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That wealt! In taking our vote, we don't sing marely with our main research. That would be light to the dead. We consult than, the through the records Willings during and other promiting the fall in our such hos Frount made as complete. OUR BUILDING THEORY WILL

The Upstalick for Layers -In Commissions to cover their energy of policy by adopting an

air of martyrdam."

Seasolites on Da American Activities against the stager of matching matrices of American scommendate, he know what he was falled about the specie from long on

Manager School Co. Land Co. La the Park to Library by Henry W. Ede. in considerable Setall the far-years by necessary for which there was probably for many for their there was probably for more prevention than there is for sender messeroes in the United States today,

is see anti-resocionate himself, Mr. Ehrmann is forced to conclude, in the perspective of the series years which have since elapsed, that the government of France acted very unwisely, and government of France acted very involvery, and that the labor impovement of France, in scoperating with the government's ill-considered program, also seed unwisely. Ehrmann's sociamented constant provide ample support for the sention of Mr. Green and for the parallel sention of J. Edgar Mosever, Father John Cronin and other American authorities on current proposals to entire the Communist Party in the Indian

my before the House Committee on Un-American Activities, Mr. Green called attention to the government's "duty to guard vigil-activ against constructed activities which have been subvergive, seditions and sometimes even translabile is character. At the same time, however, he expected the fear that outlawing economies would merely drive them underground and thereby make them even more agerous than they are today.

Paralleling Mr. Green's warning about the Mr. Ehrmann's summary of the actual re-sults of such legislation in France: 'The exstuden of the communists from the CCT (Clemeral Federation of Workers), and the govecument's outlawing of all communist organizations and publications, forced La Vie Ouvriere dut at existence and made it necessary for communist propagands to go underground. It is not improbable that if the communist leaders had been given enough freedom to defend the Presein policy, they would have lost most of their following and their former adherents would have awang over to active support of the French war effort. As it was, the attitude sakes by the government and the CGT un-dealeredly made it easier for the communists

There is still another parallel between the unfortunials French experience and the current infortuitale French experience and the current Apprican perpension. Mr. Green, in addition to rearring against the stanger of driving the some municular undergraned, wonk as to say it. The same invested undergraned for the pullering of possible which bushes by which many latticest victims can be victimized. There are many, he added, who would readly adde upon laws of this kind as a keppy manner wisers to make any appreciation to their political, social or accordant victors.

or accounts views. We see not without them who today derivationally label as appearantors environing they find disagreeable to them."
So much for the fears see subgivings of Mr.

What askally bappened in France! "Little by Ultie," Mys Mr. Ebruann, "what had begun as the elimination of community organizaeveloped into a progressive elimination of civif liberties. Very often the police measures were extended to union members who, though they had either broken with the communities or even been heelile to communists. were known for their radicalism. Other decrees limiting the freedom of opinion resulted in the dismissal of numerous civil servants who had been setive in the cooperative movement but had at all times been opposed to commu-

And what were the results of this intemperate witch-hunt? Again, it slayed into the hands of the communists. "Since communist organizers and members were not only hounded by the government but also excluded from the CCT." Mr. Ehrmann reports, "the labor movement was regarded by many as a party to the generally condemned police methods. Communist underground propaganda made wide use of the confusion that arose out of an ambiguous situation. . . . The workers' growing dissatisfaction with the inequities of the ill-conceived lahas legislation was also exploited by the underground propaganda in order to increase distrust of the legal labor movement."

Matorical parallele are dangerous, of course, and ought to be made only tentatively and with careful qualifications. But the history of previous American altempts to deal with aubversive organizations by legislation or by executive decres has been such as to suggest that we ought to take to heart the lessons which are implicit in Mr. Ehrmann's excellent treatment of this very controversial problem.

The communict problem in the United States is a real one. It can't be ignored. But common sense demands that we make haste alowly in our efforts to deal with the problem effectively. Aather Gillis Says:

When Catholic writers and speakers insist that radicals are not radical amough, and that the only true radicals are Catholics, some peopie -- perhape even some of

our even — may imagine that such, writers and speakers are straining after a parader. But it is no perader. It is the simple truth. "Radical" comes from the Latin radix. Badix means root. A rudical" in the atrict sense is one who goes to the root of things. New God to the Root of all things. The only true radicals.

