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Bishop's Sign
Why he is the hard hitter you read from far and wide throughout Good Shepherd on Page 12.

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ON GUARD

Return of the Klan. Heflin's Manif.. Catholic Strategy.

By REV. P. J. FLYNN

The new group called "Protestants and Other Americans United for Separation of Church and State" is only a reorganized Klan with "the new look."

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THE COLOR AND Characteristics of the old Klansman are absent this time but the spirit of hooded bigotry lives again in the new organization which has the professed purpose of saving the United States from the alleged peril of conquest by the Catholic Church.

Remember the old bigots who shouted "Down with Rum, Romanism and Rebellion!" and "Keep the Pope Out of the White House!" These anti-Catholic slogans are given a fresh rewrite in the "Protestant Manifesto" issued this week by the newly formed Protestants and Other Americans United.

The manifesto is a declaration of war against American Catholics. It is a shameful attempt to rally the forces of bigotry against one group of our nation's citizens. It is an appeal to hatred and prejudice.

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THE PROTESTANT Manifesto has turned the clock of time back twenty years—to the year of 1923. That was the year that Governor Alfred E. Smith's bid for the presidency evoked a violent outburst of organized bigotry against the Catholic Church.

Senator Heflin of Alabama, Mabel Walker Willebrant, Baptist Minister John Roach Straton and Bishop James Cannon of the Methodist Episcopal Church South . . . these were some of the leaders of organized bigotry in 1923.

The bigots who fanned the fires of religious hate against Governor Smith are gone today but new leaders have risen to take their places. These are the organizers of Protestants and Other Americans United—Dr. Poteat of the Colgate Rochester Divinity School, Methodist Bishop Bromley Oxnam, and Dr. Newton of the Southern Baptist Convention.

Few Americans would relish taking up the stained mantle of either Senator Heflin or Bishop Cannon, but apparently this is the incredible ambition of the signers of the Protestant Manifesto and the leaders of the new anti-Catholic group.

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BOILED DOWN to plain words the manifesto charges that American Catholics, particularly the members of the Hierarchy, are plotting to destroy the American doctrine of the separation of church and state.

The vileness of this charge is that it calls into question the loyalty of every American Catholic. It libels the American Episcopate — a body of American churchmen whose proud record for patriotism and devotion to American political tradition is matchless.

In the past, American patriotism has been synonymous with such celebrated names as Cardinal Gibbons, Cardinal Hayes, Cardinal Mundelein, Archbishop Hanna and Archbishop Ireland.

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WHAT MEMBER of today's Hierarchy do the fomentors of the new bigotry fear when they charge that the Catholic Church in this country has committed itself to a "policy plainly subversive of religious liberty as guaranteed by the Constitution?"

On the grounds of patriotism, what American Catholic Bishop will the signers of the Protestant Manifesto dare to challenge?

Will Dr. Poteat and Bishop Oxnam, who have been cited by the Congressional Committee on un-American Activities for their association with Communist front organizations, dare to match their records for patriotism against those of such staunch Americans as Cardinal Spellman, Cardinal Mooney, Cardinal Stritch or Archbishop Cushing?

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PATRIOTISM HAS been called "the last refuge of a scoundrel." It is also the last refuge of a bigot. And the professed patriotism of the new Poteat-led organization does not conceal its hostile intent against the Catholic Church. That intent is to block the legitimate progress of the Catholic Church in this country.

It is foul play to question the loyalty of American Catholics because two Protestant presidents, with the approval of many Protestant statesmen, sent a Protestant envoy to the Vatican.

We find it difficult to believe how any sane American would go to the bother of starting a national organization in order to keep Catholic children from getting a free bottle of milk or a free bus ride on the grounds that such generosity on the part of the state would violate the traditions of Jefferson and the Founding Fathers. We suspect, with good grounds, that

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Rites Monday

FATHER KILLACKEY

FR. KILLACKEY, HONEOYE FALLS PASTOR, DEAD

Solemn funeral services for the Rev. William J. Killackey, pastor of St. Paul of the Cross Church, Honeoye Falls, who died Thursday morning (Jan. 15, 1948) in St. Mary's Hospital will be held in his parish church on Monday, Jan. 19 at 10:30 a. m.

