

Do We Face Socialized Education?

If freedom in education is to survive in America, it must be rescued from a growing government monopoly of the schools.

Independent colleges face collapse for lack of adequate funds. Already tuitions are on an annual spiral that threatens to price the colleges out of business.

State colleges then step in when independent colleges cannot keep pace with increasing enrollments and costly new equipment.

Ten years ago, the nation's colleges were split an even 50-50 in student population, half enrolled in independent schools, half in state colleges. Today, less than 40 per cent are in the independent colleges and by 1970 an estimated 80 per cent will be in state institutions.

California already counts 83 per cent in its state schools, Michigan has 70 per cent.

Episcopal minister Bernard J. Bell warned "Academic freedom, freedom to seek the truth, is threatened by no other source as it is by organized secular government."

Colorado College president Louis T. Beneset recently predicted the decline of independent schools will bring in its wake the extinction of academic freedom and result in a system of state thought control.

Why are state colleges on the increase and independent colleges on the decline?

The reason is simply this — you can't sell a product even at a fair price if someone down the street is giving it away free.

If private grocery stores had to face state subsidized give-away competition, how many grocers could stay in business? Yet Americans who promptly resist any socialist trends in the business world are apathetic when socialism strides ahead in the educational world.

It seems to us this trend to socialized schooling is actually a threat to American democracy and to the whole American free enterprise system. If we educate a generation in state schools from kindergarten through college, the next step is sure to be a state monopoly imposed on business, industry, and life in general. What then will be left of American freedom?

Independent schools — like the University of Rochester, Harvard, and all Catholic schools — are outposts of an old American tradition and we can only hope more of our fellow citizens will recognize the need now to aid these schools in their struggle to survive.

SERMONETTE

Happy Are The Clean Of Heart For They Shall See God. Matt. V. 8

by the Rev. James D. Moriarty

Harry and Markey were identical twins, ... entirely alike to look at, ... totally different to know.

Harry was the first to die. It was a violent death. The explosion happened deep-down in the coal mine where he worked. When the rescue team finally dug Harry out and brought him to the surface his entire body was black as the coal he mined each day. The blast had imbedded the black dust deep into every pore. Often after a day's work Harry had almost scrubbed away the skin in his effort to get completely clean. The tale which the mortician used in preparing the body only covered the black specks of dust which he was unable to remove. Harry wasn't even freed from the dirty black dust in death. But Harry went to heaven. He was always careful to keep clean on the inside. Call it deep down clean if you will.

Harry was Harry's twin. His hands were never soiled by dirt for long. He could be described by those who knew him as immaculate. He could make the man of distinction look second rate. Correct. He was groomed to perfection, ... even down Harry's clothes were always clean, ... creased, ... to the barber shop, manure which was a weekly must when getting his hair cut.

Harry died suddenly, too. It was a heart attack while in the barber chair being shaved. The mortician was amazed at how well the body was preserved. It was so different from that of his brother, Harry.

Harry had lived well but when he died he went to hell. He earned his living, and a good one, too, by being a distributor for a group of satanic magazines. Only God knew how many minds and hearts had been defiled as a result of Harry's efforts.

Either of these twin brothers can teach us a lesson. It is simply that we should do what is necessary to keep clean on the outside. But if that is impossible we must be sure to keep sanctifying grace clean deep down inside.

That's what Our Lord said, you know, ... Happy are the clean of heart for they shall see God.

Daily Mass Calendar

Priests of the Rochester Diocese whose names are listed below died on the date indicated. Your prayers are requested for them.

Sunday, June 6 — Priest: (red), Gloria, Sequence, Creed, Preface and canon

Monday through Saturday, June 6 through 11 — Mass each day as in missal (red).

Wednesday, Friday and Saturday — Ember Days, June 10, 1960 — Rev. John Farrell, June 11, 1960 — Rev. John Quinn.

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MOST REV. JAMES E. KEARNEY, D.D., President

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Skills, Talents Needed For Jobs

New York — (RNS) — A labor expert warned unions and other labor organizations that they will face a radically altered manpower picture in the next decade, and that they must prepare to solve the social and moral questions involved in these changes.

