'Ten Terrible Days,' Maryknoll Nun Reports of Philippine Bombardment

Maryknoll, N. Y.—(NC)—The first letter received here from one of the American Maryknoll Sisters imprisoned in Fort Santiago, Manila, gives a ghastly picture of [illegible] suffered in the military prison and of the dramatic rescue of the internees by [illegible].

[illegible] Mother Superior, Maryknoll, Sister [illegible], formerly of Sacred Heart parish, Rochester, addressed [illegible] Superior General of the Maryknoll Sisters, at the Maryknoll [illegible].

"[illegible] to God we have [illegible] through safety," she writes. [illegible] radio announced that the internees at Los Baños had been liberated. Our Sisters have been there since July. [illegible] Concepcion and Sister Clare, native Filipino Maryknoll missionaries, are in Santa Ana, Manila, with the Spanish Charity Sisters. They fled there from the Philippine General Hospital, where they had taken refuge when St. Mary's Hall burned.

"Sister Trinita and I have been separated from the Sisters since April, when we were taken as prisoners to Fort Santiago.

Ten Days of Terror

"I became so sick that they (Japanese) sent me to the Philippine General Hospital to recuperate, after which I was to go back to prison. I didn't recover too rapidly, as they never came for me, thank God. I was at the hospital during the bombardment, by our good American guns, which were forced here such action the enemy [illegible] of the hospital a fortress. Thirty were ten terrible days amid fire and terror of all sorts.

"We, the patients, plus seven or eight thousand refugees who had fled there from the burning neighborhoods of Paco, Malate and Ermita were crowded together in the halls, victims of the front line traffic. Thirty were not many casualties, however. The Americans encircled the front wall of the Intramuros Dead and we were liberated on Saturday, Feb. 11. They found that the Japanese had been [illegible] and would have [illegible] if it hadn't been for our good [illegible] and [illegible].

"The people were still [illegible] the hills [illegible], shouting with [illegible] joy, kissing their hands and [illegible] them as they passed. I am now with the American [illegible] of Illinois Tuesday University, Cuba, feeding well (eggs and toast!) and milk! and [illegible] meals. God bless Uncle Sam.

"Whatever the most extravagant of New York newspaper men have to tell of Manila events will be mild in comparison with the reality. Fire, slaughter, vandalism, [illegible] . . . Your prayers [illegible] us through."

[illegible] Will [illegible] Liberty

[illegible]

Fordham U. Head to Lecture in Brazil

New York — As part of Fordham's contribution to the cause of better Inter-American relations, the Rev. Robert I. Gannon, S.J., President of the University, will lecture for six weeks, beginning in May, in Rio de Janeiro, Brazil.

Msgr. Sheen Says

'Masses' Led by Ruthless Leaders Imperil World

New York—(NC)—All that is good in the world once again is being threatened by the "masses" manipulated by conscienceless officials of the "absolute State," the Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, declared in a Lenten sermon at St. Patrick's Cathedral here.

He emphasized that it was not the Jewish people who elected to crucify Christ, but the "masses" defined by His Holiness Pope Pius XII in his 1944 Christmas message as "inert of themselves, as easy plaything in the hands of anyone who exploits their instincts and impressions," in contrast to the people that "lives and moves by its own life energy."

"When Pilate asked 'Which of the two would you that I release to you?' he thought the people would choose Christ, not Barabbas," said Monsignor Sheen. "But his strategy failed. For the high priests had turned the people into a mass—the kind of mass which the Pope described in his Christmas message as the greatest enemy of democracy, inert of itself and open to any outside influence.

"No government should give the people a choice between good and evil. The majority is a legitimate test of government when the people choose between good means to a good end. When the people turn into a mass and conscience is lost, the majority invariably chooses evil instead of good.

"Pilate knew he was delivering goodness and justice to death. He held out until the mob cried, 'You are not a friend of Caesar if you don't sentence him.' There they scored a direct hit. That is the spectacle of the spirit of Christ in the world today, buffeted, beaten, holding a mock scepter. Pilate is the only judge mentioned in the Creed: 'He suffered under Pontius Pilate.' I think this is a prophecy and a reminder that in the last conflict in the world between good and evil, Christ will go to death under the power of the omipotent State."

Monsignor Sheen said the Four Freedoms are empty words unless there is "justice to defend, bread to preserve, truth to believe and God to worship."

Test of Saint's Heritage Seen in Post War Upheavals

Washington — (NC) — The double seal which Saint Patrick imprinted on Irish souls—the sense of Christianity even to the shedding of his blood in its defense, and a burning patriotism—will be challenged more than ever in the perilous social upheavals after this war, the Rev. Dr. Edmund A. Walsh, S.J., Vice President of Georgetown University, declared in a St. Patrick's Day address before the Society of the Friendly Sons of St. Patrick here.

Recalling reports that Eire will be excluded from the ultimate peace conference, Father Walsh continued: "Perhaps she will one day account it a blessing yet 'to have cooperated in the iniquities now being contrived against another Catholic nation of central Europe, in appeasement of atheistic aggressors.'

"Ireland's 'destiny,' he concluded, 'has never been that of a great nation of power in measure of the arts of war, but strength has been found in the power of her will to survive. [illegible] Tone, a Grattan, a Robert Emmett, a Daniel O'Connell and a Parnell to die on their feet rather than to live crouched on their knees before any totalitarian aggressor.'"

