 1912 Citing cooperation given by pastors and as-statuta to the free citizenship education class movement, FI's Excellency Bishop Kearney in a letter to his priests gave the movement "hearthest approval" Movement was approval by It S Departement of Justice, Immigration and Naturalization Service, and resepondent by the Rochester Board of Education.



U. S. Protestants Visit Tito Records Cited Against Ministers' Report By J. J. GIENERT

Washington — For my part, I'll string along with Archbish op Aloyalus Stepluse of Za-

Soven Protestant ministers from the United States, poised for their departure from Yugoslavia after enjoying the hospitality of Marshal Tito for two weeks, held a press conference and said: "Churchmen who Lad been tried and convicted were punished, not as religious belevers, but as individuals guilty of crimes against the people for which they were murally accountable. In this number are clearly to be included the Archbishop of Zagreb, Aloyaius Stepinac, whom we visited in the Lepoglava prison, and other monks and priests who belonged to the Ustashi movements and supported the wartime puppet state of Croatia as the time of the (Ante) Pa-

velic regime." Archbishon Stepinac, addressing the Tito tribunal which tried him last fall, said: "I was not persona grata to either the Germans or the Ustashi, nor was I an Ustashi, nor did I take their oath as did your clerks here present. The Croation nation unanimously declared itself for the Croatian State and I would have been a blackguard if I did not recografize and acknowledge the desire of the Croatian nation which had been enslayed in the former Yugoslavia."

Osservatoro Romano, Vatican City newspaper, said the trial of Archbishop Stepinse would never have taken place if the Catholic Hierarchy and clergy of Yugoslavia had been willing to accept the so-called liberation of any kind that there is of their country's deChristian-

fration. The American Protestant ministers said they made their statement after viewing the documents used in the trial. One wonders what pains they

went to, before making such atrocious statements about religious persons, to make sure that they understood the foroign-language document they were permitted to see, and how they verified the authenticity of such documents, even if they said what the American visitors thought they said.

At the same press conference the ministers from the United States also said: "In the light of what we have seen and the inquiries we have made, we wish to state without reservation o fany kind that there is today in Yugoslavia complete freedom of worship and respect for religious beliefs and institutions."

Again we say, this statement means nothing. Nobody denies that there is some freedom of worship in Yugoslavia. You can't stop worship; an individual can worship in his mind. What we do say, on the testi-mony of Archbishop Stepinac and countless others, is that there is no freedom of religion in Yugoslavia. To have freedem of worship the church as an institution must be free to exercise its full mission, which includes teaching, ministering, charities and other labors.

If you think there is religious freedom (not worship, mind you) in Yugoslavia, listen to the words Archbishop Stepinac addressed to the Tito tribunal which tried him: "Our Cathollo schools, built at the cost of great sacrifice, have been taken away from us. The work of our seminaries has been made impossible . . . Our or phanages have been made useica. Our printing establishments are destroyed, and I do not know if one still exists. Is it not, then, a scandal to allege that nowhere is the church so free as in Yugoslavia? . . . Then there is the question of religious instruction in the schools. You have laid down

the rule; in the higher grades of the secondary schools religious instruction is forbidden, and in the lower grades according to choice. How can you give to children the right to determine for themselves when they have not grown up? And those in the higher grades who have the right to choose are not allowed freedom of choice in this respect . . . Our nursing daters in the Catholic hospitals must bear untold miseries and hardships."

The report said the visiting ministers did not talk with Bishop Joseph P Hurley, representative of the Vatican in Yugoslavia, or with the Patri arch of the Serbs Orthodox Church. The visitors, it was added, did not talk with any member of the Catholic Heir archy in Zagreb, but did talk with a monsignor described as holding "an official government post in Croatia" Bishop Hurlev and the Orthodox Patriarch. It was said were both out of town.

