Journal An Higgins Says:

Thirder, Aurost 7, 1817

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The will address Saint Casherine La Bours as our by n every part of the reard abs has been benerical and loved as a sharished part of the private devotions at home and in the Novana pir doundnes, she has been the senter of attan-ing out proyers to the intrasoulate Heart of the base so constant a companion in every re-tering the Belevin the Mirasolate Heart of the base so constant a companion in every re-tering the Belevin the Mirasolate Heart of the base of the Der New Saint. Set the Belevin of the Mirasolate Medal. Blaned the trip of the Bessel Mother in the creation the base of the Congregation of St. Vincout de the base of the Congregation of St. Vincout de to base of the Congregation of St. Vincout de to base of the Congregation of St. Vincout de to base of the Congregation of St. Vincout de to base of the Congregation of St. Vincout de to base of the Congregation of St. Vincout de to base of the Congregation of St. Vincout de to base the Mother in every part of the base of the Congregation of St. Vincout de to base of the Congregation of St. Vincout de to base the Mother in every part of the base of the Congregation of St. Vincout de to base of the Congregation of St. Vincout de to base of the Congregation of St. Vincout de to base the Mother in every part of the base of the Congregation of St. Vincout of the base of the Congregation of St. Vincout de to base of the Congregation of St. Vincout de

te of Charity have treasured the memory of the member of their institute over since her are certaid out in all simplicity and carnestnass of semecting devotion to the immediate Heart with the Mirsculous Medal. Their work for the matty should go on with added seal now that they a to one of their sumber as a Saint of God, sharing making mallions the honors of God's Kingdom, lookany managers the nonors of who find in the wear-will kindly ave on all those who find in the wear-Milmanians Medal a token of their lasting devo-s Innmanalste Heart of Mary. St. Catherine, pray

htty Just

An analytic rests on everyone, young and old, the rules first premise surery one, young and old. It is rules first premise and in our campa are dry and county offices. It is a responsibility or shared by our youth organizations, which the rule our newspapers is publishing rules responsible. In semping, in all outdoor games is fill our newspapers is publishing rules responsible. In semping, in all outdoor games is fill our newspapers is publishing rules responsible. In semping, in all outdoor games is fill our newspapers is publishing rules responsible, in semping, in all outdoor games is fill of promoting safety first. The finite she was not a sed remove of sudden while sales she young, from drowning and the fills will greater force to our young tar. I was with greater force to our young tar. manifoldy rests on everyone, young and old,

Cathalie Tanks of a Social Order The Midpust Remainie Report of the Trail-

productive sconomy, and are enjoying its benefits more equi-tably, than ever before in peacetime history," sobering, because it warns us vary frame. because it warns us very trans-ly that one unpresedented pros-perity "must not be a setties for idle self-congratulation" thea-much as it is based on "latt-porary prope" which can be expected to weaken in the very. near future.

The Freident admonishes us egain in July, as he did in January, that it is our continuing problem and our continuing responsibility "to adjust production, prices, and incomes to the requirements of a percetime economy at maximum production and amployment-and to do mum production and amployment-and to see so in time." In other words, the emphasis again is on the fact that there is a very intimate relationship among prices, profits, wages and inserties generally, and that if one or other of these factors gets too far out of balance, the entire secondary will inseritably suffer. The guilty party at the present time, according to the Freedent and his advisers, is prices.

. 🌲 · 🌲 · 🏄 All in all, the President's second report, which was submitted to the Congress in accordance with the terms of the Employment Act of 1948 the so-called Full Employment Act), is a manterpiece of sectionic analysis. If the Employ-ment Act had provided for nothing more than the issuance of these Presidential reports on the spendenic state of the nation, its enactment would have been a great step forward

It is to be regretted, however, that the Presi-It is to be regretted, nowever, that the Presi-dent again skirts around the most important problem in all of this discussion on the rela-tionship smoon prices, profits, wages and in-comes generally the problem, namely, of how is arrive at that delicate belance among these factors which, in the opinion of the President's future of the manuful to the applement of fut report, is so essential to the achievement of full Noyment.

