Communists Lowered 'Iron Curtain' In Guatemala Republic

According to informed news dispatches a battle has now been launched to rid Guatemala of the ruthless dictatorship that does its malice the Central American republic a stranghold of communism. The role of the Church under the dictatorship has been one of suffering and heroism, as indicated in the following dispatch sent from Mexico City shortly before the uprising was launched.

(Special Correspondents, N.C.W.C. News)

Mexico City—Communism has lowered in Central America a Caribbean version of the "iron curtain" and "bamboo curtain" that have blackened out freedom in vast regions of Europe and Asia.

Reports reaching here from neighboring Guatemala tell of a police state as terrifying as Red China or the countries in communist-dominated Europe. The people are kept in line by the weapon of fear.

THE GOVERNMENT of Guatemalan President Jacobo Arbenz Guzman has frequently denied that it is communistic, but its aims and methods have left little doubt in the minds of observers as to where the regime has drifted. The Communist party, which carries the label of the Guatemalan Workers' Party, is solidly behind the government and has influence and power in the government out of all proportion to its membership.

Even before the recent suspension of civil liberties, the Guatemalan regime had terrorized the population into submission through assassinations and police terror. A number of stories have reached here of night arrests by the police, of tortures and interrogations similar to those found in the Red dungeons of eastern Europe, of opposition leaders disappearing and their bodies being found lying in the bushes or floating on a lake. Somehow, these strange deaths have never been solved by the police.

AMONG THOSE who have been taken away by police in recent days is Juan Alberto Rosales, director of Accion Social Cristiana, a leading Catholic publication. There is no word as to his fate.

This terror has also struck at the clergy and the Church which finds itself still shackled by the disabilities chained on it decades ago by anti-clerical dictatorships. Earlier this year a Brooklyn-born missionary, Father Sebastian Buccellato, O.F.M., was suddenly expelled from the country for alleged "interference in internal affairs."

Government officials have frequently let it be known that they are considering exiling highly revered Archbishop Mariano Rossell Arellano of Guatemala City. So far they have not taken this drastic action, but to observers here it appears a threat calculated to strike fear in all the clergy and hierarchy.

IF THE ABENZ regime had hoped to frighten the Archbishop it has been singularly unsuccessful in this respect. Beloved by the people of all classes, the Archbishop issued a pastoral a few months ago in which he declared that a Bishop must fulfill his mission as a shepherd "even if persecution, or the worst of all martrydom, the killing of the personality, awaits him."

The Archbishop's pastoral called his people for a crusade of prayer, justice and social reform "against communism, in the name of God and with God." The people of Guatemala "must rise as one man," he said, "against the enemy of God and the country." He left no doubt of his conviction that communism had gained a foothold in Guatemala and, in this manner, effectively destroyed the spurious claims of the regime that there was no communist influence within the administration.

Truce Commission By Reds Proved Farce In Korea

By FATHER PATRICK O'CONNOR
Society of St. Columban
(Correspondent, N.C.W.C. News Service)

Seoul, Korea — Experience in Korea shows that the "neutral nations' supervisory commission" proposed by the Communists for an Indochina armistice would be a farce.

There have been two "neutral nations' commissions" in Korea. One, for the repatriation of prisoners of war, comprised Indian, Czech, Polish, Swedish and Swiss representatives. It was dissolved last February. The other, composed of Czech, Polish, Swedish and Swish, is to watch ports of entry in north and south Korea, to see that neither side increases its personnel or military equipment during the armistice. This supervisory commission is supposed to continue throughout the armistice.

In each commission the Polish and Czech representatives have shown themselves openly and consistently on the side of their North Korean and Chinese comrades.

"The Poles and Czechs have never deviated in the slightest detail from the Communist line," a member of the Indian delegation who played an important part in the repatriation commission told me.

THEY DIDN'T even make a pretense at neutrality. In the formal letters they presented to the commission they used the same violent, abusive language about the U.N Command, the U.S. and the Republic of Korea that Radio Peking and Pyongyang Radio use. Some of those openly partisan documents are included in the commission's two majority reports.

