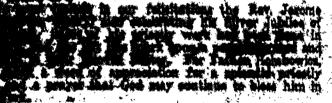
A STATE OF THE PARTY OF THE PAR

Client of 1902 of St. Bernard's Reminery is observing of the twesty-Aftic anniversary of their ordination. see and friends and relatives are fell-thating them: State Mires Jebiles. It would be difficult to measure of results of their priestly labors, to number ments, even to estimate the activityal Disking's to ministered to their charges. Ten priests tiere and till September of 1846, when the Key, John W. M. The nine who senath look service to make in their of service to this Hosens, to their peristies, to

is this store have inhoused in manifery with Father Stines organ. Father Burns, Father Acid. Father Street organ. Father Burns, Father Acid. Father Street organs of the Professors, the Joseph Street organs of the Street organs of the Street organs. Father Guiding has verteed as manathrit of allowers to late and the State of the Street organs. Father organized as a street organized organized organized organized organized organized organization of the street organized organization of the street organization orga



A property of the week on the week of the control o

speaking to the Catholic Editors of the catholic Edito

The translation of highly the promotion of highly there was Appeared to the promotion of highly there was a promotion of highly there was a promotion of the patriotic labors of the patriotic labors with the patriotic friends. But a light is a patriotic friends. But the patriotic labors with the patriotic labors. A light straight has been taken the patriotic labors with the patriotic labors.

Corpus Carriet article

Line and Carriet

Line

County Poller Cille Says:

In James Surpham's extremely eliminating these, "The Sireegle for the World" every a secure of the Communist as an all euter.

the Communist as an all sufer, one who goes "show hos or pour," a 100 per senter and, as Mr. Burnham says, "a desileated man. It would be wonderful if we esuid apply all bet a few phranes of the paragraph to Catholics. It ness.

"The true Communist, in complete contrast, is a deficated man. He has no like appart from his organisation and its relative avarantation at and his rigidly systematic set of ideas. Everything that he

does, everything that he has, family, job money. belief friends latents, life, everything is subore limited to his Communium, He is not a Commutiet fuet me election day or at courty headquare. arm. He is a Communist always. He sais, reads. males love, thinks, goes to parties, changes rest dense, lengthe, fraulte, siways as a Consessedat. For him the world is strided into two stances of human beings; the Communists, and all the rest. In his eyes, there are simply his own Communist Party on the one side, and all the root of the world on the other, All non-Communicati parties are, as he would put it, exents of the class energy; "speedy" or "unconsciously," they are all engaginary equator sevelutionary."

I have not the least dealer or islantion to erichain the Communist for heing so whate-bearted and so single-inlighed, nor Communism for presenting itself as all authories to its adbecamie. Mather I negative a doctrine for being tiet make a paretime of thought but a way of life.

Thomas I like playing For any a se bound beauty. It he month is bear a event from its energy, when to member that we Catholles would lake heat qut at the book of the Constitution and is look out of the book of the Communication look upon look upon near religion as athelets look upon their atteless seemething that pervades, permented, later penetrates, acturates everything in lits. Robert Browning, who was quits as much a pallocophics as he was a poet, got hold of a great fruth when he seld. "Religion's all or nothing." Catholiciam is all or nothing.

When they dropped the first

Monda bomb on Elipsahima

nearly two years and, the kid was bully delying into the mysteries of the world he had

entered het toe long ago.

By sheet practice he had acquired remarkable skill in some
matters. For instance, he could

pry open the require cleaner and pour out His accumulated

editionis on the living room rug motel faster than his moth-

or could elema the many rug. The kild was a war baby to

the sense that he had made his

delict in the wary midet of the

grief seaflet. One of his im-sis wise was with the armed forces in through he had never seat. Another "in ole who altipost in and out at hews between actual warfare in the

The war didn't affect the kid

tee seasoh. If elept through the practice blackouts, blissful-

ly ignorant of what they mount.

The world around him crombled

and prayed during D-Day, prayed and danged during V-D Day and acreamed in foyous

relief when the bells and whisties sounded the news of

But the kid didn't pay much

attention to all this. He was

more concerned with a private

Calendar of

Feast Days

Mishop, was one of the most

Church in France, After's Ille

noted for devotion to the poor

Minday, June 3 — 85. Pri-mus and Falcienus, martyrs, why brothers who lived in Rome soward the latter part

of the third sentury. Because they perfected the Faith they were testinged and finally behalded

Tuesday, June 10 -- St. Mar-

garet of Scotland, daughter of an English Ring, Decarrie the aride of Malcolm of Scotland and reigned as Queen until her death he 1083. The built many churches and psenasteries, the aparent me pains in the source ten of her sight children.

