committees are so much to the front at this time that the is apt to everyook the other school activities which also become attention. Only one class in each type of school graduates, all the other classes morely ests from one grade is a legion one. But there is just as much sundientest in the heart of any graduate. One who wishes to know all that is school or not school must give some time to the school of passing of the subject of passing. iduations are so much to the front at this time that

One will note that the athlesets is the surrientium of each product are present. The particular points a arthmestic in accompany, or any edger subject, are away shoot of the mild of the pupil as the term longing. He must pursue them, and done after than. Each night of study and each tay requirement work, should find him guiting a left on them. It is not been work even if it mean the word "pursue." But the manual of guit day after day finally begins to tall. The earthmeter mally come that the passes all bis subjects at the school year finally closes: he passes all bis subjects, seven them school on a passes est.

present is repeated in each higher grade to which one. Again the curristium presents its variety of subwas again the pupil must purate them. He result eated up.

- was be must pass them. So he goes from such lover
and in the sent nigher one, until he comes to the last.

- The waste he graduates.

The least state of promotion, whose projects of all to appreciate the partition of the present of the passes of the present of the project of the present of the project of all to project of all to project of the project of all to project of all t

At the not past!

At the server and of every signit (irenamar pupils, stated and college students, three put of every four High School and College students, are new enjoying to thrill. They deserve our support, they make size militarisely appreciation. While we duly honor it the granulate, we assist to note and praise the larger make year take their place in the world by pageing the lawer to higher grades.

is on Retreat

The drafted Between is just closing for one group of the contract will over lot a second group of Monday and has whose vectories in to preach so others retire into the Second Chappel at St. Bernard's Secondary had they pany here the Word of God presided to these. It a manage had in their pricety from to go apart for a time transition participates, from their delig finites in church and state and sampital, to give attention to their own nouls

the the preparation and hearing of the Word, they give themselves to Got and to meditation on the things of the Year and appritual refreshment in drawing closer to seek about Day seek and find new graces for their life. and new heips toward personal sanctification. They will be their homes after the Retreat refreshed and exhilitered in spirit, ready for new efforts for the salvation of

their people.

Zeomratini parishioners will add their prayers daily that their places may receive from Atmighty God special blessings during the time of Referat.

Conta Growth

proper of the Catholic Directory indicates the con-The state of representation of the so carry on its constant of the society is not the society of the society in the society of the society is not the society of the societ

Better (atthorise should consider himself a missionary of the Church of God. The ecomple. By reaver by being ready to appear sections, by invitation, he must be ready to help the involves into the true Church of Christ the invitation into the true Church of Christ the invitation in the paginning, when only a handful the paginning, when only a handful the paginning when only a handful the paginning of the chart there is an invitation of the chart the paginning of the contract will be seen that the chart the chart the contract of the chart them into the Church.

de the Deep

The the He night use his boat as a puloit from which the head the crowds, that had been pressing upon Him war and James and John Matened to His Leaching, say

to teen the crowds that had been pressing upon Him Peper and James and John instance to His Leschurg, saw its affects is indice at hearest were touched by the save store power of first a debries.

Jew Carrat has equiesting moost important in mind, the makes of Macci and Taries and John to be Him Aponthes.

Ashest and Taries and John to be Him Aponthes, and their finding the same shear maners of men. He wished to contain the mind their finding the same shear maners of men. He wished to contain the first has a shreet the same that they are said the same shear the same that they are said the same shear the same that they are said the same shear t

Answer to Those Who Would Rekindle the Fires of Bigotry

Mark de John de Pjerden Colleger College de La College de has affracted an anawarranted amount of sen-has affracted an anawarranted amount of sen-sational publicity, and which has allysed reli-gious feeling to an alarming degrees I was the avertolour decision of the Supreme Court in the New Jersey school has case in which the court declared that the people of New Jersey have a right to make arrangements for the transportation of all school children to and from all schools-public, private and parochial

Stripped of legal technicalities, the court's deciaion affirms that the Federal Constitution is not visitual when the driver of a school bus picks up private and parochial school children who live along the established bus review and tarries them as far as the public school.

