

Reaction To Papal Story

The extensive coverage given the death of Pius XII and the election of John XXIII by press, TV and radio was bound to cause reactions — some favorable, some not so favorable.

The new Pope this week personally thanked the news agencies of the world for their accurate and reverent reporting of the Vatican events.

We know that sincere people who are not Catholics observed these events necessarily as outsiders looking in on a story they realized meant a lot to their Catholic neighbors. And the non-Catholics we met these past few weeks showed they were indeed good neighbors. They respected our faith and the high regard in which we hold the Pope.

Their good neighborliness did not in any way compromise their own personal convictions as members of other denominations.

There were some few, however, who betrayed their title as Christians to seeds of bitterness and division.

Fortunately their number was small and their voices were all but drowned out by the tide of decent minded Americans.

Their crude behavior, we think, deserves to be recorded and censured so all of us will know clearly where we stand.

In California where citizens were faced with a fifth attempt to tax parochial schools, radio announcements claimed President Eisenhower and Vice-President Nixon favored the tax. Both men categorically repudiated the ads as "bigotry and falsification." Other spot announcements warned Californians that Catholic schools were run by a foreign power — the Vatican.

Voters blasted the propaganda by defeating the tax proposal two-to-one.

Whose idea was it to tax parochial schools?

FOR THE FIRST time in modern America, Freemasonry publicly revealed its ideas about Catholic schools. The Scottish Rite, Southern Jurisdiction, openly aided and financed the campaign to tax Catholic schools, said San Francisco's Father Mark Hurley. He also stated that rank and file Masons objected to their organization's bid to tax the school.

ANOTHER ORGANIZATION which raised the "foreign domination" charge was the Protestants and Other Americans United for Separation of Church and State. This group alleged that America's Cardinals forfeited their U.S. citizenship by voting in the "foreign political election" of a new Supreme Pontiff. The State Department promptly repudiated their claim.

An associate director of the POAU organization, Dr. C. Stanley Lowell in a magazine article published the week Pius XII died warned of the threat to Protestant freedom if Catholics ever become even 51 per cent of the U.S. population. He followed up his article with a speech this week to the North Carolina Baptist State Convention creating the suspicion that an American Catholic cannot be a good president of the nation because he has a "conflict of loyalties." Catholics, said Dr. Lowell, are under "foreign control."

Certainly the Masonic campaign to tax California Catholic schools and the POAU "foreign control" charge are scattered and isolated episodes in the over-all American scene. The spokesmen for these groups obviously failed to gain support from those they claimed to represent.

And that is why we thought an article like this is needed.

THERE ARE THOUSANDS of silent people who are hard-working, clean-living Americans. They join a club or a church because of a sincere desire to have a little fun with their fellowmen or to raise their hearts in worship to God. We think it is a downright shame when their leaders try to lead them into paths and brand them with a reputation or a stand they do not want.

We are of the opinion that most Americans want to be mutually good neighbors. There are bound to be differences but this is where the genius of America proves its worth — we agree to disagree and live together in peace.

Let's leave it that way and ignore those who attempt to divide us.

SERMONETTE

By THE REV. PAUL COURTNEY

Charity Thinketh No Evil, I Cor. 13, 5

Thinking evil is the vice of the almost-good. Too decent to do evil to his neighbor, too restrained even to speak against him, the halfway follower of Christ pays his timid tribute to Satan by thinking evil of others.



When the devil knows that we are, for the time, immune to his suggestions that we give ourselves actively to sin in any outward form, he surreptitiously guides us into practicing "second-hand sin." Soaring malice... where none was meant, finding tainted motives... in the best of others' acts, seeing wickedness... where innocence was only active thoughtlessness, we give ourselves away by thinking evil.

We reveal that underneath our shell of virtue an affection, an affinity for evil still exists. Why else would our thoughts so easily, so automatically — like a needle towards a lodestone — turn unerringly to the evil... real or imagined in others' actions? Is the suspicious mind the real foe of sin, or is it the half-converted pagan in us that reveals us as still more at home with evil than with virtue?

True charity does not require that we deny the existence of evil. Nor does it demand that we be its naive and willful victim. What charity does demand is simply that we become so preoccupied with love of God and of our fellow-man that we crowd out of our soul that stubborn lingering affection for evil that is the shady heritage of all who are children of Adam and Eve.

If St. Paul were to spell out this valuable piece of advice for us it would not be just "Don't say it." I am sure it would be, "Don't even let yourself think it."

