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Maria Maria

men of the Universal Church we turn our develops in the mouth of March. The by with losoph and with his memory. the property of the property o

ment this chouses have a special debt of gratitude such. Under his patronage the great Congregations of the Foundation of the Season of the Foundation Court the years they parted whose, in high schools, in callege, the transfer shore integrals along the path of religious knowless. They have something the path of religious knowless.

we for M. Joseph.

y of March foots us, then, before the sliving of.

Made day has the program of prayers in his the translate over less than the Church, that what we would she conversion of shineses, and the freedom and thaties of Mely Mether the Church.

World Peace

What is Post in Moseum to find peace for Cigrossian from allow that have not already been cared that have not already been cared the fine a distinct task. Itsure done not see the wife have and municions and like the see the war. But his Marshall has the Charles and will be med in a reasonable and the money and will be overseed in time to reach the money and the forms of peace for Germany.

There are all althe forms of peace for Germany.

There is a sense of chill about the peace of the money and self-sense and self-sense who work is the peace of the peace of the peace in the peace of the peace is the first in the meeting of the first the peace of the first the meeting of the first the peace and confined the first the first the meeting as the first the peace and confined the first the peace of the considerate and the peace of the peac

the a day when there was in Ireland no more than there is today in Communist Russia.

up this simple theshard boy to be the Apos-Long years of a leptone life left their mark is a complete content population to Chris-

to the season of the season of

pleasionant mariti of retract is with his beloved because the of the globs, to hapter them, to pray the maritime was most have the prace of converges mad of the like units Patrick appear as the like allowant and personated people.

Detries the United State of the Sungry per-

will once when these possible will once more established, able to rules and account their own food. The Railer Committees with with the generous and answeren Catholics will-prince off starvation for and hasten the day when hungar shall be not

Missing the State

sam no week in the inserve of the people each serve was our con than was nick. They eat woods as chip we ught restored to see macking to withered to be macking to withered to be a section to withered to be a section to withered to be a section to withered to be a see a such wonders as new again, each was a with thair as was a with thair resury restored Manufestored Ave College men were

LETT OILS

Lower Geller Gille Says:

The second secon

STATE TO SERVICE STATE OF THE was saleration we will not commit suicide.

Am I while penieras? Dose someone of jost was a asking you in reject the principle of sentradecton, to say that you means no and is marker jobs win inted?"

What Millions of people. For example, everyween whe mays that one religion is as good as another, and that It makes no difference what a man bettern. It I may for example, that there is now True Church and agreement that there is one True Church and someone else says there are supplied of true Churches, one of true is wrong. It has a right I am wrong, If I am right, he is wrong. I may love him. I may love him as much that I would die for him. But don't ask me to say that when we contradict such other we are both right.

I have a kind of haunting recollection of having said something like this on a provious occasion in this column. But the delusion, the mental auticle, the reprobation of teason, the erims against common sense involved in what some people call religious tolerance becomes manifest again and again, and so we have to attempt a cure again and again.

For the latest sample, I present a few lines but of a poem which appeared in all the papers of a big syndicate and which doubless was seen by many millions of readers. The poem was written for Brotherhood Week Dedicated critorie of Great and Errotherhood of The author speaks of the feur chaplains who went down with the U.S. transport "Dorolicator," after they had aurrendered their life belts to those who had none. The names of the chaplains are given; a rabbi, Lt. Alex Goods, two ministers, Lt. George L. Fox and Lt. Clark V. Poling, and a priest, Lt. John P. Washington,

They were praying in three languages. They were praying to the same God."

Britain on St. Patrick's Day

Porkage if is bad timing to Obviously Turkey cannot keep

discuss the plight of the Brile, any army of 600,000 men on

ish Empire on the eve of Si, was footing without help from

By Dan Patrick...

United States?