Well-select Bure 11 — St. Barrabes: Appende, was chosen to preach the Faith to Antisch and in the entire selection for the additional St. Paul. Later

St. Barnassa went to Cyprus.

ans to

Thursday, Jame 13 — St.
John of Pagardes became a
John of Pagardes became a
John of Pagardes became
John of the Augustinan Or
Ges in Salamanon steer he had
realized a number of benefices
as the Choose of Burgos A
woman of noble birth but evit
was retried commanion in sin

Alle votrose esempanion il sin was converted by St. John contriesed to administrate policer by the Saint and after several

French. Italy and Skilly, work

of suffering he died

Company of the Market of the Company of the Company

he died at Novon in 345.

Bunday June S.-St. Midard.

hid's life.

UJ Day

The Kid and the Atom

LBY DAN PATRICK.

the family driveway.

ikre of the future with planes,

traveling at supersonic speeds,

hurling atomic destruction on

at least a dozen major cities in a single night. This word pic-

ture did not come from the pen

" a fanatic, letting his imagin-

ation run riol. It was drawn by responsible civilian leaders

on the basis of testimony of-

fered by equally responsible military and scientific leaders.

The report indicated that we

That gives us about eight

years of grace. By that time

the kid will have had an intro-

duction to the atomic age. By

that time he will know what those flars of 1945 were doing

over Hiroshims on that sultry,

August morning while he was

tampering with his mother's

cleaner and making an unholy

mess of the living room floor.

But the mess he made that day was infinitesimal compared

with what the Hiroshima bomb

That atomic blast, thousands

of miles from the kid's back-yard, shriveled our concept of

defensive distances and preor-

dained the Lord knows how

many generations to a policy of

watchful walking.
It means that the kid and

atomic disaster might strike.

It is almost to durine with

the findings of the President's Committee, regardless of our personal opinions on peace-time resacription.

time re-accipilon.

We entored World war II, determined to shower the entire
world with the blessings of the
Four Freedoms. We came out
of World War II with a total
victory, olighted only by our
introductions of the atomic
boms to the world's cataclysmic

Ti enemal viellance la the

pries of treedem pername percetime conscripcion is a

Dallons would't assem to secure to leaving the total and the leaving the

mell studen against builting

have a breathing spell until

can happen.

started.

Team ago, when the medicalitie were ranmant, we used to hear them say, "Christianity is not a doctrine but a life." Like all other heresies, modernism was part right and part wrong. Christianity is both a doctrine and a life; a Sectrine to believe and a life to live. If a mante destrine and his, life are not one but two, he is divided against himself. In their case we may say that he suffers from seldingherate, a disof payellatty.

It is not an incurable disease. The cure is simple: Let religion overflow into the whole life. No long as it does not overflow, but remains pent up in one compartment, while every other interest in life is hermetically sessed in a separate compartment, the distant remains."

We constinue hear that religion must not get into the schools, or into the mories, or into or into any other form of human activity. Non sense! Ratgion is like God; it must be in

averyibise.

We be give the devil his due—thanks to the Commiss. They have a religion that is irreligion, and they put it to use in averything they say and de. The only way we can win in the battle against Communism is to put religion against leveligion, and to fight on every field. When one religion is really Catholic, that is to may universal and ubiquitous, we shall crowd

If in may department of life religion is not present, the result is had for that department as well as for religion. When, for example, challengestinged persons say that religion must be west cut of politics, they full to realize that if religious remains alouf from politics, politics will ret. The only purifying influence in life, all branches of life, is religion.

30, too, of those who insist upon keeping religion and education apart from each other. This is the greatest blunder of all. Time and again in the pulpit and the Catholic Press we have argued against the unnatural crime of separating religion and education. To keep religion out is to keep God out. To keep God out is to invite nihilism.

The Yardstick By Rus

the Catholic Institute of the Food Industry in New York City at its second domail Communion Breakfast. The word "privi-leged" is used advisedly and in

all sincerity, for sudden has it been the witter's pleasure to meet with a group of business men so intensely conscious of their responsibility as Christians to cooperate among themserves and with labor and the government in the cause of social justice. The C. L. F. I. is an organiza-

tion of 125 Catholic laymen working in the food business at the Port of New York. The Father Blegins purpose of the organization is stated in the "Creed" to Which these zenious man have publicly subscribed and in the spirit. of which they carry on their apostolic activi-

We believe that it is necessary for Catholic layrings to see to it that the business in which they are engaged is compatible with their Christian principles.