At Panmunjom one could see Czech and Polish representatives in a huddle with Chinese Communist officials outside the matting-walled pavilion where the commission met. These comradely tete-a-tete confabs were as obvious as the Russian jeeps parked beside the tents.

In the areas where the teams of the supervisory commission were stationed, the Poles and Czechs always lived apart from the Swedes and Swiss.

The Communists blocked anything like real supervision in north Korea.

"TO GO ANYWHERE, you must ask the Communist authorities for transportation an hour ahead, and you must tell them where you mean to go," a member of a Swiss team told me. "By the time you get there, of course there is nothing to see. Effective control? Absolutely no!"

The team members could hear heavy train traffic, especially at night. They had no way of checking what freight or personnel might be moving, or whither or whence.

For eight weeks in one port the Communists insisted that nothing military was being taken in or out, not even routine replacements. A Swedish officer protested against tht absurdity of the claim. He said that the team might as well be recalled, in such circumstances.

It is different in south Korea, where the supervisory teams go aboard ships, examine incoming aircraft minutely and count men embarking and disembarking.

"IN SOUTH KOREA we — including the Polish and Czech members — see everything," the Swiss said. "The Americans bring us all the cargo manifests and even documents we don't need to see. They allow us to take photographs on the airfields. In North Korea we are never allowed to take photographs from the plane or on the landing field."

Sometimes the supervisory team members went by train to the designated ports of entry in north Korea. Sometimes the Reds flew them in transport planes, piloted by Chinese.

THE CATHOLIC Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 65 – No. 39 July 25, 1954

MOST REVEREND JAMES EDWARD KEARNEY, D.D., President

Published every Friday by the Rochester Catholic Press Association.
MAIN OFFICE 55 Sois St.—Baker 4310—Rochester 4, N. Y.
AUBURN OFFICE 43 Grant Ave., Auburn 2-5516
ELMIRA OFFICE 312 Realty Bldg.—Phone 2-5431 or 2-3428

Entered as second class matter in the Post Office at Rochester, N. Y.
Act approved under the Act of Congress of March 3, 1879.
Single copy 10c; 1 year subscription in U. S., $4.00
Canada $5.00; Foreign Countries, $6.50

JOSEPH BREIG

One Nation Under God

The change in the climate of public opinion in this country of late is a remarkable phenomenon.

Breig

Only a few years ago, the U. S. Supreme Court, in the Champagne, Ill., case, outlawed released-time religious instruction on public property.

The court ruled in favor of one atheist mother, and against all the other parents, who were religious people.

It began to appear that America was on its way to being governed by odd dissenters.

Nobody had tried to impose anything on the child of the atheist mother. He had not been required to take religious instructions.

But his mother argued that he was embarrassed because the other children went to religion classes, and he didn't.

IN OTHER WORDS, she demanded the right not only to be different, but to escape the logical consequence of being different.

She wanted her child to be different without being different. If he stayed away from religion classes, all the other children must stay away too.

And so the Supreme Court ruled for the atheist mother, with a lot of high-flown talk about "keeping high and impregnable" the "wall" between church and state.

Lord Acton had something to say on that subject a long time ago. He called "separation" a bad word. He said we should talk about the "distinction" between church and state. They should be kept distinct, for the good of church and state and everybody concerned.

THAT'S EXACTLY what the Founding Fathers intended when they wrote the constitutional amendment that "Congress shall make no law respecting an establishment of religion, or abridging the free exercise thereof."

The "wall of separation" business is something that somebody dreamed up long afterward, for the sinister purpose of turning the machinery of government against religion. And the Supreme Court fell for the phrase.

The court has been modifying its attitude ever since. And the people have been catching on to the fallacy of the "wall" talk. The public mood now is that we must find some way to hand down to our children their religious and cultural heritage.

THE PEOPLE are turning away from the "impregnable wall of separation" nonsense, and are moving back toward the original American idea—the cooperation of state and church, two distinct but by no means antagonistic institutions.

