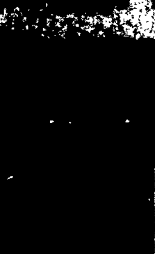
[illegible] Book Cues

By Rev. Benedict Ehmann

[illegible] Loth Liebman's Peace of Mind is now a top best [illegible] are evidently hungry for good counsel about [illegible] of their lives. Mr. Liebman's book, however, [illegible] There [illegible] of mind apart [illegible] revelation, and there is nothing about that revelation in Mr. Liebman's book. The religion that Mr. Liebman keeps talking about is a merely natural religion, full of fears and fetishes [illegible] to be cleared by a [illegible] with psychology [illegible] result, he does not [illegible] a good solution [illegible] peace of mind. He [illegible] entirely unaware that [illegible] of the mystical practices [illegible] as almost new [illegible] a commonplace [illegible] devotional practice [illegible] of very [illegible]. But [illegible] will [illegible] when [illegible] in the [illegible] and accepted [illegible] in the crowd.



[illegible] have nothing [illegible] and only then [illegible] this [illegible] The formula for true peace of mind is to be found [illegible] which [illegible] How many of us have really done justice to the [illegible] of Christ or to St. Francis de Sales' Introduction to a Devout Life, not merely as books to read, but as guide books for action? Archbishop Goodier's The Inner Life of the Catholic is a simple, comprehensive and [illegible] of [illegible]. And if it be accused of not taking into account the facts of psychology or of not paying much attention to people's [illegible] Fr. Magner's Personality and Successful Living, which keeps far better on the [illegible] a group, I recently heard about, which is studying Fr. Magner's book under the guidance of a [illegible] — a good example for others to take up, [illegible] to be found in every parish [illegible].

[illegible] of Wyoming, by [illegible], is rated as well [illegible] suitable for all [illegible] by My Friend Flicka and [illegible].

Out on a Limb was written by a lady who lost her right leg when she was a child. It is the informal account of the way she overcame her handicap to take part in active work and even in sports. It is offered specifically to disabled veterans for their encouragement. But, sorry to say, the book has its drawbacks. It is flippant about the wrong things, and even verges on the blasphemous in a reference to the filming of The Song of Bernadette, about which the remark is made that the star of the picture planned to grow her a [illegible] for a miracle. This book is unsuitable for general reading.

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On the disapproved list:

Spank the Pig Softly, by Cy Caldwell . . . Suggestive language, libellous canards about the Church, revolting situations.

Island in the Atlantic, by Waldo Frank . . . "The book reeks of sex," says reviewer Marie Faust.

• • •

The Rochester Evidence Library in the Columbus Civic Centre is beginning its fourteenth year. It opened on November 6, 1933 with approximately five hundred books. It has now reached the eighteen hundred mark. The books are bought chiefly out of the income which accrues from the penny a day rentals. They include fiction, biography, Lives of the Saints, poetry and essays, history, philosophy and sociology, theology and spiritual guidance. An effort is made to keep consistently up to date with current publications. Most of the books are by Catholic authors, but there is a good share of books by non-Catholics.

The location of the Library in the lobby of the Columbus Civic Centre is central and quite accessible to most people at some time or other of the week. Library authorities have admired the location of the room, and its bright and bookish atmosphere. One bad drawback is lack of space for [illegible] of Library service are from 4 to 6 and from 7 to 9, every day except Saturday and Sunday, legal holidays and Good Friday, and the day before Christmas and New Year.

The staff is entirely volunteer, as is the processing of the books for library distribution. This latter is provided by the Library staff of Our Lady of Mercy High School. Occasionally there are hitches in the [illegible] on their day of service. Sometimes these are unavoidable, and they have to be tolerated with patience. But on the whole the volunteer service is most commendable, and calls for cordial gratitude from all who benefit by it; without it the Library could not function.

It would be very encouraging if public interest and patronage measured up to the spirit of the volunteers. The Library should serve a wider clientele, in view of the wide range of fine books that it offers. All its good friends admit this. And yet only about fifty books go out per week — an average which library authorities would call very small. We ask our priests to talk it up and show people the way, and the teachers of our high school seniors to acquaint their students with it for the days after graduation. We invite your inspection.