Soviet expension.

the western democracles. And

with Britain out of the picture.

to whom can she turn but the

It's about time that the peo-

ple of the United States came

this country is no longer the

Junior partner in the Anglo-

American coalifion against

We are spearheading this di-

Diomaile drive and it we have

the greater power we certain-

Iv must assume the greater re-

spondbility.
Perhips the best summary of

the situation is contained in

the remarks of an individual

who knows what is going on in-

alde the State Department. He

explains it thusly.

while we are preparing to go

to Moscow to deal with one of

our problems (Germany) with

the Russians, there continues

to be what I call a war which

is going on everywhere - in

Greece, in France, in Korea and in many other places. In that

war we are losing ground.
There are still people who

argue that the Communist Par-

ty in any country is not neces-

warlly working exclusively for

-the Russians. Nothing is more

silly than that. We are playing

ing with the Russians.

them or to tell them No."

to the mober realization

AS WE SEE IT.

However, far from being

merely acedemic, such a dis-

cussion is secontial for a clear

understanding of a prints which has the an developing for months and only recently spill-

ed over on the front pages, when Britain told the United

Mates she would be unable to reatinue aid to Greece and

That note was tentamount to

selling this government that

unless we atep in and carry the

forch of wastern democracy in these two countries, they will fall into the Communistic or bit by default.

The British note precipitated the usual Rood of shallow mind-

ed oratory by some people who still regard the British Empire as the mighty Colossus of the western would she refuse to believe that right-now we are witnessing the fivilight of British

Viewing the diplomatic sheek which followed the Lon-don role, a rather Dipp Briton

in Washington the other day

You had your men in

Greece They have been send

Ing you reports and figures. By

now you should have made up

your minus. When will you at

last abandon your gabble about

pulling British chestnuts out of

the first Forget the British.

Can't you finally understand that this is your own prob-

And there you have it in a

authell. The British Govern-

ment, as Lord Helifax points

out, is 'in the most distasteful

position in which its responsi-bility is greater than its

At the present moment

Greece is it; a sory plight. Its government is shaky and far from domocratic Since liber

ation, Greece has received about \$250,000,000 from Bri-

iain and the money has gone

to rebuild barbors, operate the

government and support Brit-

Now what would happen It-

the United States failed to

The fall of greece and the number sphere while outside lighter while has been under the second secon

power."

for Mantow.

gave voice to these remarks:

ish global wan

Turkey after March 31,

Patrick's Day.

Catholics Are Peculiar People

So far so good. But he goes on to way? "Four religions "Three languages

La Contraction de la contracti

One faith,"

Should we led that pase on the ground of postic license? Perhaps. But the notion that we all tave the one faith because we all gray to God the Father; might be — if you take it literally — squivalent to the decial of God the Son and God the Holy Ghos. As much as we appreciate the good intentions of the poet, and as eager as we are is no along with him, we should have to so violence to the principle of controlletion if he was for the him Catholic (and, I hope, Protestants) who believe that the Son and the Hoty Chest are equal to the Faller, and - on the scher side - the Jews who do not believe it, have the same faith.

I see supe that the exiter of that poem would not sak us to deny a fundamental tenet of our religion for the sake of being agreeable.

I understand, of course, that there will be many who don't even notice such things when they read the newspapers. Also there will be some who say, "Don't analyze the expressions in a poem. Give the poet some leeway." But the practice of obscuring truth for the sake of being rice to one another is so common that I think it best to put Catholics on guard against it, and to explain to non-Catholics that we attribute such importance to the africt religious truth that we cannot acquiesce when it is ignored even in a poem.

Besides is is a higher grade of telerance if we show brotherly love to those who have not our falth, than to pretend that we have the same fulth so that we may practice tolerance. We can stick to the fact and safeguard the truth, and yet be good friends.

The Yardstick By Row. Higgar

"The prospects for the survival of the competitive free enterprise system outside the Western Hendsphere seem covered with uncertainty in view of the growth of nationalization under various

forms of socialism and commillion."