More sould the sourt, in pastles, have reached any other decided? On what premise could the court conclude that any American action child may be berred from a public convey ance provided at public expense by all the laxpayers in a community? Is there any law, natural or possilive, wellten or unwrittens which could be riled by a court us a valid reason for exposing children to the listands of the open highway aimply because they happen to attend a private or percental school?

The However Court has settled a question which serve should have seen raised. To me, as an American either, it is embarrassing that this issue was raised in our nation, which prides itself before the whole world as an exemplar of fair play and tolerance.

Citisens of other lands who look to the United States as a seven of freedom and the home of self-givernment, reight well expect that American citizens, among themselver and without recourse to the courts, should be able to

but recourse to the courts, should be able to agree on some practical plan for giving school bus service to all children slike who live a distance from school.

And the least they might expect, once the case was seiled by the court, is that the issue would be closed that Americans, with their fraditional sense of fustice, would let the matter rest, satisfied that the court had rendered a just versiot based on the evidence presented.

Tet, in the contrary, much rearful criticism has been directed at the Supreme Court because at the decision in this case. In high indignation acting designon in this case. In high indignation which of our leading reswapapers have denounced the decident with a dangerous departure from American peinciples, an egregious blunder which will lead to a union of Church and State, an attack upon our charlabed free American public schools, the opening wedge in breaking down the wall between Church and State.

And with complete disregard for the absolutely clear language of the New Jersey law. which says that transportation service shall be provided for smildren attending both sectorian and monosciarian private schools, several passes, estidential private schools, several passes, estidential the soults, for showing favory itiam to the Cathelle Church.

The more circumstance that in the particular rural township where the case arose, the only non-suble school pupils involved happened to be Cathelles was eagerly select upon as evidence at a discrimination which had no base in

dence of a discrimination which had no basis in fact or in law—is the Supreme Court itself was caleful to point out.

The addicable in the secular press, however, were mild in comparison with some others. In an addition headlined "Now Will Protestants Awales!" the Christian Contury assalled the sourt's researched as a "stretch of sophistry." The seres magazine reproved Protestants for "being blind to the strategy of the Roman-Church, which is using the transportation issue "as the thin edge at a wedge which would ultimately crack spen the Constitution and give the Church a privileged position in the United States": and the same editorial went further to urge that "no pulpit can be slient on this lestie" of the Supreme Court's decision.

No balleving Christian of any denomination, who respects the Church as a place of worship. and whose estreet prayer is for charity and love to all maniched, can let this suggestion go unchallenged. The results of this un American and un Christian attitude are now being felt in many small American communities, where until recently ministers and priests had worked legether in fellewishly on community projects

Private in the rural areas have asked that the Catholic area discontinue publicity on this laute. They less hadly about the tension between religious groups which in small com-munities must live together much more intimately than in urban areas.

Wit there is no respite from the attack. Only recently the Christian Contains accused the Architation of Christian of directing a Catholic plan for colonising the Cincinnati suburbs by capturing control of the public schools in these towns. Although the archbishop publicly had explained the Calholic interest in the North Collège Hill school contraversy, not one word in the archbishop's defense appears in the ar-

I repeat that mo religious journal of any denomination should recommend that the pulpit be used for inciting religious tension. Seventy million persons in the United States have no

affiliation with any church.

Millions of people never pray. Secularism threatens the very existence of organized religion. The claim of the totalization state to be the master of men's souls and bodies presents.

the marker of ments scales and bodies presents the greatest disager to Christianity since the persecutions of the Karly Church.

Half the recital is marring, and our civilization secret so the territy of collapse. Yet it is suggested that me points can be blent' on the lasts of reliable American relicol children, at territor school the distribution of the distribu

If the attent times the Catholic Charch were continued to actionals in the Carlatine Ceptury are so contessed indiscretions in a few non-Catholic pulpit, I around accercity take this contested pulpit, I around accercity take this contested to all the let you see again the set familiar faces as separar in many places during the Al Benith banapaign.

Indeed I find to pleasure in taking lister with the members of any religious group for Lam services that associate of all religious denominations must make a determined stort to cooperate as cathons at these United States in over worth walls sive project which requires no compromise of religious principle.

no compromise of religious principles.

