

CZECH REDS EXPEL U. S. BENEDICTINES

Rome — (UPI) — Four American Benedictines expelled by the Communist Government of Czechoslovakia arrived recently in Rome. They are: Father Alexis Machacek, Father Roger Holub, Brother Kohou and Brother Francis Totka. After their arrival in Rome they said that they are convinced it will be only a short time before all Bishops in Czechoslovakia will be removed from their positions by the Government and a dissident National Church, fully subservient to the regime, will be established.

THE NOMINATION of Jan Deckert as "bishop" of the diocese of Nensoul (or Banaka Bystre) by the Prague Department of Religion is, according to the Benedictines, a pattern that will be followed in all the other dioceses.

The Church will suffer the greatest hardships in the Sudetenland, they asserted, from which the entire German population was expelled following the war. Only ten per cent of the population is Catholic and the majority are persons from the Silesian part of the country who were settled there after the German expulsion by the Government and who are considered easy prey to Communism.

Kind Words Win Convert

Kyoto, Japan — (UPI) — "A few kind words spoken by a young Japanese priest 15 years ago brought a dying man into the Church recently," reports the Rev. Clement Hansan, Maryknoll missionary from St. Mary's Kansas. "The man," Brother Clement relates, "was a seller of furniture when Magr. Paul Furuya, now Prefect Apostolic of Kyoto, walked into his shop to buy some chairs in 1935. After a friendly conversation, the two men parted not to meet again until the old Japanese lay dying and called for the kindly young priest of 15 years ago. Missionary Furuya arrived in time to give a few brief instructions and baptize the shopkeeper before he died."

Louisiana Provides Two Prison Chapels

Angola, La. — (UPI) — The Catholic chapel at the Louisiana State Penitentiary here will be completed by mid-summer, it is expected. Construction by prison labor of cement blocks made at the prison camp, the Catholic chapel and a Protestant chapel were provided in a 1948 appropriation by the Legislature. But the State will not supply the furnishings. The Rev. Warren L. Volk has been named Catholic chaplain.

Cardinal Mooney Explains Federal School Aid Issue

parts of the country and in view of the legitimate interest of the Federal Government in the attainment of fairly equal educational opportunities for all U. S. citizens. The questions they raise will never be solved by inaction and recrimination but only by clear thinking and frank discussion.

"IN THE RELIGIOUS controversy which the question of Federal aid to Education has unfortunately aroused, accusations or implications have been repeatedly made which hinder rather than help cases and their discussion.

"As one who is deeply interested in the welfare of 125,000 pupils of Catholic schools in Southeastern Michigan, I cannot agree with the assertion that the point at issue in present apparent statements on Federal Aid Bills under consideration is the provision of welfare services for all American children in schools they legally attend has anything to do with the American Doctrine of Separation of Church and State.

"I DO NOT say that all Americans are agreed on what is the American Doctrine of Separation of Church and State. That doctrine can be defined only on the basis of the First Amendment to the Constitution. Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

There has been especially in more recent years, sharp controversy about the exact meaning of the First Amendment. It was only in 1947 that the Supreme Court gave a comprehensive definition of the establishment of religion clause in that Amendment, interpreting it to prohibit all aid to religion or religious institutions even when no discrimination is involved.

"That definition has been widely challenged on the grounds of logic, history, and accepted norms of legal interpretation. That challenge was voiced by the Journal of the American Bar Association and by eminent authorities in constitutional law. It was taken up by a group of prominent non-Catholic religious leaders, and made their own by the Catholic Bishops of the United States in their annual statement of November 21, 1948 in which they attributed this novel definition to the influence of secularist theories of public education and law. That definition stands now as a practical norm of procedure though it is by no means irreversible as the history of the Supreme Court shows.

"BUT THIS controversy on the First Amendment which is real and of far reaching import has nothing to do with the point at issue in the pending bills on Federal aid to education. For the very first ruling handed down by the Supreme Court under its omnisciently extensive and utterly secularist definition of the 'American doctrine of Separation of Church and State' explicitly upheld the legality of giving tax supported welfare services and in so many words, bus transportation to the children or parochial as well as of public schools. That patent fact ought to remove the issue of separation of Church and State from the present discussion on Federal aid to education which centers precisely on the point of making the Federal Aid Bill help to provide welfare services to all American school children.

Those who are interested in the health and safety of parochial school children cannot agree with the assertion that 'State or Federal funds derived from taxes on the public for the benefit of school children should in principal be expended only through public schools.' We would agree if they said that these funds should be expended only through schools that serve a public purpose. For parochial and private schools which are recognized by law as fulfilling the requirements of compulsory school attendance DO serve a public purpose and the people who exercise their constitutional right of educating their children in recognized church related schools are part of the public who pay the taxes.

