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Keep Marches On!

[redacted] have given way to peace and rumors of [redacted] way in many of its manifestations is still with us. In [redacted] persecutions still afflicts whole na[redacted] in its attempts to destroy all freedom of re[redacted] God and His Christ. Rumors of war [redacted] as a threat against all who would inter[redacted] international highways.

[redacted] significant the tender of peace has yet been [redacted] way of our human reckoning. Long discussion has [redacted] possible peace treaty. Only minutes of peace con[redacted] the shadow of occupation still hold sway in the [redacted] Preparations for a lasting peace must in[redacted] unconditional destruction of any further [redacted] war on the part of the conquered nations. The [redacted] and the activities of peace must never more be [redacted] to give way to new preparations for war. The Allies [redacted] the Axis peoples and to themselves to prevent any [redacted] of the war spirit and of war preparations.

[redacted] inevitably to war and hailing the advent of peace. Re[redacted] as the march toward better things for all [redacted] Religion matches and it is the one influence for good [redacted] always with God's people. It flourishes in the [redacted] of peace, when it is the foundation of everything that is [redacted] man's soul, everything that is constructive in man's [redacted] depends on a lasting protection of all that is good dur[redacted] darkness and madness that wait on war, in peace as in [redacted] Certain men and certain organizations [redacted] Religion today even as their forebears in perpetuity [redacted] to destroy Christ. Their influence is not all-powerful [redacted] when so many thinking men and women [redacted] Christ.

[redacted] of Christ moves in the hearts of men, [redacted] all is Blessed! Our national power, our American [redacted] of freedom for all, must help the peoples of the world [redacted] that would destroy their freedom of religion. [redacted] that Religion may continue to march on to vic[redacted] all the world, let us turn to God with renewed fervor of [redacted] in the heart of each one of us. It may truly be said: [redacted] marches on!"

Holy Week

[redacted] and meetings and sessions dealing with pri[redacted] and public interests local, national, international, will the [redacted] with the account of their doings. The future of the [redacted] is in the hands of delegates from far and near who have [redacted] Task to formulate this various groundwork. We [redacted] that they may have God's interests at heart as they strive [redacted] better things for God's world.

[redacted] part of the world this coming Holy Week will find [redacted] gathered together in their cathedrals and parish churches [redacted] worship God, to honor the days that commemorate the glo[redacted] mysteries of the life of our Saviour. Their daily visits to their [redacted] do not make the headlines but before God these visits [redacted] definitely never they are indications of the true influence [redacted] good that is operative in every part of God's world, of the [redacted] of faith and hope and love for the Redeemer that alone [redacted] means lasting good for all nations.

[redacted] Friday, Saturday, make up the Great Triduum of [redacted] Week. The Mass and the Priesthood are instituted, with [redacted] Blood of Heaven made ready for all generations to come. [redacted] and Calvary, Golgotha, give all the perfect means of [redacted] death for their Redemption. Saturday brings the first [redacted] of the Glorious Resurrection. The Great Triduum! The [redacted] Three Days that the world can never forget, are celebrated with renewed remembrance with each new Holy [redacted] May faith in Christ continue to be the one unfailing force [redacted] give lasting life to all the world!

Cardinal Tien's Visit

The diocese rejoices with its clergy and laity in the visit of [redacted] new Prince of the Church, Cardinal Tien. The first Chinese [redacted] prelate to be raised to the dignity of Cardinal, Cardinal Tien [redacted] will be in all a figure of the Catholicity of the Church of God, [redacted] embracing all nations and joining them together as brothers [redacted] under God. He will be a figure of the democracy of the Church, [redacted] come to the lowly God's own children, which calls upon [redacted] highest dignitaries from among the humblest.

[redacted] to welcome at the work greetings Rochester [redacted] gives him! May he find here thousands who are interested [redacted] China, in her people, in her missions! May he take back [redacted] with him into his own country the promise of continued high [redacted] for his noble people, of continued interest in their [redacted] and temporal welfare, of practical help for the Christian [redacted] Long life with many blessings to His Eminence, Cardinal Tien!