His Excellency, Bishop James E. Kearney will celebrate the Pontifical Requiem Mass assisted by Father Killackey's former classmates, The Rev. Leo V. Smith, pastor of Our Lady of Good Counsel, Rochester, will preach the eulogy. Vespers of the Dead will be chanted by priests of the diocese on Sunday evening at 8 p. m. at St. Paul's Church.

FATHER KILLACKEY, pastor of St. Paul's for 12 years, had been in ill health for many months. During his sickness he was assisted by the Rev. Thomas M. Reddington, and the Rev. Walter A. Fischer has been appointed temporary administrator of the parish.

Born in Rush, N. Y., May 6, 1866, the son of John Killackey and Mary Hackett, Father Killackey was educated in the Honeoye Falls High School, St. Andrew's and St. Bernard's Seminaries. Although a member of the class of 1915 in St. Bernard's Seminary, poor health forced a delay in his ordination until June, 1916.

HIS FIRST assignment was as assistant pastor at Blessed Sacrament Church for 11 years. In 1927 he was named pastor of St. Catherine's Church, Addison and after six years was transferred to the pastorate of St. Theresa's Church, Stanley.

Appointed to St. Paul of the Cross Church, Honeoye Falls in 1936, Father Killackey in his first 4 years planned and completed the erection of a beautiful $50,000 church and parish hall replacing the original 70 year old building. The new church was dedicated by Bishop Kearney, Oct. 30, 1940 with solemn Pontifical Mass.

Father Killackey is survived by two sisters, Miss Mary Killackey of Honeoye Falls, Mrs. Stanley Lane of Gregory Hill Drive, Rochester, and a brother, Frank, of Honeoye Falls.

Negro Weekly Honors Archbishop Ritter

Chicago – (NC)—The Chicago Defender, national Negro weekly, has named two members of the United States Hierarchy and two leading Catholic laymen to its Honor Roll of Democracy of 1947.

Three of the Catholics, Bishop Francis J. Haas of Grand Rapids, James B. Carey of Washington, D.C., and Francis P. Matthews of Omaha, Neb., were members of the President's Committee on Civil Rights.

Bishop Kearney Deplores Bigotry Aroused By Group Under Divinity School President

Coming Russian Terror

Polish Leader Tells Of Red 'Stab in Back'

"IT WAS A BITTER chastisen," Stanislaw Mikolajczyk says as he tells of the Nazi invasion. Thousands of Polish soldiers, like the men pictured above, were herded behind barbed wire in prison camps. With small remnants of the Polish Army, Mikolajczyk was interned in Hungary.

INSTALLMENT II

By STANISLAW MIKOLAJCZYK

(Former Prime Minister of Poland and President of the Polish Peasant Party)

Stanislaw Mikolajczyk, who escaped from Communist-dominated Poland to reveal this story, tells in this week's article how the hopes of his countrymen were crushed when Russia, breaking her pact, invaded Poland from the east as the Nazi war machine smashed the little Polish army in the west, and of his own flight to Hungary, his escape from internment to France to join the free Poles under General Sikorski.)

It may perhaps help the reader understand what is happening in Poland today if he first understands what happened to me during those tragic days of disorder leading up to and following the declaration of World War II.

Europe is a land of intense nationalistic feeling, and I readily shared that trait. My father, one of 16 children born on a small farm in Western Poland, had given up the soil to work in the coal mines of Western Germany. We remained Poles at heart.

I was born in Western Germany, returned to the farm with my mother when I was seven and at 10 took a job as a laborer in a sugar factory.

In 1918 I joined the Falcon organization, a group of independent-minded Poles, in their fighting against the Kaiser. In 1920 I fought as a private in the Polish forces that turned back the advancing Bolsheviks. I was wounded.

SO, BEFORE my 20th birthday, I had been a private in what amounted to two wars for the freedom of my country. And when the second war was done and Poland's sovereignty established beyond doubt, I returned to our family farm near Poznan and worked there, increasing our holdings to 12 acres.

And I went back to school, got interested in various agricultural, cooperative and political clubs in my area and joined the Polish Peasant Party. I was attracted to it because of its liberal, democratic platform and because it represented the hopes and ideals of a majority of the Polish People.