Thus we see Congress adopting a change in the Pledge of Allegiance to the Flag, which teachers and children voice at the opening of each school day, and which we use on public occasions.

From now on, we insert the words "under God," so that we pledge allegiance to "one nation under God, indivisible, with liberty and justice for all."

Our pledge now makes complete sense. We have striven for a long, long time for liberty and justice for all, but we have known that liberty and justice cannot exist on this earth except under God.

From now on, we are going to say so.

MEANWHILE, we have issued our first "In God We Trust" stamps. We are placing on our mail the national motto which long has appeared on our money.

There are dozens of other evidences of the change in the climate of public opinion. An example is the American Legion's Back to God Movement. Another, of course, is the popularity of Father Patrick Peyton's family prayer crusade.

When I speak of the climate of public opinion, I do not mean that our people have not always been pro-God and anti-atheist. They have been. But for some years the secularists and the atheists made almost all the noise, and the religious people were inarticulate.

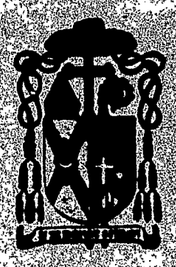
LISTENING to the rumpus, you would have thought that religion was losing face in America; that the nation was turning away from God. It was not so. The religious people simply had not come awake. They are awakening now.

Peter's Pence

My Dear People:

Next Sunday will be our traditional date for the Peter's Pence Collection. On the Sunday nearest the feast of SS. Peter and Paul, we ask this tribute of loyalty and devotion to our Holy Father from every Catholic in the diocese.

Our intense admiration for the wonderful work of the present Pontiff makes an appeal on his behalf a real privilege. His recent legislation to increase the devotion to the Holy Eucharist puts us all under grateful obligation. Let me quote from the acknowledgement of your last offering as it comes from the Pro-Secretary of State:



"As Your Excellency is aware, the Holy Father has been untiring in His solicitude for the material as well as the spiritual welfare of the vast flock which God has chosen Him to rule, especially of those who are most in need of help. In carrying on this mission of mercy, His Holiness has relied on the generosity and devotion of the more fortunate of His beloved children throughout the world, and to the Catholics of the Diocese of Rochester He has never looked in vain for support, for they have always been in the vanguard of those whose munificent contributions made possible such a vast network of Papal charities."

May I ask then your generous support of this great Pope who has worn himself out in untiring service to the Church, that we may be able to present an offering from the Diocese of Rochester that will be a worthy recognition of his outstanding Pontificate.

We should make this Marian Year an outstanding one in our generosity to Pope Pius XII as a special tribute to the Immaculate Mother of God, for this Pope takes his place in history as one of Our Lady's most devoted sons and one who has added much to the "glories of Mary."

With a blessing, I am

Your devoted Shepherd in Christ,
✠ James E. Kearney
Bishop of Rochester

P. S.: The Peter's Pence Collection is to be taken up at all the Masses on Sunday, June 27.

BOOK REVIEWS

Gift Of Oneself

By SISTER MARGARET TERESA
(Professor of Literature, Nazareth College, Rochester, N. Y.)

THE GIFT OF ONESELF, by Joseph Schryvers, C.SS.R. Reprinted by the Newman Press, Maryland, 1954. 230 pp. $2.50.

A small brown book of happiness — a penny a page, twelve ounces that make you weigh less, worth more than uranium, the most important secret ever told: how to walk joyfully with God through life.

It sells extremely well, I'm told, and no wonder. I found it twenty years ago and have never been cured of it, have recommended it to many.

The style is simple; not dull-simple, not awkward, but fiery-simple, full of unction, full of truth, rich in practicality. It is not a book of advice, but a strictly cause-and-effect rationale: Keep giving yourself to God and you will receive God. And what God is, Who God is . . . begins to dawn in a new way, more deeply, making more impact as you read.