Gospel for Palm Sunday

St. Matthew wrote down the history of the Passion of Christ as read in the Mass on Palm Sunday. It is the [redacted] part of his twenty-eight chapters of the life of Jesus Christ. In simple touching terms it narrates the events of the seizing of Christ, His scourging and [redacted] with thorns, His presentation before the High [redacted] and before the Roman Governor, His condemna[redacted] and the [redacted] that accompanied his death.

[redacted] Mass on Palm Sunday the whole Passion according to St. Matthew is solemnly chanted. Clergy [redacted] hold over their left shoulders branches of [redacted] during the chanting of the Passion. In this [redacted] reminder of the triumphal entry of [redacted] on Palm Sunday, the first day of [redacted] record for kindness to all, for in[redacted] that went into the very heart of [redacted] mercy upon suffering cripples, upon the [redacted] for many miracles that led thousands [redacted] their Redeemer, prompted the people at [redacted] such a reception as Jerusalem had [redacted] to a visitor.

[redacted] the history of what these same [redacted] in putting Christ to death, we [redacted] of human nature, the wavering of [redacted] called to Christ. We hear the palm [redacted] even to the end of the sad [redacted] of Our Saviour, even to the speaking [redacted] Him to give up the ghost. In [redacted] as the Son of David. — [redacted] of David—Blessed is He that [redacted] Lord."

Father Gillis Says:

Pope's Definition Of 'Politics' Hailed

When the Pope reverts to a subject again and again, a priest, I suppose, may feel justified in doing the same. Sometimes to tell the truth, we fear that readers and hearers will become impatient with our repetitions.

Father Gillis

We can almost hear them say, "Put on a new record"! But there are subjects so important as to demand incessant repetition. Take, for example, the question of "The Priest in Politics." I have treated it so often in this column and elsewhere that I might be ashamed to introduce it again today if the Pope had not once more brought it up.

The latest instance was on March 10th. The Holy Father in his annual instruction to preachers of Lenten courses, urged them to remind the people of their right and duty to participate in public life. "There are moral duties," he said, "arising from the right to vote." And he went on to vindicate the right of the clergy and of the Church herself to take part in political life. It was "under the pretext of fighting 'political Catholicism,'" said the Pope, "that National Socialism aimed at the destruction of the Church." "But," he continued, "the Catholic Church will never permit herself to be shut within the walls of the temple. The separation of religion from life and of the Church from the world is contrary to the Christian and Catholic idea."

Perhaps I may be excused if I say that I experienced a particular personal delight in that papal utterance. When I have spoken on moral and religious matters which had a bearing upon national or international politics; especially when I have attempted to apply the principles of the Gospel and the theology of the Church to affairs not exclusively ecclesiastical, I have been accused of "talking politics" "Stick to the Gospel," say the critics. "The place for the priest is the altar, the sacristy, the pulpit. He should refrain from appearing in public forums and on secular platforms." When he speaks, he must speak a sermon: when he expounds a doctrine let it be the doctrine of the catechism."

The answer is obvious. In all Catholic Universities the Church maintains chairs of political philosophy. This does not restrict the study of that subject to the laity. Priests are invited and urged to take it up. When they learn what St. Thomas Aquinas has to say on politics, and Suarez and Bellarmine and Vittoria and Grotius, as well as the more recent authorities, it is not to be expected that they shall keep that knowledge hidden. If they were not to speak it, they should not have been taught it.

It may not be too much to say that none except those who have had a thorough training in philosophy and even in theology are equipped to deal properly with political problems. Men who have neither philosophy nor theology are likely to decide these problems in the light of expediency, or the mood of the moment, or at best upon the prevalent public opinion of the day. They may even deny that there is any such thing as a philosophy beneath politics. It is convenient to deny what one doesn't know.

