

Renewal of Family Through Eucharist



Typical of thousands of families who approached the altar rail, Family Communion Sunday in response to His Excellency Bishop Kearney's appeal is this scene in St. Andrew's Church, Rochester. Monsignor George W. Ekl, pastor, is distributing Holy Communion to (from left) Mrs. George Geiger, Margaret

Mary Geiger, Mrs. Peter Anderson, Peter Anderson, Thomas Geiger, and George Geiger, 168 Sylvester St. Two sons and a daughter are Thomas, at Redemptorist Seminary, North East, Pa., and William, at Regis Redemptorist Seminary. Mary Geiger went to hotels and restaurants for breakfast after Mass Sunday.

The Reds—What Now?

Soviet Defeat

By LOUIS F. BUDENZ

(Author of "Men Without Faces" and "The Communist Conspiracy in the U.S.A.")

(This is the second of a series of articles written by Professor Budenz, one of the nation's foremost authorities on Communism, and syndicated by the N.C.W.C. Feature Service.)

Many people seem to harbor the hope that if Stalin were to die the Soviet danger would pass. That too-easy solution misses the entire character of communism, and opens the way for an evasion once more of the hard things that have to be done to meet the Kremlin's threat.

We can understand that such hope for a quick solution is a natural one. But Soviet defeat will come from different sources.

The communist movement and the Soviet dictatorship are products of a definite philosophy. As this XI has instructed us from "bolshhevistic and atheistic communism, which aims at upsetting the social order and at undermining the very founda-

tions of Christian civilization." To achieve this shattering of the foundations of civilization, the oligarchy in the Kremlin keeps alive the idea of two worlds in conflict. That was the battle cry presented to the communists throughout the world by the Stalinist ruling clique at the opening of this year 1934.

In the magazine of directives to the Reds in every country, the New Times, Moscow began the year with declaring that the battle of "the two worlds" was being won by the Soviet dictators. The victory for "socialism" under the banner of Marx, Engels, Lenin, and Stalin" was represented as being achieved in both the economic field and in "the defeat of the war mongers."

HIGH TECHNIQUE With that inherent Soviet practice of turning facts upon their heads, the Kremlin calmly

announced that "in the Soviet Union, unemployment has been eliminated, never to return." The cynicism in those words can be measured by the 20,000,000 people in slave labor camps in Soviet Russia alone, not to mention the conquered satellite nations.

The alleged abolition of unemployment, which the iron curtains forbids anyone to investigate, is accomplished in so far as it can be said to be the case by the imprisonment of millions of potentially unemployed.

There is an equal irony in the assertion that "the future, a bright future for the whole world, belongs to socialism, as does the present in the Soviet Union and in the People's Democracies of Europe and Asia, which have already taken their stand under the banner of Lenin and Stalin."

It is clear that any nation's leaders who can make use of such extravagant language in view of the vastly greater productivity and economic efficiency of the United States are basing their propaganda on subversive activities within our country.

That is underlined by their strident cries at the opening of 1950 that the United States is "the seat of the war mongers," and that "the American imperialists want to turn the working people of France (and all Europe) into cannon fodder for a future war."

Such language was written when the United States had in reality yielded to Soviet aggression in Poland, China, and many other quarters. But it is an integral part of the "Big Lie" technique which the Soviet dictatorship must use repeatedly to keep alive the "conflict of the two worlds."

This onslaught of misrepresentation, sent by the Kremlin throughout the world, was climaxed by an all-out attack upon "the adventurism of America's aggressive policy." In that charge which the communists in every country were directed to hurl at the United States, the very policy of "assassination, bribery, blackmail, and conspiracy" which Mos-

cow practices was laid at America's door. The old Soviet cry of "Dollar Imperialism" which had been raised so high at the Sixth World Congress of the Communist International in 1936, was now made to ring out in every country by the Red.

MORAL ISSUES AT STAKE The Soviet dictatorship is spreading the same poison against this nation as it did 22 years ago, when it declared at that sixth Communist Congress that "the Dollar Republic has become the exploiter of all countries." That was done for a purpose then, in 1936, as it is done today.

The purpose was expressed concisely by V. M. Molotov, the Soviet leader, when he said: "The program of the Communist Party of the United States is the program of the world proletarian dictatorship." That continues to be the relentless aim of the leaders of atheistic communism.

