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Applicate the first attention to the christ of it usually principle (18, mars forestion of the christ to the pendicular testing the first to the pendicular testing the forestion of the christ to the first to testing the first testing to the first testing the first testing to the public of access pageties are september of the public if of access pageties are september of the public if of access pageties are september of the public if of access pageties are september of the Sunday gives us the record testing to break of the first testing the first way known to his fellow townsmith

the paragrant His His among them led All the set that beighned. Now the hear gone of the circum reserves to Cane to be one of the circum reserves to Cane to be one of the circum reserves to the circum reserves to the circum reserves the set of the circum reserves to the circum reserves to

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## Antes Gille Says

If he senantially possion in her a mannerity of sea. The places case he had of St. Althousehus at Manager who when all the world seemed is here some asiral on the crucial sections that Christ is first account alone in delense of that track. Into the details of its magnificant isolation I

walk seek so. I have not time
walk seek so. I have not time
for her far hig tilings in this
livid selumn Suffice it to rete the farming sentence,
world service to find itself kents "the so feet the moment, non-Christen, and the parred "Alighestus against the

floorest Sermons Money, whom the would apply expect to be interested in Atlantation, sens year to be interested in Atlantation, sens year age year to record with the valued statement in in almost always violent) in the statement in in all and for the strictest have a 4-1 feet." Never into the reason for that group materials. Shape gives no record. The largest Prefacest to his plays might have been more accurately labelled—like Moneken's "Prefacest".

New second the pitiese to fieldence, During the newest Christings healdens, where all decent people were saying proyects straing excels and wherever involves for the black at metal-term. The part of the black against Christiners. We enter that the black against Christiners. We enter clumbed the black against the more adjective sently the limited had been been be found the paleon wheel he read heart. The proceeding to that he heart the paleon wheels he had been asying squally wild things ever the has been asying squally wild things ever fire has been the years about he setablished a society see the most like as a first himself has a first the most the most like a first and the most like a society.

Also, I dans say, we enight call attention to the last (ha) Athentalitus stood alone because he was right; must find allimately the right populates. Share stander alone because he is wrong must he wrong her no chance of preveiling. So the profess epithet he applied to Athamashu, Shaw night better have appropruist se filhesit.

But what I really want to say, here and now, is that this latest thavism outburst gives us a key'to his minner of thought. He objects to Chrisimas because he says it is "nothing but wir excusse for gluttony, wrunkenness, and men-Haelly." July so. Nothing else but. Any young studen of logic with it to say of comwho seems thinking - could fell the old geezer that his resideing - could fell the old geezer that his resideing is away. Of course there are hopes whe can too much and drink too much on Chilalman day. Also there are some was any Many Chrisman, liappy New Year, william giving much thought to the words. That's may even be some who exchange that satisfation: without maining it. I don't think, there are auch people, at least they are not in my set. Shaw's lot seems always to be cast amongst the measurest and nastiest people. I suspect, however, that they are "impossible poople" in the atrict times of that word.

Well as the neophyte logician could tell Mr. Mhay "abded in no tellit usum.". That something is abbased is no argument that it should not be used. As of things in general, so of Christman. It is abused: So what "Abolish Mys-Man, Very well, but why not to and There is abuse in reading and writing. as well as in selling and drinking. Let's abolish

Carrie Barrier Shire

all four. Some of Share allows associate the play of ting. For the matter late abotton play writers. Late abotton Share

May Of course it's star. but their server logie. That's his pullocoper, who shame. He says in one of his plays and it a time of terview that marriage should be presented by course people should successful the property of the side man. All be put and as a writer, a philosopher, a property disabilities. In fact it vanishes.

What he really means in the present instance is not that Christmas should be should he should be stound when there is should he come of the should he should be should

## Worth Quoting

Atheny Evangelist ... The took of processing morality cannot be delegated to any public agency. It is the responsibility of every decent dixen, especially parents, to protest vigorous y against say concessions made to the cause of indecency. The most talking protest is to tattesin from eitending show houses that present offensive films. Money talks—at least its the only language understood by the movie in-

N. Y. Cathodia News—The Government of the United States, which yielded to Russia in Joining an effort to bring about the downfall of the lovernment in Spain through diplomatic meaning retrains from protesting the tenventy of Justice that was the trial of Archbishop Rispinate because it says, it cannot interfere with the insersal affeirs of a Idendiy govern-There are tens of millions of persons in the United States, more than twenty million Cathodids among them, who resent this ignoble appearament of Russia, and whose press will not be ellent about it.

