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sope that all Americans will shide by the moral of seather only a rair price for goods, for sary-stall. The diame will have to step in and enforce must landeres fall to seknowledge or live up that the community.

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The proof of the Priorthone! They who are the place had been evened with the party had an are them leaders, spirities. They so into their parishes as Assistants, to determine the priority of the parishes as assistants. and the state of the state the found. They be-

believed look upon the priests of the Church continue thouse look upon the priests of the Uniron and the continue the God and dispensive of His graces. The continue the Church teaches, the respect and devotion he bears to the continue less than the church have to the seasons is in readiness for the continue years man is all the glory and power of the continue Priests of other sports of the seasons assertion to man.

sising St. Andrew's Seminary

AE mis applicant and the interest of our people in the cheer's Sendoary shat was shown in last year's compaign a sometime fund for the sencel. From all parts of the sale, from all the parishes, and also from individual conminary that was shown in last year's compaign from all the parashae, and sho from individual dontions of the over \$500,000.00. The Campaign was a protable of the over \$500,000.00. The Campaign was a protable of the over \$500,000.00. The Campaign was a protable of the southward of actual construction for
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Series (on Bole 18) The second secon

Gr. Cills Says:

liave I used that reption over this solumn on some previous odcasion? Probably. In fact I find it on the tip of my tongue almost every time I hear a debate Clormal of impromptud, or when I send of a contriversy in the navispapers.
Always, too, I recall Carstud Newman's saying that he
sat latered to involve a

discussions in the committee of discussions in the committee come at Oxford which went come at Oxford which went come at Oxford which went and no apparent results, because the participants in the argument pieceted to define a discussion with philosophers trained in the scholastic method. Scholastic discutants are a formidable genity: If an antagenist is argument is inserting to set, they demand that he put his argument is inserting to the borns of a syllogism. The very word "syllogism" inturistes the "modern" philosopher. We says it rouses his ire because it is setling and tricky. The real reason he interesting syllogism is that it demands clear thinking. He loss these clear thinking. Liverday we are herbiling him. The truth is we are trying to save time, his and our own.

Take the most recest summer. The oppon-ents of the Dus MII striced invariably say that they den't him it because it would involve the union of atterns and state.

When they relean by the minon of church and state they fall to say. You couldn't extract a definition out or them with a surgeon's probe and seelped. Since the verdict of the Supreme Court on the Bus Bill, I think I must have seen a hundred letters to editors in which the writare referred to the union of church and state. In not one of the hundred have I seen any form of words which by the most skillful maninvitation, sould be construed into a definition. the suspecs we give our opponents a little assistance. Lat's sak a few questions. When we get (if we get) the answers we may perhaps be in a position to define that clusive something called "union of church and state."

First: If in the nubic schools there is a Bible reading every morning, and not only Bible read-ing but a kind of horally on the text once a week in general assembly (you might call it chapel), does that come under the definition of union of church and states. In the public achool which I attended, the Boston Latin School, that kind of religious exercise went on from 1635 to at least 1900. Was that practice incornalitational, at least after we got the Constitution? Did it involve a might of church and state for over a hundred years? Was the city of Boston and hundred years? the Commenwealth of Massachusetts breaking the law of the land for all that time?

Records The Federal Government built a chapel at West Point, at Annapolis and in a theisand camps. In all these chapels religious Worship was conducted, it is still conducted at West Point and Anjapolis and in camps. Clargymen who conduct services in those chapwho are paid by the government. In that the usion of church and state and therefore unconmtitutional?

Thirst During the war-every war since 1898 the Pederal Covernment has not only wel-comed chaplains this the service but has pleaded with the churches and the synagogues, to provide them. Chaplains were given commissions and paid salaries by the government. Is that Begal? Unconstitutional? Some of those staplains are still receiving salaries. Does that facients the union of church and state?

Fourth: A large number of GI students are new being educated at the nation's expense in colleges whose constitution provides that the president and a certain number of the board of directors must be Presbyterians, Methodists, maplists. Dutch Reformed, Catholic or what have you. Uncle Sam is therefore indirectly helping the religious denominations. Does that being under condemnation as a union of church and anie! Some of those colleges are periodibelly given large subsidies with no stipulation that the money must not go to pay the salaries of ordained ministers of religion. Is that another form of violation of the Constitution?