Today, under Communist domination, for a Pole to espouse those same hopes and ideals is tantamount to inviting the Russian-trained Security Police to crack down with penalties that range from confiscation of one's property to death.

I ran for Parliament in 1930 on the Peasant Party ticket and was elected.

PILSUDSKI AND BECK had seized control of the Polish government, changed the constitution which we had patterned after that of the United States. He exiled the leader of my party Wincenty Witos, and the pressure on me stepped up when I became acting chairman. I vigorously opposed Pilsudski because of his appeasement of Nazi Germany.

From the moment he took office it was abundantly obvious that Hitler planned to attack Poland. He had said as much in "Mein Kampf" and one had only to speak to average German youths to know their receptivity toward the approaching war.

"You're fooling yourself," I told one German with whom I had grown up. "Hitler's a Socialist, or says he is. You were always a conservative. How can you support him?"

"Political parties mean nothing anymore," he replied, as if surprised I did not know such an obvious fact. "Germany has had three great leaders who transcended party politics. Frederick the Great, the Kaiser Wilhem and now the greatest of them all — Der Fuehrer."

Another young German, full of ecstasy for Hitler, told me of the

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Manifesto Draws Fire Of KC Head

By Religious News Service

New York—A sharp attack on the manifesto issued by the newly-formed Protestants and Other Americans United for the Separation of Church and State was made by the Knights of Columbus in a statement released here by the Chancery Office of the New York Archdiocese.

The statement, signed by Supreme Knight John E. Swift of New Haven, Conn., asserted that the new group had questioned the patriotism of "any citizen, Catholic, Jew, Protestant or non-believer who dares to disagree with the organization's biased and inaccurate interpretation of the First Amendment."

Swift's statement called on the Protestant laity in this country to urge their leaders to repudiate completely this organization's plan to spend $100,000 to arouse religious tension in communities throughout the United States.

"IN OUR OPINION," the Knights of Columbus said, "the establishment of an organization to obviously intent upon stirring up religious bigotry is a matter which merits severe criticism by Protestants as well as Catholics. We trust that most Protestants will not be misled by this organization's executives who irresistibly remind us of 'wolves in sheep's clothing.'"

The Catholic statement predicated that the new Protestant group "will fall of its own weight because, despite its disavowal of anti-Catholicism, it is loaded with an intolerance generally unacceptable to the American people as a whole."

"We think," it added, "that the American people will give a cool reception to this organization's endeavor to divide the nation into hostile religious camps, each determined to secure a position of political preferment for its adherents."

THE MANIFESTO'S allegation that the Catholic Church was blocking Federal aid to education was described by Swift as "absurd." He also accused the new group of displaying a "complete disregard for facts" in asserting that the Catholic Church was winning for itself a position of special privilege by maintaining "an Ambassadorship" to the Vatican.

"How many times," the K. of C statement asked, "must the President of the United States, who should know the nature of his appointments, tell these Protestant leaders that Mr. Taylor (Myron C. Taylor) will continue to be his personal representative to the Pope as long as the United States government may profit from this arrangement?"

"The manifesto brazenly charges that any American who holds the common-sense political opinion that a parochial school child, like any other American school child, has a right to ride in a public school bus is disloyal to the American tradition of separation of Church and State."

"FURTHERMORE, the manifesto asserts that any person who disagrees with the organization's political platform necessarily associates himself with a 'powerful church committed to a policy plainly subversive of religious liberty as guaranteed by the Constitution.'

"This charge is an insult to the millions of loyal American citizens, Protestants, Jews and Catholics, who in thousands of American communities have sponsored legislation to furnish transportation, school lunches, health services, bus rides and other services for pupils both

(Continued on Page 6)

Taylor at White House

Washington—(NC)—Myron C. Taylor, President Truman's personal representative to Pope Pius XII, called at the White House and afterwards told reporters that he had had a "general conversation" with the Chief Executive.

House Unit Reveals Dr. Poteat In Red Front Organizations

A "Protestant Manifesto," bristling with sharp attacks on American Catholicism and issued by a newly formed anti-Catholic group under the leadership of the Rev. Dr. Edwin McNeill Poteat, president of the Colgate-Rochester Divinity School, has evoked expressions of dismay from Rochester Catholic leaders including His Excellency Bishop James E. Kearney.

