I A Z Z YYYY U I .

Through next will find a solemn extended taking place the Tro-Cathadrel of the Recrist Heart a correspondation the theorem has never before witheread; a correspondation to mark their particle at Postfiles Jacks, beginning the ob-terance of his teach anniversary as Bishop of Rochaster. If will join in the Mane of thanksgiving for all that those regress here meant to the discose, and in a prayer that of will give his many more years in which to derry out the program as a given and menous Presses in the Church the program as a given and menous Presses in the Church the program as a given and menous Presses in the Church the program as a given and menous Presses in the Church the program as a given and menous Presses in the Course the program as a given and menous Presses in the Course the program as a given and menous Presses in the Course the program as a given and menous Presses in the Course the program as a given and menous Presses in the Course the program as a given and menous Presses in the Course the program as a given and menous Presses in the Course the program as a given and a menous Presses in the Course the program as a given and a menous Presses in the Course the program as a given and a menous Presses in the Course the program as a given and a menous Press in the Course of the press.

ndation. Three of them will in the dourse of the deve-my he invested in their robes as Protonotaries Apostolic purple choir dress, with the mantellets giving way to a the cope, they will be authorized to wear the white miltar, protorel erose, the spiceopal ring, slippers and backing these will be based by the Bishop and handed over to a antidates. The purple pompons gives way to a red a on the bursts of each Protonotary. The permission of Bishop is required each time they celebrate a pontifical

de Prolates

Righteen Right Reverend Monsignori will don the robes report to Donnestic-Predicts of the Adushold of the Holy wher, after these robus have been solenally biessed and true to each one by Bishop Meanser Putple encoded and the robust of lines and lace with long sleeves anding a gample covered with lace, and over all the purple man-tice evening the rocket completely. With these goes a mensionerial beretts with pompor of putple. Domestic remeasured beretts with pompor of putple. Domestic remeasured is annound from the being called by the second berets in annound from the being called by the second berets in annound from the being called by the second berets in annound from the being called by the second berets in annound from the being called by the second berets in annound from the being called by the second berets in annound from the being called by the second berets and their poople as in their monalg-the robes they appear before them as mensions of his second of the part to the history of the Church reflects a perver of orders and leaders in His Church the outward before of the perverts around the prelatitial robes of the second by prelates at descend services. In their own reflects and these goes as the services in the outward and the second of the beam of the prelatitial robes of the second of the beam of the prelatitial robes of the second of the second of the prelatities of the former were by prelates at descend services. In their own before and these goes, our were Monsignori will bring an and the second of the beam of the prelatities of a former were by prelates at elevents services. In the own and the second of the beam of the prelatities of the former were by prelated at another a services. In the own and the second of the beam of the prelatities of the base of the second of the beam of the bor as they preside at the bases of the period of the base of the base of the base of the second of the base form as the prelatities of the ba Section of the sectio

ırnaf 9r.HiqqiniSayı: Left of the Stemlin IN THE New Republic of Coloker 20 inore is treature attick about which some of my triange of the labor movement, non-Catholics and Catho-

oiles alles are literally up in arms. Believe it or not, they are setually actusing the ed-tors of the New Republic of contenting selligious bigotry.

Well, I wouldn't know about that, Offhand I hesitate to belleve it, Because the New Ropublic calls itself a "liberal" magazine, and "iberais" as I understand it — are not sup-posed to be bigoted. Frankly, however, I must admit that there is comething suspicious wit the article on the face of it. For the

author uses a pen name, and "liberals," se I am told are not in the habit of using pen names—not in America, at least. After all, this a free country-or at least it was when the law Republic Last editorialized on the subject. id. believe you me, the New Republic is an And, believe you me, the New Republic is an authority on this question of freedom.

LAST I FORGET, the title of the article is "How Long Can He Compromise?" and it's by James Higgins. It's all about the trouble that the Catholics (some Catholics, to be more exact anot Mike Quill of course, or Harry Bridges) are causing within the CIO. Seems as though the Catholics lexcuse me-some of the Cath elical in the CIO are badgering poor Phil Murray and trying to needle him into a fight with the possiled "left-wingers" (not "Communists" merian the thought). And so on, and so forth. Read it for yourself if you're interested.

Personally, I found it rather dull and inexcus ly (or suspiciously?) inaccurate on a couple of scores. And also, incidentally, somewhat insulting to Mr. Murray who emerges from the Article as something of a dope. It I were in Mr. Murray's position, I would certainly put my foot down once and for all on this Catholic many business. I simply wouldn't let those Catholics push me around-particularly in view of the fact that the blackguards haven't the courage to stand up at a convention and fight for their principles.