This is a habit-forming book, and the habit is one everybody wants, the habit of being happy. It is very nearly impossible not to catch the habit, even in one single honest reading, because the plan of writing and the doctrine are one, and they carve themselves into the soul by an ever-deepening repetition, a sort of sacramental action. The ideas do return in the days and months and years thereafter, because they are true, they fit life, they are the facts.

CHAPTER HEADINGS — I, It is just to give onself to God, II, It is wise, III, It is easy (The old debate formula—you recognize it? feasible, expedient, right!), Chapters IV, V, and VI, How it is done, in prayer, in duties, in worries, in joys, in business, in failure, in overwork, in suffering; VII, VIII, and IX, The wonderful consequences: in knowing our Lord, in downright real forgetting oneself, in being useful in God's world; and a last chapter on our mother Mary's part in it.

Quotations: "God has included all sanctity in the easiest and most spontaneous act of human nature . . . Jesus has willed that our human nature with all its faculties should be included in the will, and that the will should be summed up in its proper action, love. Let us not be more wise than He . . . We can hardly gauge this extraordinary power of affection . . . To ripen a fruit, nature takes plenty of time.

"God takes still longer . . . He has appointed all life's moments, mingling the agreeable with the painful . . . The soul does not tell Him what halts to make, what repose to take . . . she meets the least duties, the most insignificant events, the smallest crosses, with great respect mingled with love.

"SHE KNOWS that they are as so many particles of the Sacred Host, which, despite their smallness, contain God entirely . . . Let us not be troubled by the failure which seems contrary to the interests of God. His views are wider than ours . . . O Mary, best of Mothers . . . teach me the secret . . .!"

By the way, the May Readers Digest, if you still have it, is most important for its two final pieces: The Web of Subversion and The Saga of Billy Mitchell (and the Army). Don't miss them. The latter piece is a 1925 version of the recent Hearings—except that in those days the newspaper reporters still used their own minds. Many of us all over the country who watched the Hearings on TV and read the papers for the same days have lost a well-rooted and precious illusion, our trust in the independence and candor of reporters.

Day after day this viewer was reminded of the Alger Hiss-Whittaker Chambers case, the "gen'l'man" versus the oddity, the weakling invoking propriety versus the faulty man clinging to his cause and his country's good, the years of misrepresentation, the little honor even now accorded to the man who was right.

COMING TO THE morning paper, all of us saw false and trivial representations of what went on the day before, noted the complete omission of what was favorable to the younger contingent (which often meant omission of everything newsworthy), noted the consistent selection of pictures and words designed to blacken the chosen enemy and whitewash the standpatters. Now that the Hearings are closed, the same reporters hold the field day more blandly than ever, but millions of us aren't buying any.

Talk about hurting our reputation abroad: all Europe frothed about the Rosenbergs—but the day we settled it, they remarked feebly that we should have done so two years before, and then closed their mouths on the affair forever. Talk about hurting the Army—wrong people in the Army don't hurt the name of the Army in our minds; the U.S. Army is something bigger and older and finer than any particular present incumbent. No, the real fear we all have is of crooks undisturbed, selling us out. They aren't the Army and they aren't the U.S.A., and they are expendable, and we'd like them out.

Catholic War Vets Set National Day

Washington — (NC) — August 18, 1954, would be designated National Catholic War Veterans Day, "in honor of the distinguished services rendered to the United States by the Catholic war veterans, both in time of war and in time of peace," under the terms of a resolution introduced in Congress by Representative William E. Hess of Ohio.

The day would come during the national convention of the Catholic war veterans to be held at Cincinnati, August 15 to 22.

You Can Win Converts

Winning 25 Converts
By
Rev. John A. O'Brien, Ph.D
(The University of Notre Dame)

Katherine McIntee was attending Mass on Sunday at Holy Cross parish, South Bend, Ind., when she heard an announcement that an Inquiry Class would be conducted in the school auditorium on two evenings each week for three months. She listened with particular interest when she heard me say:

Father O'Brien

"Please look over the list of your acquaintances and friends and see if there isnt some churchless person whom you could bring to this Class. Many people are curious to know just what the Church teaches. They've heard various distortions of Catholic belief and often would like to know the truth about us Catholics.

