#### a Kely Maray Man

lines Rearner to saiding all the men of the disease to down of the Holy Name Society. Every parish is Manual County, Manual Society, Member Laborates with our allegiance while without contenty. But it should take first the set group of societies we may wish to join. Every with to join, Every with to join the life has been a first the Holy Ridma Society and the Holy Ridma Society and the Holy Ridma Society and the Holy Ridma Society are accepted that your leads minary sectories and the life of the content of the cont the by premoting corporate attendance at church serv-

Prive to Manibarship continues through June and opportunity to follow the lead of Blahop Kear-state of the support and state of the support o The partner drive for mombership.

# for Years a Triest

Fill on the essential of the fiftieth anniversary of Michael Pill on the essential of the fiftieth anniversary of Michael of the Holy Priestheod, Filly Years in the major hay seem all too short, but they have given a seem and continuing privilege of serving God at the large of the pulpis, in the confessional. They have given appreciately to be an Altar Christia to thousands of the law at Minister of the good things of God to young

When in routh, still more as the more advanced years limit, and, still more as the more advanced years limit, and, still more as the more advanced years limit, and, stemper of departed friends are bound to this shaek God for the length of years he has enforced the charactery, for the greess that have been his. Father with and, a cartif and a fruitful ministry. His service, which we cannot have the departed administration of the last own which he has been placed, have made a place of his priest-friends and in the souls named following among the latty. Our congratules aim on his colden subject

Allowers is Descention Bay: If is a sivis holiday, a day the street of people honor the memory and decorate the test of the people will be been her sodiers, suffers, air They have seen have been her soldiers, sailors, air seed have served in the Revolution of the country. Seems have served in the Revolution of the seed of the served in the Revolution of the seed of the served of the seed of the served wars. The more have served in the two world wars, and seems of their country foundars with the served as anyone as the served on the served on the served of the turn is an old the server to be decorated; the turn is an old the server to be decorated; the turn is an old the server or less to the earlier days of one companies and see hald in issuing rememberance. All are dear self-servers or less to the earlier days of one country servers of the present generation. On each one are increasing the self-server server server in the server server server in the server of the country server in the server of t

### President's Mother

respectable interest of every American is with a remain as he wasches at the death bed of his applies. Rich in years, rich in the memories of a rich is being the mother of the President of States he approaches the moment that will be been the American son of a grand of the scenes of south.

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# The Blakep's Appointments



Freday - Tankrofff Callogs, Macedaurenic Mass-IL:00 A. M. M. Japaners, Kant Mockester, Conferentias - 1:20 F. M. M. Japaners, Conferentias - 1:20 F. M. Male Motomer, Conferentias - 1:40 F. M. Waterson, Starrel Mass! Convent, Fontilist Mass, Jakresal

Thereas Share Rose Converse Constant Cons M. Mary's Auburn-Rossey and Propular Sector San-

Pre-Cathedral, Mt. Andrew's Seminary Graduation-1:50

19 Therday—Pro Calhedral, St. Andrew's Reminery Colebration of Rector's Silver Jubiles—10:96 A. M.

11 Wednesday Harriel, St. James Mercy Rospital School of Narraing Graduation—4:69 P. M.

12 Friday—Record Sacrament, Principles Ordinations—6:90 A. M.

13 Sanday—Breekport, Nativity of the B.V.M., Testimonial Reception in the Esy. Michael J. Kraig—7:48 P. M.

14 Sanday—6. Mary's Camendalgus—Golden Jubiles Mass of the Sey. Missand C. Wall—11:00 A. M.

Answeighton, Confirmation—4:38 P. M.

36 Lee's, Histon—Blessing of Rectory—7:48 P. M.

16 Manday—6. Betward's Sandary—Katrast for Pricets—5:80

16 Thursday-Memorial Ari Gallery, St. Agence High School Graduation—Side P. M.

Wridny—Mercy High School, Mass for Graduaton—Side A. M.
Mercy High School Graduation—Side P. M.