Today, when it serves the purposes of Moscow to shout "aggressor" at the United States in order to hide Soviet aggression in Korea, all other leading Reds look forward to this same winning of Soviet world power. It is that which causes Mao Tse-Tung, the Chinese communist leader, to call out in the Communist organ for July 7, 1950: "People throughout China and the world—unite and be ready to defeat any provocation by American imperialism!"

Those who look to recognition of Mao Tse-Tung's Red China government as a proper move by the United States are therefore deceiving themselves and the American people as bitterly as they were deceived before.

Priest Tells of Korea Refugees' Plight Before Red Troops Occupied Seoul

By REV. PATRICK COONNER

Wenju, Korea, Jan. 8 (Radio N.Y.)—Two days ago I doubted whether this was worth the effort.

We had packed ourselves in the north of Seoul, with Korean communist resistance reported on the news and Chinese Communist troops on the horizon.

We were cut off from Seoul. I had been in the capital the previous week, and expected to return to the doomed city.

After Christmas I had left Seoul for Choonchun, toward the southern part of the Korean peninsula. South Korean divisions holding the eastern front, their line ran about a mile below the 38th Parallel around Choonchun.

IT IS NOW clear the Red trap we escaped with a major communist operation planned to cut off the Republic of Korea divisions. The majority of these troops succeeded in withdrawing.

Along the highway I spent several nights with the Rev. Robert E. Lynch, a New York chaplain and captain, and the Rev. Allynus Klier, a Greenbay, Wis., chaplain and major. We offered Mass in tents edged inside with windblown snow, with straw covering the frozen ground. We visited cold GI's guarding bridges, roads and observation posts along the bleak hillside.

Reaching Choonchun Saturday, Dec. 30, I sought the church where formerly in peace time, I stayed with Miss Thomas Quinn, Columbian missionary now a prisoner and mingling with four other Columbians of this Prefecture. I found the old church destroyed, but a new one, still unfinished, stood there with its glistening bronze-tipped steeple dominating the town.

I met a little Korean boy whose earnestly changed to English when he found he was talking with a "shaboo" (priest). He made the sign of the Cross as his credentials and led me to his mother. Soon a group of Catholics stood around me in the snow. He pointed to his school in Choonchun, where the Red offensive seemed imminent. New word was that there was to be a Mass on Sunday and New Year's Day.

I celebrated Mass both days and heard confessions, using a booklet giving the examination of conscience in Korean characters with numbered Latin equivalents.

American officers from KMAG (Korea Military Advisory Group) climbed an icy hill and knelt down with more than 30 Korean to receive Holy Communion in a bare, pewless schoolhouse. Many Choonchun Catholics already had fled. Probably all my congregation of last week-end became refugees like myself shortly afterwards.

I READ returned from visiting the grave of Father Anthony Collier, Columbian and first priest killed by the communists invading South Korea last June, when a deep-siding American officer attached to KMAG overtook us.

"We all leave — now," he said tersely, telling of Chinese gains on the western sector, forcing United Nations troops to withdraw — all along the country-wide front.

Red guerrillas had cut the Seoul road. The only escape route lay to the south through mountain territory where Reds raided and ambushed.

AT NINE that night I left Choonchun in a convoy of jeeps and trucks. Outside the dark, tense town our headlights showed ascending lines of Korean cyclists in single file on both sides of the icy road. They walked silently through the dark, a procession of patient misery.

