

By REV. HENRY Modern St. R West Webster v of 4 500th at Wednesday, Ma

Pastor and the spic-and-sp old parish will tron's least d year marks the sary of her dea

St. Rita, "sa possible" died

Feast day s p. m. will inclu distribution of and veneration relic.

A triduum will be held M Wednesday at t church each ev Preaching at th be Augustinian James Sherman St Rita was nun.

The story o saint has few church history, except within l for nearly five canonization in a widespread d this fifteenth e and nun.

Almost every United States dedicated in he parish churches ing the name- saint have a St of St Rita, and name is still hig larity list at lei families.

Not only is t vation a unique of the saint. He strange, almost in its mixture- marriage ending in the convent.

ST. RITA'S h side hamlet ne Italy's picturesque Umbria

She was the aged parents Ar and Amata Feri Her striking b the attention of about named F courtship and promptings chan from a convent marriage with to ruin eigh her life

She entered hoping to relou and follies of E disregarded her Rampant in time was the d ita, long a curse on a female who and, pairs with Ferdinand barel riot or fight to get himself inv other

He lived close but gave little what might be

RITA FOUND from the Augi who told her th Monica, the tear their order's fou gustine, who wa renegade and pi imitated Monica tears and playe

After eighteen y unappreciated in the "saint of th had her prayers the "conversion of THE REPENT, had only a few c however, when lashed out agains fell by an assassin

With doctors' and dentists' bills due, you continue for years to spend so much money on luxuries and amusements that you never pay anything on these bills, and do not intend to.

You misrepresent yourself as very poor and needy, and thus induce others to make donations to you, when actually you are more than moderately well fixed.

This list shows ways some Americans are unjustly enriching themselves, some who express the most pious indignation over the decline of morality in America.

Such people merely add hypocrisy to the list of their other sins. But there will be a day of reckoning for all such, and on Judgment day the whole world will know the tainted source of the money that grafters unjustly acquired from their fellow men.

The best advice is that they judge themselves now, confess their sins, and make restitution before it is too late.

This article, "Are You a Grafter?" may be obtained in pamphlet form for five cents from Liguorian Pamphlets, Redemptorist Fathers, Liguori, Missouri.

ARE YOU A GRAFTER?

Don't say 'No' to this question until you read carefully what follows. Widespread bad example may have dulled your conscience.

By REV. DONALD F. MILLER, C.S.S.R.

GRAFT MAY BE defined broadly as any dishonest way of obtaining something of value that does not belong to you.

There are thousands of people who would indignantly deny the accusation that they have ever been guilty of grafting. They mean that they are not shoplifters, house breakers or bank robbers.

But among the same thousands, over half might be just as guilty of violations of the command of God, "Thou shalt not steal," as shoplifters and house breakers.

No matter what the means used, no matter how clever and round-about the operation, no matter how common be the practice, to become possessed of the goods of someone else without a just title and without the consent of the owner is always a sin.

It is a serious sin if the amount of value involved is considerable. It is a venial sin if the amount involved is small.

Moreover, the obligation of restitution in cases of graft is just as severe as in the case of direct robbery or theft. The obligation does not run out with years. It remains on one's soul so long as one does not intend and try to pay back what has been unjustly acquired from another.

SERIOUS SINS of graft not wiped out by repentance and the conscientious intent and effort to restore, can send one to hell. Venial sins of graft similarly not made good, can keep one suffering in purgatory for a long time.

It is important therefore, that if you have made use of any of the following forms of graft, you not only renounce them forever, but make the proper restitution as soon as possible.

Graft In Buying

You buy an article in a large store. The clerk is very busy, and in her hurry gives you a five dollar bill instead of a one dollar bill as part of your change. You pocket the money quickly, four dollars to the good.

You buy something from a store on credit, and through an oversight, you are never sent a bill. You feel that you have been lucky, and say nothing about it.

You buy a new article, and the first time you use it, you damage it accidentally. You take it back to the store and demand a replacement, stating that it was defective when you bought it.

Your idea is that you will have the use of the object for several months before the store will repossess it because you defaulted in paying for it.

You have learned a trick whereby you can set back the gauge on your gas or water or electric meter, so that you pay for less than you used.

After you have run up a considerable bill at your grocer's or butcher's, you move to another city without leaving a forwarding address and with no intention of paying these bills.

You buy goods at a low price from an individual who, you are well aware, has stolen them.

You use fake tickets or transfers, or some form of trickery, to ride streetcars, buses or trains without paying what the transportation company has a right to charge.

In all these cases you have become possessed of something, or have used something, to which you had no legal or moral right. You may not keep an object that you obtained by graft; and if it already has been used up, you are still bound to pay for it. Unless you do this, you cannot make a sin-

work late, leave early, and therefore you cannot be forgiven.

Such cheating on the job can, over a period of time, amount to a serious violation of justice, demanding restitution at least in the form of extra hours of work to make up for past wasted hours.

AS AN EMPLOYER, you have a contract with a union. You know that the wages of your employees are not what are due to them in justice, and that the union will ask you for a necessary raise. So you bribe the union leaders by attractive gifts of money, to induce them not to ask for a raise for all the men. Thus by corrupting a few men, you escape paying living wages to many.

