THUMADAY APARL 1 164

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The second Suprema Court Decision forbidding use of discours for religious training, has aroused unusual struct among all whe believe in God. Total prohibitions of interaction concerning God and Jils works in our public one matter the approval only of those who know not it was and in the perimains of the school of compro-tive public school introduced to suppleat the original scheme school which faught religion—that the original scheme school which faught religion—that the semostic the approximation of the school of compro-tive school which faught religion—that the semostic the approximation of the school of compro-tive school which faught religion—that the semostic the approximation of the semostic can not be the approximation of the semostic can not be and therefore, dat not be taught. Note today the of people who are in full accord with all that the new the form schemes with schemes from the original from the approximation of the change from the original the schemes with Schemes and people recognized that the sector of the fields of the recording the the two system schemes and people recognized that the sector is change and people recognized that the constant and persistent effort to found and The recent Supreme Court Decision forbidding use of

A second report and persistent effort to found and the contraction of the second second second second second the contraction of the second second second second second the contraction of the second second second second second the second seco The part provide Many smaller communities have found it manifes to found agen schools. Many poorer congrege-te are sensite in settings for all their shildren in religiour sets. Sensity fictures, religiour classes outside of school sets sensitive for setting classes outside of school sets sensitive for setting classes outside of school sets sensitive setting. Released time has helped us in-ter set school source. Released time has helped us in-ter set short source and your children over as for set class period such week:

We thinking Onthesise has ever judged that such Sunday relation and met released time instruction. Is in any setting the productive for the percential school or the first back-closed. We are shildren of God every day, we have a God every hour of the day. There can be no division The task every hour at the say. There say band division interesting the God. The entire school day must be permeated the relatives sport. God maint be with us constantly. Constant he house in Symposic in every class with the yeal-de fact and means of the location of the test of the fact and means of the location of the test of the fact and means of the location of the location of the fact and means of the location of the loca

Catholic child in a parochial achool." Parents have lightly found some seeming cause for denying children religious education in a parochial school, is be moved by the Supreme Court decision and by the ant for of irreligious people in all that decision means, register their children for the future only in a parochial reficious school. From the earliest years, give every child register it for once and for all time in the school ere it belongs, the school that is of God and for God, the new that was founded to train your child.

Last week we look inthe with the recent writings of the Rey Edward A. Keller, C.S.C., rentor of the Burmu of Economic Research, University of Notre Darnie, Va-

Take Your Choice

ther Keller was quoted with very strong disapproval - as multializing that the "encycl-icals do not corrdemn our conomic system of free enterprite but instead give a strong moral foundation for such a #Y\$403."" We argued, and we repeat the argument today, that this apinion, however sincerely motivated, misrepre-

Fr Missing of the Social, encyclicais. To say the very least, it distorts the mearing of these important documents by basing itself on a very partial and effectic cling of quotations, some of which, if not actually lifted out of they context, are rather loosely and inacourstaly interpreted

Father Keller's our carlier protest against Father Keller's onesided application of encyclical teaching to American conditions, we have had the pleasure of reading a new book written by one of the most distinguished of American commisses "Alternative to Seri-Son/ by John M. Clark, professor of econom-ics Al Columbia University and former presi-dent of the American Economic Association. Professor Clark would be considered a conservative sconomist by simost arrybody's stan-dards-at best (or worst) a middle-of-theroader. In any event, he whit a "pink"-to borrow an adjective which Father Keller uses with a certain amount of feeling and emotion.

ALL THE MORE impressive, then, is econemist Clark's conclusion (which, it will be moted, directly contradicts Father Keller's central opinion) that our present economic systam is anything but moral.

"The church faces no easy task." says Clark, "in trying to reintroduce adequate preture that is firmly established and has grown up for something like a hundred and seventy years on the theory that it could get on very well without them." This is the same eco-nomic structure" to which Father Keller, in his own name, gives a rather clean bill of moral health and upon which he would arbitrarily bestow, the blessing of the social encyclicals.