In the present report, as in the January doc-ument, the President is content to tell us that "no individual, no organization, and no branch of government can be absolved of responsibility for its part in this process." In other words, all of us are in this thing together; and we sland or fall together.

There is no indication in the President's rate sage, hewever, as to how we ought to organizo our resources so as to carry out most effectively eur mutual responsibility for the general wel-fare. On the contrary, it is taken for granted that "economic adjustment to changing conditions is, is a five entryclas economy, accom-biated targely through a multitude of volum-tary decisions by basiness management, farm-ers, and labor." Presumably, each of these aroupe is to set on he own in response merely to the dictates of its own conscience. It is further assumed that there is no alternative as between a "neat plan evolved at the seat of govservices a "near plan evolves at the seat of gov-ernment and promulated by governmental au-therity" on the one hand and the unorganized (and messessific haphanard) cooperation of the various elementic groups on the other hand. "Belief in the free enterprise system," the report continues, "as spressed in the Employ-ment Act, stems from the conviction that the

of of dynamic, economic life are so compresented of avramic convince so fist that a

As We See It By Dan Patrick

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Just suppose the parochial school around the corner was swept by flames and a call to the Fire Department brought this answer:

"Sorry, but we cannot use apparatus purchased and men paid by public funds for serv-ices to religious institutions."

COURSER JOURNAL, THURSDAY, AUGUST 7, 1947

Welcome to Titoslavia!

Or suppose a call from the same school to the Police Department siking for a traffic officer to lead a few youngsters across a dangerous intersection brought a flat refusal on the same basis.

Fantastic, you say? Perhaps, yet both anawers can be accepted as the logical conclusion of a dangerous line of thought being taken in America today by those avid proponents of church-state separation whose anthusiasm at times borders on open bigotry.

They have gone to such lengths that a few responsible Protestant leaders have warned against the dangers inherent in such a prac-



ice, the right to learn at least the fundamentals of religion and so on.

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What good, for instance, is a health measure in a community which takes extraordinary measures to protect public school pupils against an epidemic and does nothing for parochial school children in the next block? An epidemic is no respecter of religious or racial lines and proper protection for public school children dictates that similar protection must be given parochial school children.

And while on the subject of the legality of all these measures, what about the government funds expended for the salaries of chaplains during the war? What about the wast amounts spent for the erection of chapels for services for the armed forces?

Did these expenditures not constitute a payment of government funds for religious purposes, not indirectly as in the case of school and health servi ces but directly

Ar. Gillis Says:

Is the Tide Turning?

Rochmier, N. T.

For some years there has been a vogue for flith in fiction. A friend of mine-an author of outstanding talent but a little "old school," unwilling to condescend to the fashion that had grown up since he was at the peak of his success-was told by his publishers. "This latest work of the vours is excellent: in fact as

good as anything you ever did. but take it home and put in something to make it sell." These publishers, be it added, were as "reputable" as any in America. My friend couldn't · Fr. Gille find it in his conscience to surrender. He died poor.

But now, it seems to me, there appears to be some little promise of a change in public taste. One evidence is Orville Prescott's review of "The Age of Reason," by Jean-Paul Sartre." Mr. Prescott (New York Times, July 14)

speaks of Sarire's "delight in crucity, perversion, vice and violence," in which, thinks Prescott, he was encouraged by the success of certain American novelists who specialize in that sort of thing.

Sartre's hero-or shall we say rather the principal character in his recent story-has a friend who is "a vicious egoist, a homosexual, who ranges from coldly clever and malicious intrigue . . . to abject mental and nervous colianse."

Another character in the novel is "a contempt ible scoundrel and an amateur thief." The scoundrel's sister is "hysterical, stupid, perverse." Add an aging nightclub singer who takes poison. With "such a cast of characters," says Mr Prescott, "and the cheap nightclubs, bars, cafes, hotels and apartments," Sartre's work "reeks of decadence and corruption." It is, he says, "a grimy story."