We sould go on. In fact we could go on and on. But it would be only more of the same. If those defloat gentlemen who have recently constituted themselves advocates of the separation of shurch and state will do us the favor of answering these four questions, we may get a intie light on what thus far has remained fat least as far as I am concerned) a dark question. If we get the answers, we may be able to

place together a definition of the union of church and state. I feen we shall get no definition from the opponents.

What is it that Falstaff said about reasons?

"If reasons were as pliniful as blackborries, I would give no man a reason upon compulsion."

If definitions were as plentiful as blackberries our friends on the other side of the Bus Bill argument would give no definitions upon re-

Calendar of Saints

SUNDAY, VULY 18-81, Eugenius, Bishop of Carthage, refused to obey the order of King Hunerlo that he exclude the Vandals, some of whom were Catholics, from the church. This led to a persecution of the Catholics.

MONDAY, JULY 11-St. Sonatenture, known the Semphic Doctor," When asked by Thomas Adultas whence he drew his great tearning, rapilled by pointing to the Crucifix.

TUBBOAY, JULY to - St. Heer, emperor, moved by a vision, prepared for ceath at the end of six years. When that period had elapsed Henry, Duke of Bavaria, was elected emperor. He devoted the resources of his etablis to the honor of God

WEDNESDAY, JULY 18-Feest of Our Lady of Mann Carmed Also the Feat of St. Sincon Stock who was horn to be able to the Control of the C who was born in the County of Kent,

THURSDAY, SULY IV-St. Alexius, sometimes is Roman parents, lived as a mindicant in his father's house for IT years, living returned frome as a perser suprecognized by relatives or friends.

PRIDAY SULT 18—88 Carallius of Lellis, at the age of 19 took service with his father an Italian noble against the Turks, and after four years campaigning found himself in straightened shermstances. A few words from a Capuchtr filer brought about his conversion and he decided to enter religious life.

SATURDAY JULY 18—St. Visconi de Paul, who was been in 1970, devoted him life to the care of the poor and the instruction of the rich. Br. Int Park of The Inc.

Another Soviet Veto



One World These (American) diplomats, aware of the The rese-colored conception of One World is fading under the gram impact of post-war real-

ity and rivalry. The split between Soviet Russia on the one hand and France and Britain on the other over the Marshall Plan has served only to dramatize s fact which has been developing ever since the

last shot was fired in World War II. Whether we like it or not, the world is return ing to the "balance of power" and "apheres of influence" theory which held away in the un easy years between the signing of the Versailles Treaty and Hitler's march into Poland.

Franklin D. Rosswall and Wendell Willkie indulged in the One World dream which they visioned as transforming the war-time grand alliance of the victorious allies into a workable peacetime organization.

In the dark hours of the late conflict. Roosevelt and Churchili proclaimed to the struggling people of the bomb-blasted world the Atlantic Charter with its guarantees of basic freedoms everyone. Even Stalin Joined in the Dious declaration.

A look around the world today is convincing proof that, to all intents and purposes, the Atlantic Charter has become just another diplomatic "scrap of paper." With millions under the heel of Red tyranny, the declarations in the charter sound like hollow mockerles. The same may be said of the United Nations,

the organization which was forged in the fires of war to keep the peace for all times in the future. By unbridled use of its veto power, Soviet Russia has delayed, obstructed and scuttled every genuine attempt by the UN to fur ther the cause of peace.

Many competent observers are convinced that the UN. as far as Russia is concerned has be come nothing more or less than a sounding board for Soviet propaganda. It is generally felt that Russia will use the UN forum only as long as it serves Moscow's design and then break away into isolated solitude surrounded by a cordon, of subservient satellites.

The inevitable question which follows such observations can be summed up in four words. Does this mean war? Most careful students of international affairs

would reply with either a flat or qualified nega tive. A rather significant United Press dispatch from Washington this week reported as follows:

dangers always present in a precarious balance of power and an economic competition between East and West, nevertheless think the world may be in better shape to cope with its problems once the Illusion of 'one world' is abandened for the reality of two rival spheres of influence.

The End Of

"American officials are preparing for the UN General Assembly meeting in September and for the later New York and London Council of Foreign Ministers meeting with the conviction that they will mark a vital turning point in post-war history.

"Soviet Russia's rejection of the Marshall Plan for European reconstruction has drama tized what men who are responsible for Amer tean policy toward Russia have felt for some time-that Germany, Europe and the world are split and that recognition of it will hasten rather than deter a working agreement between America and Russia."

a large degree, it echoes the reaction of the Osservatore Romano, Vatican daily, which remarked several weeks ago that it is possible for powerful nations with two conflicting ideal ories to live side by side in peace.