Father Keller is almost complacent in his superficial cataloguing of the virtues of the American system of so-called "free enterprise." Not to Professor Clark. On the contrary, the latter is aimpst pensimistic as he looks to the Youched, he says, a state in which, unless "the revived attempt to make Christian ethics elfactive in temporal allairs" successia and "succoeds meanurably, our civilization will not endure." There is a sense of urgency in his language which I fall to detect in Father Kellers conservative apologia for the system of "free "enterprise" - the hackneyed and outmoded phrase which Father Keller makes no serious attempt to define.

The fact that Professor Clark, is a highly respected non-Catholic economist, indicts our economic system on charges of immorality or. If you will, of amorality, is indeed significant. Even more significant, however, is the fact that his central complaint against the system is also the central complaint of the social encyclicals complaint about which Father Keller. in



Supreme Confusion

At We See It By Dan Petruck

THE STIREING events of the past fortnight have whipped the people of the United States into a martial lather reminiscent of those fateful danys in the spring of 1939 when Hitler's legions sparked World War II by their march into Czechoslovakia.

COURIER JOURNAL, THURSDAY, APRIL 1, 1948

Through an ironic twist of history the diplomatic seizure of this same Czechoslova kia by Russian in the spring of 1948 has precipitated the present crisis.

In the face of this Soviet coup on the last strong hold of democracy behind the tron curtain, the western world wrung its hands in anguisch, and made some hollow protests, knowizing full well that the Soviet Union has developed a remarkable immunity to such actions.

Carrying on their western advance behind a barrage of fear, the Reds are now moving into the Scandinavian peninsula with the Moscow paress accusing Norway and Sweden of

method of treatment. It not only credits the average American with the kindergarten intellect but it defeats its own purpose by crying emergency too loud and too often.

We Can

Take It

The current crisis offers some sterling examples of misbehaviour in this field. For instance, the administration talks about a "temporary" draft. Why not be realistic and reason that once the immense Selective Service machinery is reestablished, it will continue to function for the duration of the emergency.

The use of the word "temporary" is tantamount to the pre-war promise to those inducted under the 1940 Selective Service act that they would be out of uniform after one year of duty.

Then we have Secretary Marshall and his well-meaning effort to keep the people calm in one breath and In another userning them of the crisis at hand. That's something like telling a family that their house is on fire but there's nothing to get excited about. However, the most disgusting of these actions can be credited to Secretary of the Navy Sullivan who told a congressional committee that submarines have been sighted off our coast



Rochester, N. T.

15 Thursday-Mercy High Auditorium-Chris-topher Lynch Concert-8:15 P. M. 18 Sunday - St. Bernard's Seminary - Ordinations-6:80 A. M.

St. Stephen's, Geneva-Sermon at Low Mass, Central New York Province Convention of Newman Clubs-9:00 A. M. Natareth College-Glee Club Concert-4:00 P. M.

19 Monday-Rochester Club, Annual Banquet of the Catholic Women's Club-7:00 P.M.

20 Tuesday-New York City, St. Patrick's Cathedral-Centenary Celebration of the Christian Brothers.

25 Sunday-White Plains, N. Y., Good Counsel College-Sermon at Silver Jubilee Mass for Alumnae.

26 Monday-White Plains, N. Y., Good Counsel College-Silver Jubilee Solemn Pontifical Mass-9:00 A. M.

27 Tuesday-White Plains, N. Y., Good Counsel College-Low Mass and Sermon for Students.

Cutier Union Auditorium, St. Agnes lligh School Glee Club Concert-\$:15 P. M.

28 Wednesday-Diocesan Building, Priests' Conferences--- 8:00 P. M. Nazareth Academy, Senior Play-8:30 P. M.

Columbus Civic Center-Annual Stella Maria Card Party-10:09 P. M.

