

# Franco and Peron Views on Spain, Argentina

BY DR. RICHARD FATTICE  
(Written for N.C.W.C. News Service)

In a recent article, Harry Elmer Barnes, who certainly cannot be suspected as a devotee of Franco, expresses concern at the amount of heat that has been turned on the head of the Spanish State and opines that in all probability this concerted effort to do something about Franco

is a strengthening of the regime. This, incidentally, is one of the few sensible opinions that have been advanced in recent months, surfeited as we are with a deluge of "outrage" propaganda.

It would seem that in the case of Spain, as in that of Argentina, we are confounding two things. There is one school of thought that labels everyone it does not like a fascist. The insistence is based on the alleged aid given to the now-defunct Axis by certain other States.

The error of this position consists of the fact that whatever the objective may be, there is nothing to be gained by a policy of meddling and harrasing which in the long run simply contributes to making the regime under attack stronger. It has nothing to do with the intrinsic merits of the regime.

**Outside Pressure**  
General Franco's government may be as bad as it is depicted. Or it may be admirable as the definition of Spain. The basic question for the United States is whether an effort, from one

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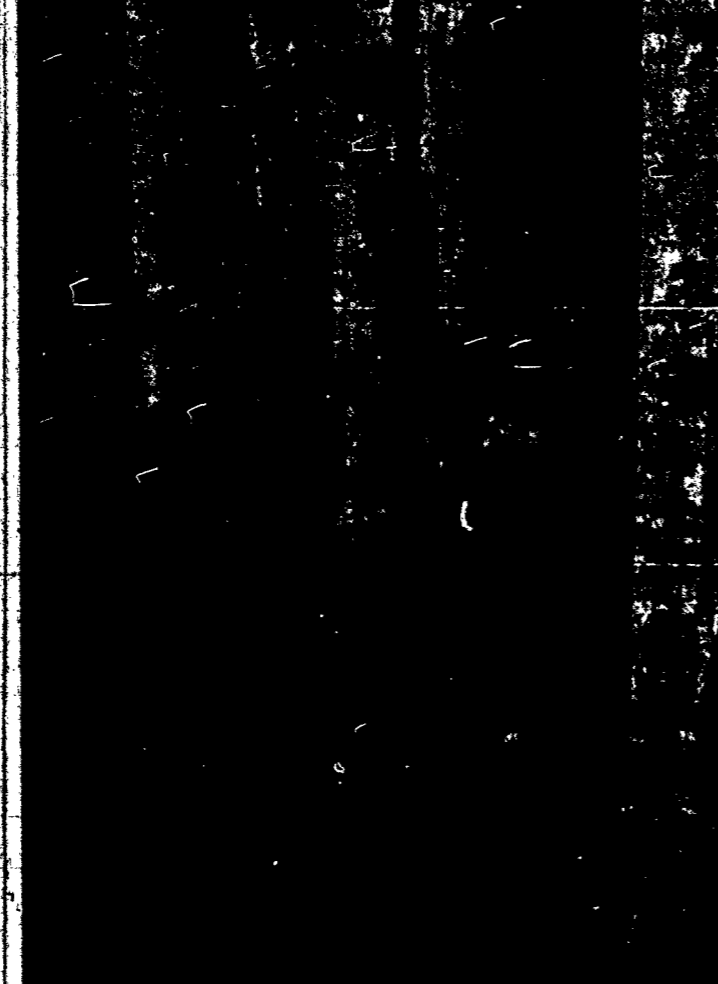
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of him as the last refuge of a fascist mentality in America. Peron is the new president of Argentina, duly elected by a democratic process. The Argentine people voted for him in all probability because they were profoundly weary of being pushed around, denounced and insulted. Peron may or may not be a great statesman. He may be a reprobate of the first water. The fact is, we have erred mightily in method and procedure. We stated a policy and in carrying it out discovered we had been misled. We must be clear. We must be sure that it is not a matter of the virtue or defect of the regime itself, either in the case of Peron or Franco.

Even if we grant that both Peron and Franco, ought to be ousted and replaced by somebody else, every step we have taken has almost guaranteed that these two leaders will become further entrenched. This is, perhaps, the major fallacy in the reasoning regarding Argentina and Spain. There is a second consideration that ought to be clear. We must be sure that we are not being misled fundamentally about two things: the threat of a new aggression and the denial of basic human rights that may pave the way for a new totalitarianism. How do Spain and Argentina measure up in terms of these two points?

**Menace to World Peace?**  
Is Spain a menace to the peace of the world today? Again I repeat that France may be either good or bad internally. What matters is this: Can we answer in the affirmative the question whether General Franco now, under the present circumstances, threatens anyone? The answer in all honesty must be no. Spain threatens no one. It is certainly not going to attack France or Portugal or spread over into the former Italian colonies. It will not reconquer Cuba and Puerto Rico. The danger of the use of force does not come from Franco-Spain or Argentina, but from other sources that we know too well.