No Coaching

Notice in a doctor's waiting room:

"Ladies are asked not to exchange symptoms. It gets the doctor hopelessly mixed up."

Concerning Dogs

Two Beas had just finished a hard day at the circus. Said one to the other: "Shall we walk home, or take a dog?"

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JOSEPH
BREIG

Tale of
Two Lirs



Marianna, the mother of Angelo Joseph Breig, the first to himself that her boy was not a Catholic. She put on the seminary with a will, at least a modest something — to give to the school, to the priest, to the neighbor.

IT WAS A simple story that hurt the heart even in the telling many years later. She said he stood fast very, but money, their little old boy was going away to become a priest, would her friends contribute to a little collection toward his education?

We can understand Marianna's feelings. A mother does not mind so much being shamed as herself, but she does not like to think of poverty shaming her son, making him feel like a kind of nuisance and burden.

That is why Marianna went around to the houses of her neighbors, asking for donations. When she returned to her own house on Fourth and Main, she found the table set for a couple of cents and burst into tears. She had felt her son, or so she thought.

ONLY GOD knew that that the boy was destined to become Pope John XXIII.

God does such things. He does them through mothers like Marianna Breig, and through fathers like John Breig. Marianna, who had counted on his being a priest, was helping him on the way, but she was not cheerful when he told her he wanted to be a priest.

Young Angelo was a bookworm, and because of that I feel very close to him. I was a bookworm, too, and like Angelo I was subjected to the annoyance of being called a bookish boy by well-meaning, outgoing, deep-breathing, out-door boys.

IT IS RECORDED that a hearty parish priest told Angelo's mother that she ought to chase him away from his books because what he needed was open air and exercise. He had plenty of time for books later. I have my doubts that the priest lived to be 77 and was hale enough still to shoulder the burdens of being a pope.

An old schoolmate in Sotto il Monte recalls that because Angelo was very good in his studies, he was sometimes held up as an example by the teacher. This pedagogical policy, naturally enough, infuriated the other boys, and occasionally they threw stones at Angelo as he walked home.

"BUT HE ONLY laughed at us," his schoolmate relates. There is deep significance in that fact for anybody who wishes to understand the temperament of the new Pope. It is an extraordinary boy who can see the humor in the smallness of those who bully him.

Eventually, one of the larger boys rebelled against the bullying, and appointed himself Angelo's protector. In my opinion, it was not a larger boy, but a smaller boy who came to my rescue; but how he could fight.

As to the moral of all this, I suppose it goes back to one of my favorite topics — that people really ought to let God have something to do with raising their children. Some modicum of social custom is all very well, but God-given individuality is a thing precious beyond words.

The word "bookworm" is a loaded term. It is harmless; it is a mere epithet. It is no more sensible than calling a boy who loves sports a mischievous fiend. But of course, we all arrive at a leters and despatches scholars till they become great scientists or philosophers... or popes.

25 Years-Of A Broken Promise

Kremlin Flaunts 'Freedom' Protocol

By FATHER LEOPOLD L. S. BRAUN, A. A.
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(The writer of the following article, a member of the Assumptionist Fathers, served as chaplain to the American Catholic community in Moscow from the beginning of 1934 to the end of 1945.)

Nov. 16 will mark the 25th anniversary of an agreement under which the Soviet Union guaranteed the religious freedom of American nationals in its territory. It still remains a dead letter as far as any genuine Soviet attempt to honor it is concerned.

Encouraging reports of current religious conditions in the USSR brought back by American visitors and tourists should be weighed against the history of deliberate frustration that surrounds the USA-USSR Religious Protocol appended to the treaty when the United States recognized the Russian Communist government and established diplomatic relations with Moscow.

Although Gen. Walter B. Smith, former U.S. Ambassador to Russia, has referred to it as the only treaty ever honored by the Soviets, the Religious Protocol, has, in fact, been constantly flouted by the Kremlin.

Under the cloak of legal justifications of one kind or another, the Religious Protocol, a sterling tribute to American concern over freedom of conscience to the advantage of American nations, the world over has been made meaningless by subtle, insidious, flagrant vexations, discriminations and hindrances of many kinds.

This has been the experience of Roman Catholic priests who have tested Moscow's sincerity by trying to carry on a ministry among Americans in the USSR under the terms of the Protocol. Events of the past quarter of a century have only confirmed the Kremlin's dogged reluctance to have any American clergyman, whatever his denomination, stationed among fellow countrymen in the Soviet Union.