29 Thursday-Sheraton Hotel-Annual Lunchcon of the Mercy Guild of the Little Flower-12:00 Noon.

St. Stephen's, Genova-Deamery Conference-2:00 P. M. Holy Family, Auburn-Deanery Confer-

ence-4:00 P. M.

As everyone sees, there is a striking similarity between what is happening now in Europe and what happened in 1939. Nine years ago Hitler was marching on.

taking one country, after another, making promises and breaking them, keeping the statesmen guessing, and in general upsetting the none-toosteady equilibrium of the world. Now Stalin is following the same pattern almost iden-

tically. Not only the pattern but the technique of conquest is Fr. Gillis the same. The principal instrument employed by Stalin is that which was perfected by Hitler, the Fifth Column, dissension within the state to be invaded, conflict be-

Gr. Gillis Says: Make Up Our Minds





As a wise, bying, father Pope Pius XII spoke on Easter nday a most serious warning against the impending threat Communiant to all that Italy holds dear in the way of freeand religion. Men who are not of God are trying to desing power in Italy. American friends of our Italian peothreatened. To vote Communist in these days that threaten the

y foundations of Christianity and freedom, is for any lian a grave moral svil, a mortal sin. The words of the Holy Father may serve to remind

men everywhere of the serious obligation resting on m to use their power to yote in a manner to secure the t conditions for their country. God looks to our voters use their power to overcome the forces of evil, the coto of the devil, the impending threat of pagan Cominiam, 17 😤

sase he to You

Surely the Apostley had need of peace! They had on d Friday lost in death their Loid and Master. They been alled with despair as they saw Him stretched the cross by His enemies. They had fied from His place punishment. They had been prepared to abandon Him death, to abandon all that He had meant to them in Early on Easter morning the two Mary's and Salome disturbed them and Peter with them by the report of ampty tomb and the word of God's Angel telling of urrection of Christ. Two of them had walked with a Risen Saviour along the road to Emmans, had not fown Him even when He opened to them the Scriptures explained how the Christ must die: had finally known m in the broaking of bread.

Peace! For them there had been no peace since the day triumph when just a week before He entered into rusalem. One sorrowful event had succeeded another: a the low of the institution of the Eucharist and of the mently powers conferred on them by the great High rest at the Last Supper, was dimmed by the treason of das, the arrest of Christ after His agony in the Garden, a death on the cross coming as a culmination of a long rest of lesser sorrow. For them there had been no peace! But now on the evening of Easter Sunday, peace comes evel in their hearts. It comes in the person of their staviour, it comes as His lasting gift-"Peace be to Their wavering faith in the resurrection, their fear they saw only a apirit, was now dissipated by the the bay saw only a apprit, was now dissipated by the mul presence of Jesus. The last lingering doubt in the second second second second second second by the truth of the resurrections in the actual by the truth of the resurrections in the actual by the finite of the wounds that now shore so by mainer fisch Body Mechinit. The second second second second second by the truth of the ministers of His salvation would be a sold the ministers of His salvation would be actual to the second second second second second by the ministers of His salvation would be a sold the second second second second second by the second second second second second second second by the second second second second second second second by the second s

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professing to interpret the encyclicals, is' strangely silent.

ACCORDING TO CLARK, our present economic society is "excessively, individualistic." "The "community status" of medieval civiliza tion; imperfect as it was and inadequate as it would be for the needs of today, has been replaced, he says, by the competitive market system which "has been built on the myth of the absolute individual, whom the state and the community what is serves the community being an arithmetic sum of such individuals and the state their agent, serving them best by giving them meximum fiberty to serve mem. selves." "Economically," he continues, "we are net a community."

Whereas Father Keller would argue that "iree enterprise" is adequate to our needs, Prolessor Clark maintains that "the rearket (i.e. iree competition) has had such marvelous or ganizing powers that it has deluded many of us. for some hundred and seventy years, into thinking that it could do all thaf was needed to organize an economic fornmunity on a basis of consent as embodied in the act of free exchange . . . We have gradually discoveredthough many have not admitted it that markets can organize material interests only, and not all of these, and that this is not enough to constitute a society."

