This les on sale of public con-

rosty. Americana are cheer-

things we prize.

AT THAT POINT, Catholic

he elylleation that surrounds it

set apart from the rest in this:

A LOOK

AT LABOR

America loday, For we are

We Give Ourselves Away By the Things We Give

By Gretta Palmer Wifer all we give to a givenway of what we prize. The thing

we thought a clus to our scale of viluse our thole of what with remedying the greater frames of our age; the hunger te give gevels our whose phil-eapply of life. The mass who sives his luture wile a

attens his love of her , bit also like fights from the population. They are surregail for dis. Greits falmer the population. They are surmonds. The Catholic who lights founded by a see of people who said the population for his friend's intension not only shows affection for his friend's intention not only shows affection for his field. The property of the property of the people are Negroes.

Alchance Catholics was to people who equipped hospital in the south and one of the handsomest.

But the Sisters of Negroy who run it are not desirous of bringing to their patients so

be generous; they want to give And what gill shall they chapter, as the most precious thing that they can offer to the propie of the Houle?

ful givers; they gentrouse tag-days and correctably drives. They vers correctes sums for philasibropic perposes in Marrope and Ania. They has them-selves to help the needy here at home: But she things Amer-least bond to give are, to a large extent, mentarial things. THEY GIVE what they themall kindness must conform. The baskethall and canoeing: they philosophy of friendliness that give each child instruction in Cossignally, as a Government, simple one: "Give the Negro we try to give away to others inspiritual help first and medical tangible values that Americans and educational help second have been taught to prize our These things are more worthy Military Government officials and our Volos of America having than the 'social equality' which many liberals demand as broadcasts have, at least spora the trighest value of them all."

dieally, tried to give foreigners such thirties as the secret ballot and jury trial. We give the Well, if you were a Negre, would you rather have the esiechism brought to your children-as it is brought by White convent girls in Alabama mor be given the right to ride riving takes its departure from in the "while" section of a street-car? Would you rather have a church with the Blensed Secrement in your tiny, mountain village (and a pareto us, the supernatural life is the greatest benefit one human chiai school next door) or have being this help another to rethe money used to agitate for for your right to eat in a fack-

ienable hotel? Collection will give material things which large are recided, Which gift do you consider a

and such natural bonefils as more precious offering-social freedom and fastles where re- equality or a knowledge of the equired. But we are stways Paith that will give a measure of the fact that these of social equality in time?

THE PRIESTS and nuns who care for the Alabama Negroes have not the tiniest trace of pre-The specifically Catholic at Judice in their natures... they involve is dramatized in one discountry in a strike seeking, first, the Kingdom of God, ingway. The state of Alabama is

almost a frontier country so far de Porres at Mobile-opened to number less than 3 per cent of Negro patients of all religious the population. They are sur-

bringing to their patients so small and limited a thing as "tolerance" or "race equality": they are bringing them charity and loving care and prayer.

The vacation schools-run, free, for non-Catholic Negro children eives hold highest and most in that state do not limit themlear. That is the law to which selves to teaching the children

> IN SUCH an atmosphere, social prejudice steals away while the white Catholica are concerned with nobler matters. The Negro graduating class from the Catholic convent now holds lie ceremonies in the white cathedral, and nobody complains. The white Catholics frequently attend Mass in the Negro churches, if these are more convenient to their homes. But these are by-products of larger things.

When we give, we give ourselves away. If we wish to help the Negro, our choice of a gift to him he a literan test of all we are. And the catch-question of our times is this: what benefit shall you and I and all of us bring the Nagro in our midal? What do we love enough to give away?

Is Profit-Sharing

Labor's Next Move?

By A. C. Tuchy -Meet people requirently aski company's profits. "Ability to

What does labor want? Were against for the living When the labor leaders found strugging for persions, hos controls and greater government pitalizations: and other welfare regulation of business. benefits What will labor seek

The induced while still restin the future, may be remail from spine of the ablines that have time on la show eletons since the war.