The Religious Protocol was made a part of the treaty of recognition on the part of the Washington government after Americans had flooded the White House and the State Department with letters. These letters urged the late President Franklin D. Roosevelt to take all needed steps to ensure full religious freedom for any U.S. citizens who would be going to Russia.

In his discussions with Soviet Commissar Maxim M. Litvinoff, who later joined him in signing the treaty of recognition, President Roosevelt clearly specified the religious guarantees which were to form part of the document.

He demanded, among other things, that American nationals in Russia "be allowed to conduct, without annoyance or molestation of any kind, religious services and rites of a ceremonial nature." He said they must have "the right and opportunity to lease, erect or maintain in convenient situations" churches, houses or other buildings appropriate for divine worship.

On the first point, Litvinoff assured President Roosevelt that this right was protected by Article 3 of the first Soviet



MAXIM LITVINOFF made promises



FATHER BRAUN saw them broken

decree on Separation of Church from State dated Jan. 23, 1918.

But what does the record show? From personal, on-the-spot experience, this writer can testify that the St. Louis church in Moscow, used as a place of worship by Catholic Americans, was the scene of five sacrilegious robberies from 1939 to 1949.

Since this church is located directly opposite the main quarters of the secret police (MVD) and since no trace of the robbers could be found until a formal diplomatic note was handed to the Soviet Foreign Office by the U.S. embassy, everything indicates that these five depredations were the work of the self-same USSR.

Daily Mass Calendar

Sunday, Nov. 16 — 25th Sunday after Pentecost (Green). First of Masses of 6th Sunday after Epiphany. Gloria, 2nd prayer of St. Gertrude, Creed, Trinity Preface.

Monday, Nov. 17 — St. Gregory (white), Gloria; VR.

Tuesday, Nov. 18 — Dedication of the church of St. Peter and St. Paul, Rome (white), Gloria, Creed.

Wednesday, Nov. 19 — St. Elizabeth, queen (white), Gloria, 2nd prayer of St. Pontianus.

Thursday, Nov. 20 — St. Felix of Valois (white), Gloria.

Friday, Nov. 21 — Presentation of our Lady (white), Gloria, Creed, Preface of our Lady.

Saturday, Nov. 22 — St. Cecilia, martyr (red), Gloria, 2nd prayer of St. Cecilia, VR — Votive or Requiem permitted.

Friend's Friend

Two travelers became lost in the Alps. Suddenly, as they wandered through the snow, they saw a huge St. Bernard dog approaching, sent by the monks with a small container of brandy to revive lost and half-frozen wanderers.

"Here comes man's best friend!" said one traveler. "Yes, and look at the big dog with it!" replied the other.

Suggestion

An expectant mother said to her little boy: "Now, Ronnie, if you pray real hard, maybe the Lord will send you a little sister!"

The following night, after he had said his usual short prayer, his mother heard him add:

"Dear Lord, if you have a baby almost finished, don't bother putting in her tonsils, as they just have to be taken out anyway."

government that gave President Roosevelt a string of meaningless guarantees.

In regard to the leasing or building of worship centers, Litvinoff quoted for President Roosevelt's benefit Article 10 of the April 8, 1929 Decree on religious legislation (65 Articles) guaranteeing the use "free of charge" of special can clergyman was protected "from all disability."

During all this time, the writer was the only clergyman from the U.S. "authorized" to administer to the spiritual needs of his fellow countrymen. Of the entire 25 years during which the Religious buildings for religious worship.

Litvinoff was flagrantly lying, not so much in quoting Soviet law, but in assuring President Roosevelt that it meant what it said.

For 12 consecutive years, all Americans who worshipped in the St. Louis church were forced to pay a land and building tax which amounted to \$3,000. This was but another direct materialistic subtle which "free of charge" rent was collected without calling it by its true name.

The right to maintain the church in which American worshippers was legally discriminated against — to mention one of unnumberable other difficulties — by such means as the church's electricity, half times more than anyone else for electric current. Nor could they legally protest, since Article 12 of the 1918 Decree stipulated: "No church or religious society enjoys the right of property. They do not enjoy the right of juridical personality."

For obvious reasons, Litvinoff omitted quoting this clause while citing other convenient legal texts "supporting" the religious freedom rights demanded by Washington. One of the hidden obstacles confronting the American worshippers was the obligation to conform with building and maintenance regulations.