"We believe that the recent social encyclicals of Pape Leo XIII, Pope Pius XI, and the present Floir Father contain the necessary principles which will bring about conditions in business more harmonious with Christian life.

"We therefore believe it is the duty of Cathslic men in each particular industry to study carefully those social encyclicals . . . and to take every step within their power to put these principles into effect at once."

Conncious of the fact that, a renewal of the Christian spirit must accompany and, in fact, must precede and inspire all our efforts towards the reform of economic and social institutions, the organization has established a liturgy committee "to encourage our members to have a greater appreciation of the Mass and to impress upon our members the fact that the Mass is the center and foundation of all Catholic life and worship and it should be the center of our lives as Christians."

The importance of the specialized and very

despit religious approach which the C. I. F. I. has adopted this hardly be emiggrated. It was Pope Plus XI himself who told us in Quadragulance Asses that "the spotties to those who follow industry and trade ought to be from among them themselves."

And it was the same Postiff who, six years later in the encyclical on Communican, referred with such grateful satisfaction to "those (Cathoile) associations of workman farmers, tech-nicians, doctors, employers, ktudents and effects of like sharacter, groups of men and women who live in the same cultural aimosph share the same way of life." It is precisely these groups the Pope continued, which "are destined to introduce into society that order which we have envisaged in Our Encyclical. Quadragueless Asso, and thus to spread by the recognition of the Kingdom of Christ."

From time to time in recent months THE YARDSTICK has had occasion to regret that so few Catholics in the business world have organized among themselves to study Catholic social teaching and to plan together for the more effective application of this teaching to the problems of their own industries.

The point has been made-not by way of carping criticism but merely as an objective statement of the facts - that, by and large. Catholic trade unionists have done a much better job in this regard than have their fellow-Catholics in the ranks of management. The C. I. F. L is a welcome exception to this general statement and can well be cited as a splendid example for other Catholic businessmen

By way of further encouragement, it might be added that this type of specialized social action for Catholics in the field of business and commerce has a long and honorable history in certain other countries. Only within the last week, for example, the writer had occasion to examine some of the publications of the Frencis Confederation of Professions (Industries) and of a similar organization in Mexico.

The hope of the future depends upon the willingness of the Catholic laity in every occupation and profession to organize for the more effective fulfillment of this all-important responsibility. Congratulations are in order to the C. I. F I. and similar organizations which have already made such a hopeful beginning

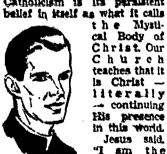
Little-Known Facts for Catholics BY M. L. MURRAY



:Just Between Us:

We Are in Christ By Father Ginder

One of the high mysteries of Catholicism is its paralitent belief in itself as what it calls



Christ Our Church teaches that it is Christ literally - continuing His presence in this world. Jesus said. "I am the

way, and the Fr. Ginder truth, and the life," - not, mind you, I show you the way: I tell you the truth; I give you life (John 14, 6). He is the life. He is the truth, and the way. Apart from Him there is none.

St. John reports that at the Last Supper Jesus said: "Yet a little while and the world no longer sees me. But you see me for I live and you shall live. In that day you will know that I am in my Father and you in me, and I in you" (John millions like him will face a period of training to prepare themselves for the hour when 14, 19,20).

Note expecially that last passage: "You in me, and I in

We are helped immensely in our interpretation of it by St. Paul, who got the shock of his life when he was thrown from his horse and heard the voice of Jesus saying: "Saul, Saul, why dost thou persecute me? (Acts 9, 4) Jesus had stready ascended from the earth, body and soul. And yet here He sake -not "Why persecutes thou my Church!" - but "Why dost thou persecute ME?"— thereby identifying Himself with His Church.

It becomes more clear how we can be in Christ and He in ... us almultaneously, now when we are told that He is the Church and that it is in a sense Ills Body — a sense Catholics define by callby it

His Mystical Body.

We are, each one of us, a cell in that body. Now let's think of the cells in our own body. We live in them, in a very real sense. In fact, without the cells there is no life in us. And yet the cells live in us with equal necessity. So there is a constant flow of life and vitality between cell and cell, and a vital connection between each cell and the personality in which it is incorporated.

Thus the Catholic Church, developing the doctrine left to us by Jesus and worked out by St. Paul. emphasizes the importance of the individual believer while at the same time. It underlines the fact that we are social beings, incorporated In the Body of Jesus and animated by His Holy Spirit.

Little Stories

RUINS When Peter . the . Hermit. preacher of the First Crusado. passed through a city in ruins, he pointed to a shattered chamel and maid to his companions: Stones — mine! They keep reminding one of the rains of the heart and of the soul!"