"Here is their chance to learn what we really believe and practice. Invite them to the Class and offer to come with them. Tell them it will consist of a series of lectures and they will be given a chance to ask any question they wish. They will not be pressured to join the Church. That decision will be left entirely to their enlightened conscience.

"By bringing a person to this Inquiry Class you may be instrumental in leading a soul into Christ's true Church. Every Catholic is obliged in conscience saving truths to those who are without them. On Judgment Day to help bring Christ and His God will ask for a strict accounting of your stewardship in this regard."

IT WAS THE first time that Katherine had ever heard that the laity were obliged to help in extending Christ's kingdom among the souls of men. She reviewed the list of her friends and suddenly the name of Louise Brown popped up. "She has a Catholic husband and a seven-year-old daughter Beverley," thought Katherine, "and this class may help her to see the light and thus unify the spiritual life of her family."

In order that the news of the Inquiry Class might reach the largest number of people in South Bend and Mishawaka, the pastor, Father Walter J. Higgins, C.S.C., ran a good sized ad in The South Bend Tribune which enters virtually every home in the area.

When Mrs. Martha Lachot saw that ad, she called her husband's attention to it. "Noble," she said, "this is just the dish for you. You've often wanted to get an intelligent close-up of the Catholic religion. Here's your chance. I'll go with you."

At the first lecture I was delighted to see a large turn-out of Catholics and non-Catholics. There in one of the front rows were Katherine McIntee and Louise Brown. Just a few rows back of them were Dr. and Mrs. Lachot.

FATHER SIGGINS gave each non-Catholic a copy of the pamphlet "Finding Christ's Church" and then followed it up with a copy of "The Faith of Millions" or "What's the Truth about Catholics?" Those with a high school education were given the former, while the latter was handed to those who did not have the opportunity to finish high school. Both books follow substantially the same sequence.

It was an interested audience that I faced each Monday and Friday evening for the next three months. I lectured for an hour and then remained for another half-hour to answer in private the questions of any individual who experienced the slightest difficulty. Thus I learned the name of each inquirer. Arriving at the hall about a half-hour before the lecture, I met each as he entered and had a little visit with as many as possible. In this way I was able to supplement the general lecture with individual contacts and conferences and keep my finger on the pulse of each inquirer.

Three months later at a crowded Sunday Mass I was privileged to receive 25 converts into the fold — the largest ever received at one time at Holy Cross church. It was the first time that the congregation had ever witnessed a reception ceremony.

THE SECRET of our success? First, the grace of God. Secondly, the recruiting zeal of our laity. Without them we would have had but few.

It was a happy day for Katherine McIntee, Martha Lachot and 23 others who saw their missionary zeal bear such rich fruit. What they did, every Catholic can do if he will but try. Bring a friend to an Inquiry Class and you win a soul for God.

They Choose Christ

Twenty-two young women asked for and received the religious habit of the Sisters of Mercy in the Mercy Motherhouse Chapel last Sunday afternoon.

Early next month another group of young women will receive the habit of the Sisters of St. Joseph at the St. Joseph Motherhouse. Both of these groups of young women are welcome workers to the ranks of our diocesan teaching Sisters.

The religious reception ceremony for new nuns is dramatic. It dramatizes young hearts making their choice between the world and Christ. Here we see young American women, turning their backs on the world and all it offers, choosing to serve Christ with all their mind, and heart, and soul. And when the Bishop grants their request that they be permitted to wear the religious habit of their community, it is understandable that they smile with a new found joy.

All this is in sharp contrast with the Rich Young Man of the Gospel. Christ personally invited the Rich Young Man to follow Him. But the youth chose the world and when he turned away from Christ, he turned away sadly.

But not the young women who turn away from the world to follow Christ. For the first time they put on the holy habit, which bespeaks their important choice, and as they enter the Chapel their faces radiate happiness.

The role of the Sister, particularly the teaching Sister, is an exalted role. In serving Christ the Sister serves in the spirit of the Blessed Mother herself.