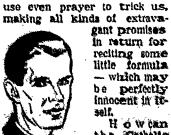
Supreme Court Justice Robert H. Jackson, who served as American prosecutor at the Nuremberg trials and had ample opportunity to study Soviet cooperation or lack of it, is of the same mind. In a little-noticed commencementaddress which he delivered at Dartmouth, Jackson decried those who see armed conflict as the only alternative to lack of full scale cooperation between the East and the West,

The idea of one world where all the people would enjoy the freedoms we Americans have come to accept as our rightful heritage, is a splendid dream. Unfortunately it hasn't come

It is for us to bow to the inevitable and accent conditions as they are and not as we would like to have them. This is not descatism. It is reality which we can buoy up with the hope and prayer that at some point in the future Russia, converted through the intercession of Our Lady of Fatima, will embrace the western conception of government where the state is the servant of the individual and not vice

Just Between Us-Please, Tear It Up

By Father Ginder Yes, indeed! The devil can



in return for reciting some little formula - wizich may be perfectly innocent in it-H o w can the Catholic

tell a mate from a superatitious pray-Fo Ginder tank siz from looks for the Nihil Obstat of a censon then for the Lingtimatur or license of the Bishop. These are required by Church

Law on any printed thing about Religion. Perhaps these may have been forged - which is hardly likely Even so, the Catholic uses ordinary common sense. Superatition promises an effect all out of proportion with its cause; and it promises that the desired effect will come with but the man term of the cause, And generally there is something odd about the cause or conditions laid down

Here is the writing proceding such a prayer it seem to the mall printed; but without Wikil Obstat or Emprisonatur. It

follows, spelling mistakes and all.

"This powerful prayer was

found in the Sepuichre of Jesus Christ in 1709, and was sent by the Pope to the Emperor St. Mitchel in France. The person who reads this prayer, or hears it read, or carries it on their body, will not be poisoned, will not fell into the hands of his enemies, will not be vanquished in battle. When a woman will be in Confinement and she has this prayer, and she reads it or hears it read by anyone, or cerries it on her person, she will be promptly delivered, she will be a good mother, and when the child is both she will place this prayer on the child's right side and it will protect it from 82 accidents. We're not making this up

We be at you our friends,

six meaths are to give a series of lectures in psychiatry at the University of Madrid.

Before coming to Spain Pather Effects, while remaining member less at the Catholic University's department of psychology, discontinued his active labors after almost a half century of service.

In his passessi religious carreer these Catholic University professor was ordined a discontinue made and a discontinue in the latest the became a Beneficial secont and now, 34 years being his late joined one of the strictest monastic orders of the of tire h. The Cartherisms, twented by St. Brune in 1864, lead a severe penigential life. We're still quoting!) The per son that writes this prever for their own benefit, or for the benefit of others, I will becelt saith the Lord. The person who will despise this prayer will be punished . . . "

This measirosity is obvious ly the work of an ignorant per-son. He slanders our Faith in saying that any Peps approved it it has already be roundly condemned by compa-tent Calnoise authorities

should you ever meet this prayer or any like it, to tear it to a thousand pieces and say a good sincere Our Father. which will benefit all of us more than any other prayer over written.

U.S. Priest Turns Hermit In Spain

Madrid- (Radio, Ne) -in a move that has caused considerable surprise among scientific circles here, the Rev. Thomas Verner Moors, 49-year-old pro-fessor on leave of absence from the Catholic University of America, has folined the Car-thusians near Burgos, Spain, to lead the life of a beamit. The noted American priest, doctor, philosopher and paychaatrial came to Spain less than six mention ago to give a seriou

The Yardstick

By Rev. Goo. Higgers Mr. Lawrence Objects

David Lawrence, editor of the United States News and a widely syndicated columnist, has been the subject of critical editorials in at least

five diocesan newspapers within the past two or three weeks. And in all fairness to Mr. Lawsense, it is suggested that he has only himself to blame. The controversy started as follows. On June 12, the Social Action Department of tine National Catholic Welfare Conference issued a statement in opposition to the Tast-Hartley Bill, A few days later Mr.