The new organization, national in scope and known as "Protestants and Other Americans United for Separation of Church and State," avowedly aims at preventing alleged efforts of the Catholic Church to capture political power in the United States.

Commenting on the "Protestant Manifesto" issued over the signature of the president of the Colgate-Rochester Divinity School, Bishop Kearney stated:

"That Rochester becomes a sort of national center for bigotry and religious hatred is the rather questionable honor brought us by our local 'divinity' school."

The Rt. Rev. Msgr. William M. Hart, P.A., Vicar General of the Rochester Diocese and chairman of Rochester's Interfaith Good Will Committee, joined with Bishop Kearney in declaring the "Protestant Manifesto" an anti-Catholic bigotry.

An editorial, written by Monsignor Hart, appears in full in the adjoining column. Comment by other leaders on this subject will be found on Pages 6 and 10.

The "Protestant Manifesto" claims as its chief supporters the president of Hiram B. Taylor, President Truman's personal envoy to the Vatican; and (2) the endorsement of Catholic national groups from any programs of bigotry and hate.

Among the signers of the manifesto are Dr. John A. Mackay, president of Princeton Theological Seminary.

Methodist Bishop Bromley Oxnam, head of the Methodist Church in the New York area.

Dr. Louis D. Newton, president of the Baptist Southern Convention.

Dr. Charles Clayton Morrison, former editor of The Christian Century.

Signers of the manifesto are long known for their opposition to American Catholicism. It was noted this week by the National Catholic Welfare Conference News Service.

Immediate reaction of many Catholic editors to the "Protestant Manifesto" was the observation that among the signers of the manifesto are noted fundamentalists and Communist front organizations.

The report of the Congressional Committee on Un-American Activities cites Dr. Poteat as belonging to or having belonged to the following Communist-front organizations: National Council of American-Soviet Friendship, National Federation for Constitutional Liberties, Letter to Abolish the Dies Committee, "The Protestant" (a notorious anti-Catholic and pro-Communist magazine edited by Kenneth Leslie), The Frontier Institute of Applied Religion, and the Schappes Defense Committee.

Dr. Mackay is cited by the same part of the Congressional Committee on Un-American Activities for his connection with three Communist front groups: American Friends of Russian Democracy, Russian War Relief, Inc. and "The Protestant."

Dr. Newton is listed in the Congressional report for his connection with "The Protestant" and the "Protestant Digest."

Bishop OXNAM, at various times, has been a member or sponsor of a number of pro-Communist organizations including: the People's Educational Library, the Federated Parents' Labor Party, the Committee to Defend America by Keeping Out of War, the League for Emancipation of Program, the National Religion and Labor Foundation, the Fellowship of Reconciliation, the American Committee to Defend Peace and Democracy, Against War and Fascism, Friends of Russian Freedom, the National Council of American-Soviet Friendship, and the National Committee to Abolish the Un-American Committee.

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A Mark of Shame

By Monsignor Hart, P.A., V.G.

Chairman, Interfaith Good Will Committee

Rochester has been for many years the city of Interfaith Good Will.

Jews and Protestants and Catholics have been able to meet on common ground of honest respect for each other's religious convictions, heartfelt consideration for each others' rights, and of ready cooperation by all in anything that concerns the welfare of the community.

Rochester in its shame now becomes the city of Interfaith Bad Will! All over the country it stands forth today as the city of Dr. Edwin McNeill Poteat, leader of the newly formed society of organized bigotry, known as "Protestants and Other Americans for the Separation of Church and State."

We hasten to do what we can to remove this mark of shame from our home city. We would have the country know that Rochester is no center of religious hatred, of bitter bigotry, of know-nothing doctrine and practices.

Rochester in its Protestant and Jewish circles has never known any reason for attacking the Catholic Church, the Catholic Hierarchy, the Catholic people. It has been too busy appreciating the Catholic Church for its useful part in community life. It has found in our Bishop always an American of the most loyal type, far removed from the lying description of the Catholic Hierarchy in America given by the manifesto of the "Protestants and Other Americans."

How any honest man who knows the Bishops of the United States can point to them as a group of scheming men intent on destroying our liberties, is beyond understanding.