Louis F. Buckley, Regional Director of the Bureau of Labor Statistics, United States Department of Labor, outlined the manpower challenge of the Association of Catholic Trade Unions at their 23rd anniversary celebration here.

The Association also presented its annual Quadrangle Award to Thomas

Casey, Manager of District 18, International Association of Machinists of the AFL-CIO, for consistent application of Christian social principles in his career as a trade union official. Mr. Casey studied at New York City's first Catholic "Labor School," set up by ACTU in 1937, in cooperation with Fordham University.

Striking that "economic growth is not a goal in itself," Mr. Buckley singled out three related trends which demand attention and action from labor organizations in the decade ahead: a tremendous increase in workers under 25 and over 45, while the key 25-44 age group shrinks; the continuing increase in white collar workers over blue

collar, and the greater educational preparation demanded of workers.

All these facts have moral and social implications, Mr. Buckley said.

Pointing out that 26 million young workers will enter the labor force in the next decade — a far greater number than the economy ever has had to absorb — Mr. Buckley warned that industry still would have "trouble finding the kind of workers our highly complex technology will require."

"Current trends suggest that about 7 1/2 million of the young people entering the labor force during the 1960's will not have completed high school, and that 2 1/2 million will not have completed even the 8th grade," he said.

In contrast, he pointed out, job opportunities will increase fastest in areas requiring the most advanced education and training — particularly for engineers, scientists and technicians.

There also will be "a great need for skilled management, technicians, imaginative management personnel, secretaries and stenographers, sales and service people, technicians, professional workers and highly qualified government personnel." The only occupation that requires little education or training — unskilled workers — will not increase at all in the next decade.

Mr. Buckley called on labor organizations to work for better guidance and counseling of young people on the kinds of jobs that will be available, and the increasing amount of preparation required. "There are moral responsibilities involved in this matter," he declared, "the responsibility on the part of each of us to use our talents as God intended and the responsibility on the part of society to provide the proper means for their recognition and development of these talents."

Emphasizing that the extent to which the U.S. meets these responsibilities in this educational field also has important international implications, Mr. Buckley told ACTU members that if it is essential children new in school "receive all the education they can get."

Predicting that by 1970, nearly one-half of all women aged 16-64 would be in the labor force, Mr. Buckley said that this fact was closely related to the education question. "Many of these women workers will be motivated to work in order to finance a better education for their children," he said.

The speaker suggested that the increase in the number of working women should be a stimulus to labor groups to increase efforts for more adequate labor legislation in this area. "Consequently, the trend toward part-time work by the married older woman worker, he underlined the importance for the nation "from a moral and social viewpoint, that basic family responsibilities do not suffer as a result of employment."

Turning to the white male group, aged 16-64, he pointed out that this group will supply a large proportion of executives, managers, foremen and highly skilled workers. Mr. Buckley indicated a decline in numbers, due to the low birth rate of the 1930's. Not as many young workers, who could fill the gap, he said, would be available to the economy.

"Employment and promotion policies that have kept the doors closed in the face of minority workers — Negroes, Puerto Ricans and others — and the higher moral demands which the future demands — have encouraged this great source of talent and skill and energy to be wasted through a good number of years."

"One out of every 10 workers in the United States is a Negro. How many societies survive by utilizing the strength of a tenth? Yet, when we examine the record, we find that ... Negro workers — through social and educational neglect — are not being utilized to their fullest capabilities at a time when nations, brains, talents and abilities are at a premium."

Labor unions and organizations must take into account, in their organizing activities, the more rapid expansion in the employment of white collar workers, Mr. Buckley said. "If unions are to maintain or increase their membership, they will have to concentrate more of their organizing activities on groups which have not, up to the present, had a high proportion of union membership."

Concluding, Mr. Buckley declared that on every level today we are faced with the need for a basically moral attitude — a respect for the rights of every man to respect himself. Our society must be one in which no man is useless — no man is wasted — no man goes without regard."