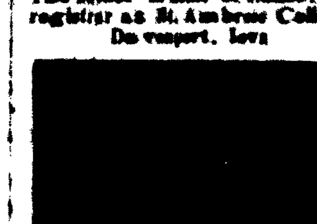
Natives Dance Thanks For Medical Aid

New York — (NC) — First they fell on their knees and prayed fervently for those who sent the donation. Then they got up and started a tribal dance to express their joy. Such was the reaction of a group of Nyasaland natives to the arrival of a shipment of medicines from the Catholic Medical Mission Board, a Sister from the Community of the Daughters of Wisdom reported at headquarters of the mission board here.

This Sister from the African missions was one of a group of five missionaries from four different mission territories who stopped in at the board in the course of one day to get aid in meeting the medical needs of their people, an indication of the burgeoning activities of the board since the end of the war.

Human Side

Candid portrayal of Christ is the Rev. Leo C. Sterck, author of "For All We Live By," popular spiritual reading book which is the November selection of the Catholic Literary Foundation. Father Sterck shows the human side of Christ and His relation to the same troubles and problems which people face today so that humans can follow the normal, yet Christlike, way of life. The author is dean of studies and registrar at St. Ambrose College, Davenport, Iowa



(Address all communications to Catholic War Veterans, Inc., Public Relations Bureau, 1108 Empire State Bldg., New York 1, N. Y.)

Q. A former aviation cadet, who served for five months and [illegible] days or rites but was given a certificate of disability discharge due to a defective lung. His claim for a disability pension was disallowed on the grounds [illegible] service, despite the fact that he was accepted after being X-rayed. He wonders if he can be considered a disabled veteran for the purpose of taking a Civil Service examination.

A. To be granted preference as a disabled veteran by the Civil Service Commission, you must be so rated by the Veterans' Administration. Therefore, you again endeavor to have the Veterans' Administration grant you a disability rating. If you will send us a photostatic copy of both sides of your present discharge, and a letter giving all the details, particularly your Veterans' Administration C-number, we will advise you as to filing an appeal. If you so recommend we will prepare your appeal for you, and, if you wish, we will represent you before the V A Rating Board, at no charge.

Q. A veteran who was discharged a year ago [illegible] his National Service Life Insurance. He originally had a $5,000 certificate and inquires if he may now arrange to take out coverage of $[illegible].

A. Yes. National Service Life Insurance may be reinstated in a reduced amount. Men and women who [illegible] before [illegible] 1, 1947, without taking a physical examination by [illegible] a statement that their health [illegible] as good [illegible]. [illegible] the [illegible] must be made to reinstate the insurance. Application should be made to Insurance Office, Veterans' Administration, 346 Broadway, New York 13, N. Y.

Authors Shakespearean Work

Dubuque — (NC) — A new Shakespearean study entitled "Hamlet Without Tears" has been authored by the Rev. [illegible] Sampson.

Tito Death Toll 400,000

(Continued from page 1)

land mines. One child was blown to bits.

(9) Religious books and objects of piety have been burned in churches and the churches themselves saved from conflagration only by heroic efforts of the faithful.

(10) Hundreds of Sisters have been expelled from religious houses, and the houses confiscated. The communists have openly declared in many authenticated cases that they are planning to smash every vestige of religious communities. Sisters have been insulted and told to go out and get married and raise children for the Communist state.

(11) Communists have occupied, in whole or in part, hundreds of parish and episcopal dwellings. Parish priests have been expelled from their homes and obliged to seek shelter from their parishioners.

(12) Every Catholic grade and high school in Yugoslavia has been closed. The buildings, representing decades of labor and sacrifice on the part of the Catholic people have been confiscated by the communist state.

(13) The great majority of the seminaries have been occupied by the communists and it has been made impossible for them to function. In all Slovenia, only part of one seminary is available for the education of priests. The communists are gradually making the training of priests impossible.

(14) One of the most horrible excesses of the communists was the killing of the military chaplains, very few of whom are now left. They were accused of being "officers in the army of opposition during the occupation." One of the "crimes" charged against Archbishop Stepinac was that he was Military Ordinary.