(PARDON THE clumsy trony. I am merely calling to the attention of the editors of the New Republic; with no charge for my services, that the only delegates who fought with the "left-wing" on the floor of the recent CIO convention in Boaton were non-Catholics: Van Blitner, George Baldanzi, Jack Altman and Walter Relither. But then that's probably just what you would expect those Jesuitical Catholics to dowhide behind a non-Catholic camouflage. They'll do it every time.)

Well, enough about Mr. "Higgins." Much mere interesting than this allpainod article are the drawings with which the staff artist of the New Republic has decorated the pages on which It appears. At the top of the third page there is a black and white sketch of the Vatican and another of the Kremlin. One of my associates, who is much more observant than I am and who probably has a better sense of humor, sugrists with a twinkle in her sys that the editors, in effect, have canceled out the message of the article by putting the Vatican at the "left" of the page and the Kremiin at the "right."

WRICH UALLS to mind a statement made by Secretary of Labor Schwellenbach in his address at the Boston conventoin of the CIO. He urged the labor incomment to rid likelf as rapidly as possible of all the "reactionaries" "rightists," ahall we say?) within his ranks. Can you guess whom he had in mind? Correct. He was talking about the Communists, although he den't identify them too specifically until later on in the afternoon, at his press confer-The secretary, like some of the rest of us, has a praity good memory. He probably re-members, with a certain amount of nauseu, that the Communists within the CIO opposed our entry into the late "imperialistio" war, and that after the war miraculously and very suddenly ceased to be "imperialistic," they firted with a legislative proposal for a national labor draft and ware a little too much opposed to strikesauspiolously so, as a matter of fact. In short, he remainders a lot of things about the socalled left wing which author "Higgins" conveniently seems to have forgotten. MR. "HRGGINS," it is suggested, might take an evening off-soon, or at least before he writes another article-and meditate on the significance of Schwellenbach's use of the word "reactiontries" to describe our friends the Communists; and even more important, meditate on the significance of the fact that his editors have perversely doublecrossed him by suggesting to the unwary reader that the economic and social policy of the Vatican is to the "left" of the policy of the Kreinlin! Actually it is, of course, although frankly I had never suspected that the editors of the New Republic were particularly aware of the fact. After reading their magazine for years, I had been forced to suppose that they had never even heard of the social and economic teaching of the Church. Well, good luck, Mr. "Higgins." But for your own sake be careful, please be careful, of that religious stuff. You're playing with fire. For a lot of trade unionists are going to get good and mad at the New Republic if you insist on insinuating into your articles a type of bigotry which is foreign to the magazine's fradition (in't it?) and which, as you undoubledly know from your extensive studies, is strictly verboics in the American labor movement.

For Services Rendered



As We See By Don Patrick

SHOULD OUR WAS DEAD be returned home?

That recurring question rises again with the arrival in the United States of the first bodies of the dead of World War II.

In every community deeply impressive public services are being held in symbolic tribute to all who have paid the supreme price which war exacts from victors and vanquished alike. Wounds which have been healed to some de-

gree by the passage of time are reopened as rel atives and friends bow in tearful tribute before sealed, flag-draped caskets which encase the remains of their loved once.

The bodies of these heroes have been brought back from the dusty battlefields of Europe and the Pacific. The deaths of some of these men date back as far as December 7, 1941 -nearly six vents ago.

Some people wonder what is achieved in the colossal task of returning our war dead to their homes and loved ones. These people point out the tremendous cost and, what is more important in their opinion, the recurrence of the emotional disturbance which is associated with death.

Why Bring Them Back?

the flag-draped casket of my brother, first of the war dead returned to Port Chester, it came to me that here he had been christened, made his first Communion, then Confirmation, and now he was receiving his last blessing. Toward the end of the Mass, the color-bearers stood just outside the aliar rail while the choir sang "The Star-Spangled Banner," and I thought of the time, after the First World War, Armistice Day, when my brother and f, two skinny kids all fired with patriotism, stood on our lawn in Brooksville waving American flags and singing "O say, can you see." . . . At Valhalla, the Gates of Heaven Cernetery, when the officer presented my dister-in-law with the flag "from a grateful country," and she in turn handed it to her son, I thought to myself-how much better this than a tonely, hot island 7,000 miles away in the Pacific Not bring them back? How could there be any doubt?"

