

Mikoyan Master Of Deceit

The Kremlin's top propaganda promoter, deputy premier Anastas I. Mikoyan, will climax his smiling tour of the United States with a "little summit" conference at the White House tomorrow.

If ever there was a master in deceit it is this man Mikoyan.

Throughout his triumphant trip to key industrial centers of our country, he has been wired and filmed and toasted as the Soviet diplomat who exposed the Stalin cult after that dictator's death. In reality, Mikoyan was one of the chief creators of the cult, glorifying "Stalin the Infallible" in a 1939 speech three months after Russia raped Poland.

THIS WAS THE MAN who acted as Khrushchev's negotiator in Budapest in 1956 and promised three Nagy Soviet troops would withdraw from Hungary. Mikoyan returned to Moscow and within hours Russian tanks from Romania and the Ukraine under cover of screaming MIGS and thundering tanks poured into Hungary. Nagy was deposed later to be executed. Hungarians were deported to slave labor camps in Siberia at the rate of 10,000 a week, and hundreds hung on the bridges crossing the Danube in Budapest as a threat to those who were left behind.

The stench of death filled the air — and the stench of Mikoyan's lie still fouls his footsteps.

The United Nations has twice examined and twice condemned Soviet Russia for its murder of a nation and now the man who engineered the plot is given the same royal welcome our nation reserves for the world's greatest heroes.

Pope Pius XII, when Hungary was bathed in blood by Mikoyan's blunt betrayal, said "these painful facts cause bitter sadness and indignation not only in the Catholic world, but also among all free peoples."

Have we in three short years forgot all this?

Tomorrow this Mikoyan will be the honored guest in our country's Capital.

His meeting with the President is a strategic propaganda victory greater than any Sputnik in outer space. This "little summit" means our nation at last bows to the Kremlin goal of by-passing the United Nations and dealing directly with the United States.

What has happened to our own repeated assurances of solidarity with our allies? Why now do we exclude them after promise after promise that we would include them in any dealings with Moscow? Are we so naive as to think that we can accomplish anything by a pact with Mr. Mikoyan?

For over 20 years his record proves he can be relied on to do only one thing, deceive those he deals with.

Some say we should forgive and forget, the Christian way.

Even Jesus Christ did not forgive anyone except those who first repented.

We will believe this Mr. Mikoyan when we see freedom restored to Albania, Bulgaria, Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, Poland and Rumania — and hear of his reparation for the millions who were butchered, exiled or enslaved by the Soviet regime in which Mr. Mikoyan holds second rank and whose decisions and policies he has shaped for almost half a century.

Personal Response

Catholics of the Rochester Diocese are not alone in observing 1959 as a Eucharistic Year.

Bishop James J. Byrne of Boise, Idaho, has called his people to a year of devotion to our Lord in the Blessed Sacrament and this week a news report from Rome said the hierarchy of Italy has asked for a nation-wide observance there.

The program in Idaho and Italy is the same as that outlined by Bishop Kearney for this Diocese — increase in personal devotion to Jesus Christ really present in the Holy Eucharist, more frequent Communion and active participation of the people in the prayers of the Mass according to a September 3rd instruction of the Vatican.

Excellent books and pamphlets are available at low cost these days which explain the Church's doctrine on the Holy Eucharist, missals contain up-to-date translations of the ceremony of the Mass and prayer-books have meditations and prayers for private visits before the tabernacle. Our private reading and study can be one way we personally respond to the invitation of our Bishop to make this a truly Eucharistic Year.

My Missal's In The Stew!

Paris—(RNS)—Worshippers at a Mass in the Catholic church at Launon in Brittany were shocked when a woman's voice echoed through the building exclaiming: "Oh, my Sunday dinner!"

The parishioner had just found in her handbag, carefully wrapped in greaseproof paper, a piece of beef which she thought was cooking in a stew in her kitchen.

Chilled by a sudden suspicion, the lady ran home immediately and found her prayerbook floating with an assortment of holy pictures among the vegetables in the stewpot where she had popped it in her haste to go to church.