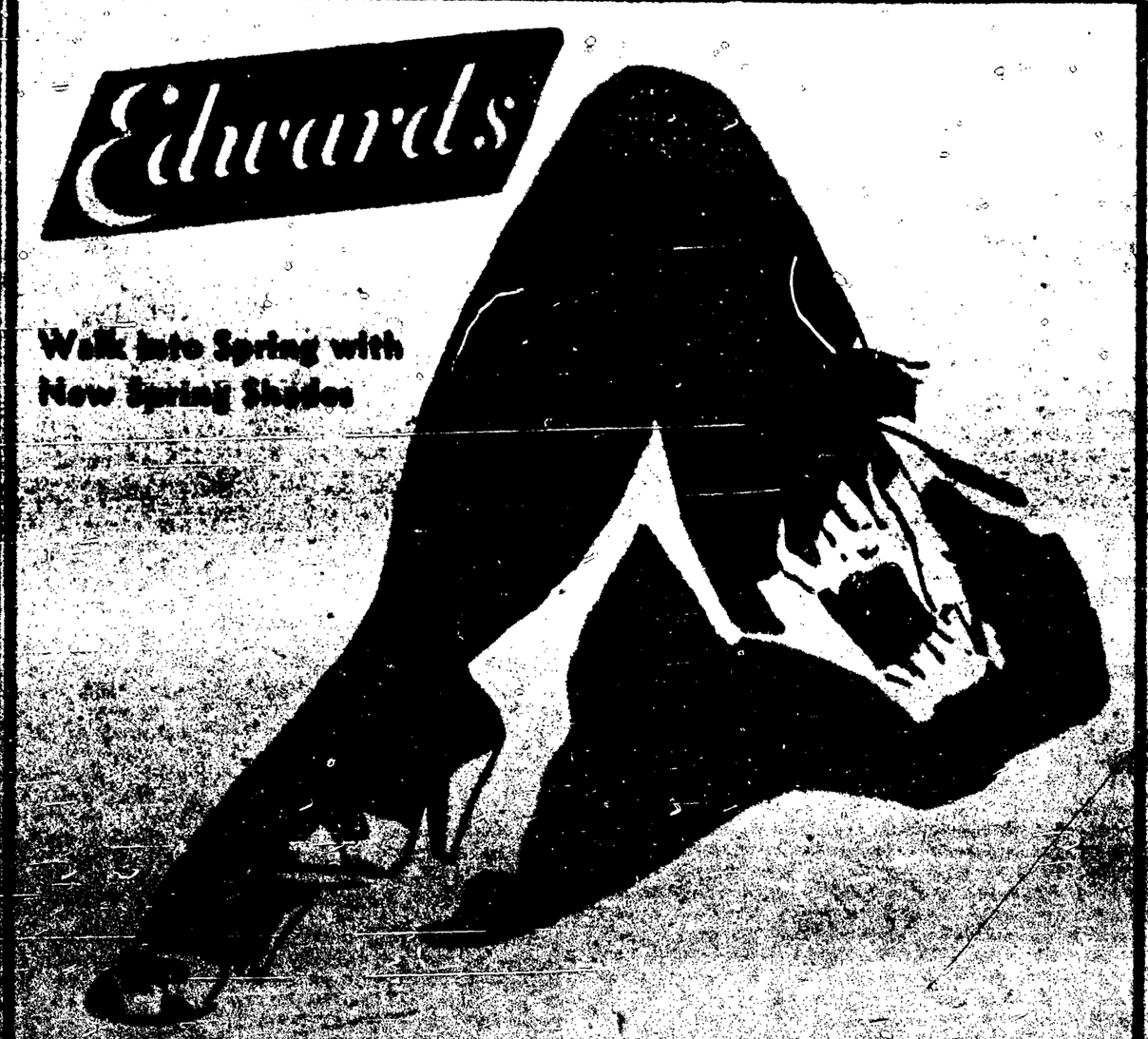
CHAPLAINS FREED FROM P. W. CAMP

Resting at Letterman General Hospital, San Francisco, following arrival in their homeland are three Catholic priests, Army Chaplains liberated from the Japanese prison camp at Cabanatuan in the Philippines. Left to right are: Capt. Hugh F. Kennedy, S. J., of New York; Lt. Col. Thomas L. McKenna, Catholic chaplain at the hospital; Capt. Eugene J. O'Keefe, S. J., of South Orange, N. J., and Maj. John J. Dugan, S. J., Milton, Mass. The chaplains were obliged to work as ordinary laborers by their Japanese captors. (NCWC)

Mass for Yanks Offered By Cologne Bishop

Cologne, Germany — (NC) — A Solemn Mass of Requiem for America's hero dead who made the supreme sacrifice in the Cologne area was offered by the Most Rev. Wilhelm Stockum, Auxiliary Bishop of Cologne, in St. Catherine's Church in Hurth, a suburb of this war-devastated Rhineland city.

Ordinarily the service would have been held in the Cathedral of Cologne, but damage caused by air raids has made it impossible to use the church proper of this great Gothic monument. Yet, despite the damage, Mass is celebrated daily in the Sacristy of the Cathedral.

The Requiem for the Americans marked the first service at which Bishop Stockum has officiated in Cologne since June 1944, when he went into hiding to escape the Nazis.

The service was held under American auspices and was attended by many American chaplains, as well as officers and enlisted men of the United States Army. German priests also participated and the music was sung by a German choir.