I am grateful to Mr. Prescott, not only for doing a repuisive job for our sake, but for speaking out about what he found when he went down into that dirt. I wouldn't care to plough through that muck myself, though I might have felt obliged to do so because Jean-Paul Sartre is the coryphacus of the new philosophical school of "Existentialism."

Decent people have reason also to feel a debt of gratitude to James Burnham for his outspoken review of James T. Farrell's "Literature and Morality," in The New York Times Sunday Book Review Section for July 13.

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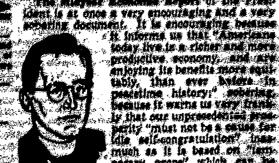
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As Mr. Burnham says, Mr. Farrell approves and writes-only the "literature" which penetratingly describes class differences and which also reveals the consequences of the conditions of life that thwart the boy and girl of nlebelan origin' which introduces 'the ornhan asy lum, the streets of the city, poolrooms, lowerclass homes and family life, the backward sections of America.' We welcome a 'bottom-dog literature . . . that is sharply realistic and deplets conditions of dirt, physical misery and inner frustration. "

Such material may be necessary in a novel. But to deal with it to the exclusion of all other phases of life is not to see life whole, or at least write it whole.

Becently, in conversation with a group of parish priests who were speaking of "sick-calls." recalled my experiences of one night years ago. I had to run as fast as I could -I was no mean sprinter in those days- to a poor fellow who, crazed by the heat of the tenements on a midsummer night in New York, had slashed his throat and jumped out of a three-stor window. I rode with him in the ambulance to the hospital, and had hardly turned away from the emergency operating room when a message came that I should go off on another call-likewise on the run. There I found a madman brandishing a butcher knife and threatening to carve up everybody in sight. Getting him off to Bellevue, I sped away to a woman whose head had been crushed with beer bottles. From there to another and another for the greater part of the night. It was "a hot time in the old town," with a vengeance If I were a novelist, of the school age now in vogue. I could write up that sort of thing, with embellishments, throwing in plenty of profane and obscene words "to make it sell " My publishers could play it up as "realism" and palm it off on the public as an accurate picture of life in the great metropolis. I have in mind a novelist ("Catholic" save the mark!) who has done something not too dissimilar to that in regard to the life of the Irish in New York, But of course it wouldn't be "true," even though every episode in it actually happened. It would be quite as misleading as if it were a tale made out of whole cloth. The sun is not all spots; the city is not all sewers. Life is not all filth. But to "realists" only what is foul or mean or wicked is held to be true. So when I find two excellent critics writing on two successive days in one metropolitan paper, discountenancing that kind of "literature." I rejoice. Let's hope that others will join them. Then the vogue may change, the tide turn.



ter sind som day. 194 (Sec.)

, the Friend of Raligion

The back religion in the Unite States. Such an the in estimated by the Constitution. But from the religion there has been a friendly attitude toward The part of our presents. Our coins have car-ble part of our presentment. Our coins have car-ble in the God We Trust, " our coins have for the bart of the Trust," our courds have for the bart of the state of the leave for the state of the state of the leave of the trust is statistic and beneaty of the motives. It recommon externs from the beginning to grant from baratics to religious corporational. Protec-ing the state of religious corporational of prevent the sould be religious corporational of the state state of the pole power, and the ever ready descended by the new heights. Our laws of fre-ment the bar helps, insurance rates on our churches the bar helps is new heights. Our laws and our bar helps is new heights or bar and bar against the bar helps is new heights of our laws and our bar helps is any right to wortalp in accordance

as Diese of retrient No true American need of the truly American practice of befriend-true form, while prohibiting sny public to religion. May Get bless our land and all the free and manindered exercise of the God-te function our faith in accordance with our

where the Owner and "Tohuphets" "Be those opened." The serve the sears of the deat and dumb mail and the interburge was cared instantly, and he began the interburge was cared instantly and he began the interburge was hered to all continary which will the the ostande would. He was missing main a first her way were asking much when the interburge diversity were asking much when the interburge diversity were asking much when interburge diversity and he was then the interburge diversity were asking much when the interburge diversity of all power they interburge diversity and heats when the interburge diversity diversity in the interburge diversity and heats balled in the interburge diversity of the interburged diversity interburged dinterburged divers

muliftude of ichal decisions and flexible revialons are indispensable to economic health and vigorous grawth." *. * *