What is needed "to constitute a society or functioning economic "community" and this is the central thesis of Clark's little book is not "iree enterprise," but a balanced system of continuing cooperation of the various organ hed economic groups, among themselves and with the government.

ONE NEED NOT concur with all of Professor Clark's applications of his central thesis. I, for one, do not concur with all of them. The fact remains, however, that in his analysis of the central weakness of our economic system, and in his statement of the central weakness of our economic system, and in his statement of the principal remedy, he reflects the thinking of the social encyclicals ever so much more accurately than does Father Keller. To repeat our principal criticism of last week, Father Keller doesn't even mention those portions of the encyclicals which call for a complete "reorganization" of the economy-a reestablishment of a functioning community" as a substitute for the individualism of our present system.

Brolessor Clark calls for "an adventure inreconstruction." So does Quadragesimo Anno. Father Keller, if I understand him correctly, calls for the maintenance of the status quo-In the sonse, at least, that ho looks upon "free enterprise" as a perfectly moral system and one which is adequate to our pressing needs. Take your choice.

Do You Remember ?

10 Yours Ago-March 81, 1938 Thousands of appeals to Governor Lehman to approve the McNaboe Bill which would have barred Communists and other radicals from public office. the civil service and school posttions falled, when the Governor disapproved the bill

and the second second

"military collaboration" with the United States.

MR. WALLACE to the contrary, the actions of the Soviet Union in its bloodless march of conquest cortainly cannot be mistaken for the justifia bie aspirations of a peace-loving country It is time that some counter-measures be instiluted by the western democracies. And they must be effective - not just futile cries of anguista.

The administration, through Mr. Truman, has asked. Ior quick congressional approval of its Emergency Relief Program. Thanks to Mr. Vandersberg's prodigious efforts, that firmal approval is li sight.

Two other measures are sought by the administration - the temporary enactment of the draft and the institution of a system of universal military training

There are some who wonder why a riation possessing ine atomic bomb must lean on a large maillary force. There are others who feel that a program of universal military training is not Emmediate enough to meet the crisis at hand

These arguments may have some merit and the pro-per place to air divergent views is at the various congressional hearings now under-16 61

HOW EVER. WE would like to take definite exception not to the proposals made but to the manner and methods employed in making them. For some unknown reason, there are key officials in the administration who teel that the only way to get action out of the American people is drive them into a frenzy of lear and then start sugar doating the antidotes to be applied for the relief of such fear

It is high time that a halt be called to this

Just Between Us-

He Alone Has The Key

tion.

There is a curious passage In the New Testament showing the apostles bickering among

themselves on who should have top honors in the new 14

Fr. GEnder his mind at once. "Simore, Simore." He says im-

pressively, "behold, Satan has desired to have you (that is, all the apostles), that he may siftyou as wheat. But I have prayed for thee, that thy faith may not fail; and do thou. when ornee those hast turned #gain, strengthen thy brethren" (Lizke 22, 21-22).

ANOTHER STRIKING DASsage in favor of St. Peter

The inference was plain that the presence of these submarines was a prejude to war. Not until several days later did it develop that some submarines might have been sighted at an unspecified time somewhere outside the three mile limit. And what's more these submarines - even if they happened to be Russian had a perfect right under international law to cruise in those waters All of which adds up to So what'

JIMMY RESTON, the diplomatic correspondent of the New York Times has pointed out that the Czech crisis should have come to us as no surprise. When the Czechs were forced by the Reds to pass up participation in the Marshall Plan, months ago, that should have been evidence enough as to the real rulers of the Czecius, according to Mr. Reston.

Granting, therefore, that the international situation is critical, we beseech those in authority to speak plainly to the people of the United States. Let us have the facts, point out the course to follow in view of such facts and national cooperation will become a certainty.

After all the people that fought two wars in a single generation and sent their sons and daughters to battlefronts all over the world don't have to be driven by fear.