ACTU's national chaplain, Most Rev. John P. Kane, pastor of St. Michael's Parish here, called on members to "look to the future, realizing that the nation's need for educated workers is greater than ever before for our history."

"You must direct yourselves not to the organization of the unorganized and unskilled, but to the organization of the intellectual workers," he said. "The education of a true democracy is in the hands of the educated workers."

Sacred Heart Year Ocean of Mercy

By REV. LOUIS J. HOHMAN

"Sinners shall find in my heart the source and the promise of the Sacred Heart." The consolation of this sixth promise of the Sacred Heart is familiar to those who read the Gospels.

One thinks first of the parable of the prodigal son. Our Lord describes how an ungrateful son demands his inheritance and leaves home. The father accedes to his request. When the son has disposed of his legacy in riotous living he finds himself in a foreign country with no money, no friends, and sunk to the depths of despair. He then determines to go home to his father.

The part of the parable which we desire to emphasize here is not so much the sin and repentance of the son but the reception the father gives him on his return.

It is not enough that he forgives his erring boy. He must go out onto the road to meet the prodigal. He must insist on arraying him in the best garments, putting the ring of authority on his finger. He must prepare a great feast for which he kills the precious fatted calf.

The elder son, who has remained with the father all this time, is pained. It is not difficult to sympathize with him, though we know fundamentally he is wrong. By nature we are selfish creatures and mercy doesn't come easily for us.

We are much more inclined to a sort of righteous indignation. After all, the boy ran away from home by his own choice. He made his bed — let him lie in it. Why should we get excited if he finds he has made a mistake and now wants to return home? Shouldn't he have to pay some penalty for his sin? Shouldn't he be punished and made to realize what a crime he has committed?

Such is the train of thought of ordinary mortal. Such was the point of view of the elder son. If there is any mercy in it it is like a tiny drop of dew. Is it any wonder that the ocean of God's mercy is incomprehensible to us?

"If we really know love, and particularly the love of God, we might be better able to understand God's mercy toward sinners."

Many is the work of love. It can sweep the wrongdoer off his feet. It can make him great that wrong might be because it is not primarily concerned with self. It is interested only in the welfare and the happiness of the offender. It tries to understand, to realize how this poor sinner was blinded by the glittering treasures which were his temptation. And love is patient, not capable of sitting back and just waiting.

It must go out and seek the lost loved one. Our Lord who so often described himself as the good shepherd. One

For this reason Christ turned on them in righteous anger and condemned them in such violent terms. "Woe to you scribes and Pharisees, hypocrites."

It is understandable how great sinners can have a strong fear of the confessional. It is not easy to confess shameful sins. It becomes easier for them when they begin to realize the love of Christ and his infinite mercy.

They can shut their eyes to the fact that a more than sin is in the confessional. They can say to themselves, "This is Jesus Christ hearing my sins and my intention to love him anew. He has his arms open to me. He loves me and desires only my happiness. O Jesus, I desire to love you as you love me. I throw myself eagerly upon your infinite mercy."

Those who know the joy of returning to the "father's house" would tell you there is nothing like it in the world. Learn to love him as he loves you though your sins be as scarlet. Return to him lovingly while there is yet time.

alities to their native tribes clergy in an untenable position if real civil war breaks out there.

Since last December, he said, violence has flared several times in and around Lubumbashi between members of the Lulua and Baluba tribes. The Lulus were formerly the rulers of the country, and the Balubas were their servants. However, when the country was colonized by white men, the Baluba accepted Western civilization, sent their children to the white men's schools and settled down as owners of land they had once tiller for the Lulus.

Now that independence is near and the white men are withdrawing from the country, Father Vande Walle continued, the Lulus are prepared to seek to regain power by violent means.

The situation is further complicated for the Church by the fact that most of the native clergy in the Lulus, born and bred in the Baluba tribe, are still Lulus. These members who are Catholics are hostile toward the Baluba priests.