"WE DO NOT agree with the assertion or the implication that legislators or anybody else may legitimately resent the interest of church groups in the way those legislators vote on questions that affect members of church groups as citizens. These same legislators do not seem to resent the interest of business groups in the way they vote on labor groups or race groups, or secularist minded educational groups like the National Educational Association.

Why, by implication, should members of church groups be disqualified as citizens in the defense of their natural and legal rights when the exercise or suppression of those rights is to be decided by vote? Certainly we do not want to see Church lines and political lines run parallel in the United States. The one sure way to prevent that is for legislators to see that those lines are not drawn parallel in the legislation they propose.

"It is sound Americanism to hold that what is good for religion with no discrimination in favor of or against any church group in competition with others is good for responsible citizenship and no American who cherishes his religion as a personal and a civic asset can in good conscience fail to make the only means he has at his disposal his voice and his vote count in the determination of American policy. That is the stand which our Catholic parishes support as applied to Church and society in the conditions that obtain in our country and I hope that the Catholic line of this doctrine will maintain that stand in never failing goodwill and fairness to their fellow citizens."

15,000 Pupils



Sister Paul Miki, (One) of Los Angeles, one of two Maryknoll Sisters stationed at Hikone, Japan, who will soon begin instructing 15,000 factory girls in the Catholic religion, at the request of a village official. Sister is shown with one of her young charges. (UPI Photos)

BEHIND THE 'IRON CURTAIN'

Nun in Russian Slave Labor Camp Reveals Suffering in Smuggled Letter

(Continued from Page 1)

work, work for men. We had to drag heavy steel girders and slide them in place high above the wide river. Those who fell exhausted, fell quickly by the lash of the whip. If they didn't so they were kicked into the river. We had this heavy work for an end and to eat, we were more than a piece of bread. We had a bit of this soup. Many of the Sisters died there and I was a witness of it.

At present we are working in a mine, all day underground in a suffocating atmosphere. Many of us are already dead.

If we had someone who would strengthen us, give us some hope, we would not be so little and sad. But there is no one. We are completely abandoned and isolated. No Sunday work days, no rest, no holidays, no cold, no heat, no food, no water, no heat. We wear dirty rags for clothes and besides constant hard and

less labor we are tortured by hunger, never satisfied. We are no longer human beings.

"Thus, dear parents, now you know how hard our life is. How frightful is our misery. We do our best to keep our faith in Divine Providence and repeat our daily 'I believe, I hope.' But our souls are so depressed and are in such deep gloom and despair. We are so much as we are abandoned and abandoned. No spiritual exercises to strengthen us, and for the last two years no Holy Communion. We are abandoned and forgotten by everybody. Our souls cry out: 'My God, my God, why hast Thou forsaken me?'"

"It is so terrible to have no hope, not to be able to see a star. Mother, you understand why the query rises for expression. 'Why does God allow this? Why all this, how long further?' And then despair seizes us. Mother, can you imagine me in such torment? And no one comes to

comfort us. This is more than we can bear. But we recommend ourselves to God and have confidence in His Providence—despite all! We still wear the cross on our breasts and in the midst of all our anguish and desolation we have recourse to Him to whom we wish to remain faithful even until death. But pray for us, pray, pray!"

It is impossible to write what trials we must experience now from day to day. But despite all this we believe the good God permits this suffering for the salvation of our souls. I cannot describe how we are depressed. We are so depressed and crushed beneath the feet of our masters.

But our misery, our anguish of soul, I cannot express it. We haven't the least right; we are judged, excited to satisfy the whims of despots, on these nights in which despite our fatigue we cannot sleep at which we are afraid and afraid. Our dear ones are always in pain. Oh, mother, I do not wish to sadden you that is why I am telling you only the least part of our affliction. May the good God design to cast an eye of pity on us, poor and neglected Sisters, who despite all believe and trust in Him. Let us see Him and persevere because of Him in that ceaseless dying.

Your poor child,
Soldiers Honor Mary
Julia, Argentina
The Ministers of the Army and of Foreign Affairs and I wish will bestow the insignia of a general on the statue of Our Lady of Mercy at the Cathedral here on April 19.

Berlin Cardinal Denounces School Law As 'Intolerable'

Berlin — (UPI) — Berlin's press and radio today denounced here by Cardinal von Preysing, Bishop of Berlin, as entirely inadequate. From the viewpoint of religious training and this is intolerable, said the principles of the Roman Catholic Church.

In a pastoral letter read in the city's Catholic churches, Cardinal von Preysing declared that "Catholic parents can never put up with the existing school law and must renounce schools of their own faith because such schools are an guarantee of the religious education of their children."

Catholic Appointed State Press Chief

Frankfurt, Germany — (UPI) — Meyer Hülshoff, Director of the Catholic Board of the British Broadcasting Corporation, has been appointed chief of the press department of the state of North Rhine-Westphalia. He is a former editor of a Catholic newspaper and a member of the German Parliament in Poland and married to a woman of English descent.

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