Company of the

The soil-Cartesian .

The soil-Cartesian .

The reaction the soil of soil humanism and contours both, is no complement to the new pageonic and Other Americans United which

Cod about be with an in deals that he keep to seek Good about which we keep to seek Good about which was for seek and for the mission of the

Good Reading for Unale Jos

Was's Hysterica New L

and sulker, says that there is a "seek rights hysteria" served in the United States (West-

mines as the Catholic Free in all the sy the system of the

THE 1879L Bloke Considération and enting Carboline of Republic of Service States on what have you to implice "baseline" to publican be

which religious esthadony to a restautile con-

Mitter of simpleparent. Hel et all. It is merely insides (full-time and Repliets and Represent in general net to Missionisals against arguest, in greatral angularisant, for tenant of radial or raigious projector. A very Christing request, it is not?

But so passe parts in Mr. Richberg's philosophy of perceptuary. It is before the perceptuary of the percent of the second party of percentages. It is before the sight of every elties to an engal perfect the right of every elties to an equal perfection in all generations approximately, and account to all generations approximately, and many set legislate for help analysis approximately perfect industry. Which would many account the generations in the field of each perfect to the perfect to the field of each perfect to the perfect to t

A distance with the constant appropriat of prodi-tional Christian harding on the rate of govern-mental in the distance and model artist

Adding programmed of solice," mays flow Los No. "Supplied schools, he left to juditional offi-sion and to busilies, not only an condition that the solucing pool to projected and viroug to any leading and to projected and viroug to

Briev alderholded fronkingmen has a right to a distinct minimum ways. But suppose that me a free near he mannet gain it for hisses!"? The had. There is melting that the givernment can do show it without violating the spirit, if not the letter, of the Constitution. Therefore the life later Managaria Act sught to be remarked. These Minimum act sught to be re-

sealed. Dees Mr. Michberg concur? Or an't

the a legical application of his threat?

EVENT WOMENSWARN has a right to ec-panies into a miles of his own free choosing. Again, if he sensed carry out this right on his

well "so a free men," there last anything that

the personnent legislimately, can do about it.
Therefore, the Wagner Act was "hysterical" and
even the Tath Bartley Act—which also claims
to protect the right of labor to organize—in this
respect time coming, believe it or not, to the
American tradition of individual liberty and free

dom: Does Mr. Richberg dissert? If he does,

Many state examples could be cited to dem-onstrate the absurdity to which a logical appli-

cation of Mr. Richberg's premises would inevi-

tably lead. Suffice it to say, however, that well-

instructed Catholics will not be impressed by

Richberg's arguments-arguments, by the way,

which probably sounded more plausible when they were entenciated 175 years ago by Adam

Smith than they do today when the cons-

quences of Smith's assorted fallacies are so trap-

ically apparent to anyone with a modicum of

Do You Remember!

15 Years Associate. M. 1918

Rev. Charles F. Shay, Appeared by Melone
Tromas F. Helesy, succeeded the Box & Fran-

els O'Hern as rector of St. Patrick's Cathedral.

Cantrol Amendment (the so-called Child Labor

Amendment to the New York State Constitu-

tion) was urged by Blehops of New York State.

Opposition to the ratification of the Youth

we last very logical.

sixial consciencies.

and property that is the fall of



It By Dan Another Whitewash Of Yugoslavia Of Yuzosiavia

THE BLINDERS which these seven Protestent slorgymen were when they found nothing but aweridens and light in their tour of Yugo-slavie as The's guest are still in use.

The letter to sport them is the bewkinleared Robert Mr. John, yadio commentator, foreign oppressedent and fault-the-left "Theral whose movest back, "The Stlent People Speak" could that as well have come from the pan of that neat Seriet apologist, llys Ehrenberg.

Although the similarity might be entirely scincidental, as they say in the movies, W. John follows the party line shoost metioniously in his story of Yugoslavia and her people.

his slory of Yugostevia and her people.

For incidence, he mays that "real religion is thousanding in Yugostevia as it has never flour-island butters." It: John neglects to reliceable-that statement with the punishment mered out to Architector Missians who is new completing the second of a 15-year neutones imposed at the detate of the This government after a larcid trial which made a medicity of whatever justice to left in St. John's "Land of the Silent People."

IT TAXES A correspondent of the stature of C. L. Subderger of the New York Times to sellate some at Mt. John's conclusions.

As chief foreign correspondent for the Times, young Sulmerger has been in and out of Yugo slavia for ten years. Therefore, considerable weight should be given to esectanions such as this:

"A careful reader of this book ... will get a strong impressionistic ties of why communism is now de rigeur in from euriain countries. But it will be only a partial idea which St. John carefully drew from sources sympathetic to that political philosophy." "It is evident from reading "the Silent People

Speak" that \$1. John would not seem to be a subconclous follower of the 'party line.' In this sense he rarely refers to himself except once ax an admirer of Henry Wallace, but in journations there is such a thing as selection of SCALL CO.