THE NEXT GOAL of trade unionism will be either the guaranteed kinning wage or some form of profit sharing. And since generous wage increases, have employers well find the former demand more formidable, it is this willer is given that profitsharing will sagures the greater part of labor a thinking during the next terr years, provided our nation continues prosperous.

What is mouth abaring? It is the division of profits between employers and employees acrelies to meme fixed plan.

Ever lines the war American ent day torporation profits. The concept of work. dualice of every one of the four

pay" became a watchword among

wage. Twenly years ago the em that every wage increase brought phases was en larger and greater price increases and ultimately trade whienes. Within the past ten atill larger profits, they appealed years whose unions have been to Washington for more price

es and counter charges of the The rising cost of living, the decili i of real income in spite of

only added fuel to the fire. Wago rates and prices cannot long continue to spiral without a breakdown of the economy, But having adequate wages, workers might justi-Ambly begin to comulder profit sharing as an alternative to inflation.

Twenty years ago Pope Plus XI proposed profit-sharing as an the front office in the belief that

unions have made a great todo alternative to class warfare and about the executiveness of press in harmony with the Christian American labor leaders, given

management wanted capitaliam. British workers preferred secialism. The workers, being in the majority, repealed capifallem. We must see to it that the individual has a stake and a status in our industrial so-

PROFIT-SHARING has deep oots in American soil. The THE LAST depression imbedded profit-sharing plan goes back one in the consciousness of American hundred years. In 1946 nearly 800 workers the suspicion that the American firms were operating product of American industry was such plans. In 1947 The Council not being intrly distributed. That of Profit Sharing Industries was suspicion still exists as the charg. formed among business concerns who successfully share profits past five years have illustrated, with their employees, with the purpose of educating other businesamen to the same ideal.

> Profit sharing has this advantage over the guaranteed annual wage-it has aprung from employer circles than from trade union councils. As a matter of fact, many union leaders oppose profit sharing because they see in it an aftempt to by-pass collective bargaining.

However, profit-sharing plans. no more than pension plans, no longer can be handed down from workers will accept the proposal eagerly or even gratefully. the right assurances and the proper circumstances, can make the profit-sharing movement their own.

It must be understood, however, that profit-sharing is no gimmick or cure-all for our economic ilis. Most plans have falled because they were not plans at all. But it will be interesting to watch the profitsharing crusade begin when wage and wellare demands reach their saturation point.

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Editorials

Not 'What Must I Do?' But 'What Can I Do?' According to the Order of Melchisedech A Double Jubilee of Import to the Diocese

By Migs. William M. Hart_

The Catholie Way

There is a Catholic way of life. It is a way sanctioned ancient Church custom. It is based essentially on an understanding of the meaning of membership in the Church. It is the reaction of the individual to all that faith means to him. It is the personal exemplification of that the life of faith should mean.

The Catholic way of life! Ten commandments, seven capital sins, particular duties of one's state of life; seven sacraments, four cardinal virtues, three divine virtues: actual grace, sanctifying grace, sacramental grace, the grace of final perseverance, sanctification, justification,

All of the above forms part of the Catholic way of life. Yet no one of them nor all of them are in themselves a way of life. They are the externals, the motives, the effects of the Catholic way of life.

The Catholic way of life begins with faith in all that Christ teaches through His Church. It begins with the life of grace in Baptism, is strengthened by the gifts of the Holy Ghost in Confirmation, is nourished daily by prayer and the recognized presence of God in and about us, is given growth by the reception of the Holy Eucharist and Penance, is endowed for home life by Holy Matrimony, is enriched for service to others by Holy Orders. It is in a word life near to God and with God!

