# **Bible For** Labor Day

(Though the war emergency is demanding noeri-fices from all, including the laboringment, see may not forget the basic principles of justice and against This Labor Duy, the first since Pouri Harbor, in a timely occasion to rever our pledge to these pro-ciples. In this column I am selecting a series of Bible passages on the rick used the poor, colled by Bible passages on the rich and the poor, ended by Eric Gill shortly before his death, Read them alone-by, and let them enter you like life's blood.)

22,2% If thou lend meney to any of my people that is soor, that dwelloth with thee, thou shall not be hard upon them as an extertioner, see supposes those

### LEVITORIA:

19:10 and 23:22 Neither shalt they gather the hunches and grapes that fall down to the viscount but shall leave them to the puor and the strangura to take. I am the Lord your God, And when you can the corn of your hand, you shall not can it to the very ground; multher shall you gather the same that remain, but you shall leave them for the poor and for the strangers. I am the Lord year God, 19:10. Hespect not the person of the poor, noe hander the countenance of the mighty. But judge thy neigh-hour according to justice.

### DEUTERONOMY:

24:14-15. Thou shalt not refuse the hire of the needy and the poor, whether he be thy bruther, or a stranger that dwelleth with thee in the land and is within thy gates: but thou shalt pay him the price of his ishour the same day, before the going down of the sun, because he is poor, and with it main-taineth his life; lest he cry against thee to the Lord, and it be reputed to thee for a size.

12-1-7 And the Lord sent Nathan to David; and when he was come unto him, he said to him: There were two men in one city, the one rich and the other poor. The rich man had exceeding many sheep and exen. But the paor had nothing at all but one little ewe-lamb, which he had bought and nourished up, and which had grown up in his house, together with his children, eating of his bread, and drinking of his cup, and sleeping in his boson; and it was unto him as a daughter. And when a cerstranger was come to the rich man, he spared to take of his own sheep and exen, to make a feast for that stranger who was come to him; but look the poor man's ewe, and dressed it for the man that was come to him.

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LIT-LE. Spin, designed and the pass of along and the same and the pass of along and the same and the pass of along and the pass of along and the pass of the pass

not every they face from the aredy. Born down the our charactedly to the poor, and par-

what these power, and he and fainthearthol he thy most. In Indiging, he married to the fatherines are a father, and he is beginned to their mather. And these shall be as the shadont was all the Married Tigh, and he will have more on they mare than a

### ST. PAUL'S PROT KENTLE TO THIOTHY.

ST. PAILLY PROF REPAILS TO THOUSE.

6.4-11, 17-12. Godinam with contentement in great gain; for we brought acating sets that would need and whereveith is be received with these we are centent. For they that will become rich, tall into temperation, and into the source of the deet, and into temperation, and into the source of the deet, and into temperation, and into the source of the deet, and into many emprediable and hurital desires. For the desire of slower is the root of all reits, which were correling have cervel from the latte, and hurse satequied themselves in many sorrows. But thou, O main of God, fry Gene things, and purate latter, godiness, faith, charley, patience, initiates.

Charpe the ach of this world not to be highereduced, may be true to true to the macerishinty of riches, but in the give caulty, to de touch, to be rich in good marin, in give caulty, to de touch, to be rich in school self-ing in a copy; lo de touch, to be rich in school self-ing in a store for themselves a good toundation against the lime to come, the they may be indeed as the true life.

EPISTIK OF A JAMES:

1.1- My breiters have not the faith of out Lace leave there are the poor and it would not be fine and about a poor han in mean after, and join have respect to him had in children with the fine apparel, and about they draw you to he poor man; the faith and there will under my footstood—de low met friege within particular my doorstood—de low met friege within the fine apparel, and are become above of anjent thousate? Hearteen my doorstood—de low met friege within the fine selves, and are become above of anjent thousate? Hearteen my doorstood—de low met friege within the fine selves, and are become above of anjent thousate? Hearteen, my dearest berillers. Hash, and do not they draw you before the judgmentage in these provides the sorrows, you do not the provide upon you? If then you do not they draw you before the page of the late of the medianers a thyself, you de us. Int if you have respect to persons, you committed being apr

And David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth,

dawn, out of the full splender of the Lounday look ing for light.

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The essence of the message of John Marie Papers is in the words There essenth One affecting. Who is preferred before me. It is that of John shoe I am not worthy to loop. He was a second of more than a prophet. As was the predict of the more than a prophet.

is preterred before me, in latchet of these of an net worthy to long the was a property who prepares the way for some one rise.

As a matter of fact the entire Old Tests from Geneals to Apostopee, is a precursor, had the Old and northe New it would be as in had a giary without a climax, a plot without a iont, a tile s

If I were a Jew I think I should be forever too lured in mind what the question. Where is the Messian Whom we have been expecting since the days of Adam? Our exerced books all speak of His coming. Why have it not come? If He has come, how is it that we have not known Him? The purpose of the existence of our race was to give birth to the As that purpose been frustrated? If it risen," says St. Paul, "we are the most men." Yes, but not more miserable than ad never been born. To go to the Old Testo act as if Christ had bever been born. say—with all due regard to Mr. Books. If Christ

and reverence for his religious apicit—that version, as he related it in the papers, seems Carter a progress backward.