Many persons assumed that heat generated by the bus case decision would produce in the end the light of tolerance, and 'ere long, the whole controvers; would be forgotten as men of good will pooled their efforts in activities on which all agreed

Unhappelly, the contrary seems to be the one. The headlines tell the story. "Methodist Blades (altoring Manager Contraction of the contraction of



CARDINAL SPELLMAN The Questien He Would Not Ask ..

tacked "Freehylerians Condemn Catholic Deresends for School Ald."

At its annual meeting in Riverside, Calif., the Council of Methodist Rishops declared flatly that the Catholic Church is deceiving the American public in its insincere "affirmations of loyally to democratic ideals," and the council decried merious threat to our public educational system which is the bulwark of democracy."

On the same day the president of the Southern Baptist Convention asserted in an address to 10,000 convention delegates, "This ominous decision (of the Supreme Court) casts a shadow, raciv no larger than a man's hand, but portend ing a cloud that may be drifting out over every hamlet and dale from Plymouth Rock to the Golden Gate to darken the torch of religious liberty in our beloved land."

The Mapilet Convention also approved the proposed Bryson amendment to the Federal Constitution which would make it lilegal for any branch of government to give direct or infired aid to any sectarian educational fastitution. Obviously, this amendment is designed to overthrow the Supreme Court's decision. It intended that the basic law of our land, our Constitution, the same Constitution which childiren are taught in achool to respect and love. shall contain a prohibition against furnishing bus rides to any children except those attending the public schools.

I avove that any such discrimination is contradictory to the Constitution of our common country—a Constitution which down through the years of our nation's life has been defended by the precious blood of Protestants, Catholics and Java. Nave our affackers so soes forgot Pour Nambor and the grim country years of war and death when millions of our soldiersons of every faith fought side by side to buy for us OUR DOLOR?

Were such attacks upon the Catholic Church comfined to nurely ecclesiastical affairs. I should not use such an occasion as this to respond. Birt the attack of today is directed not at Catholicism, but at the patriotism of American Catholics.

Some people once again are asking "May Catholics be trusted; may they be conceded all the advantages and opportunities of American citizenship; may their Church have full free-tions of activity?"

As a true Catholic and loyal American, I feel compelled to meet this challenge squarely and resolutely; but I do so rejuctantly, because I am discappointed when religious disagreements are carried into the field of citizenship in a day and time when the nation's very peace is at stake-a crisis far more vital than any dispute over bus rides for school children.

In the War of Independence, the Civil War, in World War I and World War II—religious bigotry was abated, if not abolished. It would be a pity and a sin if it be the truth that only in war are religious sects tolerant and respectful of one another! Yet four successive wars bear witness to this fact.

And now that the latest war is won, bigotry once again is eating its way into the vital organs of the greatest nation on the face of the earth—our own beloved America. It is

one more phase of the historical cycle. Once again a crusade is being preached against the Catholic Church in the United States. Orice again the attack is directed not against Catholicism as such, not against Catholic dogmas or practices, not against the Catholie clergy, but against the Catholic Church as a social institution, as a cultural force in the United States.

Once it was the tremendous influx of Catholic immaigrants which stirred the attack on the church; new it is the growth and expansion which is claimed to be a constant threat to the supermacy of public education in the United

Why is Catholic education thus attacked?

Is it because the public schools are in fact Protestant schools - or at least schools which consciously or unconsciously are directed along Protestant lines?

For myself, I would never ask this question. but it has been asked and trankly answered by sir. Justice Jackson folined by Mr. Justice Frankfurter) in his dissenting opinion to the

New Jersey bus case:

"Our public school, if not a product of Pretechnology, at least is more constatent with it
than with the Catholic culture and acheme of
values... It is organized on the premise
that speaker education can be justified from all religions issuching so that the action can integrate all necded temperal knowledge and also maintain a strict and lefty neutrality as to resigion. The assumption is that after an individual has been instructed in worldly wisdone his will be beiter fitted to choose his

This attitude is fust one more example of the historical struggle to weave into the basic laws of the United States elements of Protestant theology. It is assumed that the First Amendment's prohibition against "laws respecting an establishment of religion" lays down a rule of faith.

It is assumed that all American people must agree to the dogma that in the sight of God all churches are of equal value. From this assumption it is concluded that any American who does not accept this brand of toleration is a heretic from the democratic faith,

And the best that may be said for the dissenter is that he should not be persecuted, but definitely he is a sore spot on the body politic to be barely tolerated because the Constitution save he must.