They proved themselves under fire. They can take it.

> He said to him, 'Feed my sheep.' " (John 21, 15-17).

By Father

Ginder

NOTICE THE difference between the lambs and the sheep. Peter is to care not only for the people of the new Church, but for its leaders as well. That responsibility was put

on the shoulders of this one man as a public trust. It was meant for all people in all times, just as Jesus meant baptism and the preaching of the word for all people in all times. As a matter of fact, we have many who baptize and many who preach; but when we look for the man who carries on St. Peter's work of feeding the flock of God, we find that only one man does in fact make that claim. He claims to be the 260th successor of St. Peter in his office as head of the Church: he alone "has the key of David, he who opens one no one shuts, and who shuts and no one opens"

(Apocalypse 3, 7).

tween parties in that state, resultant confusion and a helplessness amounting to paralysis on the part of the people. History repeats itself. Strategy once successful is used again.

The tragic question occurs Will the outcome be the same? Will nothing stop Stalin except what stopped Hitler-war? Probably. Those who know most about Soviet ambitions are convinced that Stalin will not stop until he is stopped.

HERE IS WHERE America comes into the picture. Are we willing to go to war again for the same purpose as before? Did we really want to go into either the first or the second world war? Are we so well satisfied with the result of those two that we would go into a third?

I could, if I would, at this precise point throw the question into the theological field. St. Thomas lays down as one of the conditions under which war may be rightly waged, a prudent conviction and expectation that more good than harm will come from the resort to arms. But let us keep that theological question for the moment in the background. We must not put it aside altogether. When all other phases of the problem have been considered, we must bring up the theological question But for the time being let us stick to our first question.

That first question is Are we willing to go to war again for substantially the same purpose as before? Are we satisfed with the resuits previously achieved? To put it in a famil- far phrase, "Is the game worth the candle?" To advance a step further and come to what may be considered a more praiseworthy consideration, do we, the American people, think it our duty in conscience to rectify the wrongs being done in Europe, Asia, Africa?

WAS IT FOR that purpose the Republic was founded? If the Founders did not think so, if indeed they thought and said just the opposite. was it because they were unwise or that they had not the prophetic vision to see what would be required of America in a century or two? In a word should they have seen in advance what carne, to be called "Manifest Destiny"?

ONE MORE CONSIDERATION: Even if we do think it our duty in honor and conscience to fight for the right and punish the wrong in all the world, can we do it? Is it possible even probable-that in the attempt to take care of the world we would ruin the great American experiment of democracy?

When Louis Kossuth came to this land to ask America to help the Hungarians in their revolution against Austria, Henry Clay, then Secretary of State, explained to him that the purpose of the existence of the American Republie was not to take part in foreign wars, but to "keep her light brightly shining as a guide to others," and that we could do more good in the world by following that ideal than by resort to arms. Do we now disagree with Henry Clay, as well as with Washington and Jefferson? >

The immediate problem is, shall we or shall we not go to war to stop Stalin? Not many, if any of our statesmen help, the people to see the issue clearly. We must see for ourselves and decide for ourselves.

happened by the Sea of Galliee right after the Resurrec-"When, therefore they had breakfasted," says St. John, "Jesus said to Simon Peter,

'Simon, son of John, dost thou love me more than these do?" He said to him, 'Yes, Lorg, thou knowest that I love thee." He said to him. 'Feed my

shows Jesus choosing him to

head the whole Church. It

He said to him a second time, Sumon, son of John, dost thou love me?" He said to him: 'Yes Lord, thou knowest Lat L love thee.' He said to him, 'Feed my lambs.' "A third time he said to

him, Simon, son of John, dost thou love me?' Peter was grieved because he said to him for the third time. Dest thou love me?" And he said to him, 'Lord, thou knowest all things,

who evident. ly comes to lambs.

thou knowest that I love thee.'

Kingdom, Jesus settles the maller very tactfully and then right away turns to St. Peter,

the first and and out of the state of the st