21 Saistracy-Hamistin Academy, Mass for Graduates—2:30 A. M. St. Sunday-Ottown, Ontario-International Marian Congress. Aquinas Inelliuja Graduation—1:30 P. M.

15 Monday Namurcia Academy Graduation—5:30 P. M. 74 Tuesday—Cornellic Convent, Religious Profession—5:00 A. M. Auburn, Holy Family High School Graduation—5:00 P. M. 30 Sunday—St. Francis Xavier, New York City, First Mass Ser-Monday Washington, D. C., Catholic University of America.

Mesculive Committee Meeting of the Board of Trustees.

# AS WE SEE IT

#### 'We Shall Not Sleep' \_\_\_By DAN PATRICK

On this Memorial Day, our honored dead of ware gone by have every reason to all restlessly in their graves.

From the minute man of '76 te the GI Joe of World War II. American men of almost every generation have murched feeth to battle under flying banners and high-sounding phrases.

Carrying their muskets into the stories battles of Bunker Hill and Lexington, the rebel termers of nearly two centuries age struck out against the redfrosted for with the attring phrases of the Declaration of Independence ringing in their wars . . . "that all men are created equal and are endowed by their Creator with certain inallenable rights among which are life, liberty and the pursuit

of happiness." The fires of the Revolutionary War forged that Declaration into the Constitution with its Bill of Rights which has beworld's oppressed millions down through the years.

But to some Americans, this Bill of Rights became a hollow mockery-a more scrap of poper as they built their lives and fortunes on allen principles which degenerated our national morality to a point where men and women lived under the lash of slavery simply because of their color.

To meet this challenge came Abraham Lincoln and the Civil War. At Gettysburg, one of the many battlefields stained with the blood of warring Americans, Lincoln promised the nation "a new birth of freedom" and resolved that "these bonored dead shall not have died in vain."

In our own generation we were caught in the maelstrom of the First World War on Woodrow Wilson's promise to "make the world safe for de-mocracy." From the bloody seeds of sacrifice sown in that conflict graw the League of Nations only to flower for a law brief years and then be trampled to death under the Iron heels of European and Oriental despots who branded our democracy as something "deca-

Their pattern of conquest breught on World War II and again America beat its ploughshares into swords as Franklin Delano Rousevelt proclaimed the Four Freedoms to all ends of this strife-torn world. It is not yet two years since the guns of this way boomed for the last time and those Four Freedoms, conceived in democracy a darkes; hours, have now all but faded away in the midst of reality and dislitu-

Monant The world is not free from want. Actual stareation stales the denuded areas of the conflict and in some areas both victors and vanquished have joined in a common stringle for food

Type of the type of ty

the black drama of unbridled violence and stark terror.

Freedom of speech? It cannot breathe in the same cilmate that breeds the post-war dictatorships of the present

Freedom of religion? There's a one-word answer to that. It's Stepinac, the Yugoslavian archbishop now imprisoned not for what he did or failed to do but simply because he symbolized the burning torch of religion which despots are attempting to extinguish all over the

Right here in the America which is supposed to be the model democracy we find the fundamental rights of man trampled under foot.

The fires of racial discrimingtion are raging. If you doubt it, ask young Jackie Robinson, the Negro ballplayer, who is fighting against overwhelming odds because of his color. If you still doubt it, ask that South Carolina Jury why an acquittal was handed to mob Violence.

Intolerance is flaring up on a wide front as is evidenced in some of the moves being made to block legislative sitempts to give basic American rights to children attending non-public schools. Religious distinctions which the draft boards forgot about during the war, are again being made.

No wonder the dead rest uneasily in their flag-draped, flowendecorated graves on this Memorial Day of 1947. Across the chasm of eternity, they well might hurl at us the disturbing reproach:

"If ye break faith With us who die, We shall not sleep . . . "

BY M. J. MURRAY

TRANGE

Little-Known Facts for Catholics

FOUNDER OF

INTERNATIONAL

LAW-

Vitoria.