ANOTHER FACTOR which enters into consideration of this matter is government action in returning bodies home without the request of families.

We know of one case where a mother was

Gr. Gillis Says: What the Russians Are After

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JAMES SYENES "Speaking Frankly," is written dispassionately, indeed with such complats spactice of emotion that the reader must rouder what has happened to the Itlin blood in the author's veine. He natrates the most amazing incidents without (so to speak) an ob! or an ab! its Also he refrains from moralizing, Doubtless it is better so,.

because somehow we Americame have become suspicious of rhetorical and oratorical utterance. Even in the face of Aussia's wild accusations we

have remained caim. If Mr. Fr. Gille Byrney book had not been in the hands of the printer before Vishinsky opened up his recent barrage, it would have seemed the perfect an-

I cannot in this brief space give an adequate review of "Speaking Frankly." I content my-But on the subject of the second last chapter. "What are the Russians After," I should like to My a few words.

ST SEEMS to be hard to convince the Americars public that Russia is after nothing less than the conquest of the world. How and why anyone who keeps up with the literature on the subject could doubt that fact is beyond compreheriston. The Communist Manifesto written by the two chief sponsors of Communism has been in circulation for 99 years. That manifesto says bluntly that Communism cannot exist side by side with capitalism. One or the other, say Marx and Engel, must conquer. All later Communisy authorities, including Lenin and Stalin (and of course Trotsky) have relierated that Communism involves world revolution. Nor was the revolution to be philosophical or sociological. It was to be bloody. "The ends of ('ommunism," say its originators, "can be attained only by the forcible overthrow of all existing social conditions." In an attack upon moderate socialism, as exemplified by Ramsay McDonald (and now by the Labor Government in England) Lenin said, "legal work must be combined with illegal. The party that does not carry on systematic, all-sided illegal work in spite of the laws of the bourgeoisle and of bourgeois parliaments is a party of traitors and scoundrels."

FOR FEAR THAT in the course of time

Communist leaders might accept a milder program, Stalin repeats every year at the tomb of Lenin that he will be faithful to the original program, bloody revolution on an ever-expanding scale, until all the world is under the harnmer and sickle.

When James Burnham, some six months ago, hammered home the thesis that "Communism must conquer or perish," Max Lerner in P. M. said Burnham hadn't proved that Communism had any such ambition as conquest. The weekly magazine Life, which had reprinted a great part of Burnham's "The Struggle for the World." retorted that the author had proved his point conclusively in five chapters- the best chapters in the work. That was also my impression.

BUT WHY TALK of books and official documents' Anyone who really cares to learn what Soviet Russia is after need only look at the present map of Europe and Asia. As Mr. Byrnes says (pp. 282-283) the Soviets took up a career of conquest where the Czars stopped. He save. "The total territorial gain of Czariat Russia between 1853 and 1914 was 971,277 square miles which brought the prewar area of the Russian empire up to 8.645,000 square miles. Between December 4, 1939, and the end of 1945 the Soviet Union took control of Latvia, Lithuania, Estonia, Bessarabia, South Sakhalin and the Kuriles, parts of Finland and of Poland.

Three Very Reversed Monals nori will be clothed as Papal' memberiales. Their rebes consist of a Furple easeock with a reshet, but with two shoulder asshes that extend to the norm of the onnock ending in fringes of purple color. He are honored as personal servants of the Holy Father on plane of those who are his intimate assistants at the bear. Our discuss is honored in the sevation of these of the sevation of these will be a new form in our escisionatical processions, for before have we had in this discuss Prelates of this tes, and that many years are. Revenues 11, 4847, will long remain as a treasured mem-

the hearth of those to elevated to these ecclesiaatic man, and new invested with the rober proper to their It will be a happy memory for the Histophor his own anti-teneary an Bishop of Rochester. To prists and a it will remain as a plorious ceremony that has signally 200 14 intered many of our reversed slergymen for the service they are given to God and His Church, and all our clergy there. We high papel honors that have come to their

Intropetent Deelslon

that and further are honored in the decision recently the by Justice Lephan concerning the legal standing of the marrial promises given in mixed marriages. The sector stated that the promise made in such serious cir-

The stated that the promise made in such serious cir-meters, on so vital an occasion, and concerning the con-mitions planning of the prospective bride and groom for religion of their future children; should naturally be as binding on the contracting parties. The reloce at this decision so completely in Keeping with fights of the contracting parties, so fraught with bless-tor the children of mixed marriages, who without the election of these binding promises would so frequently an religious instruction, be deprived of all training in majore practice. pode practice.