This was explained last Sunday by Bishop Kearney when he presided at the reception of the new Mercy Sisters:

"Even in their active lives from this moment on Our Blessed Lady is going to see a resemblance to her own because they are going to plan and study and pray for the responsibility they have of God's children. The only thought of Mary was that of making herself capable, strong enough physically, mentally and otherwise in order to carry out the responsibility of being the Mother of God. Into her hands was placed the helpless Humanity of Him Who was to upset the history of civilization. But before that, He had to be carried in the arms of this little girl who probably in her young life had not carried on more than two or three great responsibilities.

"These young Sisters, like Mary, are going to welcome into their arms the young people of their generation and because of their training and teaching they hope to save them from the Herods of their generation. They will wrap their mantles around these little ones and carry them down into the Egypt of their generation and with their lives protect them from all the temptations they will meet."

God And Vacation

Summer is here and with it comes vacation time. Many people will use this time to remove themselves from the congestion, rush, and heat of the city to journey to lakes and summer resorts. Others will remain in the city to relax and do small, odd jobs around the house. But whether you stay at home or take a trip, you will want to get away from the usual routine of daily living.

But there is no vacation from religion. Too often vacation time is regarded as a time for nothing but entertainment, fun, sports, and relaxation. Religion is forgotten.

Rather, vacation time should be welcomed as an ideal time to render God the consideration that we sometimes do not have time for during these busy "routine days." What better opportunity is there than vacation time to separate ourselves from worldly thinking and doing and offer ourselves to God.

Here, with no other cares or worries, we can pray, we can meditate, we can ask forgiveness from God for ignoring Him so much during the past year.

How much better we would all feel after a vacation such as this. Let us all make it a point to put aside just an hour or two a day to honor God and to thank Him that we are fortunate enough to have a vacation.

You Want Both Sides

Parents who encourage their children to attend secular colleges so that "they can learn the other side" and salve their consciences with the observation, "my children are good Catholics, they are in no danger of losing the Faith," demonstrate a woeful ignorance of the purpose of Catholic colleges.

A young man or woman goes to a Catholic college today because it's the one place they can be sure of learning both sides of a question.

Bishop Fulton J. Sheen brought this out forcefully in a speech delivered at the 51st annual convention of the Catholic Education Association. It appears in the latest issue of Vital Speeches of the Day.

"There is not a single student in our Catholic colleges," the Bishop said, "who does not know the philosophy of Marx, Haegel, Freud, Hume, Kant, and the modern interpreters of sociology and politics. But in addition to that they also know a coherent philosophy and have a standard by which to judge these other systems."

"When we study the philosophy of Thomas Aquinas," he explained, "we begin the problem of the existence of God with three arguments for atheism; when we discuss the soul, we begin with the four objections drawn from materialism and behaviorism; when we discuss private property, we begin with five arguments drawn from Communism."

"The result is we know both sides of a question, and how to evaluate them," the bishop then pointed out. "We would be authoritarian, if we gave only one side of the question, as is too often done in many colleges and universities toda, which present materialism, secularism and determinism without even giving the students the right to know the other side of the question."

If it's both sides of the question you want, matriculate in a Catholic college.—Editorial, The Indiana Catholic and Record.

Text Of Amended Law On Pledge To Flag

Washington — (NC) — The action of Congress adding the words "under God" after the words "one Nation" in the pledge of allegiance to the flag, which became law on Flag Day of this year, amends an already existing law, enacted in June, 1942, relating to "rules and customs pertaining to the display and use of the flag."

AS AMENDED, the pertinent section of the law now reads:

"The following is designated as the pledge of allegiance to the flag: 'I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all.' Such pledge should be rendered by standing with the right hand over the heart. However, civilians will always show full respect to the flag when the pledge is given by merely standing at attention, men removing the headdress. Persons in uniform shall render the military salute."

The amendment to the law was provided for in a resolution introduced in Congress by Representative Louis C. Rabaut of Michigan in April, 1953.