The priest on the other hand, and the well-instructed Catholic laity look upon politics in the light of unchanging principle and of the "eternal verities." Clergy and laity who know their philosophy are not driven this way and that by partisan interests, or swayed by excessive deference to popular feeling which may be as fickle as a weather vane in a March wind.

Those things we have often said in reply to critics who recklessly accuse us of being "political priests." It is refreshing to hear no less an authority than the Holy Father remind us that the Nazis (and may we not add other enemies of the Church?) used that pretext to do her harm. Also it is encouraging to have the Pope's challenge: "The Catholic Church will never permit herself to be shut within the four walls of the temple."

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The Yardstick

By Rev. Geo. A. Higgins

Rhetoric and Communism

If, as, and when the national CIO decides to make an open and a clear-cut break with the pro-Communist minority within its ranks, Walter Reuther, the new President of the United Automobile Workers-CIO, will probably be glad to assist with all his resources in effecting the purge.

Father Higgins

Or, at least, that's what the professional "dopesters" are predicting in their post-mortem summaries of the UAW convention. Reuther wasn't elected on a specifically anti-Communist ticket, but he's known to be aggressively opposed to the Commies, and he's rewarded accordingly by the editors of the Daily Worker.

The break is bound to come sooner or later, with or without the instigation or the assistance of Reuther. In the meantime, let's look at the so-called Communist problem in perspective.

There have been a lot of solid reasons for the CIO's reluctance to declare an open season on the comrades during recent years—reasons which some of us on the outside haven't always understood sufficiently well. The public has a perfect right to expect the CIO to take every reasonable step towards eliminating, or at least towards neutralizing, the disruptive influence of this undemocratic and unscrupulous little clique.

And to the extent that the CIO has failed to adopt these measures—to the extent that it has needlessly permitted the Communist group to consolidate its position—it's open to legitimate criticism. (Some of the liberals will charge, of course, that this is "red-baiting"; but, then, some of the liberals aren't to be taken very seriously any more. They're really to be pitied.)

The public can reasonably expect this much of the CIO, but it's hardly fair to ask its officers to do the impossible. It isn't fair, in other words, to expect them to quarrel with the Communists in a vacuum. They've got to meet them on an honest-to-goodness trade union issue.

And during the war, for reasons which ought to be obvious even to the unsophisticated, there weren't very many trade union issues big enough to fight about. Yes, some of the Stalinists occasionally veered away from official CIO policy on this or that trade-union problem, but it was always rather difficult to catch them at it. By and large, they found it advantageous to behave themselves for the sake of all-out production for the Soviet Union.

But the war is over now, and so is the honeymoon. Browder has been liquidated for his policy of "appeasement," and orthodox and militant Marxism has been officially declared to be the order of the day. Communist strategy, which is now being formulated by the rugged, hard-bitten Foster, will probably be much bolder and much more militant in the months ahead. Sooner or later this strategy is going to run headlong into CIO policy on an important trade-union issue. The fight will then be on in earnest.

The Research Institute of America, which services about 30,000 business firms with authoritative information and advice on labor relations, takes notice of this change in the Communist line in a recent bulletin entitled "The Communist in Labor Relations Today."

The Institute's analysis is mainly expository and descriptive, but it takes occasion to sound a warning which is timely and important—a warning against "red-baiting": "The Communist Party turns seeming liabilities into strong assets. The frequently incorrect Dies reports and the high-mindedness of the committee cast the Communists in the role of martyrs, and helped the CP associate itself with non-Communist liberals who also were singled out by the Dies Committee."

A word to the wise . . . Communism in the trade union movement is a nuisance and, if you will, a scandal, even to the elect. But it can't be eliminated by rhetoric or emotion. Paradoxically enough, some of the groups which have made the most noise about Communism have unwittingly done the Communists a favor.

AS WE SEE IT

Paging Mr. Murray

By DAN PATRICK

As President of the CIO, Philip Murray has had the support of labor's left wingers in whose ranks are a number of Communists.

