## Information Desk

Asks About Immaculate Heart of Mary Sixters is It Useless to Pray When God is Immutable? Does Catholic Respital Bury Amoutated Parts?

St. Bernard's Seminary -

formation about the Missionary pital do with amputated arms Sistern of the Sacred Heart? Is and legs? Is it true that such there any order of eisters cause parts are baried? crated to the immediate Heari of Mary?

the Saured Heart were founded the sacraments they have become in 1880 by Saint Francis Navier 102 temples of the Hoty Spirit. In 1880 by Saint France Arrier and have been intimately united Cabrini Information concerning with the Incarnate Word in Holy them may be obtained from the Communion. It is therefore a House of Novitate, Missionary part of Christian teaching that Sisters of the Sacred Heart West the mortal remains of the Park, Ulster Co., N Y The Sia Church's subjects should be fars Servant of the Immaculate this is the reasoning behing the house at 2300 Adams Ave. Scran

Q If God is immutable and Therefore, the Church requires cannot change His will, why that Catholic hospitals dispose of should we pray? It seems so amputated members of the body

our false assumpt on that prayer has been blessed is meant to change the unchange able will of God. This assump tion is false. God dues not change en people of Lud? His will, rather He wills a A The Jews were food's those change. And He wills this en people until the coming of change from all eternity. He Christ and could have tema.ned knew from all eternity that this so had they accepted the pomor that person would seek His ised Messiah. To the Catholic, help by prayer, and He willed it is one of the great trace flea from all elemity the exception of history that the car arts that is fulfilled time For ex process and His ample, you might pray for the recovery of a sick relative, and because of your faithful, persevering prayer, the relative recovers. God knew with His eter nal knowledge that you would seek this favor and therefore willed from eternity that your relative should recover if you had not prayed, then God would likewise have forescen eternally your failure to pray, and so there would have been no prayer of

yours that He could eternally will

The change then is on our ert, in the person who prays. ' in the person who is benefit ted through pray there is no thange is the unchangeable God. God doës not first decir' that a person should die of a disease, and then suddenly advert to the fact that someone dear .o Him is offering fervent prayers in be half of the sick person, and then change His mind and will This is not our faith. We believe, on the other hand, that God has by one act of His will conditionally Rev Miguel Moll & Salord, Ro decided the temporal and spirit man Catholic Bishop of Tortosa, gal fate of every human being preached to a crowd of 35,000 ly our prayers and good works, persons at the cline of a week we have some voice in determin long mission held at Castellon de ing what the results of God's La Plana during which 20,000 ternal choice will be. But it is faithful took part in a penitential e who change, not God-

Q. Where can I get some in- Q. What does a Catholic inco

A. The Church has a profound reverence for the bodies of Chris-A The Missionary Sisters of tians, since by the reception of It is proper to treat the major parts of the body in the same

by burial in blessed ground. The A. Reason teaches us that God place need not be a cemetery a is immutable, and yet Our Lord plot of ground close to the nosteaches us the value of prayer pital may be used for this pur 'Ask, and it shall be given you pose. On Aug. 3, 1897, the Conseek, and you shall find knock, gregation of the Holy Office is and it shall be opened to you" sued a decree in this matter. "If Matt. 8-7). These are both cer it can be done, some small space tain truths, whether or net we of land, joined to the proper land can reconcile them with each of the nospital should be set aside for the burial of amputated Perhaps the explanation lies in members of Catholics, after it

Q. Are the Jews still the chos-

### Missionary Herds Cattle

KONGMOON, China-(NC)-A tired and harrassed cowpoke named Father F J. O'Neill, a Maryknoll missioner from Woonsocket, R. I., has just ar rived here with 36 head of cattle and a few extra bales of hay which he transported from Canton for use by the Catholic Welfare Relief Committee here

in South China. During the trip Father O'Neill had to rescue three cows from drowning in a river after they had fallen off a boat, four more fell between floor boards on another boat, and had to be bodily hoisted to safeminor stampedes

35,000 Hear Preacher

Madrid (RNS) The Most Drocession



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#### LABOR -Ry A. C. Pucks-THE CHURCH is our tracher. It teaches through the

A LOOK AT

Pope, the bishops the priests. and through collishinged lasmen. It teaches us about Christ and what Christ revealed to man. It also teaches us the natural law and the ten commandments. It tells us what is right and wrong in our private

thes and in our social lives as well And because economic tile concerns all of us the Church informs us what we may and may not do in our ecunoasie ille. IN TEACHING us the rights and wrongs of conomic life. the Church incurs a great deal

opposition Just as those who practice birth control object to the Church's teaching on the subject, so those who pay low wares, who discriminate against workers, who fight workingmen's organizations, who commit other forms of economic injustice, resent the social teaching of the Church THE PAPAL ENCYCLIC-

AES "Rerum Norarum" and "Onadragosimo Anno" contains the basic economic doctrines of the Catholic Church. They contain not only a criticism of the existing capitalistic society and a condemnation of Communism, but also outline a plan for a new social They are authoritative statements by the Vicar of Christ and are just as oinding on Catholics as other official statements on marriage edu cation, the Mystical Body iii urgy, etc

OPPOSITION to the social teaching is expected from some non-Catholics While many non-Catholics see the wisdom and moral viewpoint of the papal encyclicals, other non-Catholics consider economic matters none of the Church s business. These opponents do not believe that economic mat ters involve right or wrong in the first place. Or if they do admit that some things are wrong, they are so wrapped up in the present order of things that they do not like being reminded of these wrongs.