The planes "as expressed in the Employment "Act" is the qualification which saves the Presidont, . He seems to be saying that, in carrying out the purposes of the act, he is obliged to aparate under the particular version of free aterprize intended by the sponsors of the law. Wevertheless It is respectfully suggested that the economic philosophy expressed in the above quotation is of much less merit than the Presidenl's economic analysis as presented in the hody of his report. More specifically it is sugmented that the President ought to authorize at the law, for a new definition of free enterpelet-a definition which will make room for a system of organized planning for the general walfare on the part of labor ,management, arcculture, and the government. It is the opinion of many economists in the

United States that the objective which the President says we must achieve-namely, a balance between incomes and prices-cannot possibly be achieved except through a system of industry councils made up of freely chosen representatives of labor and management together with a government representative acting in the name of the public. This isn't free enterprise in the traditional meaning of the phrase, but it may very well be the only effective alternative to further encroachments on the part of the gov-Enment.

The Provident has done well to call us to our senses and to remind us of our common responsibility for the general economic welfare. He ower it to all of us, however, to help us to do the right thing by encouraging us to organize to do jointly what we cannot do separately as individuals or individual groups acting alone. In the words of the Calholic foreword to the Interdalth Pattern for Economic Justice (1946) T. .. the government can make its greatest contribution to the general welfare by actively encouraging the bone fide organizations of labor, management, agriculture and the professions to set up a system of economic councils for industry-wide and national economic planming. We therefore, urge the government to call the leaders of these organizations together immediately and to assist them in establishing a workable system of industry councils." If the President's statistics are correct, there has I much time to pass.

The Little Rebel

Here is a story going the rounds of Russian workers, crowded in "workers' apartment build-ings" with their ultraindeern muchyhoto-graphed axteriors. It was brought back from Moscow by an American correspondent. Teacher passed out pictures of Stain to be plined on the walls of the pupils' bornes. Not day she learned that little Natasian had-Nott day shy learned that little Natasha had

Next day and learning that three reasons and not planed up the picture. Horrors! Counter revolutionary activity! But Natasha blurted out: "We live in the center of the room."

We can understand how a gossip feels com-fortable when the loosens up her shoes-but not her longue,

the structure section of the section Every time a Catholic pronounces "Vegro", ship isse "Ja" ha is bandha a bullet to a Com-sultre silver, "paties he knows it or not-的学生的

The sorry recerd of the recent steps being taken in behalf of so-called church-state separation is quite revealing.

It shows the National Education Association. comprising the vast bulk of public school teachers, shouting down a move to equalize health and bus services for non-public school children.

It shows practically every Protestant sect in the nation bemoaning the United States Supreme Court decision on the New Jersey bus case as a blow which has weakened the ramparts between church and state in this country. It shows an atheistic mother going to the

portais of the Supreme Court to "defend" her son against the infiltration of religious training under the released-time system now in vogue. Only last week, we witnessed the spectacle

of a Buffalo attorney attempting to throw a legal wrench into a program designed solely to provide additional educational facilities to veterans on the GI Bill of Rights.

The State of New York had allocated \$128,000 to Canisius College to renovate an old hospital building into quarters for incoming veteranstudents. The attorney tried to block the move by insisting that the allocation, in effect, involved the use of public funds for an institution operated under religious auspices. For funately, the attorney's request was rejected by the courts.

In arguing their case, the proponents of the various measures described above switch the spotlight from the child where it belongs to the institution which they consider a far less vulnerable target as far as they are considered. After all when you shoot a child, it's murder. When you shoot at a parochial school, it's nalicious mischief.

But all the shadow-boxing extant can't mask the fact that these measures primarily restrict what is due the child-bus service, health serv-

Just Between Us

Have You Lost Something?