Quite obviously, what is receied in the linked States is a better understanding of the true relationship between Church and State in this country, and of just what is meant by their "separation." I doubt if some of those Protestant preachers realize that their incessant pleas for a complete separation of Church and State would strike a very discordant note in the ear of Thomas Jefferson. In France, Jefferson had heard the battle cry "separation of Church and State."

He knew that the plea for a separate state was in fact a demand for separation from Christianity, a demand for the suppression of religion, for the virtual extinction of the Catholic

In France the government had decided to put the churches out of existence by taking over their functions. Although Jefferson, as a philosopher and even as a religious person, had considerable sympathy for French rationalism and deism, he had not respect for the French revolutionary theory -the forerunner of modern Fascism-that government should dominate the lives of its citizens.

In a letter to the famous French liberal, Du Pont de Nemours, Jefferson declared, "We both love the people. But you love them as infants whom you are airaid to trust without nurses, and I, as adults, whom I freely leave to self rovernment."

In this remark Jefferson manifested his preference for tolerance over the suppression of religion; and the French version of separation of Church and State was quite different from what Jefferson had in mind when he urged the disestablishment of the Anglican Church in

Whatever his opinions on religion, Jefferson would not countenance any governmental action which would interfere with the free exercise of religion by any one citizen or by any group of citizens!

In Virginia Jefferson led the battle for religious liberty. The struggle was fierce. Several of our famous statesmen differed with Jefferson's views. But there was one common and unanimous point of agreement among all these men: that the belief in God must be preserved. This was the significant characteristic of the American plan for religious toleration as contrasted with the degeneracy of the French Revclution against God and the Church.

Americans are fighting on God's side and not against Him. in the name of freedom in their struggle for liberty. It was the thought of our founding fathers that the government be wholly disinterested in a person's creed, but be fully interested in all persons as citizens. As a Justice Alexander of the Mississippi Supreme Court expressed it:

Useful citizenship is a product and servant of both the Church and State, and the citizens' freedom must include the right to acknowledge the rights and benefits of each, and to impart into each the ideals and training of the other. There is no requirement that the Church should be a liability to those of its citizenship who are at the same time citizens of the State . . ."

Our founding fathers certainly did not regard religious liberty as a concession of government. On the contrary, they demanded that our government acknowledge the citizens' right of conscience in religious matters as an inalienable right, always to be protected, never to be impeded either directly or indirectly. In their opinion and in the opinion of most Americans today, the right of religious freedom imposes

a corresponding duty of religious tolerance. It requires that all citizens respect the civic rights of each and every American, regardless of his religious affiliation. It means that as an American citizen and a Catholic I may indeed not agree with the tenets of Protestantism, but may not directly or indirectly deny to my Protestant friends any of their rights as Amer

Is it not clear that when a Catholic school



JUSTICE JACKSON . He Aska and Answers

child is denied the use of a public school bus an injustice is done not to the Catholic child, but to the American child who happens to be a Catholic?

What is really involved is a violation not of religious liberty but of civic equality. In this land of freedom, of inalienable rights, can there be any excuse, even one based on religious considerations, for treating any children as second class citizens and denying them their right to civil equality?

The best answer to the problem is the decision of the Supreme Court in the New Jersey case. Justice Black's prevailing opinion is a frank recognition of the difficulty "in drawing the line" between funds for general welfare and those in aid of religious establishments.

Due consideration must be given to the taxpayers' freedom of religion, and the parents' freedom of education. Justice Black's classic decision, the first forward step in balancing these two freedoms, is expressed as follows

"Obviously it is not the purpose of the First Amendment to cut off Church schools from those services which are separate and indisputably marked off from religious functions." The State must be 'neutral in its relations with groups of religious believers and non-believers; is does not require the State to be their adversary. State power is no more to be used so as to handlesp religions than it is to favor

Here is a sound working principle, one which does violence neither to taxpayers nor to the parents of parochial school children. It gives no preferment to any one religious denomination or to any one school system. It appeals to the fair-minded. It is subject to criticism mainly by the intolerant, who in their failure to win a victory in the court of law, seek recourse in the shady corners of bigotry

Will we then accept and honor the just decision of our Supreme Court or will we, in big otry. discredit. dishonor and deny it? I do not believe it is the vocation of Americans to allow the elements of racial and religious prejudice to poison and pollute the blood poured forth from the wounds of the older nations of the world into the great crucible that is America, a crucible of common sacrifice, suffering, work and triumph.