Endlet to Burn.

The problem of evil in the world is a difficult one. It is not to explain why God permits so many evil things and increase will men to bring minery into the world, and to evidentiate the lives of so many true servants of God. Some strengthen the lives of so many true servants of God. Some strengthen the lives of so many true servants of God. Some strengthen the lives of so many true servants of God. Some strengthen the lives of so many true servants of God. Some strengthen the service planted by the farmen. Some strengthen the service wheet the farmer decides where the service wheet grow aide by side till the time of the true the wheet grow aide by side till the time of the true the wheet will be gathered into his barn. Then the wheet will be gathered into bondies to burn. The men is the world live side by side with evil men. Some men is the world in one instant every one that is that word harm to the good. Evil near may serve and the strengthen shows the failing into sin, may be a striking the the strengthen who turn away from Christ. with problem of will in the world is a difficult one. It is

serve of shows who turn away from Christ. 2. May arouse in good men the spirit of brotheriv

is make to convert the wicked from their backets God. With the dist first melution to the prob-tion the probability for well as cost into hell. Second for the cyli shall be punished. ALERICAR INTO MY DATE!

CURE FOR ATHEISM

One day an atheist approached a peasant and began arguing the subject of religion. His mode of procedure was something like this: "How can you say that there is a God? Have You ever seen Him? No, of course not, so why slick to your foolish delusion? You say, too, that man should be punished for his acts. How can this be, since man cannot be anything sut what God wills, has no free will, and is consequently not responsible for his actions? To this the peasant said nothing, but he

calmly stooped down, picked up a lump of earth and heaved it at the atheist. Angered the athelst halled his assailant into court, and there the magistrate asked the peas-

ant to give an account of his action.

After looking at the atheist squarely for a minute, the person answered: "I do not know why this man is halling me into court. He Let him bring it forth as evidence, if he has one. But why does he even complain about being hurt by someone? Only shortly before be told me that man has no free will and is not responsible for his actions. And he says that he was hit by a piece of earth. Does he not know that he is also made of carth, and that with cannot harm carth."

It is argued further that it is more fitting that these dead should rest with their comrades in cometeries near the spot where they fell in battle.

THESE ARGUMENTS, however, are somewhat cold and academic when measured against the yearning of a mother or wife for the return of their dead to the sacred soil of a home cemetery.

If there is any solace left relatives of fallen soldiers, it must be found in the nearness of the mortal romains of these men. Perhaps that is an emotional argument. Perhaps it is not rational. But it certainly is decisive in the minds of most relatives and friends of the deceased. In the final analysis, theirs is the decision that should prevail.

THE BEST ARGUMENT we have run across on the return of the war dead is contained in a letter written to a New York newspaper columnist. It reads as follows

"As I mt in St. Mary's Church, looking at

Just Between Us-

Is Religion Mere Superstition? + + +

The master comes before the

servant. And if men could be

must have been produced by a

civilization already far ad-

gent to be duped by its own

members.

Not too long ago, one very fashionable fable traced belief in God to thunderstorms and

Fr. Ginder a loving fath-Still, religion speaks of a

the race has been stampeded into embracing a superstition through fear? Hardly. Closero. Lord Bacon, Pastgun, Washington, Lincoln - these - were great men, believers in God, and too big-souled to be panfeked into acceptance of error by any threat, however terri-rying. To say that religion is fundamentally fear is to belitthe the character of the whole race. To say, as it has been said.

priests is to fumble even more obviously. The priesthood is an effect-not a cause. Religion came lived-then a priesthood.

. بر پس

informed that the body of her son had been disinterred from a farmer's field in Europe where it had been hastily buried some three years ago.

In this instance the mother had made no request for the return of the body because she hesitated to face the emotional ordeal which such a return would entail.

IT IS, PERILAPS, quite significant that these bodies should be returned home as the nation prepares to mark another Armistice Day

Certainly their presence in our midst offers a grim reminder of the high price of war and, incidentally, peace too.

Perhaps their return also points up a question which a speaker raised the other day when he asked his audience:

"Are you doing as much today for peace as you did for this country and civilization in the days of warf. I'm not, and yet I believe that if we don't treat peace as seriously as we did war, we'll never enjoy it permanent peace on carth."