Francis of Assisl and became

one of his disciples, changing his name to Anthony, after the

great Egyptian bermit-saint of

This changing of names, cus-

tomary with men who become

monks and girls who enter the

convent, shows their intention

of making a complete break

with their past life and aspir-

ing to a more perfect life for

Anthony became a great

scholar and a great preacher. But his love of God was great-

er than both his learning and

his eloquence. It was his su-

preme ambition to lay down

his life for God as a martyr. He thought a sojourn in Africa.

working among the Mohamme-dans, might get him his desire.

that name.

the future.

You might try a classified ad. They've been known to work wonders. But perhaps it's something

trivial you've .

If you're a Catholic, you'll probably say a prayer to SL Amill'd what's host. And you'll probably get it back! Cath-tics delight in felling one another of the little "miracles" 1. Authony has worked for

He was born, 1185, in Lisbon and was baptized Ferdinand. But when he was 26 years ad, he fall under the Goute of St.

If these payments are constitutional how much more so are funds for health and bus services?

Finally to those who would exclude God from American life today we refer to an old-fashioned document of some years ago which is the very basis of our system of government. It is the Declaration of Independence and freely mentions the very God which so-called patriotic forces are trying so hard to oust from American life today.

Worth Quoting

Deficit financing. The politicians tricky double-talk meaning we go deeper in the hole.

We often wonder whether the top man is the politest because he is boss or boss because he is polite.

The extra tragedy of highway accidents is that people die needlessly without the dignity of dying for something.

Newspapers writers and morticians have a lot in common-both working on a deadline.

Being barked at constantly is enough to make a man go to the dogs.

Sharp objects often cause wrecks, including a fork in the road.

Some people rush to church not only short of breath but short of change.

Non-churchgoers on Sunday morning are divided into those who lie abed and those who lie afishing.

> By Father Ginder

clared a saint by Pope Gregory IX, the following year. Anthony's reputation did not die with him, though, for miracles multiplied at the invocation of his name. and long poring over his life and writings convinced Catholic studenits that he was one of the really great scholars of our Church. As a result, His Holiness Pope Plus.XII last year declared St. Anthony of Padua a Doctor of the Church, calling

him "The Evangelic Doctor." We Catholics very often ask him to look after our mail for us, too, and speed our letters to their destination. When-ever you see "S.A.G." peaned on an envelope, you'll know that it means 'St. Anthony Guide-a little prayer to the holy Friar of Padua.

But the Moslem's refused to kill him Instead he only got miserably sick-uselees is a So if you've lost anything at all, no matter how little, try offering a prayer to St. An-thony. He won't care whether you're a Catholic or not. . If missionary. So he started back to to KNROPA, but storms drove the ship to Italy where he died, at Peakle, in 1931, the war doyou're in trouble, he will belp the out as a series and

Do You Remember?

Here are some items from the files of the Courier-Journal of twenty-five, ten and five years ago. How many do you recall?

25 Years Ago-Aug. 4, 1922 Bishop S. Kouri of Mount Lebanon, Syria, called for patriotic interest and urged Catholics of Syrian descent to join the Knights of Columbus on visit to Rochester. . . .

10 Years Ago-Aug. 5, 1937 Appointment of Bishop James E. Kearney of Salt Lake City, Utah, to the Rochester See vacated by Archbishop Mooney who had been elevated to the Archbishopric of Detroit, was announced at the installation ceremonies of Archbishop Mooney in Detroit.

History will record the decadence of those nations who have excluded God from their destiny. His Excellency Archbishop Giovanni Cicognani, Apostolic Delegate to the United States, declared in a Dubuque address. * *

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5 Years Ago-Aug. 6, 1942

With a great number of naval trainees expected at the newly opened Naval Training Station at Sampson, a National Catholic Community Service set-up of the USO was organface in Rochester diocese with the Rev. John S. Randall as diocesan chairman. * * *

First alternoon Mass ever to be celebrated in the nation's capital was offered by Chaplain Austin B Hanna, priest of the Rochester diacese, in the Army War College.

lost - i little thing, not worth much, but a druidful i nconvenience to be without -your thimble, your fountain-pen- ine key to an old Ra Glatier trunk. In any event