(15) With the exception of some few of the larger hospitals for which the communists did not have enough Partisan nurses, all of the institutions of charity have been closed. Catholic orphanages and homes for the aged have been shut down and the Sisters turned out [illegible] the street.

The [illegible] on care for the aged was lamentable. Old folks were dying like neglected animals; wandering homeless children roamed the streets. The few show places where care was given to a privileged few are what they could be shown to visiting [illegible] U.S. Senator Claude Pepper of Florida and La Guardia, have not had names [illegible] the state are maintained. They are utterly efficient as training centers for future communists.

(16) Practically all Catholic Church property has been confiscated. The endowments built up over centuries for education and charity, the gifts of generations of generous people, are being used for the confiscation of the communist state and the maintenance of the communist army.

(17) In the immense Yugoslav army, no priest is allowed to officiate for the soldiers, Soldiers, under a verbal order, are forbidden to enter churches. They are not permitted to call a priest when they are sick or dying and they are denied Christian burial.

(18) In the schools of Yugoslavia atheism is openly taught, religion is scoffed at. Children are forced to recite anti-religious lessons and songs. What is what the Russian constitution names by freedom of "antireligious propaganda."

(19) The right of association is denied to Catholics. All their societies were dissolved. The OZNA would not even permit choir practice.

(20) Catholic young people are barred from higher education. The communist youth cell decided if "reactionaries" and "clero-fascists" were to be expelled. Some young men and women have been cruelly beaten by the students groups, and in a few cases students have been killed.

(21) In some regions, priests are not allowed to take charge of a parish until they were approved by local communist authorities; this was particularly true in Slovenia. They called it "separation of Church and State."

(22) Children and older people are obliged to do public work or to attend "spontaneous demonstrations" on Sunday mornings. That meant enforced absence from Mass. It also meant a seven-day work week in a State which has "freed the laboring man from his capitalistic oppressors."

(23) Because of the presence of OZNA observers who distorted every word, priests were being advised by their superiors not to preach. Instead they read catechetical and ascetical books to the faithful. So many priests have been arrested on the trumped-up charge of "political utterances" that their bishops have had to caution them against preaching. In the "new Yugoslavia" a political utterance is a crime unless it follows the communist line.

(24) There is an unceasing, mendacious and scurrilous campaign against the Church and Churchmen in the press and over the radio.

(25) It is impossible to answer this campaign because the Catholic press is completely abolished. With the exception of a few leaflets, which have been [illegible] to reporting merely the liturgical feasts, all of the [illegible] Catholic journals of Yugoslavia are out of existence. Of course, the press is free; the Constitution says so. There just wasn't any paper to be had for printing "reactionary, clerical" things like [illegible].

(26) Worst of all is the terror, which is palpable in Yugoslavia. Men and women disappear in the dead of night and no one could learn where they were taken. Some never return. Others came back, broken and silent. If they talk of their experiences, they disappear again, this time for good.

(27) There are 2,100 Catholic intellectuals in the concentration camp at Lepoglava. It is feared that many of them will never get out alive.

(28) The concentration camp for priests and nuns was the dreaded Stara Gradiska. The bestial tortures wreaked on Religious were beyond description. When the story of Stara Gradiska is told, the world will blanch with horror, and the camp will take rank with Dachau and Buchenwald in the history of human degradation.

(29) The walls of Yugoslavia until a few months ago were covered with painted mottoes: "Death to the priests! Death to the Church of the Pastoral Letter!" Communists, on many occasions all over the country, have said to priests: "It would be a pleasure for me to kill you, but the Party thinks the time has not come." Meanwhile, slowly but surely, the priests of Yugoslavia are being liquidated. So far 11 per cent of the priests have been killed, and almost 10 per cent of the survivors are in prison or concentration camps.