IT IS MORE surprising, however, to find opposition to the papal encyclicals coming from Catholics, opposition to which is based upon the same reasons which motivate the anger of non-Catholics Many Catholics are bold enough to say that the encyclicals apply only to They do not admit that they apply to the United States Or if they admit the universal application of the papal principies, they insist on explaining Church doct, inc away in or der that their own prejudices be left undisturbed. At best if can be said that they wish the encyclicals had never been written But do these Catholics ever consider that they are in about the same dualous position as other Catholics also defend divorce, birth control, Communism, etc. If thuse who reject the papal encyclicals on mai i lage aré poor l'atholica, and considered by all to be such, then so are those Cathohes who reject the social en-

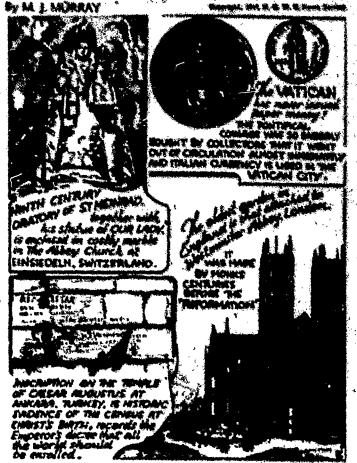
THE USUAL DEFENSE given by those who would water the social doctrine of the Church is that most economic questions are "technical" matters, beyond the competence of the teaching power of the Church, who may speak only on moral issues. The distinction is a useful one. Yet these controversialists would extend the word "technical" to such extents that it leaves no room for the word "moral" All questions can be reduced on this basis to their "technical" aspects From this point of view, the question of joining or not joining a unio crases to be a moral question

Cyclicala

BUNINESS MEN, and those whom they are shie to influence, have long resented the Church telling them that they must pay a living ware, that they are not entitled to unlimited profits, that they may not impede the organizations of their employees. Union leaders, in their turn, took a great deal of delight in watching the discomfort of business leaders whenever they ran across some teaching of the Church which showed some business practice to be indefensible. Union leaders, in this situation, delighted to see the moral teaching of the Church applied to business

UNION LEADERS, houever, are now becoming uncomfortable in the face of the same moral teaching applied to trade union activity. They may admit that there are "rights" and "wrongs" in trade union practices. But they tell us that the "wrongs" of trace unions are rone of the Church's business. The internal affairs of trade unions are "technical" matters beyond the competence of the Church, its bishops, its priests. and its laymen. They do not want to be made any more uncomfortable by morality than business men do.

## CTRANGE BUT TRUE J Linte-Known Facts for Cathalics L



# The Mailman Works For the Church

The following article describing religion-courses by small, a convert-making activity apomsored by St. Bernard's Seminary of Rochester is a portion of the talk given by the Rev. Blebard Tormey over Station WHAM inst Sunday on the regular "Sunday Edition of the Courier-Journal."

Readers who wish to caroli for these religion courses by mail, for themselves or non-Catholic friends, may send their names and addresses to the Rev. Joseph M. Egun, St. Bernard's Seminary, lake Avenue, Rochester, N. Y.

One of the busiest works of Catholic priests today is the ent severe limitalless at land quiet and patient instruction of converts. Sincere men and ambied by reclassified laws. women by the thousands are searching for a faith—the right

way to follow Christ. They want struction classes every night and it impossible for him to visit the a never-ending series of private priest's house for instructions. But by studying during his fre-

are to shy to show their curi baptism. A great majority of potential structions by mail. In the pri Cross, Wis. converts who are interested do vary of their own home; in their not know hot or where to seek own spare time, these people courses to become familiar with instructions

street corners in different Miss so simple and so private souri towns. He had a portable nulnit and a loudspeaker and he talks in the open air

But he found that there were always people who wanted to know more about the Church than he could give them in six their names and began sending them pamphlets and other reading matter about the Church. This brought very little response it lacked the personal touch of the teacher, Puzzled, Father Falion decided to write a special religion textbook that could appeal to all types of people

Each chapter in the book had a printed test sheet that required no writing. After reading the material of the chapter the person under instruction marked the questions according to what he had learned in the chapter Then he mailed the test to Father ing questions.

way to tollow Christ. They want a religion to live with, a creed to live by So in nearly every Catholic rectory there are in driver. His irregular hours made quent periods of walting for But many people who would course of instructions by mall. Catholic Church are kept from parish priest nearest his home going to a priest in person. Some and proved that he was ready for