You bought a line of articles that has turned out to be defective. You advertise them as perfect and sell them as such.

You charge different people different prices for certain things, according as you think you can get them to pay more or less.

For example, the standard price for a certain article is fair and just, bringing you a normal profit. But a man comes to you who needs such an article badly, and who takes it for granted that the price will be fair. You charge him an excessive price and make an unjust profit.

You sell real estate as a perfect place for a home, without revealing to the buyer that it is subject to floods or other recurrent nuisances.

You charge a customer for a new part for his car or for the furnace, or some other mechanism, when you actually put in a used part that cost you practically nothing.

You take advantage of the ignorance and lack of experience of an individual to sell him something that is of no use for the purpose he has in mind.

You sell stocks in an enterprise that you know is on the verge of collapse, or to people who buy only because you promise them an "impossible return on their money."

No matter how complicated may be the problem of estimating what you owe others for having cheated them in these various ways, you are bound to restitution.

You may have to consult with a learned priest to find out the extent of your obligation. But if you want your soul to be free from the burden of unjust possessions, you must take any measure that is necessary to learn what you owe and to pay it back to the one or ones defrauded.

Graft In Contracts

You perjure yourself by misrepresenting your health in making an insurance contract. For example, you pay a doctor to support your sworn statement that you do not have a certain disease, the knowledge of which would have prevented the insurance company from making the contract.

As an insurance assessor, you settle with a garage owner on the amount of damages to be collected on a wrecked automobile, and then ask him to add twenty five or fifty dollars to the bill, which he will give to you.

You consent to service and repair a man's automobile, and you list for payment certain repairs that you did not make at all, or you tell him that he needs new parts that he does not need, which he then orders and pays for.

You contract to put up a building with certain specific materials. You substitute inferior materials, unknown to the owner, and thus profit unjustly.

Your employment contract states that your employer will pay your expenses on business trips. You "pad" your expense account so that you will add to your income in a way that is contrary to the contract and to the intentions and permission of your employer.

You contracted to work eight hours a day for a just wage. But you repeatedly come to



What's The Best Way To Promote Vocations For Children?

By FATHER JOHN L. THOMAS, S.J. Assistant Professor of Sociology at St. Louis University

My wife would give just about anything if one of our boys would turn out to be a priest. I fully share her attitude in this regard but feel we must be very careful in the way we go about encouraging a vocation among our boys. I feel that she tends to offer a little too much encouragement of them. What's the best way to promote vocations among your children?

necessary virtues and learning, shows that he is called by God to the priesthood.

not give direction to this thinking by showing what others have done?

THE SUBJECTIVE calling is completed and made formal by the objective calling of the appropriate ecclesiastical authority who accepts the candidate for ordination.

THIRD, TEACH them about the work Christ came to do. Help them to see that His work is not finished, that He has put it into our hands, and that we have the privilege of cooperating with Him in saving the world.

It follows that you are primarily interested in promoting the subjective calling, that is, the desire to consecrate oneself to the service of God and the salvation of souls. How can you encourage and promote this desire among your children?

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I would stress this point. Too often religion is presented as little more than a set of rules and a more or less selfish sharing in prayer and the sacraments. Hence, youth views it more as a restraint than a challenge.

BEFORE ANSWERING your question, it may be helpful to consider what we mean by a vocation to the priesthood. Clearly, it is a calling from God to serve a special function in His Church.

First, perhaps the most important thing from the natural point of view will be the respect and esteem which you yourselves show toward the priesthood and priests.

Teach your children to see the work of the Church as an extension in time and space of the work of Christ. He wants us to help Him. What will we do for Him?

This does not mean that God normally makes a special revelation to the individual that he has been called.

Children are quick to sense their parent's attitudes. In choosing their life work, these attitudes necessarily play an important role.

FOURTH, YOU ARE correct in feeling that care should be used in the manner in which vocations are promoted. Hold up the right motives, and stress generosity, love of work and study, and manliness.

THE SUBJECTIVE aspects consist not so much in sentiments or feelings but in the right intentions of the aspirant. Joined to the necessary physical, intellectual, and moral endowments. Hence anyone who lapses to the priesthood with the unique motive of consecrating himself to the service of God and the salvation of souls, and at the same time possesses, or is willing to acquire, the

Some parents confuse lack of initiative, childish emotionalism, and easy conformity with true piety. A vocation must be built on more sterling qualities.

Finally, you should pray earnestly to the Lord of the Harvest. The fields are white with the harvest, but the laborers are few. If you ask humbly and sincerely, can He refuse your repeated request?

Fortunately, the harm done to America's reputation is not irreparable. Reputations of the controversy over Senator McCarthy are now seldom heard of in Europe. The catanary still lingers on but is dying.

Perhaps it may start out as mere wishful thinking, but they all dream about doing great things some day. Why

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Making Marriage Click

'Going Steady' Rash Sprouts In Springtime

By MSGR. IRVING A. DEBLANC (Director, Family Life Bureau, N.C.W.C.)