Martiors Transcript. The picture is clear. Polance in in the hands of a Communist gang. This gang has as its objective the transforms tion of Poland into a Communist state. To realize ils objective, the gang is waging Violent and brutal warfare on the Pollah people by means of a polico army, greater in size than the standing army. Slaughter and torture are in constant and general use. A very pretty pic-ture, particularly as one realizes that this is the fulfillment at the resounding pledges of a "strong," "Independent," and "democratic"

Oleveland Universe Bulletin-From all directions some warnings of the need of religious training of our young people. We note this because it points up a sharp contrast in our civic life. The parechial schools are the only ones that make religion an essential part of their curriculum. Every day the young are taught their duty to their Creator and pot merely, on Sundays. Yet the parechial schools are penalized by the public. Supporters of this system must emply the public schools that they cannot in conscience use and then maintain their own besides. The public clamers for religious training in schools and yet does its best to destroy the only schools where such training may be had."

# The Yardstick ft. "Jugar.

Willies could have been present in the little chapel of the Apostolic Delegation in Washington on the morning of De-cember 11. As it was only 

about sixty were able to be present - stary members of the Catholic Internicles Counell of Weshington who had come to assist at a Hose of-fered by the Apostolic Dele-gate Minuell, the Most Rep-erend Amieto Giovanni Cicornant.

At the conclusion of the Mane His Excellency delivered a sermion on the Cathelic concept of racial justice and racial equality. Ills sermon takes on aptelal algulicance from the fact that Archbishop Cleognani is the official personal representative of the Holicese Pope Plus XII in the United States. Therefore, in spenking to the Catholic Interracial Council of Washington, he was speaking to all of the millions of American Catholics in the name of our common spiritual father. Our loyalty to the Vicar of Christ will prompt us, then, to take the words of his Delegate to heart and to apply them with sincerity and Christian fortitude to the serious problems of the moment.

Bather Higgins

Aimost all problems to which His Excellency specifically referred fall quite naturally within the scope of the Yardstick: employment, tabor, housing, family welfare, social assistance, rights of association and organization. We should "attudy and discuss these problems," he said. "with a view of accuring for everyone the greatest possible share in the common wel-"Just as all men have a right to the sup and the food," he continued, "in the same way everyone has the right to take his part in the contest of life, to perfect himself, and to eliminate the conditions of interiority in which he may and himself."

By a very happy coincidence the Papal Delegate's important message was given to us just a month after the publication, in bookiet form, of the findings of a national Catholic interracial seminar: "Seminar on Negro Problems in the Field of Social Action." This seminar, which met in Washington last summer for the better part of a week, carefully studied all the social problems to which His Excellency referred. Its specific recommendations for the Christian solution of these problems are recommended to the prayerful attention of all Amer ican Catholics.

Some of the recommendations, of course, are open to improvement, but all of them were framed with a view to carrying out in a practical manner and without unnecessary delay the program of the Church, which program the Apostolic Delegate describes as follows to give back to the human person the dignity conferred on it by God . upon (all of) us as breithren, children of the same Pather Who is in heaven, and all directed towards the same final destiny."

Only one of the problems considered by the seminar will be mentioned in any detail at this time - the problem of equality in employment opportunities for all men, regardless of their race or color. The seminar's Committee on Economic Life, starting from the premise that the Negre is equal to all other men in the eyes of God and endowed with the same human rights enjoyed by others, addressed itself to part of the employment problem as follows:

"A first step towards justice for the Negro in

Catholic Tosts Of a Social Order

Industry, as undeed it is for his fellow whiteworker, is the recognition of his Coderen ticht to organize into unloce of his own these ing for the protection of his economic rights and for the advancement of his economic welfare. . . . Accordingly those unions are to be condemned which exclude the Negro from memberahip by whatever device or under whatever supterfuse, as also are those which discriminate against their Negro members by confixing them to second-class membership it so-called sanillary locals. The Committee condemns the practice of those employers who discriminate against the Negro in Eurise upgrading or firing, and of those who interfere with the exercise of his right to organize."

The Commission in this and to other sections of its report, is asking only for the minimum of justice which no Christian can refuse to accord the Negro and still claim to be loyal to the teachings of the Church; and which, for that matter, no American can withhold from the Negro and still claim to be loyal to the principles of American democracy.

Mayolly, more and more Americans are working today to accord to the Negro and to the members of other minority groups these elementary requirements of the natural moral law. But the writer would hazard the guess, at the risk of making invidious comparisons, that the American trade union movement is doing make in this respect than many of the rest of us. His guess is corroborated by the recent testimony of the Rosenwald Fund which, because of its wide experience in the field of race felations, speaks with considerable authority.