New Monsignor

Pope Pius XII has named the Rev. John J. Reilly, above, a Domestic Prelate with the title of Right Reverend Monsignor. Monsignor Reilly, a priest of the Diocese of Hartford, is Director of the National Shrine of the Immaculate Conception on the campus of the Catholic University of America, Washington, D. C. (NC Photos)

A LOOK AT LABOR

—By A. C. Tuohy—

Mike Quill is on the warpath. The President of the Transport Workers Union has threatened his third strike against the City of New York in ten months. Workers on the city subways recently were awarded a wage increase of 20 cents an hour. This increase will probably be made retroactive to July 1 and will confer upon the underpaid city transportation workers a little rest [illegible]. But the wage element plays but a small part in the Red Irishman's strike threat. Quill wants the Board of Transportation to permit an election to determine the majority union. The victor in such an election would be declared the sole collective bargaining agent for the city's transit workers. There are 33,000 men and women working on the subways, elevateds, and bus lines. The TWU claims about 21,000 of these, but if Quill has half of this number he is lucky. The Municipal Transit Workers, A. F. L., claims another 6,000. It is likely that any election held over the city system would result in a victory for Mike Quill and his C. I. O. union.

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Mayor O'Dwyer does not want the TWU the sole collective bargaining agent for the transportation workers. Such a concession, he is afraid, would open the way for other city employees to demand the same grant. Of equal importance is the fact that O'Dwyer does not want to give a Communist-dominated union a stranglehold on the life line of the city. Quill, Douglas McMahon, Harry Sacher, and Austin Hogan are all devotees of the CP line. And it is the Communist style of the TWU that is rebounding to the ill of the city's transportation workers. The merits of the demand aside, who can blame the city authorities for not wanting to place the welfare of 10,000,000 people in the hands of irresponsible union leadership? It should be a lesson to the rank and file of every union to know that their real interests suffer when they allow Commies to dominate their union.

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The legal aspects of the case are interesting. It is probable that the Board of Transportation could not grant sole collective bargaining rights to the TWU, even if it wanted to. Even Commissioner William Davis, certainly no enemy of labor, doubts the legality of such a move. The most that the Board thinks is allowable under law is to permit all labor unions a "consultive voice" in transportation decisions. However, no one seems to be touching the heart of the problem.

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Transit Workers, at present, work for the city of New York. They are subject to civil service regulations, and consequently are no different, in this respect, from the policemen, the firemen, and the sanitation workers. Like the cop on the corner they perform a public service. But there the similarity ends. These men are railroad workers. They work and think like the men and women employed by the Pennsylvania Railroad. The city subways form a corporation within the city. The transit lines are capable of paying their own way, if the five cents fare was not a political matter. The Police Department could never pay their own way. The wages of transit workers are paid out of operating revenue. No honest citizen can expect the I. R. T. conductor to have the same outlook as the patrolman. Many of the transit workers have a good memory of the days of private operation. They cannot understand why their wages and working conditions should be bound up in legal red tape. Other civil employees are completely dependent on the city. Transit workers, by the very nature of the enterprise, do not feel a similar dependence.

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Municipal ownership is one thing. It is reasonable and good. But municipal operation is another thing. Labor peace on the city's transportation system will be impossible as long as the city finds it necessary to put the policeman and the subway man on the same footing. The solution would be to place the transit lines of the city under private operation (not ownership) once more. This would enable the transportation corporation to enter into collective bargaining relations with a labor union, without legal wranglings. It would give the workers what they want, viz., a voice in determining their own working conditions. It would be a more efficient way of running our subways and elevateds than the present mode of municipal operation. The workers would have no greater right to strike than they have now, because they would still be performing a public service. But it would take cognizance of their different status from other civil servants. Of course, as long as the workers are under the control of the Commies and an irresponsible leadership, which threatens strikes against the public indiscriminately, the city will make no concessions. The first move of the workers should be to oust QQuill and his gang.

On Guard!

(Continued from page 1)

Phil Murray can do about cleaning house effectively.

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But it is important that Phil Murray, in view of his prestige and influence, take the leadership in the battle against the Reds. It would be tragic for Murray to remain silent at Atlantic City. As dangerous as a convention fight might be to CIO harmony, it will be much worse for the future of the CIO if such a conflict does not develop. The CIO is under a shadow in the eyes of the American public. If it would vindicate itself as an American institution then it must fight for its life at Atlantic City.

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Honest democratic CIO leaders now marching on Atlantic City are hopeful that Phil Murray will sound the call to battle. And that battle will not be just a battle against the Communists. It will also be a battle to save trade unionism in America.