DOMINICAN PRIEST, BOAN 1480. A bust in him

OF JUSTICE

POPE STERLINE III WAS

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# A Word From Mexico

BY J. J. CILERET Washington - President Miguel Aleman of Mexico was accorded one of the most colorful owelcomes ever given a visitor when he came to the United States toward the end of April. In fact, the reception at variour places was so impressive that Americans, by and large, remember the visit because of its pageantry and great good will Latin Americans, some what removed from the scenes of apectacular color, seem to have paid more attention to the content of the remarks which Mexico's chief executive made at several stops in this country, and it is interesting that observers south of the border have found striking parallels between expressions of President Aleman and pronouncements of the Popes.

President Aleman's declara-tion that the democratic world which the America's desire must be built, not on force of arms, but on security and peace, "on the faithful observance of agreements, on equitshie compromises, on solidarity of effort and on the aid proulded by all men to satisfy the needs of all men." recalled to Litin Americans words Pope Plus XI spoke in his Encyclical Letter Quadragesimo Anno. The Holy Father pointed out that economic competition to the death can be found at the root of armed conflicts, as nations seek to solve their economic controversies through their political power.

Pope Plus XI said the "concentration of power and might," which he called "the characteristic mark, as it were, of contemporary economic life," gencrates three kinds of conflict the struggle for economic supremacy itself, then a bitter fight to gain supremacy over the State, and finally conflict hetween the States themselves

Speaking before the Congress of the United States, President Aleman said "Mexico and the United States have an example to set for the world-the example of two countries, however different in size and wealth, cooperating on a plane of juridical equality above suspicion, and whose relations are not based on power politics."

South Americans point to a passage from President Aleman's New York address emphasizing the necessity of individual nations being strong and independent and yet recognizing their interdependence one on another, if real economic and political independence is to be attained. They also recall that Pope Pius XI and Pope Plus XII have pointed out that nations, since they depend economically one from another and mutually need each other, should promote economic cooperation through the means of treaties and organi-

Other passages from President Aleman's remarks have been noted south of the Rio Grande and parallels in the writings of the Popes cited. These include such admonitions as the warning that there can be no real prosperity that is merely unilateral, because the poverty of others will sooner or later destroy it, and that the exploitation of man is not only immoral but wrong from an economic point of view, since It engenders restlessness, mistrust and ruin.

It is to be regretted that the parallels between the remarks of President Aleman and the principles enunciated by the present Holy Father and his illustrious predecessor have not been more widely recognized. On the other hand, it is a source of some comfort every time such high sentiments are brought to the attention of the BUT TRUE

# gather Gillis Says:

the Gospel. But what you will find in the Corpet is the statement of our Lord that "Satan

is the father of lies and of ilara." So the advice to ile is ultimately from the old boy himself, but it has been handed down and passed along by a good many of his agents. The first one in modern times to savocate bold, brazen lying was actually the head of a great heretiral sect

I shall not mention his name for tear of being accused of religious digotry. But I will Fr. GHBs name three who after him recommended the lie as an instrument of polity-Voltaire, Bismark and Hitler. To give Voltaire his due, I think he spoke sardonically. He wished to convey the idea that diplomats to lie boldly, so he said to them, "Go shead; keep it up." Such was his

But the others were not indulging in a jokeeven a saturnine joke. They acted on their own advice. Bismark actually forged a telegram to start a war. Hitler seldom if ever opened his mouth without lying.

And now comes Stalin with another bold brave lie. He told Harold Stassen, "neither Lenin nor I ever said that Communist and capitalist countries could not get along to-That surely was a whopper. Poor Mr. Stassen couldn't accuse him of the lie direct. He had to act, as they say, in accordance with protocol,

Protocol is a rule of procedure, or what you might call the etiquette governing such things as an interview with the head of a state. The one who seeks the interview must keep the rules laid down by the one who grants the interview.