Springtime for many a youngster is the time when his heart goes on a journey to the moon and she wants to be as close to her "steady" as April 4 to May.

It is now, more than any other season, that many a young lover knows just how Columbus felt when he discovered a new world. Finding romantic loyalty and love is the great new discovery.

But "going steady" isn't all poetry. The blossom in her cheek can soon turn to chink and he can soon become as "ranced" as a bitter. Only the mature can enjoy the opposite sex in a Christian way.

Solernn pledges were made that distance would not prevent them from listening to the same radio programs; and wherever they were on the hour, they would stop and throw kisses to each other across the sea. They belonged to each other.

From this, the practice would seem to be not quite as widespread as some may think.

Just a few years ago it was the exception when a boy took a girl to a party and danced only with that girl. There were program dances then, and a

A few weeks ago Life Magazine carried the tragic picture of a lonely young boy who lost his life in the snow trying to reach his 14-year-old "steady." It was a heart-rending story which symbolized the craving of many a youngster today, who turns to another of the opposite sex to be "steady" in affection and security which his parents at home should be giving.

MONEY AND COMFORTS are not the first needs of a youngster. He needs affection as he

needs bread and water. If parents are giving them the proper affection, youngsters may still need the friendship of another of their age; but the transfer will be a disciplined, healthy adjustment, not the freakish entanglements youth are experiencing today.

I'm old enough to remember that "going steady" before the war was by no means emphasized as it is today. This is a phenomenon which sprouted up during the war. It seems to have happened when soldiers, going away to foreign countries, were given the guarantee that their little "birds of paradise" would be waiting for them faithfully when they returned.

By "going steady" one generally means three things: exclusive dating, frequent get-togethers (as often as two or three times a week), and an intimate exchange of affection.

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How To Export Lies

American prestige abroad. As a result of all the blow over the Senator's methods, the European became convinced that Americans were living in a state of fear and terror.

The high prestige America enjoyed just after the war was shattered. Our reputation as a freedom-loving people was ruined. America became a symbol of oppression, the very same America that had liberated Europe from Hitler's oppression.

WE IN AMERICA knew that Europe was pathetically misinformed. Nowhere could we see any evidence of hysteria. No where did we hear the danking of chains or see men writhe with terror. There was the usual smoke and dust in the atmosphere but it was not a climate of fear. On my daily rounds I never saw a single witch-hunter or Grand Inquisitor.

In fact, Samuel Stouffer of Harvard conducted a survey of American public opinion at the height of the so-called reign of terror. He interviewed thousands of Americans to find out how they were reacting to the communist peril. Maritain says that the general public usually prefers to sleep on public questions and Stouffer certainly found they were asleep.

Eighty per cent of those interviewed said they were concerned with private and family affairs and only 8 per cent said they gave thought to the communist threat or other world problems. In other words, the bulk of the American people were not only not hysterical, they were sound asleep.

NOW, AS I said above, we in the U.S. knew there was no hysteria here. Who then was responsible for spreading the rumor? I would put the blame on certain irresponsible writers, journalists and tourists who concocted the lie and exported it to personally enriched Europe. There is an old expression: "It's a dirty bird that fouls its own nest." These hysterical foes of the Wisconsin Senator told Europe that the eagle's nest was foul. They were ready to smear America's good name just as they could blacken the Senator's name.

Fortunately, the harm done to America's reputation is not irreparable. Reputations of the controversy over Senator McCarthy are now seldom heard of in Europe. The catanary still lingers on but is dying.

At the Senator's death, the Moscow Radio, of course, told how "McCarthyism spread" through the country in an atmosphere of fear and "McCarthyist hysteria." Most of the British and French newspapers carried notices of McCarthy's death which referred to him as "witch-hunter," etc. etc. and large the smear on the American reputation is gradually wearing off.

THE CRITICS of Senator McCarthy were perfectly free to express their opinions about his methods. No one objects to fair and honest discussion. What I object to, however, is the tactic of those extreme Liberal foes of the Senator who were dishonest in defacing American prestige abroad. They charged that the U.S. at a time of international crisis, was suffering from a wild delusion.

No wonder Europe began to lose faith in us as a free people. No wonder Europe asked, how we could expect to lead these free nations against communism if we had renounced freedom at home! We can understand the doubts of these Europeans who were misled. We cannot understand the disloyalty of the Americans who misinformed them. The sinners in that America was smeared by Americans.

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JOSEPH BRIG

What Three Children Know

...the fact of the world was going down like the most recent of the youngsters were shepherds - Lucia...

...what we one else... there were too blind... to see. Not King...

...the children knew and... what we one else... there were too blind...

...On the other hand, the young... that if people didn't... the world would follow. But that...

...When the war did end, as the... had predicted; but people... did not fall to their knees...

...MANKIND WAS too drunk... with the heavy wine of the arm... to listen to the children...

...I am giving the wrong... the children were... and my brush aside except...

...I remember, filed stories from... about the Miracle of... and about the children...

...I remember, therefore, did not... 25 years later, about... the world as it had come to...

...the world as it had come to... the world as it had come to... the world as it had come to...

...the world as it had come to... the world as it had come to... the world as it had come to...

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