This is the cautious and thoroughly unemotional conclusion which the New York Times draws from a remark-Father Eligies shie survey, recently complet-

ed by its staff correspondents, on the extent of nationalization to hineteen different nations. Of the nineteen hallons studied, "Canada appears to be the only one in which private onterprise can be said to be functioning today with snything like the freedom from government controls that obtains in the United States."

The Times deserves a Pullitzer Prize - hands down - for the outstanding service it has rendered in giving us, in two full pages of text (March 3), the findings of its timely world-wide survey on a subject, the importance of which it is almost impossible to exaggerate. To the best of the writer's knowledge, the Times Leature is the most up-to-date round-up on nationalization published since the conclusion of the war. This is American journalism at its finest and its best. It's something to keep in mind when we are tempted to become too cynical about the freedom of the press.

At the time of writing, the Times itself hasn't had an opportunity to analyze its findings and to comment editorially on their longrange significance. But the facts are public property, and it now becomes our common privilege - and, perhaps, our common dutyto try to decide what they actually mean and what they have to teach us here at home

In the first place, the Catholic reader will

Auburn Editor's 'Second Thought' on School Bus Issue

Watching the local traffic policeman shepherd the children of Mt. Mary's perceptal school across Fark Street here gave the callor of the Au-burn Climes Advertiser a "second thought" on the Supreme Court school bus decision. Strictly neutral in his first editorial, he made up his mind and came out two days later in favor of the decision.

The "second thought" which influences him to inject his opinion into a field "so learnedly lought ever" came to him, as he explains it, while we were watching Officer Walewender at his post on Clark Street, shepharding children across the thoroughfare on their way to St. Mary's school.

"This officer, we reflected, is having him salary paid for by the public, yet he is facilitating, indeed at the moment he is making possible, attendance at a parochial school. Somehow, we couldn't feel that he was breaking down the Constitution, or anything else; and we thought that if the people of New Jersey wanted to allocate funds to shepherd their own children to parochial schools in buses, that was their business. It might be an extravagance for the taxpayers, but it hardly infringed on the Constitution.

"Thus we decided, as, mentally adjusting our judicial robes, we drove on into State and Dill

Survival of Free Enterprise want to keep his intellectual belance as he

starts to analyze the unprecedented economic revolution so starkly revealed in this amazing survey. He will start from the premise or the principle that nationalization is neither essentially good nor essentially bad. It's a means to an end - the end being to bring the ownership of property more closely into harmony with the common good. It isn't an end in listelf. As a means to a thoroughly legitimate and lits sometimes good and sometimes bad, depending on a very wide range of circumstances and Who shall say, for example, that the nation-

alization of coal in Great Britain is an evil? Perhaps it is. But on the other hand, perhaps it's the only adequate answer to a crisis, the seriousness of which Americans, in their relatively fabulous prosperity, find it almost impossible to comprehend. Or who shall say that the Christian political parties on the Continent of Europe have abandoned their heritage in asking for a measure of socialization which. to their fellow Christians and their fellow-Catholics on the other side of the Atlantic Ocean. seems perilously close to collectivism? Let the American Catholic who has a better and a more practical answer to the critical economic problems of the several countries of Europe cast the first stone - and then let him hurry forward with his answer before the sands of time run out.

This is not to suggest for a moment that any of us can face up to the world-wide trend towards nationalization with easy going complacency and calmness. To a certain extent the trend is admittedly alarming, particularly in those nations in which it is inspired not so much . by an honest desire to find an honest answer to an economic crisis as by a perverse and very ruthless determination to Sovietize as much of the human race as possible.