FR. GILLES lieve to God and who bring God into the solution of every problem. Yes, every problem. Not theological problems alone, but philosophical and moral problems. Yes and political problems. I have not the time or the space here and now to go into that phase of the matter. Stilles it to say at the moment that no political problem can be solved — radically selved — wisout reference to God. That's the reason why so little progrees is being made at Moscow and at Lake Success (what a name!). The delegates to these Conferences have thrown away the key to the door of mace. They are fumbling away at the keyhole like a drunken man using a jack-kulfe or cerkscrew to majock a door. Even Richard couldn't open a door that way.

To shift back from the simile of the key and the door to the etymology of radix. There is another mails besides God --- man. Unless you have the right idea of man you will sever serve any of the problems that are now baffling the world. Those problems are on the sprince political. But a political problem if you follow down to the rects turns out to be a humanifarian or a philanthropic problem. Those are ig words, parapous words, pedantic words. But don't reach for the dictionary. They mean simply "having to do with man." Can you not see the little word "man" imbedded in the big werd "humanitarian"? Also in the word "philanthropic" is the word "anthropos" which is Creat for "man,"

E recognise at this point that I am talking like a teacher in school. But don't get restive: there is just one more point to the lesson. If every political problem is at root a problem about man, it must be plain that no political problem can be solved by those who have a wrong idea about man

That's the end of the classroom lecture in logic and etymology. Now let's see how it applies in current affairs. When the Pope and together with him our own Bishops here in America keep harping on "man," the "dignity of man," the "nobility of man," the Incarna tion of God in man; the Mystical Body, the doctrine of man in a wonderful way identified with God, people who don't think very deeply

Having To Do With Man'

may complain. "Why don't these church-men drop theology and come to close grips with what is actually going on in the world?" Such people don't see that the only way to come to ciose grips with actuality is to insist upon the truth in regard to man, and in regard to God. Walter Lispmann - not one of us though I wish he were - said in a column some time o. Union you accept the revelation comhundred years ago, and unions you also accept a persuada you have no ground whom which to base an argument for the rights of man. His phrase about revelation is a round-shout may of saying the Gospet "Philosopain personale is the philosophy adopted, improved and authorized by the Catholic Church. no it amounts to this: without the Gospel and the teaching of the Church it is foolishness to talk about the Rights of Man. So there we are back again to the key-word man, and the even more important key-word God. No one who rejects God can hope to soive the problems now before us. Neither can anyone who has an ignoble or even an imperfect idea of the sature of man. Solutions which do not get down to man and God are not sufficiently radical. We who dig down deep are the true rad-

Worth Quoting

Most Ber. John G. Murray:-The Catholic Press side us to become sufficiently informed of social problems and contemporary history. to find duracives qualified to form a competent judgment of the part we play or ought to play in the discharge of social responsibility.

Most Esy. Eichard J. Cashing:-Human unity is a moral concept. It is attained through a meeting of minds and blending of wills, through the rational and willing acceptance of law. Unseriging that law must be morality; sustaining morality is religion.

Most Rev. Lawrence J. Shehan:-The very opening sentence of the legal document which gave birth to this country as an independent nation shows that our founding fathers based the whole legal structure of this country on the religious concept of the moral law. It is not strange then that recent attacks on our traditional legal concepts should be intimately connected with the rejection of religious concepts.

Representative Joseph W. Martin, Jr.:-There is no room in the Government of the United States for any who prefer the communistic system, or any other form of absolutism to our American system. Those who do not believe in the way of life which has made us the great est nation of all time, should not be permitted to occupy positions of trust and power in the American Government.

Just Between Us

The Church Democratic By Father Ginder

Byery bely is a question stion. If we can seems our mark. There's no telling what he inight brooks Perhaps be or, partiape. might b e



WE IN EQUIPMENT ter. Cerialnly the priest as he pours the making a Ca-

ideal or anot

tholly genius, moron, president, or gangeten But he never retures baptled on that account. The priest is an optimist, giving every intain the benefit of the doubt It's a sort of unly WELL WITH -

And so you find in the Cathele Church a motely variety representing practically every imeginable sort of person. Verus told St. Peter, the first Fore that he would become a fisher of men, and Fie compared His Church to a net, sweeping wide and deep.