SULTER GRE LAST visited Yugoslavia a less weeks before St. John's arrival. Reporting on the latter's observations, Sulzberger wonders: "What I cannot understand is how he ran

into so few people who were not in sympathy with Tito's regime and how it happened that they were all either feels or collaborators.
"A few weeks before his arrival in Yugo-

slavia I drove from Trieste across Yugoslavia to and over the Greek border through Monastir Gap. I talked with people in Slovenia, Creetia. Slavonia, Serbia and Macedonia, and by no means everyone I talked with liked the present regime and by no means all of there were fools or collaborators.

"Why didn't St. John go and see Dragelish Jovanic (now in prises but then free) and get the viewpoint of a left-wing passent leader who had been in prison before the war as a pre-

And why, we might add, didn't St. John ask Archbishop Siepinas about the "religious the erty" which the author saw through his red-Linted glasses?

ON THE QUESTION of education in Yugosievie. St. John says he saw a lot of schools and talked to many pupils. But, as Suizberger

"He apparently didn't better to examine the echecibonics to see what youngstors were being taught — including militariam.

"In this book ... the greatest distortion is meral. St. John's account, to my mind, is just as phony in its bias as that of a truly Pacint observer: truth can be warped from the left an well as the right."

AS AN ANTI-DOTE to Robert St. John and his "phony" story, may we recommend a reading of "Archbishep Stepines, the Man and His Case," a book written by Count Anthony O'Brien who lived in Yugoslavia from December, 1938 to March, 1941.

At a recent New York meeting, Count O'Brien. explained: When the Protestant ministers told the American people they found freedom of wor-

ship in Yugoslavia, they chose their words carefully," said Count O'Brien. They did not my they found freedom of religion or friedom of conscience. They did not tell all the truth. The truth is that in all the schools, atheless

is taught and religion is mocked. The trath is that there is not a single Catholic charlein for the Yugoslav army of 80,000 man. No soldier is allowed to go to church and so soldier is permitted to call a priest when he is sick or in daiger of death. The Protestant ministers, who were guests

of the Yugostav Government, did not tell the American people that not a single Catholic school is functioning in Yugoslavia, Nor and they tell that all the school buildings have been configured by the Government. They did not tell that, except in a few hos-

pitals where they are needed as nurses, the nume have been thrown out of their convents and told to get married and bear children for the State. They did not tell you that 2,000 Catholic intellectuals are in concentration example. They did not tell you that in two years the number of priests there has diminished from more thing

Gr. Gillis Soys:

What's Right and What's Wrong Remeding lately G. K. Chesterme's "What's Wrong with the World," published in 1980, I got started as some such muscleys as these: How

could be know in 1910 what were entering with the wested co-lege he were claim-years and could former the World War that bushes four years later? Book M he had some this antici-pations of that war, he could and have known -- no man could here known what a stopping sen entartrophe it would be. rendered how much was wrong

with the world? As a matter of fact what we call the se We'd War was only the second chapter of the licut. There may be a third chapter and a bearth and so as, as there was in the Hundred Years' War. Se, again, how could any men, even if endowed with genius such as thei of Chapteries say what's wrong and how great is the wrong?

THERE'S 36 COLLY One Who can say what's wrong with the world. God looking upon it all. sees it all at once. With Him all were are see war. With Him there is no such thing as time. To Him a thousand years are as one. A year is a month, a month is a day and a day is a mement. Man looks backward to the past and figurated to the future. Shat God looks acither sectivited ner forward. To Him all things hap sen in the same lestant. Say rather, not "same nethrit" or "same mement," but all things hap pen at once. If we could see all things at once we might be in a position to say what's wrees with the world.

Not only are all wars one war but all evils are one evil. Just as war duran't begin and end but begins, halts a while and begins again so evil doesn't start and step. It starts, same up a little occasionally and starts again.

CARBENAL NEWMAN speaks of sciginal sia as "the aboriginal catastrophe." It is surely a cutastruphe and it was abortgized; but it im't past history. It comes into the world again with every birth of a human being. Slave there is no constion of births, there is no constion of original sin. Nor of any sin.

And that's whit's wrong with the world, Permanently, radically wrong. Incurably wrong. This isn't passission. It is realism. And by the same token it is Catholic faith. To deny it would be to deny the fall of man. If we deny sin we contradict Christ and ignore the reason of His coming.

WELL THEE, if there is so much wrong with the world, what can be right with the world? For answer let us remember that "out of evil good may come." Wars are evil. but every war is an eccasion for the display of besusiful and wenderful herotem. Persecutions are evil but they afford the chance for many to be marryrs. The world is crawded with sinners. but in the midst of the sinners are the saints. In fact you might say that there would be so sainta if there were no sinners.