Nevertheless it would probably be a serious mistake and a serious strategical blunder to give too much of the credit for, if you will, to apportion too much of the blame) to the Soviet Union and to the followers of the Communist Party for the aimost universal popularity of current experiments in nationalization. The British Labor Party is certainly anti-Communist, as a matter of fact, it could logically be charged with "fascist red-baiting" by the fantastically dishonest standards of the Daily Workers. Ditto for the MRP in France, for the Social Democrats in Norway, for the Popular Party in Italy, and for certain other individuals and groups around the world who believe in a vastly different type of economic system from the only one that we have ever known, or seriously thought about, in the United States of

Faith in Our Gethsemane

By THE RIGHT REV. MSGR. JOHN J. REHLLY National Director, National Shrine of the Immaculate Conception, Catholic University of America

Of all the sentiments prevail- 'check Faith puts me in the during the last few years, the most pronounced perhaps was that of natriotism it was catching, spreading, like a vast and far-flung coldernic. The fittie patriotism we had affected others, they in turn reacted on ourselves -- until throughout the length and breadth of this Nation hearts inflamed with love of country clamored for a a chance to translate their feeling into action. Now this patriotic state of mind has been superseded by bewilderment. We feel like creatures tossed about by destiny;

We are like children, really, here on earth, conscious only of our imprediate surroundings. We are like children at parades, crushed and stifled. We see alone the objects that brush us by But let a loving Father take us in His arms and hold us aloft that we may see through the eyes of faith, what a difference this makes in our viewpoint. We are in a crowd. with the marrowest of views, sometimes with the narrowest of interests. We see the trunks but not the trectops. We see the force unloosed-we do not always see the results those forces have; but should a loving Father deign to raise us to the level of His own point of view and bid us look at life through faith, what a 'change would then come over us! In all things I would see His will if not His pleasure. In all things I would see the master stroke of God. In a Jeadly contest that involved my country's honor my patriotism would run high. Too violent regret for what appear to be reverses, too vehement anxiety as to the final issues, would be held in

ing in this great land of ours arms of God, and there I feel God's steadying influence So. ton, in our personal trials, in our domestic difficulties, in our own Gethsemane, in our own Cross-carrying on busy streets. ours should be the habit of looking up into the face of God to see His meaning there and, when there appears to be no meaning, to learn to bow our head and kiss H s hand, for so it hath seemed good to Him in His sight. The Creater does not ask the creature too much when He asks him to live in the half-light of faith, rather, it is a mark of marvelous condescension that the Creator asks us to join our wills with His in shaping things which

He know from the beginning. Thus we shall be calm. At any rate, bewilderment will have no place in our hears. Hard though it may be. 'Thy' will be done" should be our constant prayer. This may be painful. This may be rostly. but pain only makes our love more dear. God puts abive all else the faith we show when in the dark we cannot see His hand, when in the dark we cannot see His face, yet when in the dark we join our wills with His.

The reward for such a life of faith, and for the conviction that the dearScarred Hand of Christ is always on our shoulder, is exceedingly great, both here and in the life to come. While here, it frees us from bewilderment; it makes us calm. We have placed our hopes for peace in human hands, and look where they have led us In the hands of God the things that are for our peace are much more safe.

When we accept God's will. all else matters little; our souls take on the calm of Christ. Why ever oppose God's will? The heart of all humanity profoundly yearns for peace these days, for the equilibrium of all frumanity has been upset by exterior conditions. The world would pay any price for peace. And the calm of Christ is not an expensive thing: if comes to us at bargain price, that paltry price of yielding to His will. Ours shall be that peace, ours shall be the cain: that reigned in the heart of the sleeping Saviour, sleeping like a baby on the sea of Galliec, if we shall only slip our hand in His and say to Him: Oh Christ, lead Thou me on. - Washington Star.