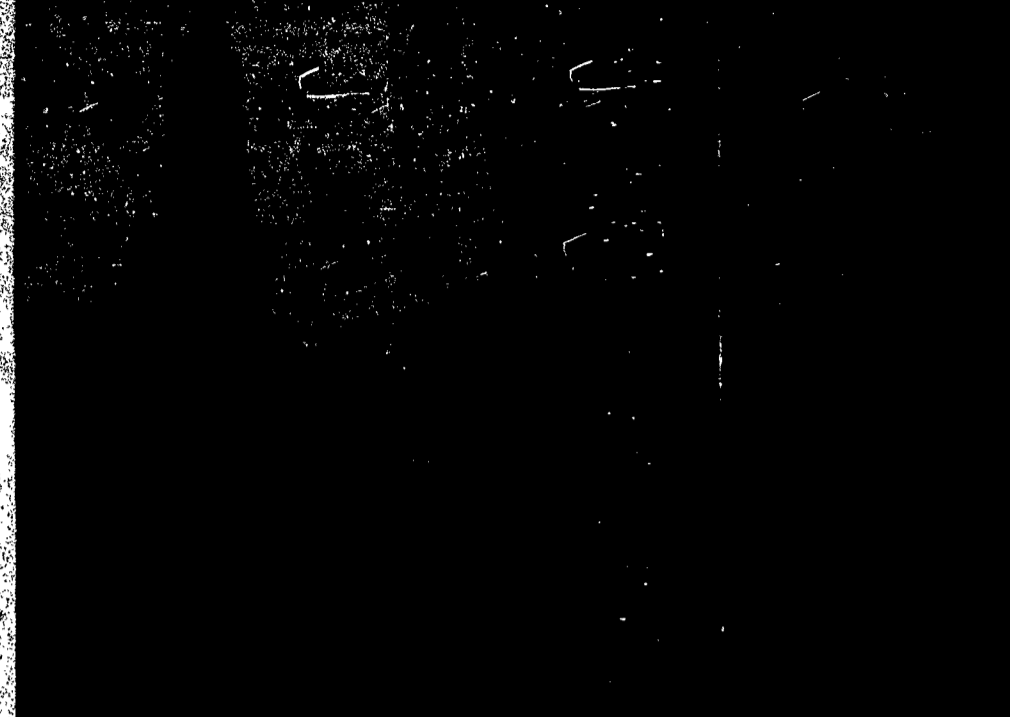
Stalin in advance. He is Georgi Malenkov, product of the new ruling class, the bureaucrats of the governmental apparatus, who bear down so heavily upon the Russian people.

To communists throughout the world, who have to learn what is happening in the Kremlin's ruling clique by a strange sixth sense, Malenkov's rising leadership is attested to in the vital Red articles he writes. Then too, he was chosen to address the anniversary celebration last year of the Bolshevik Revolution.

Whoever succeeds Stalin will try to carry on Malenkov's message of effect to open religion. Stalin will be continued and continued as Lenin was, having been given even now the status of infallibility and the qualities of divinity. Dead, he will be used to try to keep the Soviet monolithically alive.

The American people can prevent this, all knowledge of communist reality shows, only by ending all acts and hopes of appeasement.

Before Red Troops Occupied Seoul



These pictures of Seoul's Catholic refugees, from the Red zone, and the Communist forces were taken in the days after their capture of the city in December, 1950. They had gathered in the city's church before the military drive that drove them from Seoul.

There were no other men in the room wrapped in their coats and blankets, huddled on their heads, huddled old men and children sitting hunched over on wooden frames resting on their shoulders; here and there a lady sleeping usually on the top of the pile. Families with four or five children huddled steadily on the hillside. We saw a young man carrying an old woman, groups sitting on the hard snow, resting after the long march and building fires of straw and twigs.

We were to see these refugees from our route to Wenju. Heavily armed Communist soldiers made us leave their houses on the hillside. It was their own apartments which had been vacated and left to the soldiers of the Red army.

Intense cold gripped the hills. Sometimes a thin white mist would arise or fall. The air was cold, but the sun was shining. Sometimes a full moon, sometimes a full moon, sometimes a full moon, sometimes a full moon.

WE HAD three mountain passes to climb by icy, stony roads. About four a.m. a truck pulling a heavily loaded trailer in front of our jeep straddled and jacked up on the downgrade.

The travelers were Americans belonging to KMAG, plus Korean staffs. The majority rode in open jeeps. I enjoyed the hospitality of Sgt. Arthur J. Coppock, of Phoenix, Ark., who drove a completely covered jeep — his own handwork. On our baggage behind us lay an eight-year-old Korean boy refugee.

Steeple was cut and buried in the jagged mountain and made an honest matter. Ambushes are less likely in the daytime. Apart from a few shots, nothing indicated danger territory.

We arrived at Hwangshon at eight a.m., having taken all night — 11 hours — to cover 25 miles.

Outside of Hwangshon we passed the post office station from which the Rev. Patrick Coonner, a Columbian missionary, is still in the mountains. He is still in the mountains.

At Hwangshon we learned that the Red army had been driven out by the 38th Parallel. The Red army had been driven out by the 38th Parallel.

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