

## When Going Was Good

By John C. G. ...

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## Stalin's Rogues' Gallery Behind Iron Curtain

Official Washington has now announced that the Russian government has no intention of releasing the list of names of the "rogues" who have been behind the Iron Curtain since the Russian Revolution.

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In recent months George C. ... has been behind the Iron Curtain since the Russian Revolution. The list of names of the "rogues" who have been behind the Iron Curtain since the Russian Revolution is a list of names of the "rogues" who have been behind the Iron Curtain since the Russian Revolution.

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partner of Dimitroff and Kolarov, and equally fanatical and ruthless. A school teacher from 1922 to 1923, he took over the leadership of the Communist Party in Bulgaria after the flight of the two men, and whipped the movement up to an even more criminal pitch. In 1923 a heavy charge of high explosives was detonated in the cathedral of Sveta Nedelja in Sofia at a time when it was crowded with dignitaries. The King and his Cabinet escaped death, but 123 others were killed and 325 injured.

Dragolichew, arrested as the ringleader, was first sentenced to death but this was changed to life imprisonment. Released by a general amnesty in 1932, he went to Moscow and hailed as a hero, was given important posts, working principally as the Bulgarian statesman in the Balkans. He took over the leadership of the Communist Party in Bulgaria for the establishment of a Communist underground, but it was not until September, 1944, that he returned openly, escorted by a Red Army.

Taking over as Secretary General of the Fatherland Front, the deadly creature instituted a purge that turned the whole into a death house. "Black Widows" were draped in mourning veils, paraded the streets, demanding the execution of the leaders of non-Communist parties, and People's Courts, set up in every city and town, sent hundreds before the firing squad by viva voce vote.

There were also thousands who died in secret chambers where Dragolichew's agents tortured prisoners to get confessions out of them that would prove American and British support of the anti-Communist underground. One particular affidavit tells of the death of Maria Ratcheva, a 23-year-old girl. Alleged to have thrown herself out of a high window to escape questioning, there is the testimony of reputable witnesses that the body, when picked up, was found to be a finger tips burned to the bone.

In 1943, when Dimitroff and Kolarov returned to Bulgaria as prisoners, Madame Dragolichew was detached for duty in other lands, attending the Congress of Balkan Slavs in Toronto last September, and after that the World Slav Congress in New York where she was signally honored by sitting next Mrs. Roosevelt.

**POLAND**  
The chronicle of Poland's betrayal is even more exact, detail piling on detail. It had its start in March, 1943, when the whole world lauded the one inviolable country that refused to produce a quailing, and when Russia, grateful for Polish aid, spouted promises of future comradeship and cooperation. So quietly that its significance was not appreciated, a Union of Polish Patriots was formed in Moscow with Wanda Wasilewska and Hilary Minc at its head. And who were these two "Polish patriots"?

Wasilewska, born a Pole, became a Russian citizen on her marriage to Alexander Korneychuk, Commissar of Foreign Affairs of the Ukraine, and in her own right sat as a member of the Supreme Soviet and served as a colonel in the Red Army. Minc, a Polish Communist who had fled his country, was a lecturer on revolutionary techniques in Russian universities, and a Soviet citizen.

A small and seemingly harmless movement, by February, 1944, the Union had grown to be the largest in Poland. By July it was the Polish Committee of National Liberation, transferred to Lublin; by December it was the Provisional Government of Poland, recognized by Russia; by July, 1945, it was the Government of Poland, duly recognized by the United States and Great Britain. And who were the heads of this Government? First, taking up the president, here is his dossier:

Boleslaw Bierut; born near Lublin, 1891 or 1892. Real name Krasnodobski; Bierut is formed from the first syllables of two aliases, Blenkowski and Rutkowski.

Served in Russian army during First World War, and became Soviet citizen. 1923: Returned to Poland as Communist agent, and died in 1925 to escape arrest. In Vienna and Prague. 1932: Back in Poland and arrested for subversive activities; sentenced to prison for seven years, but soon exchanged for a Polish prisoner in Russia.