Mr. Murray is a Catholic and quite conversant with the papal encyclicals on labor. He quotes them frequently.

Mr. Murray is not a Communist. In his dealings with industry and in his public utterances he has veered toward the conservative as labor leaders go.

All of which makes Mr. Murray's behavior at the recent national convention of the United Auto Workers downright peculiar. At the convention, Walter Reuther successfully challenged the incumbent president, R. J. Thomas.

Now the Reuther-Thomas contest transcended personalities. It represented a gigantic out-and-out struggle between the left and right forces for control of the largest union in organized labor.

Spokesman for the right wing forces, Reuther was bitterly opposed by the entire left wing including the vociferous Communists. Both candidates courted Murray's support.

The CIO president might well have kept his counsel to himself. But in Reuther he visaged a challenge to his own job as president of the CIO so the Murray nod went to Thomas.

But despite this support, Thomas lost out to Reuther in a bitterly fought contest. Then—to quote a newsmagazine account of the proceeding:

"After weeping over the telephone to Phil Murray, Thomas pulled himself together and, with the help of Murray agents, got himself elected a vice president. George Addes held onto his secretary-treasurer job and Richard Leonard, an in and pal of Thomas-Addes man, won the second vice-presidency. On top of that, the perverse and unpredictable U. A. W. elected a majority of Thomas-Addes directors."

It seems to us that Mr. Murray is playing a dangerous game when he throws his support to the left in such a vital struggle.

It is high time that he swings to the right and leads the CIO out of the left-wing morass in which it finds itself. The Communists in the American labor movement are tying themselves to such non-Communists as Mr. Murray and Sidney Hillman, in the interest of the cause they espouse. Messrs. Murray and Hillman should repudiate such support here and now.

It's about time that some real support is given David Dubinsky, who has stood almost alone among the CIO leaders in opposing the forces to the left.

Now, Dubinsky can be assisted of Reuther's assistance. Perhaps this combination will force Mr. Murray off his backsliding ack. If not it may even force Mr. Murray out of the CIO presidency. Should that come to pass, Mr. Murray will only have himself and his recent trucking with the left wing to blame.

He can no longer preach the papal encyclicals on one hand and condone Communistic support on the other.

Get a Priest—Any Priest!

By Rev. Richard Glader

"They carried him into the emergency ward, mangled and dying, and all he would answer to repeated questions was: "A priest—a priest!"

"'Get a priest,' ordered the surgeon impatiently. 'Any priest! It doesn't matter. I've seen scores of them die—these Catholics—and, without exception, each calls for a priest; and also, without exception, each passes on resignedly if the priest has come in time. Funny, thing!'

Funny? It's the most natural thing in the world if one understands the importance to a Catholic of the Sacraments and the need for a priest to administer them.

No matter how faultless the dying Catholic, no matter how recently he may have confessed his sins to a priest, when death approaches it is his greatest desire to make a final confession, to receive His God in Holy Communion, to have the healing graces of Extreme Unction — to pass on to his God with every possible preparation.

Always Ready

This is what is known as a "happy death," for which every Catholic prays throughout life, for which he yearns and calls when he is aware of his critical condition.

That is why the Catholic priest is ready day by night, fair weather or foul, to rush to the side of the sick or dying. That is why he will risk plague or pestilence, shot or shell, danger of any kind, to reach him who calls for those graces of God which the priest alone can administer.

The Catholic priest may or may not be a good preacher. He may or may not have a pleasing personality. He may or may not have the average amount of human weaknesses.

But when he stands upon the altar of God and when he administers the Sacraments, we believe he is exercising God-given powers with the same validity and efficacy as did Peter and the other Apostles who received their mandate from Jesus Christ, Himself, more than 1900 years ago.

Every Catholic knows this. That is why, when death comes on apace, he calls for a priest—any priest.

Chaplain Ends 48 Month Tour Of Pacific Duty

Tokyo — (NNS) — After four years of continuous active duty as a chaplain in the Pacific, the Rev. Anthony G. Carroll, Jesuit priest and professor of chemistry at Boston College, is homeward bound and scheduled for immediate release from the Armed Forces.