The manifesto is definitely a bigoted un-American attack on the Catholic Church. The old bogey of Separation of Church and State was buried long ago; but it is disinterred regularly when bigoted men wish to show their hatred for the Church, and have not the courage to state their case in clear and honest terms.

Surely on no issue have Americans in general spoken their mind so unanimously as on the use of school funds by Catholic children: the Supreme Court has spoken favorably on it; but a few enemies of the Church would override all the votes and the constitutional amendment and the Supreme Court decision.

They would take away from Catholic children any help the State or nation affords other children: they fear a school lunch will unite Church and State! Who is fooled by this inane deceit?

Let them in their un-Americanism have sufficient enough to speak honestly, to state in all its naked wickedness their hatred of Catholic children that would lead them to deprive them of protection, of needed food, of any service the government feels is for the welfare of these children.

Rochester can have only one reaction to this act of ill-will toward its Catholic citizens and all the Catholic citizens of America. Catholics do not deserve this treatment. Catholics would not receive this treatment from people whose Americanism includes respect for religious freedom, and excludes any leaning toward persecution.

That the head of our Colgate-Rochester Divinity School should be a leader in this subversive movement alien to the Religious Good-will philosophy that has marked Rochester over the years, is not merely a matter of surprise for all decent citizens, but a cause of shame for all who hold in esteem Rochester and its religious institutions.

Must we let a studied insult to our Catholic Hierarchy, to our devoted clergy, our fine Catholic people, stand? Must we allow one man lately come to our city to advertise Rochester as a center of bigotry?

We who know Rochester, we who have shared with Protestant and Jewish neighbors the joy of mutual good-will, hereby give notice that we reject this attempt by a Rochester churchman under the guise of good-will to attack and do harm to a respected religious body, the Catholic Church.

Rochester has no time for Interfaith Bad-Will!
Rochester still stands for Interfaith Good-Will!

Minnesota Catholics Surveyed on DPs

Duluth—(NC)—Have you relatives in European DP camps whom you would like to help bring to Minnesota to live? Would you offer living quarters, employment, or financial assistance to a displaced person who might be a useful citizen in your Minnesota community? What type of skilled workers: Farmers, mechanics, construction workers, domestic helpers, nurses, etc., does your community need?

These are the questions being asked of Minnesota Catholics in a parish-by-parish survey of the capacity of the state to absorb displaced persons. The survey has begun in the Duluth diocese and is scheduled to be taken in the St. Paul archdiocese and dioceses of St. Cloud, Winona and Crookston.

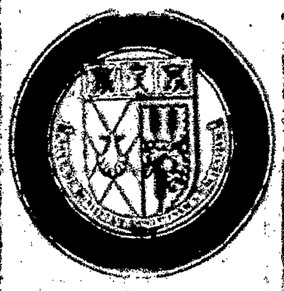
St. John Fisher College Given Official Seal

A seal, combining the coats of arms of Bishop James E. Kearney of Rochester and the martyred St. John Fisher, Bishop of Rochester, England, has been created for the new St. John Fisher College by the Basilian Fathers.

The new college will be built on a 72-acre plot of land purchased by the Basilian Fathers and located at the intersection of East Avenue and Fairport Road, on the southeastern outskirts of Rochester.

Funds to enable the start of construction work on the new college will be raised in a campaign for $1,017,230 to be conducted throughout the Rochester Diocese from Feb. 12 to 23.

THE SEAL is in four colors, cardinal red and gold, the college colors as well as blue and black. Gold is the traditional



color of the papal arms and the cardinal-red symbolizes St. John Fisher's membership in the College of Cardinals and his martyrdom.

The arms of St. John Fisher comprise the shield. The tripanel surmounting the shield honors the Holy Trinity. Centered in the shield, principal symbol in the seal of the Basilian Fathers.

On both sides of the chalice is the crowned M. This device, honors the Virgin Mary as Queen of Heaven and Earth is taken from Bishop Kearney's coat of arms.

The Latin inscription, "Doce Me Bonitatem, Disciplinam Et Scientiam" is taken from the Basilian Father's seal. Translated it reads: "Teach me goodness, discipline and knowledge."