In the case in hand-Harold Stassen's talk .with Josef Stalin-the questions had to be written out and submitted to the dictator in advance. No other question should be asked. If the ex-governor had broken that rule, his extra question would not have been answered. If, by an impossibility it were answered, the answer would not have appeared in the report

'Lie Boldiy; Lie Bravely' fixeded to the newspapers. At least it would not have appeared without having been seen

and approved by Stalin. Such being the conditions, we may understand how Stalin could "get by" with a brazen lie. In different circumstances—for example. in an open forum in America—the one who asks the question could, as we say, "answer back." Stassen could have exclaimed, "Why Josef! Haven't you forgotien? Do you not remember that you and Lenin declared again and again that this big globe is not big enough to contain Communism and Capitaliam? Let me sefresh your memory. I quote from your own Weeks, Vol. I. p. 369, and from the Werks of Lenin, Rus-

sian Edition, Vol. XVI, p. 102: "The world has been severed into two camps. the imperialist camp and the anti-imperialist camp. You wrote that yourself, Josef, and then you went on to quote Lenin: It is inconceivable that the Soviet Republic should continue to exist side by side with imperialist states. Ultimately one or the other must conquer. Pending this development, a number of terrible clashes between the Soviet Republic and the bourgeois states must inevitably occur.

By way of good measure, Mr. Stassen might have gone on to quote the Communist Manifesto, the Bolshevik Bible, which says that Communist "ends can be attained only by the forcible overthrow of all existing social conditiens."

There is more of that sort of thing in the writings of Lenin and Stalin, Much more. But the Americans visiting at the Kremlin would not have dared to quote it. It isn't done. It simply isn't done. It would not be protocol and

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it would not be healthy. Harold might have slipped on the marble steps as he went out, or his car might have been accidentally (Oh, sure! accidentally!) in a crash as he went back to his hotel, or the elevator might have crashed, or something. You don't go into the Kremlin, call Stalin a liar. prove it, come away and get home safe. That also would not be in accord with protocol.

So Stalin "gets away with it." But the mystery remains. Knowing the procedure, why do Americans go through with any such farcial

# The Yardstick Geo. Higgers Labor Legislation

By this time John Q Public is probably weary of debating the pros and cons of the specific provisions of the Hartley Bill and of the somewhat less drastic Senate Bill

which bears the name of Senator Taft. There's no escaping the controversy, but sometimes it does get tiresome. Meanwhile, the two bills have gone into conference, and what finally emerges for the President's signature or veto is anybody's guess.

During this period of anxious waiting, it might be well to disregard for the moment the specific provisions of both bills and to ask ourselves some fun-Father Higgins damental questions about the

function of the state in the field of industrial relations, and about the purpose of labor legislation in general. First of all, does the Congress believe sincerciy and without reservations that trade unionism is not only legitimate but highly desirable and, in fact, indispensable as a first step

towards Christian social reconstruction? Upon the answer to this question depends in large measure the immediate future of industrial relations in the United States. The writer has yet to be convinced that the majority in the present Congress is prepared to

answer yes to this question. He has yet to be convinced that the majority would subscribe to the thinking of the 1946 Labor Day Message of the Social Action Department, National Catholic Welfare Conference.

This stated, among other things, that the "benefits of (trade union) organization must be extended as rapidly as possible to those mil lions of workers who are as yet unorganized Special efforts must be made to bring the advantagees of unionism to cierical and super visory employees and to the people in the service occupations."

Likewise, it seems highly improbable that the majority in Congress would subscribe to that neglected passage in Quadragosimo Anno which says that "the social policy of the state must devote itself to the reestablishment of the industries and professions"—which, when applied to American conditions, might read: the establishment of a system resembling, at least in its general outlines, the so-called Industry Council Plan of the CIO.

Or, if this is too much to swallow, the very

# majority of workers--rather than the present

minority of 25 per cent-ought to be encouraged to organize into free trade unions. For let's not deceive ourselves. We can't talk seriously about reestablishing the industries and professions unless we first concede that the widespread organization of workers and employers is absolutely essential and indipensable.

Does the thinking of the majority of the present Congress start from this premise? Or does it start from the two current "myths" which are referred to in a recent book by Edward Cheyfitz, "Constructive Collective Bargaining": (1) "That society cannot depend upon voluntary collective bargaining for industrial peace, (2) that legislation and a strong government can compel industrial peace."