There would be bed Catholice, and He made that culte clear in lie parable about the wheat and the tares. The field was to be let go until the harvest time, when the tares would be sifted out of the wheat and thrown into the furnace. Elac-where Jesus said that not unill the leat day would Peter's net be dumped on the shore and the good fish sorted from

is bad. And so we have a Church that at times reminds us of Grand Cantral Station, with all types of people feetling and of bowing one another on their trip to heaven. Some are near ir destination and some are hopelessly ian But then who can judge! Even the intain our on their deathbed, like the that on the cross may still cry out: "Lord remember ma when Thou comest into Thy when I now comest mit in kingdom! — and never the less reture a plea for morely Catholic beliefs, too, are designated by the very democratic process of taking a vote if ever a belief is called into quatter, we simply canvass the Church to examine the converse of the company o seeus of opinion. In that way
the protect ourselves egainst
dictatement by the self-styled
ersect the "specialist" he individual was calma private
ware servace between himself

endron finally that a belief has bata kold stemper, ubique, ab omailma—alwaya, everywhere, by all - then we accept it as revealed by the Lord who prom-Fila Church in preaching all things whatsoever He commanded to all men.

Devotion to Mother Mary

God wishes that His holy Mother should be at present more known, more loved, more honored than also has even been, because-1. She hid berself in this

world and put herself lower than the dust of her profound humility, having obtained of God and of His Apostics and Evangellate that she should not be made manifest.

2. She being the masterplece of the hands of God. as Well here below by grace as in heaven by glory. He wishes to be glorified and praised in her by those who are living upon

3. Mary being the sure means and the straight and siniess way to go to Jesus Christ and to find Him perfectly, it is by her that the holy souls, who are to shine forth especially in sanctity, have to find our Lord. He who shall find Mary shall find life; that is Jesus Christ. Who is the Way, the Truth, and the Life.

But no one can find Mary who does not seek her, and no one can seek her who does not know her - for we cannot seek or desire an unknown object. it is necessary, then, for the greater knowledge and glory of the Most Holy Triplty, that Mary should be more known than seer.

Great Thoughts From Pealms.

I love Thee, O Lord, Thou art my streagth. Thou art O Lord, my rock, my chadel, my Saviour. I shall invoke the Lord who is worthy of all traine.
And I shall be rescued from my enemies.

To Thee, O Lord, do I hacton Never let me be brought to Whom sheaf I fart, for the Lord is my light and my salvation. Before whose shell I tremble, for the Lord is my life's

fortress? li' bosille radilps rive up to at sack me. My heart shall hold no fear. My next should break out

against non I shall be conthou art my stronghold a

TRANGE BUT TRUE By M. J. MURRAY



Tell It to McCail's

(Editorial in Catholic Transcript, Hartford)

The highest commendation is due MaCall's Magazine for publishing three articles by Clare Boothe Luce giving the partic ulars and the background of her conversion to Catholicism. It is highly unusual to find any such pieces in a periodical with a vast, mixed circulation:

in a letter to The New World of Chicago, Miss Genevieve E. Newman reports learning from a member of McCall's staff that letters to the editor concerning Mrs. Luce's articles have been. in the main extremely critical and consorious. An overwhelming number of cancellanied by bitter denouncements of the subject matter." The commendatory letters, on the other hand, were ten and mostly from claratemen, favorable comment from lay people was practically hil.

Magazines are published to sell. They are edited to sell. They present articles which the ublishers and editors think their readers will like. If the only response to an article is condemnatory, similar articles will not be run in Juture. Me-Luce's pieces will naturally strongly influence the plansines policy, and other mage-Lines will be granted by it.
We hear the articles discussed everywhere we go. And the

comments we have heard have been almost unanimously favorable. But why have not these views been communicated to the editor of McCall's?. Why have they not been expressed in the one quarter where they would do the most good? Cathelics have a lamentable nav. of deploring the absence from popular magazines of articles dealing with the great fundamentals and giving the authentic Christian point of view, but then falling to express their pleasure and gratitude when an attempt in the right direction is made. Who is responsible for the sad situation? The Ca. tholic subscribers to, and readers of the mass circulation per-

Let everyone who has thought well of Mrs. Luce's articles and of MeCall's for publishing them, take ten minutes today to write a letter of appreciation to Mr. Otta Wiese, editor, McCall's Magazine, 230 Park Avenue, New York, N. Y.