Some Lulus would not dare even to receive Holy Communion for fear of being poisoned by their own tribesmen. Father Vande Walle said, "Fear of intertribal revenge is deeply imbedded in their hearts. Parishes founded among the Balubas in Lulus territory are now deserted and waiting for new Lulus Catholics," he added.

"Half of the Congo territory has barely been touched by Western civilization," he added. "There is work for Catholics to do."

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Let The Children Come

Thousands of children throughout the Diocese receive First Holy Communion at this time of year. Their firm faith in the Real Presence of Christ in the Eucharist is illustrated by 21-year-old Rochester artist Diane Dengel of St. Anne's parish. The young artist this week won honors at the New York City Art Show held in Greenwich Village.

My Wife Fails To Discipline Children, Then Blames Me

By FATHER JOHN L. THOMAS, S.J.

St. Louis University Sociology Professor

My wife has always had her own ideas about raising children. She believed in the so-called "permissive" approach, which frequently starts out with reasoning and ends up with nagging and scolding. I let her have her way while the children were small, but now that they are older, she wants me to step in and punish them when her famous method doesn't work. I am sure, and she accuses me of failing to cooperate. How would you handle this situation?

The division of labor required to preserve the family as a social unit necessarily determines the extent and degree of the father's participation in raising the children. It does not exclude it.

Further, since learning starts in the cradle, fathers may not delegate their parental roles to their wives even while the children are young. The growing child must learn to identify both father and

mother as real, operative sources of love and authority from its earliest years.

In the personal "world" that the child gradually develops and defines for himself, parents should emerge as the two normal figures to whom he can turn for security and consistent direction.

Hence, you are catering your children's lives rather late, Jack, and your job as disciplinarian isn't likely to prove a pleasant one in the beginning. What's the best way to handle it? It seems to me that your first step is to have a good, realistic talk with your wife. It should be apparent to her by now that the children need more definite direction and control.

This job belongs to both of you, and the only program that will prove effective is one in which you both cooperate constantly. In practice, this means that you must agree upon definite rules and regulations concerning the discipline of the children, and you must both agree to enforce them.

Unless you present a united front, your children will play one of you against the other. At the same time, if you and your wife have no mutually accepted program of action, your individual efforts to enforce discipline are more likely to produce confusion than real character training.

Deacon Sets New Record

Marion — A survey of the 21 deacons to be ordained at the Marion Seminary here on June 11 indicates that one member of this year's deacon class breaks all Marion records for total number in religious life from one family. A. Kosarski of Antigo, Wisconsin, has six sisters in the convent and two brothers in the priesthood.

In other words, you are going to have to settle for something short of the best in dealing with the situation at this stage.

Your children have a right to adequate training, guidance, and discipline. Although you may derive some pleasure from being able to tell your wife, "I told you so," this doesn't fulfill your obligation as a parent.

The essential point at issue is the good of your children. In deciding what to do, you must be guided by what is best for them. You will not be facing up to your responsibilities as a parent if you refuse to act on the grounds that your wife ought to be left to deal with the consequences of her method.

Although you may feel that it is unfair to ask you to assume the unpleasant task of enforcing discipline because her system has failed, it may clarify the situation if you examine your own past record as a parent.

I gather from your letter that you felt that her method in dealing with the children was wrong, yet you "let her have her own way."

If you were convinced that her method was wrong, did you have any right to allow her to proceed? At head of the family, you had definite obligations in this matter.

Is it possible that although you didn't approve of her method, you took the all too common masculine view that the training of the children was not your direct concern? This view stems from a serious misconception of the

role of fatherhood. Because mothers normally take over most of the care and training of children, some fathers conclude that they have no responsibilities in this regard. But parents are partners, particularly in all that concerns the primary purpose of marriage.

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Tribal War Congo Threat

ALLINGTON — (NC) — The threat of bloody intertribal warfare hangs over the Belgian Congo — and the Church there — as Congo independence draws closer, according to a veteran missionary.

Father Joseph Vande Walle, C.I.C.M., speculated that after the Congo becomes an independent nation on June 30, the Church may find itself caught in the middle of a civil war.

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