He entered the service in August, 1942, embarked for Australia in February, 1943, and served in every combat area from Australia to Japan from the beginning to the end of Pacific hostilities in the southwest.

Ending what is believed to be one of the longest, continuous overseas tours of World War II, Chaplain (Major) Carroll served with the Fifth Fighter Command as Staff Command Chaplain, earning six campaign stars among other awards and commendations for meritorious duty.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

Women's Post War World

By RT. REV. FULTON J. SHEEN

The role assigned to women is "one of the most revolutionary and yet unnoticed in the post-war world," Msgr. Fulton J. Sheen, of the Catholic University of America, said in his Passion Sunday address on the Catholic Hour.

MSGR. SHEEN

"There are only two philosophies of life left in the Western world," he continued, "the Christian and totalitarian red fascism, sometimes called communism. Both of them appeal to women, as it both recognized that the winning of the world to Christ or winning it to anti-Christ cannot be accomplished without their playing the role of either Eve or Mary.

Monsignor Sheen recalled that just a month after His Holiness Pope Pius XII published an Encyclical on "Woman's Duties in Social and Political Life," the communists, "who have moved their international revolutionary headquarters to Paris to disclaim responsibility for a double game," called an International Women's Congress in that city. He recalled that a pamphlet written by the German communist woman leader, Clara Zetkin, sounded the anti-Christian appeal to women.

"This it would seem," Monsignor Sheen said, "that the women of the world are to be divided as they were in the Gospel times, either for the God of the heavens and the freedom gained in the spirit or else for the cause of anti-Christ and the beheading of those who would proclaim the moral law in the palace of the dictators. These two roles are foreshadowed in Claudia and Herodias."

Monsignor Sheen reminded that Claudia was the wife of Pontius Pilate and during the trial of Christ by her husband sent Pilate a message warning him to have "nothing to do with that Just Man." Herodias, he recalled, was the wife of Herod. She had been the wife of Herod's brother. The marriage of Herod and Herodias, the Monsignor reminded, was condemned by John the Baptist, who later was beheaded for his forthright accusation.

"Claudia and Herodias," Monsignor Sheen said, "are the prototypes of all women who have a role to play in the social and political life of the world. Women will either be the daughters of Herodias, wrecking their own homes by divorce, educating their children like Salome in the false wisdom of how to solicit men to do their worst, aligning themselves with any political leader who will further their own interests or pamper their own ambitions, who will never scruple at being Beasts of Belsen to behead the heralds of Christ.

"Or women today will be the daughters of Claudia, challenging politics when it would send righteous men to death; urging the path of highest duty when indecision, cowardice and compromise allures; being to a husband an unfailing preacher of righteousness; his counselor and his saviour; ever braving stern law rather than be unfaithful to conscience; and never scrupling to talk about the just and righteous Christ even when its penalty might well be the spurning of a love with power, but whose chaste conversation coupled with fear would almost win a Governor to Christ."

Pope Names First Czech Bishop Since War Began

Prague—(NNS)—Dr. Charles Skoupy, rector of Brno Seminary, has been named bishop of the Brno diocese by Pope Pius XII, according to an announcement here. He is the first bishop appointed in Czechoslovakia since the beginning of the war.

WASHINGTON

Communist on U.S. Payroll

By TOM ROGERS

Washington — Recently a number of Catholic weeklies carried a report from Washington to the effect that Gustavo Duran, special assistant to Secretary of State Spruille Braden, had served as an officer in the Loyalist Army in the Spanish Civil war; that he was known as a Communist and an agent of the Russian secret police, the NKVD; and that he was the "directing genius" behind the Joint Anti-Fascist Refugee Committee.

Mr. Braden cleared him of the Russian part of the charge and admitted that he had fought with the Loyalists, holding the rank of Lieutenant Colonel.