The riches of the Church must be daily drawn upon -frequent Communion instead of the last minute fulfillment of the Easter Duty Precept, personal devotion to Mary and the Saints, association with others who seek all that their religion can give them. Not just, "What MUST I do to possess eternal life?"-Rather, "What CAN I do to improve my Catholic way of life on earth, by practicing more faithfully the law of the Love of God and the Love of my Neighbor?"

Priests Forever

New laborers in the Lord's vineyard! New Other Christs to preach of God to the children of men! New Shepherds of souls! New priests raised up to be the hope of the Church in the days shead! Priests forever of the Most High God! God's choicest blessings be with our six new priestal

By the laying on of hands in Holy Orders, Bishop Kearney ordains them. Laying on of the hands of the priesthood is part of the rite carried out in all solemnity as the older priests impose consecrated priestly hands on the head of each candidate. Anointing of hands, tradition of instruments, sacred words of the sacramental form, clothing with stole and chasuble, give us the outward sign with the words of the form as instituted by Christ for this rite of Holy Orders.

Pray God that they may always be found worthy laborers in His harvest. The Church rejoices in the generosity of its children in founding and supporting seminaries for their training; in the cooperation of devout parents who gladly give up to God the chosen son of their household; in the living power of the eternal priesthood validly exercised by the Bishop in conferring on them the priestly powers of Holy Orders.

Priests forever! Honor them as God's gift to youhonor them as ministers of God—honor them as dispensers of His mysteries! Priests forever, according to the Order of Melchisedech!

Jubilee Of Divine Word Fathers

The Diocese of Rochester is happy to have part in the celebration of the double Jubilee of the Fathers of the Society of the Divine Word, the 75th Anniversary of the founding of the society and the 50th of its beginnings in America. The foundation at Hemlock is an important | platforms all development of the work of this missionary congregation. Dedication of the new building is another sign of the healthy growth St. Michael's Mission House has had and a promise of its continued development for God and re-

The Jubilee emphasizes the importance of lives dedicated to God and His Church in the religious life. Into the far places of the world priests and brothers of the Society of the Divine Word go as apostolic messengers answering the call of God. How many souls will find the light of faith and the blessing of membership in God's Church through the obedient answer these young men are giving to God's calling?

May the Society of the Divine Word continue to be a strong arm of the Church of God in winning souls to the faith! May the St. Michael's Mission House share fully in the growth and development of the great parent organization that has accomplished such wonders in the fruitful years since its founding. God's blessings be with its Founder, with its general and provincial officials, and with the splended corps of priests and brothers who so fruitfully conduct St. Michael's Mission House under the direction of the Very Rev. Rector, Father Weisenberger.

All Power In Heaven

To Jesus Christ, Second Person of the Most Blessed Trinity, true God and true Man, Saviour of mankind, all power in heaven and on earth has been given. This supreme and infinite power belongs of right to the Most Blessed Trinity. To the Three Persons in One God we owe-our Creation, our Redemption, our Sanctification. All that concerns our eternal salvation from sin, all the power that Christ uses for us on earth has been granted to Him by the Father and the Holy Ghost. The power He uses to save us comes from the Blessed Trinity.

By virtue of the power of the Most Blessed Trinity the fulness of power over all the world. Christ endowed His Apostles with all the faculties they would need to carry the salvation of Christ to their converts until the end of time. The conversion of individual men was to start with Baptism: Baptism in adults was to be based on the faith they would profess after hearing the word of Christ from the Apostles or their successors. That instruction was to include "all things whatsoever I have commanded you." With that fulness of power given Him by the Father and the Holy Spirit, Christ was to remain with His Apostles and with His Church even to the end of time.

Faith in the Blessed Trinity, One God in Three Divine Persons, was to be the foundation of all Christian teaching. Men by faith were to know how fully their earthly life in its creation and in its constant support was to depend on the Trinity-men were to enter on the supernatural life of Christians through Baptism, which the Apostles were to confer-Baptizing them in the Name

of the Father, and of the Son, and of the Holy Ghost." All power! May we ever be mindful of the part the Holy Trinity plays in every phase of our material and spiritual lives! In gratitude to the Holy Trinity, may we pay our tribute of praise daily: Glory be to the Father, and to the Son, and to the Holy Spirit. Amen.