A FEW YEARS AGO, a young charge at all for the textbooks proaching a priest in person. professor in a semipary in St. or the tests or the clerical work-

drew large crowds to his evening plications from interested from instructed. The students would street-corner lessons. So he took who lived far from a church request to me. wrote in that he could not get. Would you like to know more one stop ahead of her and she course refinished the whole course and

eventually was haptized. Since the 'war the mail continues to go wherever men and Failon and usually these persons women want to find faith. Prisasked a few questions of their oners in penlientiaries and paown or requested clarification of thems confined to hospitals or subjects they had read in the invalided at home become regubook. The tests were promptly lat customers. The courses have corrected by seminary students, been a godsend for those handlreferences to the textbook were capped by dealness. Many nongiven on the margin of the test Catholic parties of mixed marsheet and the test paper was then riages began their instructions returned with a personal letter by mail. And there are thouexplaining mistakes and answer sands who said that they wanted to take the correspondence



# International Rural Life Alcet Urged

ing beyond the bestders of the United States, the Malional Catholic Russel Life Conference at the conference at the conference at the four-day attract position neartheast an appreciate at international Catholic conference an rural life and the conference an rural life and the conference and rural life and the conference and rural life and

Its problems. conference by held in Home in

Present day fact problems, the close relationship between food resources and population growth, and the moral laures layouvel in International production and dis-tribution of food were glood as reneons for an international

Acting on another internations al problem, the conference adopted a resolution to resolution to respect legistation new before Congress to provide for admission of more displaced persons than the present immigration quetax allow.

A RESOLUTION especial the temporary importation of migra-tory farm labor from across the borders "as a regular scaction" and recommending that inter-state transportation of migrant workers be brought under fed craft supervision, was also adopt ed. Embodied in this resolution was a scoring of the custom common in some areas, of seek ing a large labor supply to cir. cumvent ware demands: facilities ed also was a demand for decent housing and enforced sanitary codes for migratory workers.

Another resolution previded that public monies should not be appropriated to exhalding farm-Ing corporations and large operations which make life at the farm difficult, if not impensible,

IN LINE with its well-known policy, the conference advanced discouragement of large had holdings and called for a strong policy is encourage not only fulltime family farms, but also rural komentenda for perjoin employed in cities.

To build for the future, a res-But many people who would course of instructions by mall. clutten urged establishment of like to learn more about the Then he presented himself to the Catholic agricultural secondary schools, and research facilities in agriculture, ritral socialogy and of startes. Some is the conditional allies subjects for Catholic colling at the many many work leges, also education leading is was the goarry, driven upon osity, others have work or nome: The word negative agreement fall try, labor and employer groups, ton impossible; some people live, lon on the street corners that The 1848 NCRLC convention, it too far from a church or priest, summer wrote in for the in was decided, will be held in La

> studied religion. There was no Catholic teaching before are Here in the Diocese of Rockes-

Louis a Father Fallon spent involved. There was never any ter the students of St. Berhard's the summer vacation months ex. high-pressure appeal to force a Seminary have conducted this plaining the Catholic faith on person into the Church. It was same mail service religion course for seven years. Over 800 beca-Notices in the press and com- ple from all over the country ments on the radio brought ap have been enrolled and carefully Catholics all over the country be happy to pul you on their A Negro maid in a Chicago hotel mailing list and send you disfilled out an application blank textbook and chapter tests that I which she found in a wantebas spoke of. All you need do is A cowpuncher in Montana drop them a line or send your

his instructions in any other way about the Catholic position on than by mail. The wife of a faith and morals? Would you lighthouse keeper and a profes like to get an answer for some sor of mathematics who faught of your old questions about the in night school both found that Church? Whether you are a Proinstructions by mail fitted their testant or Jew, or a Catholic problems. A dancer in a travel who would like more instruction ing show enrolled for instructions in the faith, you will be weland the tessons by mail followed comed. Send me a card and you her four of the south and mid-will be enrolled immediately in west. The maliman was always the St. Bernard's correspondence

## Wealth in Our Parest

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serve the Atlantics And the support of Cubatha With Christman and and the comment of the comment for all in hour.

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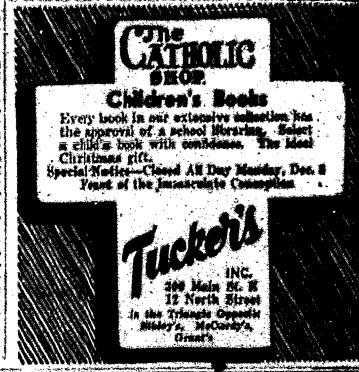
THE MICOSCA project in the The sections proper in the continuedable and properties as the risk problem, and properties as the risk problem, and problem, and problem, problem, and pathon, Prant Shine, by The Great Writers at the Warley method late, the postery method late, the postery method late, the postery method is postery method to the postery method

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The great madery passes he not not the rare passes was an our storile and coincided stay has felled a Aladrent note in the great Rasses, believed not in the great Rasses, believed to the veset in action, Chier and where med with a more published with a passe of the coincides and the note of the coincides and the new rate of the later and when the later and the new raters and the later set life we run return in him quite paletonic and account into the pricing that might have been about after he per MAIA MAYE.

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