Now he is on the payroll of the Department of State.

Let Catholic editors check the following facts, however. We feel we're a little ahead of them in this business of finding sympathizers of the militant Atheist State on American government payrolls.

The most recent and most flagrant appointment has not yet been revealed. We refer to the hiring of David Zaglodowsky who has faithfully followed the Communist Party line for 18 years right here at home. Lack of information about Duran is understandable although not excusable. Lack of information on Zablodowsky is inexcusable.

Fred Woltman of the New York World Telegram has described this most recent appointment to a confidential post as "one of the leading Communists in this country for the last 18 years and one-time acting secretary of the Communist Party." Thirteen years ago he was a member of the editorial board of the American League Against War and Fascism, of which Attorney General Biddle wrote:

"The American League Against War and Fascism is the first of three organizations established in the United States in an effort to create public sympathy on behalf of a foreign policy adapted to the interests of the Soviet Union . . .

"The close affiliation of the American League Against War and Fascism with the Communist movement in the United States is manifest both in its program and in the statements made about it by Communist Party resolved that it would work unfringly to help widen the basis of the league. In this connection, PARTY ORGANIZER, (Sept. 1935) the organ of the central committee of the Communist Party, United States of America, stated that our party did its utmost to build the American League, which it must become the main instrument . . . for the defense of the Soviet Union . . ."

The Attorney General had the facts. And here are some more:

As editor of **The Struggle Against War**, our new state department bright boy contributed an article to **The Daily Worker**. As long ago as October 31, 1933 there is listed a contribution to the paper's funds from one D. Zablodowsky, coming from District 13, Connecticut.

During the war he was employed in the Office of Strategic Services from which he was transferred to the State Department. Before going to OSS, he was editor of the firm Modern Age Books, which published a number of pro-Communist books. He was on the editorial board of **The Office Worker**, organ of the Communist-led Office Workers' Union. In 1938 he was president of the Communist-dominated union, the Book and Magazine Guild.

In spite of all this he denied any Communist links "of any sort whatsoever" when Congressman Robert F. Rich called the attention of the War Department to his case.

The question is: who is pushing these appointments? If they are being pushed from the outside . . . who is so weak on the inside—or so strong — that these appointments are made?

The danger of the appointment of such people to confidential posts is obvious. Is a leading Communist with a brilliant record in serving "for the defense of the Soviet Union," to use Mr. Biddle's words, a suitable man to safeguard the interests of the United States? Is the example of the spy ring in Canada actively supported by a Member of Parliament not a resounding warning?

Louis Budenz, formerly editor of **The Daily Worker**, told the House Committee investigating un-American affairs that each Communist in America "is a potential spy against the United States."

Calendar of Feast Days

Sunday, April 14 — St. Benezet, a shepherd, was inspired by God to build a bridge over the Rhône at Avignon at a place where many had been drowned. He died in 1184. His body was placed in a chapel built upon the bridge.

Monday, April 15 — St. Paternus was born near Poitiers about the year 482. He went to Wales where he founded a monastery. He converted many from the Druid religion and he died in France about 550.

Tuesday, April 16 — St. Optatus and 17 other holy men received the crown of martyrdom on the same day during the persecutions of Diocletian in 304.

Wednesday, April 17 — St. Anicetus, Pope and Martyr, was remarkable for his extraordinary virtue and religious fervor. He reigned from 155 to 173.

Thursday, April 18 — St. Apolonius, a Roman Senator, was beheaded after he had refused to renounce the Faith when publicly accused of Christianity by one of his own slaves.

Friday, April 19 — St. Elphege, Archbishop, was born in 954. He was captured by the Danes who expected to collect a large ransom for his release. When he refused to permit a tax upon the people of the diocese for the ransom, he was killed on Easter Sunday, 1012.

Saturday, April 20—St. Marcellinus, Bishop, was born in Africa. He went over into Gaul and preached the Gospel with great success. Many miracles are mentioned as having occurred at his tomb.