The mistake made by the optimists (as they wrongly call themselves) is that when they say there is no skn and therefore there are no sinmers, they gut signers and saints on the same level. The alternative of the statement "nothing to evil to not that "everything is good." but that "nothing is good." If the world is all right, then nothing is wrong. But that is a heresy. The lowest degradation of man is when he talls evil good, or good evil

SO WE LOOK around here and there in the world and see skining out of the evil a good beems," says Portia in The Merchant of Veniee," and "So shines a good deed in a naughty world." When we see a good deed in a wicked warld we pick it out, put it in association with other good deeds and we label the series. What's right with the World." So it turns out in the end that a book, or an article on "What's Wrong with the World," is only another aspect of a book or an article on "What's Right with the World."

St. Thomas explains that evil has no real being of Exell. It is the absence of good. But evil never can go so far as to cancel all good. Good always resserts itself in spite of evil and on the occasion of evil. That's what's right with

Calendar of Saints

SUNBAY, Jan. M.—The Conversion of St. Park. In his peak for the Jewish law, Paul enter a persecutor of Christians. On his way to Demancian to seize all Jews who professed Christ, Paul was surrounded by a light from heaven and struck blind. A voice cried "Saul. Said. why deat theu persecute Me" Paul was fed to Dansinces, where he was cured mir actionsly of his biladness and he embraced the Faith.

MONDAY, Jan. 35-St. Polycarp, bishopmartyr. He was blehop of Emyrna and a dis-posite of St. John. When persecution broke out he lift, he was arrested and arthred to deny his Faith. When he related, his heart was placed with a sword and his body burned.

TURNAY, Jon. 17-M. John Chartoniam. in Antioch in 344. For six years he lived as an accello in a mountain retreat, before he was widelised. He was named Bishop of Constantipopie in 38. Although greatly beloved his

WEDNESDAY, Jan. 25-St. Peter Noiseco. confessor. The founder of the Order of Our Lasty of Ranson, dedicated to rescuing Chaintions from Mooriah slavery, was born in Toplouse and fought on the Catholic side against the Albigenees.

THUBBOAY, Jan. 23—St. Francis & Sales. bishop-confessor-doctor. He distinguished bionself in studies at Paris and Padua, and became Condition Bishop of Geneva in 1802. He died at Avignon in 1622. He is the Patron Saint of

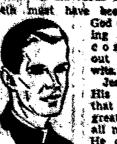
PRIDAY, Jan. 38-36 Margina, virging arrive. She was Rouses who lived in the third contary, and was arrested while at prayer depbe the prign of Alexander Serverus. She was between and betweeded at Ootia.

Saffing T, has II-St John Rosca. The founder of the Saleston Society was born in Majorant in 1815 and worked as a discussor priced to Turn. IR gained a wide reputation for his influence over boys and young men.

Just Between Us-

Before Abraham . . . I Am'

Any man who talked and erted as did Jesus of Waren eth must have been either God or a raving meniencom pletely



out of his Jesüs told i His followers that He was greater than all men; that He could erder the angels

Fr. Glader around: in other words that He was Attact and mignifier than any thing catalog of God Himself. He was put as trial for His life because He called Miss-self the Son of God, which the

tent people interpreted su my.

IF IT WAS true-If He was the Son of God as He stream. His listeners to understand the plurase then He was . God. equal with the Father. If it was false, then it was blasphemous and, being good and wire, He should have corrected the idea growing up about

Hìm. But He didn't. He died rather than disown the Last that His own was exactly the same nature and substance as that of the Great Jehovah. "Before Abraham was made,"

I'am." He had said, and now He held to His story. But we know that Jesus was not a mental case. Jesus was

If He would He was tertataly the birrest flar in his-feer, allowing people by hun-dress of millions to be misled by the "healblaness of the Cross" as St. Paul called it.

in the bud right then and there. BUT JUSUS WAS BOX W

liar, either. He proched himsail so the second of three Persons in the one God. He tald like followers to bupties believers in the Name of the Father, the San, and the Hely Spirit.

claims by working miracles of every description, in the own Name, clearly demonstrating that He was white He was the Lord of Creation, God, with

A CONTROL OF THE PARTY OF THE P

By Father Ginder

And then He proved His

the Lord of Creation God with the Father and the Holy Ghost.

One has to think of the water made wise the multiplication — haves and lishes. His wilking on the waters, the rations from the dead of the daughter at Jahran and the wider's sen, hid Lancous the wider's sen. Bid Lancous on His measure. These are God's signature on His measure. These are

We are all "some of God" to W MIN AND WE CALL GOOD TOWY Father" but we are adopted. Certally June was smart MAKE AND JAMES WAS GOO'S SAME energy to mee sheed that far, on His message. These are I He should have nipped it. His endorsement.

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