Our vocation calls for love of God and country and a sense of brotherhood, a vocation which we Americans of the present can learn from Valley Forge and from other American shrines, and not from the resurrected corpses of intolerant bigots.

To this end we have the example and the inspiration of our men of our fighting farces. who fulfilled their vocation to live and die united among themselves and for us at lame. I learned this truth a thousand times h a thousand ways: I learned it from a later written by a United States Army chapain which said:

"It is with much happiness that I inform bu that the officers and men of my regiment to sending you the sum of \$3,000 to use in memi of their fallen brothers in arms, who faithful served their God and country even until deal and who, in their sacrifice fulfilled that great precept of love which Christ gave to us: 'Great er love than this no man hath, that a man lay down his life for his friends."

"With a generosity and thoughtfulness so characteristic of them they are asking you, through me, their chaplain, to provide a memorial to their dead comrades in the form of a mission chapel in these islands where they have served so conspicuously for the glory of their beloved flag.

"Originally the Catholic boys conceived the idea of this memorial, but scarcely had they started, when officers and men of other faiths requested to share in this loving tribute.

Most of us have lived together for two years. We knew one another intimately and loved one another with a friendship that will always be treasured by each and every one of us. To the honor and giory of our fellow soldiers who no longer live except in our memories, all the members of the regiment-Catholics, Protestants and those of the Jewish faith-send you this remembrance of our love and esteem, for our departed brothers.

"It is our earnest prayer that by this tribute a new happiness may fill the hearts of their dear ones as they realize the deep affection and esteem with which we cherish their memory."

Can any American be disloyal by word or act to these men and the memory of their fallen comrades who saved for us our freedom? Amer ica guarantees to each one of the millions of her citizens all freedoms with only such limitation as are inherent in the mutual rights of others: for liberty, without such limitations is

Believing in this America, dare any one of us in heart or hand be party to any hight or sect that seeks to tear apart this country that we

Today, as you, men of Fordham, leave these halls of fearning to take your varied places in the world. I as one of your brothers and fathers, destined to guide and guird you in the ways of peace, ber you ever to be religious I men and parifolic Americans, devoted to the principles of peace and of justice, true to your faith, loyal to your country and charitable to all men overswhere!"

Just Between Uz____ Made of Nothing! By Father Ginder

That's right - you and I. and the chair we're sitting on. the Rouse we're living in, are made of nothing! In the be-



Fr. Ginder

trood created beaven, and earth" (Genests 1, 1), Out of what? Their tust the point. Before creation there was

othing God hid nothing to work with. One can't speak of anything before there is someing to talk about. So while you and I are built of flesh and bones, our chair is

new atust of which it is all

formed is nothing. To develop that fact a bit: When a cabinet maker builds a table, he can leave with the assurance that it will keep its

shape. It's wood. It has the peculiar property of rigidley. winning," says the B I b I e. But when God makes something ("creation" is the proper wordh. He makes it of nothing, which has no rigidity; so that He can't for an instant turn His back on anything he has made, It would otherwise ally back into its original condition of nothingness or non-

> The best example that comes to mind is that of a singer. The existence of his product — the song — depends entirely on him Just as long as he keeps singing, and only so long, will

and the music stops. In the same way, all of creation — everything in existence -is God's song. It can remain in being only as long, as He keeps singing. Let Him stop and there would be silence the silence of an empty void. Perhaps a better example is

in the notion of a thinker and his thought. An idea has reality in our mind only as long as we keep it there. Our idea of China, for instance, depends entirely on us for its existence. This world, too, is God's idea and can exist only so long as He keeps it in mind: for there is nothing so slippery and treacherous as nothingness, the stuff of which we are ultimately lashioned.

Nor is this merely a beautiful "interpretation" of the universe—a bit of poetry, a theological "approach." It's a fact hard and true and, like the com on distincting to enal acknowledge, deny or ignore it — but the fact is thereby liv no wise changed.

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