Lawrence, who had been vigorously supporting the measure Father lilegias in his daily column, criticized the Social Action Department for involving itself in what he referred to as a partisan political issue. He was careful to say that "there is not the slightest objection to the expression of views by individual clergymen on public questions when they are plainly acting as individual citizens."

What Mr. Lawrence objected to was the fact that the Social Action Department, in issuing its statement, was functioning as a "church unit." And "for any church unit, functioning as an institution, to mix in as a pressure group on specific laws in the economic or political field," he said, "is to involve America in unfortunate controversies where the influence of the churches will be weakened instead of strength-

And then, as if to summarize his theory on the role of the churches in contradistinction to the role of the individual members of the various churches, he argues that "the province of all the churches of all denominations is to exert an influence for individual honesty and selfrestraint endeavoring to make laymen responsive to spiritual interest so that they themselves will be fair and objective both in the writing of laws and in taking rightful political action."

On June 30, Mr. Lawrence returned to the subject in his syndicated column and attempted to show that some of his critics in the Senate hadn't taken the trouble to read the original column. Be that as it may, all of the editors of the five diocesan papers referred to above did read the original column. And on the basis not what they read they found it necessary to register vigorous disagreement with Lawrence's theology.

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One or two of the editors -- in a special effort to be absolutely fair to Mr Lawrence-suggested that he probably didn't mean what he seemed to be saying, and that therefore he might be inclined to modify his position after he had given it a second thought. The writer of this column also was inclined to give Mr. Lawrence the benefit of the doubt, but, unfortunately, his second column leaves no doubt about the fact that he most certainly did mean to say that religious groups are stepping out of their province whenever they issue a statement on current legislation. His second article makes this unmistakably clear.

Let is be clearly understood, therefore, that the issue which Lawrence has raised goes far beyond the merits or demerits of the statement of the Social Action Department on the Taft-Hartley Bill. What he is really questioning is the right of any "church unit" (Protestant, Catholic or Jewish) to issue a statement or any piece of current legislation. He simply cannot escape the corollary of his own language, particularly in view of the fact that he has seen fit to reiterate his position in a second and even more forceful column.

Logically, what he is saying is that neither the National Catholic Welfare Conference nor any of its departments (nor the Federal Council of Churches, nor the Synagogue Council of America) has any business issuing aement on divorce legislation, on educational or labor legislation, on universal military training, or on any one of a dozen other types of legislation which obviously are intertwined with moral and echical considerations. Whatever ethical state ments are made on these and other levislative matters, are to be made exclusively by individuals "plainly acting as individual citizens."

Mr. Lawrence is entitled to his own opinion, of course, but he owes it to his readers to inform them that there are less, if any, theologians who agree with him. One also suspects that there are not very many rank-and-file American citizens who could bring themselves to agree with the obvious corollary of his position on the function of the churches.

By way of a posteript, it may be appropriate to recall that this isn't the first time that Mr. Lawrence has taken one or another of the churches to task. On March 28, for example, he devoted his weekly editorial in the United States News to a criticsm of the Pittsburgh "Conference on the Church and Economic Life. sponsored by the Federal Council of Churches. Instead of confining his criticism to specific details of the Pittsburgh report, he concentrated on the central theory of his more recent coiumns, namely, that "the influence of the church must be wholly individual and not institutional. Mr. Lawrence repeatedly makes the point that the churches ought to keep out of partisan politics. The point is well taken. But Mr. Lawrence's highly personalized definition of partisan politics is ambiguous at best.

For example, if the churches advocate the extension of the coonerative movement, or if they debate the ethics of the profit motive (to mention only two of the specifics to which Lawrence himself refers), they are becoming involved in partisan politics-according to Lawrence's definition of the term.

Undoubtedly Mr. Lawrence's intentions are of the best; but one cannot but feel that he is advocating, perhaps unwittingly, a type of extreme individualism which, in turn, could only result in a kind of secularism, the truits of which Mr. Lawrence himself would be the first to-abhor.

Printer's Terms

Many words in common use in the printing trade are of religious origin. From an items published in "Advertiser's Dignet":

In the early days of printing, much of the work was done by manks. As a result the printer's terminology is still full of church words. The composing room is still the "chapel" and has "aisles." A case of type is called a "font' because holy water tonts were used as type receptacles. The small truck into which used type is dumped is still the "hell box" and the apprentice is a "devil." In addition there are hundreds of words like stet, delequad, folio, octavo, etc., which the printer monks took from the Latin they were so accustomed to using.—The Sign.