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Will Pleat Minacle

It was at Case of Califer that Jeaus worked His as sign. It was now thirty years of age and was to bear alls passed life. With His mother and the disciples it was to a marriage feast in Canal and a sign and the passers contract of marriage to the resulty a september. This was not a miracle but it members as september. This was not a miracle but it members as inly shout of bride and groom was to have substituted in dependention. No reast could ever but them there does had joined together. A tenting the was to bank many wife together until death was to bear them. A section unjoy, it was to see the part them. A secret unjoy, it was to where to part theset. A secret union it was to the process of anothlying grace and invested of anothlying grace. The process of the process o

The state of the s The bonds and the others would change water into thought the manifest the grant and the manifest the grant state of the proper to believe the proper to be th

Ar. Hygins Says:

Our National Reseases The Council of Londonia Advisors.

ly emplicated angelor of an arminist facts should not unitioned assumed the section of the section of the report.

The second of the report as I indercall it second account the constitute which
re assess on page 30 and necessed on page 30.
The executions "Nill out present execution
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In summer, then, the County of Kennomie in parametry, their, the County of Controls
Africans is uning menterals integrates to point
out—very publishy, of overse—that the Phitional
Association of Manageriaries is "all wet" white
is says or implies that production is the manager
to judgation. Fortuge the fact that the Times
itself went along with the training of the PAMs
in its uniferrance appointion to price central
accounts in part for its displeasure with the
reportal's infect report. Canada be?

BRY THAY As it may, the Council of Scomonte Advisors has dead well to remind us that
the constral problem of the American economy
to not meetly to introduct production limportant
as adversity to introduct may be), but rather to
work out a horizor relationship associat prices,
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This is good others and most equipole as,
well. Good others, because, as the souncil
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tial sentenmers. In a rick matter, the gap or wrote the notical sentence mattespations at the ton and the pottone in bound to be savrow."

THE COUNCIL is trank to say that If we continue along our present unbelanced course of action, we are headed for a depression. The fruits of production, in other words, are not being affeitibuted equitably. On the contrary, "large sumbers of the people have gone or sub-sleting on akim thilk . . If we are to achieve and stabilise maximum production seconding to any remachable interpretation of America's ca-pacity to produce, we must be future have much higher consumption in all the lower and middle

The Council of Economic Advisors is on the side of the angels—up to a point. Its analysis he considered, but the remedy, he incidequates to say the least. Its remedy is competition. "In any composite of salutary policies," the report, concluded, "none is so algorithment as the schlevement and maintenance of real price competh tion.™

Let us hope that the council will soon tail us how compelition the reasonably be expected to produce that believe seeing prices, profits and wages which the council limit insist upon as essenthal to stable equilibrium. I say "soon," for it's terribly frustrating to be told by the council. In every one of the release, that we ought to look to competition for results which competition has never before been able to produce in a highly industrialised economy. Or has it?

Do You Remember!

25 Years Ago-Jan. 19, 1923

Rev. Jacob F. Staub, paster of Holy Redeemer Church, Rochester, an outstanding exponent of social justice, sied Dec. 15, 1923, in St. Marg's Hospital.

A plan to teach children practical charity as carried on by the Church through her char-trable institutions and organizations was added to the curriculum of perochial schools in the Archdiocese of Chicago.

10 Years Age-Jan. 13, 1938

The Most Rev. Paul Yu Pin. Bishop of Nanking, China, paid a hurried visit to Immuculate Conception rectory, Tibace, and toured Cornell University company

With an organization meeting scheduled to May, Rochaster was to join he the movement promoting interracial Justice and Charity, the Raw John Laberge, S.J., associate addition of America, told Wasareth College aluminae at a Hotel Segenore Maner.

5 Yan Art-Jin 11, 1915

Dedication of the new St. Mary's Hospital Building in Rochester, in charge of Staters of Charley of St. Viscout de Paul by Rie Excellency Station Resembly with agency with Science Ped-tation Mass.

A first class paratrooper, the New John & Maloney shapiths in U.S. Army, returned for twist furnity shapiths with his paranta Mr. and Mrs. John E. Mildery in Monda.

Must We Go Thru This Again?



As We See It

De. Potent's Manifesto bus transportation, for instance, to a parochial

IT IS A MATTER of extreme regret to Catholics—as it must be to all fairminded Protestants and Jews-to have a Protestant clergymen of deministry head a newly-born national eampuigh aimed at the Cathelle Church and its membership in this country.

Dispits all his plous denials to the contrary

that is exactly the position in which Dr. Edwin McNell Potest, president of the Colgate-Roch-ester, president finds himself as president of the Presidents und Other Americans for the Separation of Church and State.

The professed purpose of this new organiza-tion, which wants \$100,000 to further its aims. is "to preciude the resurgence of this evil spirit of intolerance in our body politic."

How Dr. Petest can square this purpose with an ill-conceeled attack on the Catholic Church and his association with such men as G. Bremley Oxnam, Bishop of the Methodist Church is rather difficult to conceive.

IN ITS MANIFESTO, the Potest group has this to say about the Catholic Church.