Well, Tito can import and export his visitors as he chooses, and they can issue statements over there and over here, but the fact remains that Archbishop Stepinac is in jail, following a trial by a Tito tribunal that even our own State Department had something to say about. I don't believe that seven hand picked ministers from the United States can in less than two weeks learn more shout the case of Archhiston Stepinge and his trial than the on-the-scene representatives of our State Department learned over months and years.

For my part, I'll believe Archbishop Stepinac, who had the courage to tell Tito's court that the so-called national liberation movement in Yugoslavia had already taken the lives of between 260 and 270 Catholic priests. Yes. I'll string along with the archbishop.

Gr. Gillis Says:

Dr. Shipler and Bp. Manning No thoughtful Catholic can rejoice in the

dissension between Bishop Manning and Dr. Shipler on the subject of divorce. Nor will any decent Christian indulge in ridicule or raillery at the spectacle of two prominent Episcopalians battling it out in the press while unbelievers laugh and scoff. The matter under discussion is tragically serious. It involves fundamessel morallty as well as the ological truth. To see two representatives of a Christian church contradicting each other on such an essential must make

the judicious grieve. So please don't expect any unholy gies on my part, or any facile but perhaps cruel witticisms at the expense of the prelate or the reverend editor. I wish with all my heart that Episconaltans would take their stand beside us Cath olics in the fight against an evil which threat ens disaster to Christian civilization. If the various schools of thought in the Episcopalian body cannot go all the way with us in defend ing the merament of matrimony and in defining as adultery the marriage of divorced Christians, the next best thing would be that they legislate against excessive taxity in their own doctrine and practice.

That brings me to the one point in the Man ning-Shipler controversy upon which I would like to make an observation. In his editorial in The Churchman, Dr Shipler asks, "How can Dr Manning be so sure as to what the Christian teaching is?" That question touches the heart of the problem What is at issue is not merely the sanctity of marriage and the sin of divorce, but the authority of the church. Has the church the right to define a doctrine, and reject from membership any who will not accept the from God the power to say with finality what is doctrine as defined? Has the church received good and what is bad, what is right and what is wrong in regard to marriage and divorce or for that matter, in regard to any other matter of doctrine and practice?

Bishop Manning would say "Yes." Dr Shipler seems to say "No." Under the Episcopalian system there can be no final decision between the contestants. The bishop may continue to think in his own way, and the editor of The Churchman may continue to "disagree in toto," as he says, with the bishop. When doctors disagree the patient may do as he pleases. When two Protestant clergymen in the same church come to antithetical conclusions as to what our Saviour is teaching on marriage and divorce, the members of the church may think what they please and act as they please in the matter.

To us Catholics such a situation argues the impotence of the Episcopal Church. It is as though that church wasn't sure of itself, and in consequence doesn't dure teach in the name of Christ. Not only the text, "If any man shall put away his wife and marry another, he committeth adultery, and she that is put away if she marry another, committeth adultery," has been whittled down to nothing, but the text, "He that heareth you heareth Me, he that de spiseth you despiseth Me" has ceased to have any meaning. In that case a church is no church but a debating society.

Such a church abdicates in a time of crisis. If, as Dr Shipler suggests, Bishop Manning cannot be certain about the right or the wrong of divorce, neither, on Dr. Shipler's principle, can he himself be certain. How then can any member of that kind of church be certain'

If the trumpet sound an uncertain note who shall gird himself for battle? It looks more and more as if the Catholic church will have to fight that battle all alone. But if Episcopalians cannot as a body come to our side to fight, perhaps those who feel as we do about marriage and divorce will come over as individuals.

Calendar of Saints

SUNDAL AUG. 24-St. Bartholomew, apostic. carried the Gospel through the most barbarous countries of the East, penetrating into the remoter Indies. He was martyred in Ar-

MONDAY, AUG. 25-St. Louis of France, king. He led two crusades against the infidels and was noted for his great zeal for the faith. He died in Tunis in 1270 while leading his army on his second crusade.