The blenaini report of this organization pays the following well-balanced tribute to the Assisican labor movement: " anany branches of labor today are taking a stand for equality more direct and far-reaching than any other agencies. The Congress of Industrial Organizations from the beginning has insisted on w unlited front of all workers, unbroken by discrimination or segregation. Not all C.I.O. unions have followed this pattern. But the central organization has stood squarely and firmly for equality. The C.I.O. has been the most effective agency of this generation in establishing the practice of equal opportunity.

The American Federation of Labor has not so good a record. Its past attitudes were influenced by the exclusiveness of craft memberships. And the very nature of its federated organization makes it difficult to set uniform policies and practices. But recently many A.F. of L unions have swung into the battle for unity and have become m'litant and effective

The Reservald report concludes, on the basis, of experience, that the two agencies which can do the most in the future to establish interracial harmony and justice are organized religion and organized labor. But neither of these two agencies can be expected to selve the American racial problem unless, in the words of the seminar's report, "each person " according to his capacity and resources does his or her own part." "To the high principle of social justice, defined by Pope Plus XI asthe virtue requiring every person to promote the common good in the measure of his ability and influence, the report continues, "the com-

These words are addressed to you and to many as individuals. We shall probably be remind. ed of them again on Judgment Day.

### Mercy Killers By DAN PATRICK\_

The current season of the New York Sinic Legislature is sewedulet to the est that or maked attempt be the entire Matieu to give legal senction to sufficiently to the socialed peacific of "mercy killing." The sicelorary defines cu-

The siculatary defines entranses as a mode or act of induction seeks paintenesty or as a relief train pain.

That establishes the pulle accurate and the in with the scheme of its proposition to appear before the public robed as shall at larger whereas a really seek are nothing less than mirrors.

then murderers. are some dioctors who want to put this metalice on a legal basis; consording that, under cortain excessions, they should be allowed to put a pa-tent that he hobblessly ill out of his roleary" as the saying

Under the proposed law. lida procedure could not be ellawed without the consent of the patient. That, of course, is simply a follow concession to make the value buildings a all more pelatable to the find-

There is no question that medical science has made rapld strides in recent rears Wonder drugs have been discavered to end the death linear of mome of these disenses. PhileIllin and sulla are among the latest diseasecen-querors in the dotter's lift.

But dupite these advances medical acient has not mached an exactitude to say with utile linking in every questionable case that this

tien nam tadi no zoli ilini itan Above and beyond that views point, however, is the morality of the matter which doubles the taking of himse life.

Under he proposed measure medical science would unurp to limit a right that belongs to God in the taking of a huse.

If sulparasis is moralic right womight will argue that. so are the precious of birth control and abortion. All three processive are abortion the simple at the simple of the simple of the two bains selected to block the incention of the and the other to hartes its and

expertly by the Catholic Church, Magr. Robert E. Mc-Cormick of New York, presiding justice of the ecclesiastical tribunal of the New York Airchdiocese, has delivered two telling indictments of this practice, copies of which can be obtained in pamphice form from the New York Catholic Information Center.

Like birth control, cuthanasia has its supporters among some elements of the Protestant clergy. Other clements. however, are attacking this proposed with Catholic vehemence. Take the statement by American Council of Christian Churches embracing some 3,000 Protestant congregations: The American Council of Christian Churches notes with grief and amazement the support of voluntary cuthanasia by fifty-four well known New York clergymen. In declaring that voluntary cuthan-Asia should not be regarded to guidant with to the contract of Christ or to the principles of Christianity, we believe that

commands Thou shalt not "Such a step opens the door to the excesses precileed under the Sail regime in Germany. We do not believe that the State should be encouraged in un doue green of the run thority ofter life and such a step is a part of the ideology of collectivist control. Human life is sacred and belongs only to God who gives and takes at His good pleasure."

these men have forsaken the

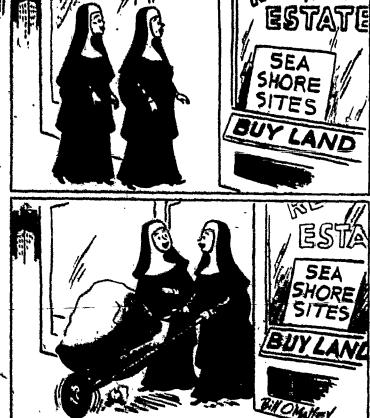
What you may ask, can you do about it? The answer is simple. If this

the answer is surplied if this measure becomes a law in New York State it must pass both bouses of the logislature, the assembly and senate.

As a clitten of the state, you have representatives in both those houses and your views on the subject should be made quite plain in them.

Morally and legally speak ing sulhanasia is murder pure and shople Even — If by some remote chance — If he legal treet in New York State, it re-mains murder in the eyes of Unit

The year west your legisla-lors can do here and now is erro allerked reputationly and the stand against this interny.