Dangerous

What America needs is a good big dose of truth-telling. especially the kind of truth telling which hurts the speaker as much as the hearer. Everybody in office or seeking office seems to be playing eagey. Such caginess may be in present circumstances con-

Little-Known Facts for Catholics By M. J. MURRAY

CTRANGE BUT TRUE



Papal 'Scoop' Reporter Dies

Florence, finly - (NC) -Salvatore Cortesi, chief of the Associated Press bureau in Kome from 1902 to 1931 and interpreter at the Vatican visit of President William Howard Talt, has died here at the age of 89.

the Russian game when our press gives the impression that we ignore the Big War and When we talk about negotiat-Mr. Coriesi, tather of Ar-Our experience with them naido Cortesi, present Rome correspondent of The New has proved by now that it is traposible to negotiate with York Times, achieved a famous them. It is either to yield to news best on the doubt of

sonal friend of the Pontiff's private physician, he arranged to ret word of the Pone's death before the customarily delayed official announcement was made. When the end came, the doctor phoned the A. P. corres-

pondent, who evaded censorship with a prearranged code message: "Number of missing bond is 404." That confirmed to his New York office that Pope Leo had died at four minutes Popo Lee XIII in 1963, A perpast four o'clock.

Shure and 'Tis 'Living Shamrocks,' Father Pat O'Connor Finds in Fields Afar on This St. Patrick's Day By REV. PATRICE OCCUNOR, 850.

(Special Correspondent, N.C.W.C. Norra Service)

Pelping Americans have found living absurrocks in the tribusion fields of the Far East.

These are the Irish prioris, Brainers, and Staters whom the GI's have met in the Facility theater during and

after the war.

The Seas of the Irisk resortenation in Chine.

E senting Passe Dignam, now in Paping.

This Staries Brother from Dishin has been aborted in Chine. for 53 years — he landed in Shanghal in 1801.

Designation of the true betonic theretoes is Polymer, one of the true betonic therebes is Polymer, but a stable in Indianas (rose County Wex(ext. Viscounties Faster Jose the Extract Mexicounties Faster Jose the Extract Mexicounties Faster Jose the Extract Mexicounties Indianas in County in St. Obtained in Indianas in the St. Obtained in Indianas were the green on St. Patrick Mexicounties and Faster County in St. Obtained in Indianas in the St. Obtained in Indianas in In

The Charte in Chine has there irrae for produce: Subope Device in the Chine has the Chine had been produced. Subope Device in the Chine had been produced i

17. He is the Rev. Frank McGann, S.S.C., who was born in Butie, filont,, but received part of his education in Ireland. His success in badding the Japanese police was revealed by their sificial records, seized after the war. He is described as a pattre of Butte, Newcastle, County Down, Ireland.

One of the best-known personalities in Seoul, Korea, is Sister Pairick from County Tyrone, Ireland, a Sister of St. Paci of Charities. She is at the orphanage where some United States Army men send their laundry. Sister Patrick is alleged to have a sliding scale of charges, favoring the enlisted men and furnishing the officers with opportunities for generality in keeping with

In Japan more than a score of Irish nurs. Religious of the Secred Heart and members of the Saint Maur and St. Paul communities now teach under the most favorable conditions they have ever known. During the war they were interned. Among them is Mother St. Francis Xavier, sister of the late Terence MacSwiney, pairlot and Lord Mayor of Cork. The Japanese theselfied her as article. Shortly after that she suffered a heart

In the Philippines, Irish Redemptorists and Irish priests and Sisters of St. Columban, now disclose warting secrets. The Redemanderists can tell of the first Profestant "member" of a Catholic religious community. This was an Itish Profestant layman to whom they offered a relage when he was threstened with

der in when Britain moved out host correlate the Com-mitabile memority in that un-happy sountry mails age over and threw out the red carpet Confronted with a magnificant opportunity the Armalin would pour foot and modest applies the Create and win making the Create and win making a better a being a feel and dething are much more populations was pour burner, pour populations and making are much more populations was pour burner, pursues to be a second to the pour burner, pursues to the pursues to

utiack and had to go to the hospital to recover.

inferenced. For months he lived in the monastery dressed as a Resemptorist lay brailers.

strucd as treachery.