1933-1939: special courses in Moscow and Leningrad, and given important post in NKVD; followed Red Army into Eastern Poland at time of invasion, and handled the mass arrests and deportations of Jews, Poles, and Ukrainians. 1942: parachuted from Russia into Poland to organize Communist opposition to the Government-in-exile. 1945: "President" of Provincial Government.

**Warsaw Reds**  
And what of the others? Take the case of Wladyslaw Gomolka, Vice-Premier, who had served a term in prison for incitation to riot. Released on account of ill health, he spent the years between 1927 and 1936 in Russia, receiving NKVD training. He returned to Poland in 1936 to reorganize the Communists as the Polish Workers Party. Michael Ratajczak, born (Turn to page 11)

## Library Signpost

## 'Stairway to Heaven'

By Rev. Benedict Ehmann

Some priests the other day were talking about the popularity of the Lieberman book called "Peace of Mind," and one of them made the point that it was the title and not the

book which drew the sales. People these days are hungry for peace of mind, and a book with such a title is bound to strike a vital response.

Another one of the priests remarked that a book like Father Magnier's "Personality and Success" is a "celestial living." Though it offered a far more genuine formula for true peace of mind, had only a moderate popularity, not even close to the best-selling Lieberman book. Father Magnier's title looks magnetic enough for this day and age. But the Lieberman title really hits the nerve. I'm sure that if Father Magnier's book had the Lieberman title and were published by a secular firm, it would have even more selling power than the Lieberman book, and buyers would, incidentally, be getting a better formula for happiness. Mr. Lieberman is misleading; Father Magnier is on the beam.

True peace of mind comes only with the unfolding of the soul's powers under the influence of God's grace. This activity of the soul takes it along a road with three stages—the stage of purification, removing the obstacles to love; the stage of illumination, in which the soul advances in prayer and virtue; and the stage of union, in which God perfects the incorporation of the soul with Himself, especially through contemplation and what are known as the mystical gifts. The purification comprises what is known as the ascetical life, from the Greek word "askesis" which means "exercise" or "training." The illumination and union stages comprise the mystical life, from the Greek word "mysterion" which means a person "initiated in sacred things."

These are matters which ought to be familiar to all followers of Christ. Christian life is far more than avoidance of mortal sin, just as health is more than the absence of disease. Health means vitality, activity, functional balance. The same is true in the spiritual order. Our souls have functions and activities, and God acts upon them according to their structure and mode of action. The spiritual life does not, or should not, develop haphazardly, like Topsy who "just grew." Its proper development should be along the lines of the laws which govern the soul's structure and method of action, taking into account at the same time the operations of God upon it through the infused virtues of faith, hope and charity.

All these "structural" laws and operations of the soul have been minutely studied during the Christian centuries by great scholars and saints. Their wisdom is one of the great heritages of the Church. We ought to make it our own by study and training. A good introduction to the business may be found in a new book by Archbishop Goodier, which has been given a very unfortunate title, "An Introduction to the Study of Ascetical and Mystical Theology" (Bruce \$3). It might better have been

called "Heaven on Earth" or "Stairway to Heaven." It is a very good historical survey of the schools and types of holy living. You see there the one essential quest, differentiated by the needs and conditions of the changing centuries down to our own day. It is a fascinating panorama.

Part Two is doctrinal, setting forth the basic theology of the spiritual life, with chapters on God as the object of the spiritual life, on Christ as the source of it, and on man as the subject of it. The truths enunciated here, with clarity and simplicity, are indispensable to the soul's happiness and to true peace of mind. If we are to understand peace of mind, not as a feeling with hostile influences, but as a radiation of order and balanced energy.

Part Three sets forth the three stages of spiritual progress—the purgative, the illuminative, and the unitive. Stress is laid upon the reasons for mortification and prayer, the main emphasis being on love as the prime mover. It is the author's evident purpose to make clear the relation between prayer and living, between prayer and living. These spiritual activities are not in a vacuum as it would so often seem from the attitude of many toward them. They are as necessary for true living as feet are to walking. The merit of Archbishop Goodier's book is to make this abundantly clear in simple language.

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Below: Michael S. and his family. Above: at the funeral of St. Peter, the apostle who was with Jesus from the beginning to the end. The man who never died. The man who never died. The man who never died.

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