Little Stories

Once when the Engerer Of-to III talked for a long time with an infortunate man, his secretary deployed the length of the scallence. The Emperor replied: "If only people would nechange more worth, the herden of their hourse would be

a Kind

As strange a pair of bedfellows as you are likely to see in many a moon turned their faces enitward this week and sounded the same note.

One of them, Henry Agard Wallace, leaving his beloved hind, sallied forth to Europe and, against the background of a suffering England, blasted as "imperialistic" the American policy of aid to Greece and Turkey to ward off the ad vance of Communism.

The second bedfellow, Charles Chaplain, met the New York press in a hotel ballroom to deny that he was a Communist yet avow his friendship for Hans Eisler, brother of Gerhardt Eisler the accused Communist agent

If the Communist Party went on a deliberate search for men in American public life to bow in "amena" to the political preachings of Molotov and Gromyko, two better apologists than Wallace and Chaplain could not possibly have been found.

The Wallace doctrine is wellknown. His opposition to the Greek-Turkish ald program is based on the assumption that we are by-passing the United Nations in an attempt to pin down the advances of Com-

Mr. Wallace should look at the record. The very nation, whose No. 1 American sympathizer he has become, certainly took no notice of the United Nations in the countless unliateral actions taken to draw the helpless nations of eastern Europe into the Soviet

Mr. Wallace hopes, by his actions, to scuttle the program which has the support of a Democratic administration and a Republican congress: Perhaps the best answer to. Mr. Wallace at this time is a resounding congressional approval of the aid project.

In Congress, the anti-Wallace tide reached such a peak that there were calls for action of all kinds against the Senate's one-time presiding

Some wanted the Wallace passport revoked to force his return. Others demanded presidential censure and still others thought that Mr. Wallace should be prosecuted under the Logan Act of 1796 which prohibits an American citizen from dealing with a foreign government or its agents in a matter in dispute between the two countries or "to defeat the measures of the Government of the United States." The Isw provides maximum penalties of \$5,000 in these and three years

imprisonment. To invoke much a law - or take any official action — would play into the hands of the

By DAN PATRICK. Wallace supporters both here and abroad. As difficult as it might seem, the best possible policy toward Mr. Wallace for

the time being is to ignore him

officially and castigate him un-

officially. This is no time to make a martyr out of Mr. Wallace. Imagine the cries of "Fascist persecution" that would rise from his followers all over the

world. One wonders for instance. what would be the reaction of the Rochester labor leader who wistfully wondered in his column last week about the reception of a national ticket headed by Wallace for president and General Eisenhower for vice president.

Mr. Chaplin's case, in many respects, is a horse of the same color (red)

The screen comedian, who exerted most of his energies during the war to advocating a second front to relieve Russis, isn't even an American citizen. He said he never became one because he happens cot to be a nationalist. In the New York interview,

newspaper PM as a martyr to a mud-slinging press. But the other reporters failed to find him that way. The New York Times even printed his political philosophy which he described as sympathy for the little man and a belief that everyone was

Chaplin was painted by the

entitled to have a "roof over his head and be permitted to work and raise a family." That, unfortunately is not the lot of the Russians under Soviet rule. So much for the man who says he hates dictators, made a movie entitled The Dictator" and strangely

left one Mr. Stalin out of his caricatures. And there you have the two -Mr. Wallace as the apostle of one world and Mr. Chaplin as a citizen of the world who doesn't want to tie himself

down to one country. To both we shout in the word of Clare Booth Luce -"Globaloney!"

What Do You Know? (If you answer all fivequestions, you're perfect; three or four, you're good, but only

1: What is the Fisherman's Ring? 2. How old was the Blessed Mother at the birth of Christ? 3. What is the adjective used to distinguish members of religious orders from the

secular clergy? 4. Who was Joun Louis Lelebvre de Cheverus? 5. What is the literal mean ing of the word "libbe"

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(Answers an page 12)