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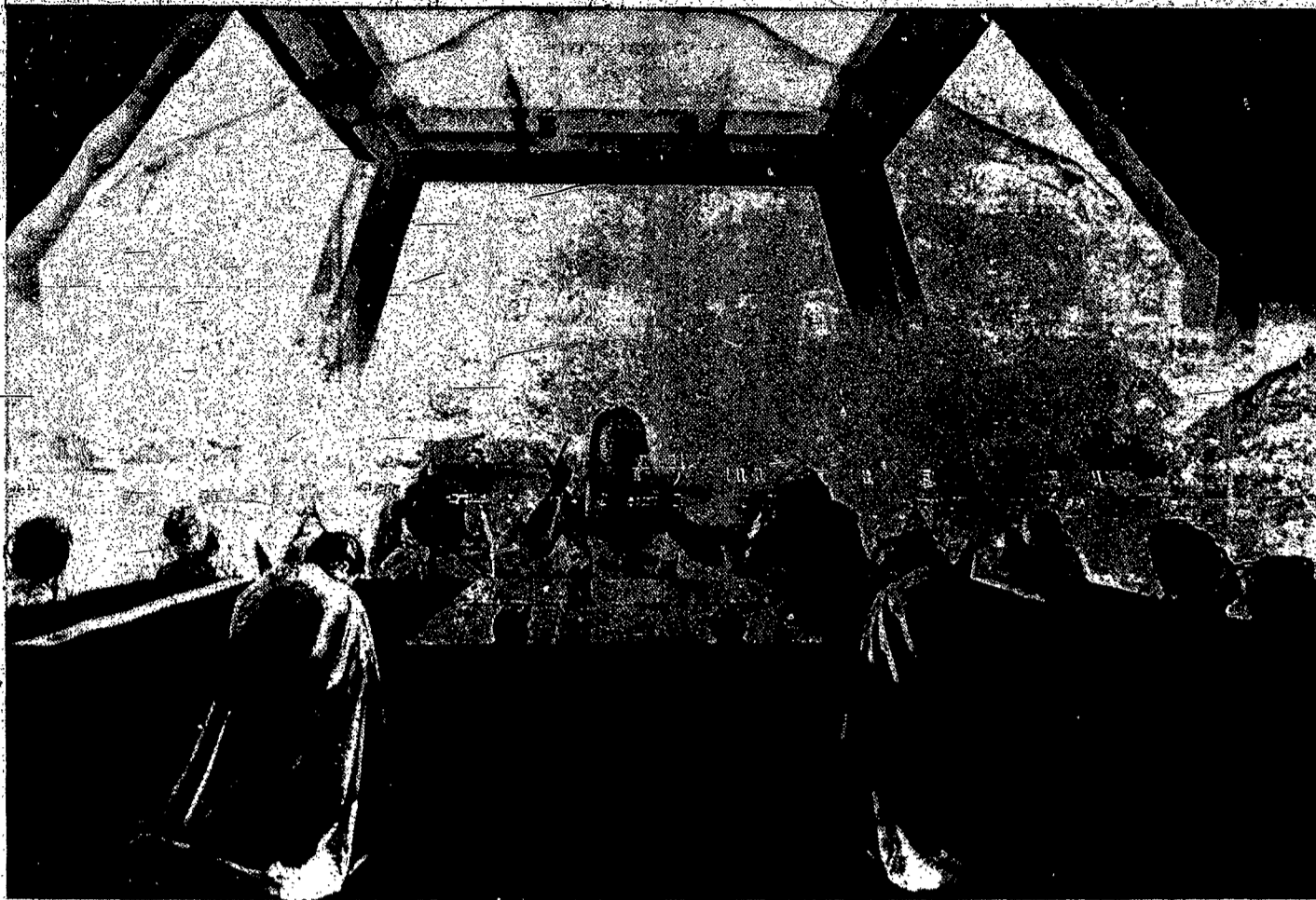
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Surrealist Salvador Dali considered this Last Supper his masterpiece. The transparent Christ, he said, represents the timeless quality of the Saviour. Dali is a Spanish artist.

This is Modern Art Do You Like It?

Worcester, Mass.—(NC)—Religious art of the past quarter-century was "anemic," but the outlook for the future is optimistic.

These are opinions expressed by Daniel Catton Rich, director of the Worcester Art Museum and former director of the Art Institute of Chicago.

Mr. Rich based his optimistic outlook on the fact that "the one party that should be concerned is concerned, namely the Church."