"A powerful church . . . has committed itself in authoritative declarations and by positive acts to a solicy plainly subversive of religious liberty as guranteed by the Constitution.

This church holds and maintains a theory of the relation of church and state which is incompatible with the American ideal. It makes no secret of its intention to secure for itself, if possible, a privileged position in the body politic. In pursuit of this policy, it has already made such gains that the principle of separation of church and state is in peril of nullification by legislatures and courts and by Federal, state and local administrations."

THE MANIFESTO then charges that "one of the long-range purposes of this church is to secure total support for its extensive system of parochial schools from the public treasury."

Then the Potent finger points to "certain marginal services as bus transportation, free lunches, free text books, etc., for parachial school nuntla" as breaching the wall separating church and state under the First Amendment to the Constitution.

In the first point let us reassure Dr Potest and his friends that the Church has not, does not and will not ask total support for its parochial school system. The Church does not propose to subject its school system to state control as such support must surely imply

The matter of bus transportation, free text books and hinches is entirely different. These services are rendered to the child-and not to the parochial action he attends. If previding

Just Between Us-

school child is a violation of the first amendment, them giving this same child police protection enroute to and from school constitutes a similar violation. WE WOULD LIKE to call to the attention

of Dr. Potest and his associates that the older brothers and fathers of these children he would deprive of bus agrice, text books and lunches. never complained of being discriminated against when they answered the call to arms in World War II in numbers far greater than their share of religious adherents.

The Potest manifesto infers that anyone who lavors these services to American children is disloyal to the American traditions of separation of church and state.

That, to put it midly, is a brazen and entirely un-American presumption.

THROUGHOUT THE MANIFERTO runs fear for the future of the public school system which, Dr Potest claims, "has been our strongest bulwark against the development of religious intolerance in our political life" with the

sole exception of the constiution. Dr. Potent would be doing the public schools a much greater favor if he devoted some of his excess energies to bolstering the program of religious training for public school students instead of striking a course toward the opposite direction.

It also is high time that Dr. Potest reread the First Amendment to the Constitution and realize, once and for all, that in defining separation of church and state it does not bur the very mention of the word God. As a professed minister of the gospel. Dr. Potest should be smong the very first to concede that the First Amendment is not anti-God as some distorted interpretations would have it.

IN HIS APPEAL for support, Dr. Potest asks not only for aid from Protestants but from Jews and "many Roman Catholic citizens whose patriotic loyalty to American ideals is sound, intelligent and sincere."

Is Dr. Potest brazen enough to charge, as the above statement does, that Catholics who do not agree with his perverted thesis of the First Americaniare disloyal to American ideals?

And what about the great number of Protestants whose fair mindedness towards others has helped make this mation of ours so strong in its concepts of religious freedom? We await the modernt when one of this number will arises to repudiate and amuch down this new adventure in unsheated bigotry.

By Father

Ginder

Was Jesus God?

Throughout the centuries, belief in the Godhead of Jesus.

Christ has been the foundation stone of the Catholic Faith. The evidence from the Goe

pels is simply over whelm During Him ministry, for in stance. Christ said

quite colmite that 'He was Fr. Ginder greater than Solomon and Johan; greater than David, who had spoken of Him as "My Lord 2 greater than Moses and Ellas -- as we know from the

Elias — as we know from the wanders by the power of and frankfly relief to the home of Joseph Transflyuration.

The refresh course over and over again: I say to then than all men, but He was great. The take up they led and so than all the angels Speak into the house. And rising of Himself, the said in one up. He reluced the wind and "The Son of man shall

temptation; and when He described the Day of Judgment,

wost part of heaven."

-Gor or a madman!

Regarding the miracles of

Jesus, while the prophets had

worked their wonders in the

name of God Jesus worked His

sale to the sea: Peace, be still!"
-- Laterus. come forth

"Young man, I say to thee,

ALL MORAL TEACHERS have admitted hat their lives He said, speaking of Himself, didn't measure up perfectly with their teachings. The fact "And then shall He send His angels, and shall gather towas obvious. It was plain that gether His elect from the four they were falling short of winds, from the uttermost their own teachings, and they part of the earth to the utterthemselves were the first to admit it-but not Jenus! "Which of you shall convince me of ONLY GOD could chain to sin?" That was like challenge. be greater than all men, able And no one could even of His to send out angels to round up bitterest enemies. As a matter everyone in creation and of fact, He held up His own gather them before His throne life as an example. "Come ye after Me." He said. "I am tine way, and the trith, and the

"These are only a lew of many reasons, drawn from the New Testament that lead Catholics to acknowledge Jacus Christ as God, equal with the Father and the Holy Ghoat. His words and actions express-ed His ciaim, a claim which He backed up time and again by His miracles, ending in the greatest of all lik miracles-

Ar. Gillis Says:

The Pope; The Peace; The Truth

When the Holy Father in his Christman mesage emphasized discerity and truth as easen tial to seace. the writer of this column "rejoiced"-to use a Scriptural phrase-"with exceeding joy." For years I have been harping on that theme in the editorial

term platforms. I have reiterated increasantly the obvious fact that no good can some to the world unless distensis tell the truth to one another, and heads of governmessis tell the truth to their

department of The Catholic C World and on a thousand lec-

In old-fashioned vaudeville there used to be a plurase "go tato your act," meaning, I suppose, that when the cue was given, the actor conmemore his routine of singing or dancing or pinter-patter, or whatever clas it was he did. A performer, trying to sell himself to an agent or to a producer, would say, "Here I go into my act." A director would tell the performer. "Now go into your act." For all these years I have been like one of those ancient troupers.