LIFT UP YOUR HEARTS

What Makes a Communisti Remember Original Sin

By Rev. James M. Gillis, C.S.P.-

There are two reasons why I lecturers have said it. Time and to feel that life has meaning retearn again today to the quest again I wrote it in the editorial and that their labors have tion, "How do Communists get pages of the Catholic World over value beyond that of earning that way?" First the fordissertaspace produced

any other theme in years. Second: great many Fr. Gills who wrote in seemed to think that because I still confessed myself puzzled, I had no idea whatsoever as to why educated persons, professors, journalists, authors, playwrights—all claiming to be humanitarians—had permitted themselves to be deluded with the wild notion that

eemder-

reaction than

any other con-

tribution

But I have an idea, even if doesn't give my mind-or anyone cise's mind-complete satisfaction. The idea is that the growth of Communism is due to the decline of religion. Say rather that Communism is itacif a religion or a aubatitute for religion.

philanthropic movement.

ment even more strongly, we mankind. might quote Father Dalgairns who spoke of "the inveterate mysticism of the human heart." Religion is part of our nature. The colleges and the universities fmany of them) have been expelling religion and with religion a part of human nature. But religion comes back.

The religion that comes back may not be the religion that was pitched out. Very often it is a pitiable substitute. But the heart of man, like nature, abhors a vacuum. Into the vacuum rushes somethinganything, What rushes in now. nday:s is the false idealism, falco humanitarianism, falco religion called Communism.

This is no new idea. Hundreds

only knows now many times I their employers. have said it on forum platforms.

in the mind of the distillusioned Communist, but he has not explained the deep inner forces which shape the course of the God-seeker who joins the godless cohorts."

Of Rossi's book-Miss Utley Communism is a progressive and says: "It is not only a detailed case history of Communism, it also contains the most satisfying explanation I have yet read why men join the Commun-

Rossi "is particularly concernto demonstrate that the strength of the party in any country rests not on its advocacy of measures to alleviate economic ills, but on its appeal THE HUMAN RACE is incur- to fundamental psychological or ably religious. To put that state- religious needs inherent in all

> "The Communists are aware,' he writes, 'that even instance, who distribute handbills, or turn the crank on the duplicating machine, have a deep-felt need for intellectual certainty. Like everyone else they wish to be on the side of Truth; and because this is so the movement as it shapes the character of its militants, gives them something to believe."

MISS UTLEY amplifies the that a man feel that he is of some importance in the scheme of things. In the past, religion met this deep-felt want; today Western man seeks a substitute. Men of writers, preachers, platform want to belong to a community; doctrine of Original Sin.

period of 26 years, and heaven living and producing a profit for

"Communism supplies, or a first seems to supply, the con-IN THE March number of vert with an aim a faith, s Plain Talk, Freda Utley, who has cause, which gives meaning to a deeper insight into the nature; his life. The Party is less of Communism than any other; a party in the ordinary sense person in America (with per- than an ecclesia (church) taps two or three exceptions) ministers to certain deep-seated writes a review of A. Rossi's "A needs both of the masses and of Communist Party in Action." In their elites . . . The party is a passing she remarks that Arthur movement to which the imilia Kostier (another expert) than tent; belongs, a community is brilliantly analyzed the conflict which he lives, and a way of life in which he participates

"However false the vision of Utopia, however contradictory to the facts the vision of a brave new world in Russia, the faithful remain deaf and blind to the evidence, provided they can continue to believe that they are on the right road. When men cease to believe either in Christ or Christian values, they will follow Anti-Christ if he appears to be visible and present and to promise fulfillment of the heart's deaire-however great the cont in blood and tears."