"Now the children at the school can have a sand box."

## **Bulwark for Europe**

(develand - The recent anti-clerical movement which flared up in Italy is largely artificial and has tailed in its purpose, Italy's Premier Alcide de Gasperl, who is in the. United States on a relief roission for his country, declared during a clair to this city. Politically, the attacks were

inlended to attack a move for breaking of the Concordat betweeting of the concernat be-tweeting linky and the Vaticati-which would again depictive the Pope of freedom of action. Primiter de Gaspeil said. But he added it was only a small section of opinion which section of opinion which sought lialian demonstration of the Concords: and "that's pretty well over room," He said there is general agreement for a continuance of the Con-

The Premier seclared that political extransion is anly one factor in anti-clericalism, which is a money-making scheme and is part of the norinal "post-war-placnomena --a too violent reaction from the Institut supposesion of freedom of the peak which smong

some journals has degenerated into license.

A mixture of "general scurrility" and yellow journalism has marked the anti-clericalism, in some of the weekly newspapers which have sprung up in Rome, Premier de Gasperi sald, but "what measures are possible within the law are being taken against them? three the Concordat provides that the Church must not be slandered and there must be no blasphemy.
The Fremier said it is too

carly to determine whether Christian democracy — the movement which placed him in office will prove the salvation of Europe. The Premier concluded a is

reasonable to suppose that in thmo Christian democracy will become a united and cooperas the movement not only in Euworld. And in time, he said. the parties in various resintales. might develop a natural tensuprosed international prob-Joins in common.

#### Partners in Education By Rev. William E. McManus Assistant Director

Department of Education, N.C.W.C.

A new Federal Aid Bill. H.R. 136, sponsored by Rep. Richard Welch of California. merits the approval of Ameri can educators who are aware of the serious crisis in Ameri can schools because of the teacher shortage and lack of exsential facilities and supplics. It is an eminently fair proposal for bringing the benefits of federal aid to those school children who for no other reason than their resi dence in the poorer States are now receiving an inadequate education.

The bill's provisions for non public schools retain the traditional federal policy of equity towards all schools serving the public interest. Funds are available for both public and nonpublic schools and all schools assisted must meet the same standards of adequate financing, namely a \$10 annual expenditure from all sources for every child in average dally atlendance.

In effect, the Weich bill is legislative reminder that the public school is not Amer ican education; it's only part of it." Hence it is to be expect ed that this new approach to federal aid will not be acceptable to these educators who look upon the parochial schools as interiopers, as "protest" schools which are to be tolerated for those parents who are not satisfied with the public schools. The Welch bill clearly repudiates the dangerous educational theory that public funds are to be monop-olized by the public schools: it leaves room for more than one system of education in the United States.

Monopolies in any field of human endezvor are a threat to freedom. Education is no exception. Indeed, the precurious condition of private schools in other nations is a reason in itself for reinforcing the position of private education in the United States. In fact, the character of a modern government may usually be Judged from its sittifude toward the private schools. Under totalifarlan regimes they are sufpressed or metricied. In free pations they prosper. It may be said that the dividing line believes freedom and dictatorwill is the priexte school:

must be on guard lest unwittingly it adopt totalitarian pinctices in its educational legislation. The relationship of the federal government to pri vate education is a challenge to our legislators who must not permit their seal for the welfare of the public school to blind them to the danger of imposing upon American vouth a pattern of education allowing us choice of schools and teachers "States' rights" in education should be respected, but unjust State laws which require a Catholic child to accept a public school education unless his parents can afford to send him to a parochiel school should not be froitated in tederal legislation. If the Federal Government were to follow the example of the States in making church membership a financial and civic liability for the parents of parochial school children. it would take its first long step towards the suppression of a fur-damental buman right America will thrive not by suppressing differences but by respecting them.

Our federal government

Catholic school administrafors have no illusions about the amount of money available to parochial schools if the Welch Bill were inacted into law. The maximum amount which could be alloted for all nonpublic schools is \$7,500,000, slightly more than two dollars a year for every child in the nonpublic schools. Actually marochial schools would receive inuch less than the \$7,500,000 available: because most of them are in urban areas and would not qualify as institutions in meed of supplementary funds. Although the nonpublic school population is ten per cent of the fotal, only three per cent of the federal grant would be available for conpublic schools. It is estimated that only one and one-half per cent of the federal funds would actually be expended for nonpublic schools.

The Welch Bill, however does render to the private schools the prestige which they deserve - a recognition. that like the public schools, in the nation they are promoting the general welfare by training children for citizenship in the United States.

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