MY CUE WAS almost anything that hap poned; a peace conference (as far back as Versallies); a speech in Parliament, in Congress. in the Chamber of Deputies, in the Reichstag; a besok, a magazine article, or a piece in the newspaper, bearing upon peace or war or intersational relations. Anything at all would seem to mie a eue, and I would go into my ong. "Tell the truth, tell the truth, tell the truth." There was, of course, a good deal of sameness to the act. My friends used to jobe about it: my critics exclaimed. 'Oh, sing a new song'" Priemds and apponents both said, "Obvious, too obvious." But I didn't mind the raiflery, good nationed or not so good natured. I accepted the designation "apostle of the obvious."

One bladly observer said, "It has been good fun. hasn's lif" and I admitted that I had got and still got a certain kind of desperate enjoymens out of incoment repetition of the refrain: "Tell the truth and all will be well . . . Tell the truth and there will be no was . . . Tell the truth and we shall have a just and lasting

GF COURSE IT sometimes seemed silly. It was like saying "be good and you won't be bad," or "if men would ge good the world would be good." But a platitude can be as wise as a paracion. If the race of men would be less eager for an epigram, a novelty, a witticism, and more interested in the everlasting truisms, the world would we better off And that, by the way, is another platitude

New comes the Holy Father urging the world to tall the truth. Insincerity and dishenesty, he says, "have been raised to the distinction of a strategy in which the ile, the garbled word er fact, and trickery have come to be the accepted weapon of offense which some people wield with the skill of professionals, boasting even of their competence." Therefore the Pope sake all est men to form a league against the lie.

THAT SEEMS SIMPLE. Too simple for some persons. They think the ills of the world can be cured only by some new discovery, some magic formula, some lucubration of the master minds of the race assembled for weighty discussion at Paris, Talta, Teheran, San Francisco, London, Moscow, New York.

You would imagine that it would ultimately chief causes of war is a conference of peace in which brilliant fellows try to outwit one another by "the lie, the garbled word, trickery." If only those delegates, diplomats, negotiators, plentpotentiaries, and such would throw chicanery and duplicity into the ash can and start anew with the simple truth we should have

A greater than the Pope has said so. In the prophet Zacharias we read, "Love peace and truth, says th the omnipotent God." Peace and fruth come together or not at all. That's no platitude. It is deep metaphysics. Truth is peace. Peace is truth. God is truth and God

Calendar of Saints

SUNDAR, Jan. 13-Feast of St. Peter's Chair at Rome. This feast, listed in the ancient martyrologies, commemorates the founding of the Holy See of Rome by the first Pope. The date also marks the opening of the world-wide Church Unity Octave.

MONDAY, Jan. 19-St. Canute, King of Denmark, martyr. He ruled Denmark in the eleventh century and thoroughly established the Christian religion throughout the nation and in the Baltic provinces of Sourtland and Livonia. He was murrered in a church by a group of malcontents headed by his brother, Olaus.

TUEEDAY, Jan. 21-23. Fabian, Pope, and Schasilan, martyrs. St. Fabian, a Roman, succeeded St. Anterus as Pope in 239. He was one of the victims of the persecution under the Empereer Decius in 153. St. Sebastian was a favorite of Diocletian, but was shewn no mercy when brought before the emperor as a Christian. In 288, he was tied to a tree and pierced with arrows, then clubbed to death.

WEDNESDAY, Jan. 21-6t. Agnes, virginmartyr. She was only 12 when led before the altar of the pagan goddess Minerva in Rome and ordered to offer incense. Instead she made the sign of the Cross. Failing to burn her at the stake, the Prefect of Rome ordered her bebeaded in 304:

THURSDAY, Jan. 21-88. Vincent and Annetastus, martyra. St. Vincent was a Spanish descon who was tortured to death for the Faith tender Diocletian in Valentia about 304. St. Anastasius was a Persian mous who suffered agorifes from prolonged, savage tortures and finally was believeded.

PRIMAY. Jan. 23-St. Raymond of Pennafort. He was a distinguished tracher and member of the Spanish nobility, who in mid-life entered the Dominican Order and eventually became Master General.

SATURDAY, Jan. 14-St. Timothy, bishop. snartyr. He was converted by St. Faul and so-communied the Apostle on visits to cities in Asia Minor and Greece. Eventually be was conperrated Bishop of Ephesus by St. Paul. Infuriated worshippers of the Ephesian idol, His resurrection from the dead. Diese, stoard him to scath.

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