> By Father Ginder that it did invent & Gock suc-

ceeded far too well. The effect so crafty an to band together is out of all proportion with for putting over a fraud so such a cause. Here are some figures on the number of becleverly worked out - they lievers in Religion throughout the world. Catholics, 292,787, vanced, an intelligent society to 000: Ancestor-worshippers and Confucianists, 240,000,000; Hin spawn the class, but at the same time a society too intellidus, 310,100,000; Moslems, 207,-067,00; Protestants, 186,053,000; Orthodox, 127.541.000; Buddhists, 125,270,000; Heathern and Fetish worshippers, 91,604,000; Taoists, 49,000,000; Jews, 12,-989,000; and Eastern Schisms, 8,974,000.

That comes to about one billion and a half people fooled, by some means or other, into believing in a nonentity; and the figure makes no reckoning of the generations gone before this counting.

HOW COULD so many people collectively make such a gross blunder in the most important of life's problems? It's much easier to believe that they couldn't help seeing the children with him in South hand of a Supreme Being In the evidences of the universe. In 1945 Major Aleinndre came The burden of proof in the to the United States with a commatter rests on the atheist. He milities to study American milinurses to study American mar-tary schools. After visiting West Point, Ansapolis and the Virginia Military American, and returned to the Philippines, where he helped to reopen the Philippine Military Academy, Inactive during the war, will say that belief in God is something we must "grow out of." But the roce, through all its thousands of years, hasn't yet succeeded in overthrowing this superstition -if such it

be . . .

the Konigsberg area in East Prussia, the Transcarpathian Ukraine and Tannu Tuva. In all nearly 300,000 square miles of territory have been acquired since 1939 bringing the area of the Soviet Union to 8,455,939 square miles "

YET SOME people are asking what does Russia want? And some, whose sincerity is under suspicion, are denying that Russia is out for world conquest.

A more important feature of "Speaking Frankly" is Mr. Byrnes' factual description, with details, of the methods employed by the Soviet to effect their advance. Those details we need not repeat. Suffice it to say that Machiavelli laught nothing that Lenin, Stalin, Molotov, Vishinsky and the rest of that group of inveterate and unabashed prevaricators have not put into practice.

Space has run out and I have only commenced to hint at what Mr Byrnes has to say. His final chapter is headed "Where do we go from here?" Perhaps I may speak of that in a later piece.

Calendar of Saints

SUNDAY, Nev. 9-Dedication of the Lateran Basilics at Rome, which was dedicated originally to the Saviour and at a later date to St. John.

MONDAY, Nov. 10-St. Andrew Aveilino, Confessor. He live in the 17th century and was a member of the Theatine Order. In his work, he was blessed with the gifts of miracles and prophecy. At the age of 80 he died at the altar

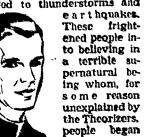
TUESDAY, Nov. 11-St. Martin of Tours, Bishop-Confessor. He was noted for his charity. particularly for sharing his military cloak with a beggar. After five years in the army, he converted his mother to Christianity. He placed himself in the hands of St. Hilary, Bishop of Poitiers and eleven years later became Bishop of Tours. He was blessed with the gifts of miracles and prophecy.

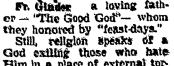
WEDNESDAY, Nov. 12-St. Martin I. Pope Martyr: He occupied the Roman See from 649 to 655. His opposition to the Monothelite heresy incurred the enmity of the Byzantine Court.

THURSDAY, Nov. 13-St. Didacus, Confessor. A native of Seville, Spain, who lived in the 15th century, he was a Franciscan Brozner. who attended missionaries of his Order in the Canary Islands and aided them in their work.

FRIDAY, Nov. 14-St. Josaphat, Bishop-Martyr. The first of the Orientals to be canonized formally in Rome, he was a native of Vladimir, Poland, and became a priest of the Order of St. Basil. He worked tirelessly and performed rigorous penances for the extinction of the Eastern schiam. He was put to death by enemies of the Church on November 12, 1623.

SATURDAY, Nov. 15-St. Albert, the Great. Bishop-Confessor-Doctor. This famous Dominican philosopher and theologian, who was the. teacher of St. Thomas Aquinas, was a German and one of the greatest of the Mediaeval school-3.





Elim in a place of external torment.

NO - THE PRESTROOD. even if granting for argument to venerate as Hero of Bataan At Notre Dame

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Rend.

that it was an invention of

Notre Dame- (NC) -Major Blas' A. Alejandre, Filipino ariny ordnance expert and one of the Japanese imprisoned heroes of Bathan, has reallied a longtime ambition by enrolling this fall in the Notre Dame Graduate School The officer. 35, is studying for a master's source in mechanical engineer-