Fulfillment of this obligation was thwarted by the flat refusal of state stores to release any repair materials. It was only through French embassy intervention that material could be imported from Finland for urgent repairs to the roof. Even then the secret police intimidated the workers, all hired at great pains for the job.

Another vital clause of the Religious Protocol guaranteed that American nationals in the USSR "will be given the right to have their spiritual needs administered to by clergymen, priests, rabbis or other ecclesiastical functionaries who are nationals of the United States of America." The clause also specified that such clergymen would be "protected from all disability or persecution and will not be denied entry into the territory of the Soviet Union because of their ecclesiastical status."

BACK IN 1934, four months after the treaty of recognition was signed, this writer became the No. 1 test case for entry into the USSR, as chaplain to American Catholics and eventually pastor of the last remaining of four Catholic parishes formerly operating in the capital.

It was only after surmounting several Soviet obstacles that the writer was able to cross the old Polish frontier into Russia, arriving in Moscow on March 1.

But that was only a victory in the material order. From that time on, one hindrance after another, it seemed, kept the writer from enjoying the religious freedom promised by Litvinoff.

Former Ambassador William C. Bullitt said one day to the writer: "Father Braun, do you realize you are bucking the entire Soviet Union?" The experience of the following decade made the writer increasingly aware of the truth of these words.

IN ADDITION to the five robberies at the St. Louis church, the diary of these years shows:

The "accidental" smashing of the American chaplain's two cars, endless residency permit vexations, with payments at first required to be made in gold equivalent, organized disturbances of these services inside the church; a trumped-up charge of assault and battery with an ensuing ludicrous people's court "trial"; attempts at seizing church records of a purely spiritual nature; personal shadowing, and constant spying inside the church; and the automatic classification of the American chaplain as a "parasite of society" because of his ecclesiastical status, which meant he had no right to a ration card.

These and other unwelcome marks of official attention too



Communists paraded past Lenin's tomb in Moscow's Red Square this week to mark the 41st anniversary of their seizing control of Russia. This Sunday, Nov. 16, will mark another anniversary — 25 years of broken promises made by Kremlin leaders to the United States.

long to enumerate showed to what extent the lone American Protocol, has been repeatedly in effect, the writer spent almost half without ever leaving Russia. Had the Soviets been able to declare him persona non grata, they would have certainly done so.

Contrary to reports, the writer was not expelled by the Soviets, but left Russia when recalled by his religious superior.

The Soviets secretly prepared for his "accidental" destruction when the time came to fly home. He was to have had a C-47 type of plane crash, such as took place in Mexico City. He owes his life to the fact that the then Secretary of State James F. Byrnes was flying back from Moscow to Washington and took him along on a C-54 Sky-master flown by an all-American crew.

Three more American clergymen, all Assumptionists like the first, later entered Russia. The first two were Fathers George A. Laberge and Louis R. Brassard. The fourth and last was Father Georges Bissonnette who was formally expelled in March, 1955, thus bringing to an abrupt end the ceaseless ministry of Assumptionist missionaries in Russia for over half a century.

Immediately after Father Laberge's departure from Russia, his re-entry replacement by Father Brassard, the Soviets maneuvered to gain control of the St. Louis church. It was mainly due to the persistent efforts of Michael Francis Doyle, Philadelphia lawyer and legal adviser to the Assumptionist Order that Father Brassard obtained his entry visa. Upon his arrival in Moscow, Father Brassard found himself barred from the St. Louis church to the maintenance of which American Catholics and non-Catholic worshippers had contributed for over 17 years.

Members of other faiths, including the Russian Orthodox, Protestant and Jewish, have never had an American representative clergyman, priest or rabbi stationed in any part of Soviet Russia since the revolution.

Some Protestant and Jewish American clergymen who have gone to Russia as visitors representing religious bodies or as individuals, have meanwhile had their credibility taxed to alarming degrees. Quick observations, guided tours, press handouts and inspired statements do not give a true objective picture of religious vitality in a country where religion has been systematically assailed under Lenin, Stalin and now Khrushchev to a degree that does not appear on the surface.

Strange But True...

OUR LADY OF ANGLISH. STATUE OF GRANADA, SPAIN. WEARS A CLOAK BEARING 620 STARS OF LIQUENTANTS KILLED IN THE CIVIL WAR.

GRANADA MILITARY ACADEMY. SINCE 1922 620 STARS WORKED WITH GOLD THREAD FROM HER CLOAK VOWING TO BEQUEATH IT TO HER ON DEATH.

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