Well, there you have the explanation, as nearly as anyone can give it, of the seemingly insoluble problem. The only work I would add to those of Mr. Ros si and Miss Utley is the familiar the meanest of men, those, for statement of Voltaire. "If there? were no God we should have to

To that utterance if take it to be neither blasphemous nor im plous? I would add that Voltaire might have spoken not as a prophet of what men would do, but as a recorder of what they all ways have done. Whenever the have rejected the One True Gor they have invented a Pseudo-God Having done with Religion, they dea: "Human dignity requires substitute a superstition. Tiring of liberty they turn to tyranny,

If that doesn't solve the problem-if the question still remains, "But why?"—the only answer is to be found in the

WOMAN'S VIEWPOINT

By Marie Weidman

Once again this is the season ' for the annual commencement speakers, who, with cliches all polished and ... poised, abound-

will and noble of intent will sten out onto palm - lined over the land. Pity them, for theirs is the difficult task of giving , advice Marie Weidman

o young people, most of whom already are omniscient by virtue of their crackling fresh diplomas. Counselling youth to be honest and courageous seems frightfully banal these days such advice hearkens back to a simpler era when youths had to live longer for their experience and development a process which may have

been richer and deeper, possibly, in the last analysis. WHILE IT IS true that young earts are siways beautifully full of hope and promise, today's member, a thing must "work." of the classes of 1950. They crop of graduates seems more sophisticated and sleeker than ever, as they mask their natural exuberance behind blase facades

of bored manners. For them, the great gamut of the "stand and give battle bombast would fit about as well as the tux Joe O'Harrigan has rented for tonight's Senior Ball. Today's graduates, whether they will ever recognize the fact or not, are victims of the michanized education which has evoked so much wrath and ire to so little apparent avail.

If American education has got ten to be a general target for all kinds of assorted malcontents to take aim at, there just possibly may be a reason or two.

TAKING THINGS as they are. then, we have a group of graduates, chiefly at the college level and a goodly number of them of Catholic colleges, who are prepared to wring the highest possible dollar value from their ifplomas—courses in the Hundred Great Books notwithstand-

Individually they are not really at fault, since they have been recept off on this wave of mass college education wherein it is conceivable to achieve at least a bachelor's degree while spending four years in classroom and iaboratory without having had a single thought. (And Henry Adams thought he had learned nothing when he graduated from Harvard College in 1858!)

We have also to look

Another Graduate Crop To Test its Culture ity stand a rood chance of

the numbers of these unlettered but degreed folk, as the pressure becomes constantly

foundly hope that college more efficient and productive. 80, LET'S face it Americans, indulge in higher education

(which is not so high) for many reasons, if not above, at least beyond the desire to "follow

subtle sophistry, nevertheless out of place

the negis of Catholic author follow.

having their values changed and possibly raised. The Cathelic college, having on hand definite Christian p and standards, welcomes graduates are bound to be apirited challenge given by fertile young minds which, though they may resist, somehow get the shining mark of Catholic thought left upon them.

WHEN THE guest speaker knowledge like a sinking star." emerges from behind the potte The prestige of it all, the "con- palms, should he not remind his tacts" so dear to the American young listeners that they mus heart, the satisfaction of par always act like Catholic college ents in giving offspring what graduates? Should they not ad they deem a fitting training, are here forever to Cathone teach all vital factors in our educatings, viewpoints and openions? tional and social patterns today. They are the hope of our Church And although in meeting the in America. And perhaps they exigency of the occasion, no one should be shown that if just posinterested in the needs of youth sibly, a little culture shows would ever fight this materialis-tic concept of education with any through, it would not be totally

advice to them must be realistic. To act and to think (atholic credible and tenable. Today, re- is a very great deal to expect Now students in an institu- | must be capable of it, though, tion of higher learning under - if other generations are to

STRANGE BUT TRU Little-Known Facts for Catholics

By M. J. MURRAY