TUESDAY, AUG. 26-St. Zephyrinus, Pope and martyr, succeeded Victor in the Pontificate in 202 and reigned 17 years.

WEDNESDAY, AUG. 27-St. Joseph Calasanetius was born in Aragon in 1556. Entering the priesthood he went to Rome and founded the Order of Cierics Regular of the Pious Schools to care for children of the poor.

THURSDAY, AUG. 28-St. Augustine, Bishop of Hippo and one of the great doctors of the church, was born in Tagaste in Africa in 354. His father was a pagan, his mother St. Monica. He was reared a Christian but was not baptized. He lost his faith and innocence and persisted in an irregular life until 32. When converted he began to make amends for his wasted years and was consecrated Bishop of Hippo in 395 For 35 years he was the center of ecclesiastical life in Africa and a mighty champion against heresy. He died in 430.

FRIDAY, AUG. 29-The beheading of St. John the Baptist on the order of Herod, who yielded to the request of Salome, daughter of Herodias, whom Herod, in defiance of all laws, married despite the fact that she was the wife of his brother, Philip, who was still living.

SATURDAY, AUG. 36-St. Bose of Lima, first saint of the New World, was born at Lima in 1586. She grew to great beauty, but fearing she might become vain she cut off her hair and blistered her face. She devoted her life to severe penance. The Blessed Sacrament was her only food for long periods. She died in 1617 at the age of 31.

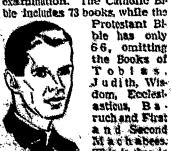
Worth Quoting

Communism pretends to be the friend of labor, yet has it recognized hours of work, human rights, standards of living and the other basic principles recognized by Christian men as worthy of the dignity of the human being.-Cardinal Stritch.

There will be fewer Communists when there are more and better Christians-Jerome Kerwin.

Just Between Us What's the Difference?

Surprisingly little, on first examination. The Catholic Bi-



66, omitting the Books of Tobles. Judith. Wisdom. Ecclesiasticus Ba. ruch and First and Second Machabees. This is due to the fact that

our Church accepted the Sepa-Augint or Alexandrian Version of the Old Testament as au-

theretic complete, and inspired, while Protestant Churches a. donted the Palestinian Version. which is seven books shy. The Protestant Version cuts out aix chapters of the Book of Esther from chapter 10, verse 4 onward). It also leaves out chapter & verses 24 to 90, and

chapters 13 and 14 of Daniel Elere le . différence les la the maning of the books, We

have four Books of Kings, whereas the Protestants call our First and Second Kings. First and Second Samuel. Aiso, we speak of First and Second Paralipomenon instead of

Chronicles Our First and Second Esdras became Ezra and Nehemiah in the Protestant version. The Song of Solomon with us is the Canticle of Canticles. And then we follow the

Greek Instead of the Hebrew form of names. We have Isalas, Abdias, Jonas, etc., in place of Isaiah, Abdish, Jonah, etc. Similarly, we always refer to the Messias rather than to the Meniab.

in the New Testament, our last book is called the Apocalypse, instead of Revelation.

There are a few other differences, motably in the division of the Ten Commandments: the sixteenth-century Protestants split our First Commandtito two commandments, then made it come out

By Father Ginder even by combining the Ninth and Tenth.

Also, the Psalms in the Protestants Version run one ahead of ours from the tenth Psalm

Apait from that, the variations are slight for the most part, although in some few cases the difference of one word has caused the rewriting of whole creeds.

It is notable, however, that the Protestant Revision of 1946 has correcteed many of these differences. Now that the heat of impassioned controversy has died down, it is possible to view the ancient manuscripts with a more scholarly detach-

ment and impersonality. It makes us very happy to think that all Christians-Protestants, Orthodox, and Catholic -rest their belief in great part on the Bible, the written part of God's Word; and that it is a solid foundation on which all of us rest our belief in Jesus Christ, our God. Who died that all of us might live.