First U. S. Convent

Boston — (RNS) — First convent of the Missionary Sisters of the Immaculate Conception to be established in the United States has been opened in nearby Marlboro. It is known as the House of Our Lady Queen and will be used to maintain closed retreats for women and young girls, in accordance with the prescribed works of the society.

Information Desk

Role of Trappists

Q. Just what role do the Trappists and other cloistered orders have in the Church?

A. The Cistercian Order of Strict Observance, whose members are commonly called Trappists, is one of the most rigorous monastic communities in the Catholic Church. The rule emphasizes prayer and manual labor. The monks rise very early in the morning to recite the psalms and hymns of the divine office, and at regular intervals during the day, they return to the chapel for the succeeding parts of this, the official prayer of the Church. Except for their vocal prayers, the monks maintain continuous silence. The hours not spent in prayer are passed in hard physical labor on the farm or in the shops attached to the monastery. Every Trappist community, usually considered to be cut off from the world, is a little world in itself: the monks grow what they eat, and make what they use.

Among the cloistered nuns, perhaps the Carmelites are best known here in America. These nuns are not engaged in the active life of teaching, nursing, like our better-known Sisters; they are dedicated to serving God in the contemplative life of silence and prayer to God for their fellow human beings.

The role of these contemplative communities in the Church is an important one. The Church knows well the frailty of man and the power of prayer; that is why she has established special institutes of men and women whose sole duty it is to pray for the faithful. To the outsider, the lives of these secluded religious may seem to be wasted in a foolhardy way; but the Church looks at things from a supernatural point of view. She knows that these men and women, like Mary of old, have chosen the better part.

The Little Flower is a proof of the value of the cloistered life. St. Therese of the Child Jesus (that was her name among the Carmelites of Lisieux) could never do any active missionary work. In her little French convent, she appeared to be as far from the foreign missions as one could possibly be. Yet Pope Pius XI made her the "Patroness of the Missions." Why? He said that by her prayers she had saved more souls than many a priest or nun who spent a whole lifetime in the field.

From the earliest days of Christian history, there have been men and women who desired to draw apart from the world, and live only with and for God. The Church has always encouraged their heroic resolves.

Slovak Priest Freed

Prague — (NC) — Of five Slovaks who have been tried before the National Court at Bratislava on charges of collaborating with the Germans during the existence of the Tiso-Slovak State, four were sentenced to prison terms varying from 3 to 15 months. The fifth defendant, the Rev. Anton Simko, a priest of the Eastern Rite, was acquitted.

The Literary Cavalcade

The New Testament

By John O'Connor

Perhaps the riskiest thing a reviewer could attempt would be to write a book review of The New Testament. Yet Sheed and Ward have produced an edition of the Ronald Knox translation which for smoothness of style and selection of illustration calls for notices in even — yes! — the Daily Worker. Here are the Four Gospels, the Acts of the Apostles, the Epistles all the way from Paul to the Romans to the Apocalypse of Blessed Apostle John ($5.00—and the best $5 you could spend at Christmas!)

Two years ago the same firm published a similar translation by the same translator. The format was attractive — but it cannot stand up against this. The illustrations that head each chapter were taken from the Biblia Vulgar Historiata, named after its translator, "the Malmeri Bible." This is the earliest Italian translation, printed in Venice in 1493 by Gullielmus Anima Mia. A copy, incidentally, is in the New York Public Library if you care to mount the marble stairs and visit the Spencer Collection. The design of the endpapers is composed of a number of woodcuts representing the genealogy of Our Lord Jesus Christ, by Michael Pleydenwurff, from the "Nuremburg Chronicle" — first edition: 1493, printed by Anton Koberger.

From the printing and layout details already given you can see that it is a rare edition, perhaps the finest to come along in long and many a year. Art, as intended, has serviced the cause of truth. The art student will find as much inspiration in these pages as the average reader. the average reader may well find a new appreciation of the work of artists.

There is the famous "Wedding of the Blessed Virgin" of the Sienese School. The Fogg Museum of Art at Harvard has permitted a reproduction of "The Visitation" by Bartholomaeus Zeitblom. Fra Angelico's "The Nativity" is also here as is Bosch's "Adoration of the Magi." Mocetto's "The Massacre of the Holy Innocents," Giotto's "Presentation of the Child Jesus," Bellini's "The Flight into Egypt," Mazzolini's "The Child Jesus in the Temple," . . . all are here and more. But this is a review, not a catalogue. If awards were being give out for fine editions this year, the publisher and his staff would merit a truckload of prizes.