Cheyfitz, who serves as an assistant to Eric Johnston, former president of the Chamber of Commerce of the United States, takes it for granted that "we are going to get new labor legislation in 1947." Some legislation, he admits, is necessary. "But most of what we get." he continues, "will be bad-will hurt rather than help employer employee relations." And why? Because pending legislation is based on "the hasty cor the principal means for obtaining industrial peace must now be abandoned. And this in spite of the fact that collective bargaining in our mass-production industries has not yet genuinely been tried."

Cheyfitz doesn't claim to have all the answers to the problem of industrial relations. But he does insist that there are certain elementary principles which must be taken for granted without further quibbling or debate.

The first of these principles is that "modern personnel practice will be conducted through and with the union . . . It will either be done that way or it will not be done at all." He is asking for a new "approach that recognizes that the individual is reached through the upion and not around it."

Would that the majority in the present Congress could be said to subscribe wholeheartedly and without reservations to this commonsense approach! Perhaps it does, you will say. Perhaps. But why keep the public guessing? Why not state in the preamble to the forthcoming Conference Bill that the Congress believes that the social policy of the state must devote itself. if not to the reestablishment of the industries and professions, at least (as a first beginning) to the organization of all workers into bona fide trade unions. There are some who would object, but the heavens wouldn't fall.

minimum interpretation of meaning is that the

المريار

### \_Just Between Us\_ 'This Is My Body' =By Father Ginder\_

The Master had taken bread into His hands and now He offered it to the Apostles saving. Takeand eat; this is my

body." There was no butward change, It looked like the bread they had seen betore. But the Master had said it was no longer bread, for This is

Fr. Cinder my body." Dr. Nicholas Wiseman, a noted orientalist, has written that had Jesus wanted to sav This represents or symbolizes my body," He might have chosen any one of forty expressions. . Did Jesus intend to be taken literally? Did He really mean to convert bread into His sacred person?

The minds of the Apostles flashed back to a day in Gall-lee when the Master had fed a crowd of 5,000 with five barley loaves and two small fishes. Afterward. He had made a mysterious promise:

"I am the bread that has come down from heaven," He had said. "If anyone eat of this bread, he shall live forevery and the bread that I will give is my flesh for the life of

The Jews understood what He meant, for they "argued with one another, saying How can this man give us his flesh

Terms therefore said to them —'Amen, amen, I say to you. unless you eat the fiesh of the Son of Man, and drink his blood, you shall not have life in you.

He who eats my flesh, and drinks my blood, has life everlasting and I will raise him up on the last day.

For my flesh is food indeed, and my blood is drink indeed ... "'As the living Father has sent me, and as I live because of the Father, so he who cats me, he also shall live because of me'" (John 6, 51.57).

So this was it-Jesus under the appearance of bread-the Promise fulfilled. It called for deen faith-but then was He not God, and cannot God do all things?

That is the history of our Blessed Sacrament, for after giving Himself to the Apostles in Holy Communion Jesus bade them, "Do this in remembrance of me." (Luke 22.19) and in so commanding, gave them the

necessary power, Cathodic priests and histops still report the Last Supper and with the believers, still rePagan Lepers Awe at Host

Toungoo, Burma - (NC. Fides) - Even the pagans staying at the leprosarium conducted by nums here have a deep awe for the Eucharistic presence of Our Lord in the Blessed Sacrament.

A pagam leper gaid a visit to the leprosarium chapel at midnight and on finding that the sanctuary tamp was not lighted be felt obliged to rouse the Sister sacristan from sleep and inform her. The muns take care of some 60 lepers, only 20 of whom are Christians.

#### Little Stories PERSONAL HELP

"Let us not just stop at charity for the poor!" St. Francis of Paula said. "True help is siways personal, born of brotherly love. The test of personal help is that it expects no gratitude."

## TAKE ENVENTORY

There is no young than or grown man living who cannot do more than he thinks he can. -Heary Ford.

ceive the Bread of Life, that ment and drink which is the Lord velled mysteriously beneath the appearance of bread. It is our Sacrament of the Altar, our Holy Eucharist, our Blood Sacrament.