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# An Unusual 'Conversion

Sursum Corda=

By Rev. James M. Gillis, C.S.P.

There was a surprising story in the press two ar three weeks ago of the conversion of Mr. Boaks Carter to what he calls the religion of the Old Tentament. The well-known columnist and radio commentator had belonged to more than one Protestant sect but it seems that he found them unsatisfying. Apparently he didn't care to search through the entire list of 200 or more in the attempt to discover in some last one of them what he had not found in a few For that disinclination I suppose no Cath-elic would care to blame him. Earlier and abler men -for example, Oresters A. Brawnian and limat Herker had dropped one Protestant creed and taken up another and another and another. In their case it turned out to be a painful experience and, in the end, futile. So Boake Carter probably was wise not to make any such piecemeal investigation. It would be like trying 200 different tests for allergy and not finding what caused one's illness.

But I wonder why Mr. Carter didn't make a therough investigation of the Catholic Religion. It is different It is in a hundred ways antithetical to of the multitudinou sprung up since Luther and Calvin. When I first began to read a bit of the philosophy of religion, there was a certain William El. Mallock in kind of G. K Chesterton of his day), particularly brilliant and yet unusually profound, who, though he never came into the Church declared flatly, that "The claims of the Catholic Church are the only ones worth investigating." It surprises me that Boake Carter didn't look where any wise person holes when he finds Protestantism unsuitable to his spiritual needs. Perhaps he did, but if he did, and decided against the Church, it is still more surprising

However, the most incomprehensible fact is not that he didn't find Catholicism, but that he seems to have by-passed the Gospel. I em not I regret to say in his confidence. I have only the newspaper account of his conversion. But that account was in his own words and oddly he doesn't so much as mention the New Testament or Jesus Christ.

To go back to the Old Testament for one's religion when one has the New Testament is like going back to the First Reader after one has grown old enough for the classics. To read the Bible and not to find Jesus Christ is like reading Shakespeare but never discovering Hamlet A better simile would be that of a farmer who sows seed every year but never reaps a crop. The Old Testament is the seed ground from which sprouts the New Testament. The prophets were, in their day and in their way, illustribus sages and Sainta but their entire purpose- as they themselves insisted with tremendous visor- was to "prepare the way of the Lord." St. John the Evangelist, speaking of his namesake John the Baptist, says, "He was not The Light," and he goes on to say of Jesus "That was the True Light." To go block to John of the Old Testament, passing by Jesus of the New is to go back to midnight, or at least to

### FIVE and TEN Years Ago-

-in the files of the CATHOLIC COLMIES

From Sept. 2, 1983, Edition

With His Excellency, Blabop O'Hern estebrating Holy Mass, a three-day celebration of the Diamond Jubilee of St. Mary's Hospital founding by Sieter Hieronymo and two other Sisters of Charley of St. Vincent de Paul, was opened at the Heapfird.

From Sept. 7, 1937, Edition In impressive ecclesiastical ceremonics, His Exertlency, the Most Rev. Walter A. Forty was en-through as Fifth Bishop of Syracuse in the Cathe-dral of the Immaculate Conception, that the

The Rt Rev Magr. Charles F. Shap, lormer ten-tor of St. Patrick's Cathedral, was appointed administrator of Holy Rosary Parish to succeed the Most Rev. Walter A. Poery, as paster.

### Quote--End Quote

Human slavery is wrong, insecure and demoraliz-ing. On mechanical slavery, on the slavery of the machine, the future of the world depends.

No one has had gods so (sychrable to him that lie can promise himself a morrow. Seneca.

When you get into a tight place and everything goes against you, till it seems as though you could not hold on a minute longer, never give up then, for that is just the place and the time that the tide will turn.—Harriet & Mone.

## A BOY, A BALL AND AN INDULCENCE

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## Oriz Corner

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Are we then to be followed the repressing violent injustice. At other times, Maragema kings declared war without computing the Pope at all. But even that does not justify the tweeping assertion list. Cathodics were bad. The average Cathodics were bad. The average cathodic could be authe good describe the ambition of princes. I merely want to steady up your strangerations. I am quite proposed to adopt that there have been bad and ambitious Popes and also that and ambitious Papes, and slee that many Catholics have not always acted up to Catholic principles.

How ald absorbe a girl be before It would be sight for her in hery

company with a young want No general rule can be given as each case should be judged from the standpoint of the girl, for character and surroundings all be-ing considered in the light of the moral welfare. Too many girls of His Hissard Mother. around at all hours of the night and day with promisence com-punions. The results are seen in the juvenile courts, delinquent bonce and materally bregitals.

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### Clips

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