LETTER WRITING Letter-writing in an easy task today and a bard job tomorrow. -C. A. Battista. QUARRELS

The quartels of lovers are like summer showers that leave the country mere verdent and beauthul.

-Madaine Necker. MENTAL STATURE The more intellectual people

are, the errort originality they see in other men. To commonplace people, all rues are much And American

_Washington Letter____ Cost of Peace Delay

By J. J. Gilbert Washington -- Two separate nomic and financial assistance.

but related propositions have received some attention in Washington in recent days, and it is possible that an intensification of this interest may lead to a reorientation of this country's stillude toward the postwar world and the problems of making peace. The first proposition is that

Russian is leaving the rehabilitation of the world to the United States, and that Russia's recalcitrance in the matter of making peace is costing this country huge sums of money

The second proposition is that Allied policy toward defested Germany has proved an extremely expensive boomer ang: that our part in it was individual planners; that the country as a whole has not understood what we have been doing in vanquished Germany. and that it is time that the country as a whole took an interest in the matter

Fermer President Herbert Hoover's letter to Representa John Taber of New York, chairman of the House of Representatives Appropriations Commit tce, is but one of the notable outspoken commismis on the first proposition

Mr Hoover, one of the world's greatest authorities on large-scale relief problems and recently returned from an official inspection tour, blamed Russian for delaying the rehabilitation of the conquered nations and called upon this country to act at once to cure this situation. He urged an immediate separate peace with Japan and the consideration of a separate peace with Germany unless the Soviet regime reverses its procedure. The reasons for continuous

obstruction by Russia to every

effort to restore production have at least some expression in the Russian press as a method by which the United States can be bled white by relief measures." Mr. Hoover wrote. Speaking at commencement exercises of Loyola College in nearby Baltimore, Jan Ciechanowski, former ambassador to the United States from the Polish government in exile, declared that while Russia keeps the countries of Eastern and Central Europe behind the "iron curtain" and in the economic service of Soviet Russia, the United States will be compelled to give assistance to a great part of Europe.

Mr. Clechanowski says Communism is spreading in Europe because of the 'Ill-conceived appeasement, pursued in the forforn hope of achieving Hlusory big-power unity, regarded as the mainstay of peace." He added that as long as Europe is partitioned and under the sway of Russia, the United States will be forced to support part of Central Europe, and all of Western and Southern Europe.

The United Press conducted a survey which it says shows that the United States "bas marshalled the huge total of \$27,000,000,000 for spending abroad in multitudinous relief and rehabilitation projects." The report says that the "Truman dictum" is to fight world Communism and Russian infudoce with United States, eco-

Adding that "the Communist-Party members naturally are the chief allies of Russia in the ideological conflict spawned as the aftermath of World War II." the United Press estimates that the United States is now committed to spend about \$1,-300 abroad for each of 20,000,-000 Communist Party members, or \$2,000 for each of the 14,000,000 Communist Party members there are estimated to be outside of Russia.

With regard to the second proposition, at least some of the observers who are returning after visits to Central Europe are openly asserting that the extremely bad situation there is in large part due to many which were drawn up at least in part by individuals or relatively small groups in this country. They point out that the future of much of Europe, including England and France. is tied up with the future of Germany: that European economy could already have made substantial progress toward recovery if it had not been for the plans for Germany approved at Potsdam, that the economy of Germany has been set back a thousand years and that, things being what they are, there is no immedalte promise of improvement

It has been clear for some time, and it has been pointed out by this writer, that Russia is counting heavily upon a big economic slump or depression in the United States. That, they feel, will cause us to withdraw from Europe or, in any event, will cut away our influence there. At the same time. a financial panie in the United States would help the forces of Communism to spread here. But with all the evidence

that is now before the American people, there is reason to hope that Russia may have overplayed her hand. Reduction of taxes and the

national debt are very real and vital issues to the people of the United States, and they are presently before the country. To have it brought out at this time that Russian tactics are compelling us to pay out indefinitely huge sums for foreign relief may be just the thing needed to wake up our people Deriving from so many of Europe's racial strains, American people realize the absolute necessity of giving aid abroad if Communist progress is to be halted on that continent and elsewhere. To have this aid effectual, however, each bit of it must be building up some self-reliance among the people receiving it.

This it will do, observers believe, if Russian interference is minimized. When this is appreciated, there is reason to think that the American people themselves will take an interest in what we are doing in Europe, and ask to see the plans

If is agreed that aid must be extended to many countries and that most if not all, of the aid must come from this country. The American people might soon be in the mood to see that this aid, though admittedly necessary, is not made to stretch into the situatiber uniforeseccible future.

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