**From Freedom Compared**  
How can we reasonably demand the guarantee of Spain as an ex-Axis sympathizer and, at the same time, ignore the existence of aggression in fact and not merely in potential elsewhere? How can we fail to see that whatever the Soviet Union

## Bishop Scores Rider To Minimum Wage Bill

Washington, D.C. — (RNS) — Bishop Bernard J. Shell of Chicago, chairman of the National Committee for a Fair Minimum Wage, was critical of the U. S. Senate's action in attaching the so-called "farm labor rider" to the 65-cent Minimum Wage Bill which passed the body by a decisive vote.

"Senkie action in passing the 65-cent Minimum Wage Bill has with one hand recognized the pressing needs of millions of unemployed workers for a decent living wage and with the other hand placed over their heads the threat of an increase in the family food bill of 35 per cent," Bishop Shell said in a statement issued here.

"We shall push forward in our campaign to improve the living standards of workers now struggling to exist on substandard wages. We have confidence that the House of Representatives and a conference between the House and Senate will see fit to remove this impossible inconsistency in the bill passed by the Senate and really help these poor people."

## How Tung Lai Became A Prince of Church

By C. P. THOMAS

The career of Thomas Cardinal Tien, first Chinese primate of the Church is colorful to the point of incredibility.

Born 55 years ago in Changshai, in the province of Yanchowfu, and given the name of Tung Lai, he was the son of Christian parents.

His father, a teacher in the Pao-yi seminary, died when the boy was not yet nine, and young Tung Lai was an orphan. The height of the Boxer Rebellion in 1899, which gave over 200 bishops and clergy, as well as thousands of Christian laymen, as martyrs to the Church.

But the youngster, though he was as yet only a catechumen, was already imbued with an unchangeable love of Christ. Fearful neither torture nor sudden death, he continued his studies, and at eleven received the Sacrament of Baptism, taking the name of Thomas to add to his father's surname of Tien.

Three years later young Thomas entered the seminary of Yanchowfu to begin his long climb towards the priesthood, summit of his youthful ambition. His road was not easy.

His mother, Mary Tien, followed the example of another Mary in willingness to give her only son to Almighty God, but other relatives bitterly opposed the decision, offering the young seminarian future wealth and honors if he would assume his position as head of the family.

Poor health offered a more serious obstacle; in time he developed tuberculosis and was sent home from the seminary. His confessor, a former actor of the institution, and his studies all united in urging him to return and persevere in his efforts.

In 1918, when he was twenty-seven, he was ordained priest by Bishop Augustine Henningshaus, S. V. D., and took up his work as a secular missionary. In 1922, after his mother's death, he took over the mission at Fahnshien.

Five years later a new Boxer rebellion broke out, and Father Tien, by his personal intervention along with the warlord General Ho Chuan Tung, saved the lives of the town's pagan magistrates and the magistrate's nephew. In gratitude, the two suppressed all further opposition to Father Tien's missionary labors, and the

number of conversions began usually to multiply.

In 1929 Father Tien entered the novitiate of the Society of the Divine Word at Tientsin, and five years later took his final vows as a religious. Priest of the Society, which is named as a special duty the training of native clergy in those countries in which it works, had guided him through the years from his baptism to his ordination, and he had worked beside them in the mission field; it was natural that he should wish to join them under the discipline of their Congregation.

Sixteen years after his ordination Father Tien became Prefect Apostolic of Yangchi, in Shantung Province. In 1939 the prefecture became a Vicariate, with Major Tien, at its ordinary; in October of that year, on the feast of Christ the King, Pius XII himself consecrated him Bishop. In November of 1944, the Bishop, now 43 years old, succeeded the late Bishop Weig at Tientsin and was enthroned in the magnificent Cathedral of that city. Bishop Weig, incidentally, had been rector of the Yenchowfu seminary, and in that capacity had told young Thomas Tien: "Your lines would be me that you have no vocation. You must go home."

For three years Major Tien's vicariate was occupied by the Japanese, who closed his schools and sent many of his priests and nuns to concentration camps. It was not until October, 1945, that the Sixth Marine Division liberated Tientsin.

Again the feast of Christ the King, Sixth anniversary of his consecration, was an occasion of joy to the Bishop; before thousands of natives and soldiers, and amidst the cheering of the masses, he sang a Pontifical Mass of Thanksgiving in his own Cathedral.

First notification of the Pope's conferring of the supreme ecclesiastical honor upon this humble Chinese missionary came to Tientsin on December 26, 1945, in the form of a congratulatory cable from Francis Cardinal Desjardins, Baltimore. "It must be a mistake," Bishop Tien argued at first; even the congratulatory cable arrived a few hours later, scarcely sufficient to dispel his doubts.

But it was a fact, and soon the Bishop was on his way to Rome, there to receive the red hat, badge of his high office.

## BERNARD SCHNEIDER

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