• • •

Two works were published last week by Longman's, Green — both of them in keeping with an apparent policy of bringing to the attention and the shelves of the American Catholic and the historical-minded — American and European figures who were nevertheless key figures in the history of modern times. It is not a question of the Forgotten People, written in the Stewart Holbrook manner. It is a question of appreciation and information.

In "Gailhac of Beziers" ($3.50) Helene Margaret, Professor of English at Marymount College on the Hudson has told the story of the unsung Father Gailhac, the founder of the Sacred Heart of Mary. A contemporary of the Cure d'Ars and Bernadette Soubrette of Lourdes, the energetic apostle of charity worked in a hospital, opened a refuge for penitent girls (back in the days when the sense of guilt was not rare) and started an orphanage.

While his fame today is based on his educational institutions, his pity for men started with the desire to alleviate the conditions in the pest-holes once known as hospitals. Readers of that modern classic, "The Story of San Michele" by Dr. Axel Munthe, will recall the scenes. Today those hospitals are forgotten — and so are the men who opposed, via the channels of government and bigotry, the works of such men as Jean Gailhac. Today, a century after his great work started, his colleges are devoted to teaching the women ". . . to restorers of the home, the family, and society." There is no greater social need today.

Dramatic and poignant is Mildred Violet Woodgate's story of The Abbe Edgeworth ($2.50), the son of an Irish minister who joined the Catholic Church. Educated in France, young Edgeworth eventually entered the priesthood and worked anonymously amongst the poor of Paris. The tides of the ill-advised Revolution swept about him. His fame as a confessor and a spiritual adviser spread. He became confessor to the King's unmarried sister. His influence with her was so great that the tragic King sent for him a few hours before Danton and Robespierre sent him to the scaffold. Father Edgeworth, ignoring the jeers of the blood-crazed mobs calmly mounted the scaffold with the king and raised his hand in Absolution.

He himself escaped the axe by great good luck several times. He managed to get to England, later became chaplain to the ill-fated Louis XVIII — and finally died in the refuge granted the French in Tzarist Russia. No worshipper of nobility, he remained with these helpless and frightened people until his death.

He remained with the lost sheep until the end of his life — a principle not understood today when hate is preached over sponsored newsprograms, and people in the pay of government divide people from people while preaching 'one world.' Father Edgeworth had the courage to work with the poor; when the rich were destitute and exiled, he brought Christ to them.

JESUIT BROTHERS

Men, who do not wish to become Priests but feel called to the SOCIETY OF JESUS AS BROTHERS, are invited to write to FATHER JOHN A. HUGHES, S. J., 501 East Fordham Road, New York 58, New York—Tel. SEdgwick 3-4169. An elementary education suffices; a high school education desirable. Preferred ages, 18-45. Jesuit Brothers do not study or teach but help in the temporal concerns in colleges, churches and foreign missions.

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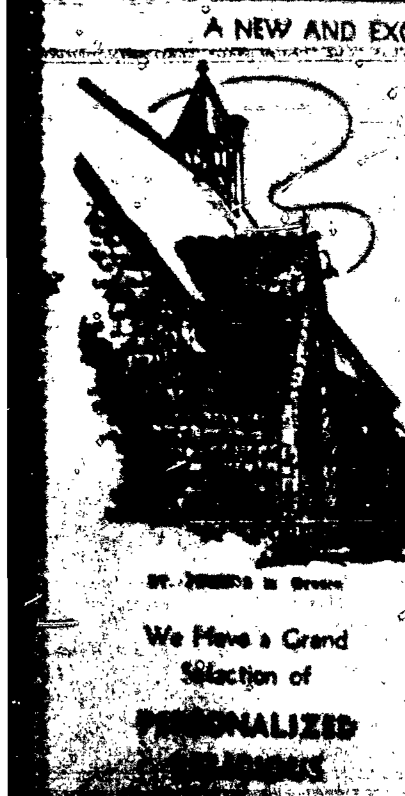

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