Asked in an interview what he considers good religious art, Mr. Rich declared that "it should inspire the viewer to think, to meditate, to go beyond the canvas to the real religious meaning of the subject."

"To do that the artist himself must have felt a true religious emotion. If he does not possess such an attitude toward his subject, he cannot hope to convey any sort of inspiration to his viewer, regardless of his intentions."

Mr. Rich, who is remembered as the director who refused to exhibit space to the paintings of Winston Churchill, when they were on loan at the United States a year ago, stated that at present there are no great religious artists.

"No, not even Salvador Dali, though his name immediately comes to mind when speaking of religious art," he said.

"The greatest figure, in my opinion, in what might be called contemporary religious art was Georges Rouault," Mr. Rich affirmed. "Here we have a man so definitely a part of his time and so greatly influ-

enced by it, yet using it as a means of conveying true religious spirit.

"I refer specifically to his Crucifixion, a masterpiece in its field. Painted in the period following World War I, a period of starkness and suffering, Rouault has portrayed on canvas a picture of the suffering Christ, Christ unheeded in 'Love ye one another.' The portrait is bare of the 'externals' . . . indeed nothing is needed. The agony is there, Christ is there."

Mr. Rich said that the Crucifixion by Dali suffers by comparison with Rouault's painting.

"I am not criticizing Dali as an artist," he declared. "That is not the point we are discussing. But as a religious artist he lacks that true religious feeling so necessary to produce an inspiring work of art."

"Dali is too conscious, too calculating in his attempt to exploit the emotions," Mr. Rich explained, "so that any religious significance becomes lost in a maze of obscure and abstract symbols." Mr. Rich explained, "Eye-catching, yes. But inspiring? No, not for me at least."

He commented that "the same criticism may be leveled at Dali's Last Supper, where the face of Christ appears almost effeminate and again the religious connotation is lost."

Summing up, Mr. Rich said a good religious artist "must first feel true emotion; he must make an instrument of his time history, and he must remain true to his idea, if he wishes to create a work true to its theme."



This is titled "Inferno — Hell" and quite appropriately. It was painted by the Swiss artist Max von Bloos.



Another Salvador Dali painting depicts the Blessed Virgin Mary with the Christ Child.

Cuba Rebels Seek Justice Papal Social Program Said Castro's Goal

(The reporter of the following dispatch is a graduate of the Havana school of journalism, a member of the Catholic Youth Movement and a reporter for Avance, Havana daily. He has served as correspondent for N.C.W.C. News Service for the past three years and had a number of his dispatches suppressed by the government during the Batista regime.)

By GUSTAVO PENA MONTE
(N.C.W.C. News Service)

Havana—The leaders of the Cuban revolution which overthrew the regime of Fulgencio Batista were principally inspired by Leo XIII's Rerum Novarum and other papal pronouncements on social justice, Fidel Castro declared in an exclusive interview here.

Looking forward to the rebuilding of Cuba, the victorious rebel leader, who is now chief of Cuba's armed forces, stated that social legislation must be based on Christian principles. He emphasized that agrarian reform is of greatest importance at this time.

When asked about religious instruction in public schools as the basis for moral reform of Cuba, Castro replied: "I think that, without endangering freedom of worship, religious instruction ought to be given in public schools today. I believe that religion is the basis for the moral formation of man."

Prior to taking over the leadership of the revolutionary movement, Castro was a student in Jesuit schools in Santiago and Havana, where he distinguished himself as a student and athlete and in piety.

The leader of the revolution declared that unemployment must be eradicated in Cuba before the revolution can really be considered complete. "Every Cuban must have a decent job," he said. "We consider it an essential obligation of the government to guarantee our citizens a stable standard of living."

Castro said that gambling should be totally eliminated. It is a vice most injurious to public morals and is especially economically harmful to those of low incomes, he stated.

"I have concluded that the former government was supported by gamblers and gangsters and have decided that the large gambling casinos may only be approved by the new government, as possible tourist attractions," he said. "Ways to do this without detriment to the lower income groups must be studied."

Gambling reached its highest point during the Batista regime and Catholic youth leaders repeatedly voiced opposition to it.

Castro also stated that those who played the role of opposition candidates for public office in the elections held under Batista will be banned from political office for 30 years as punishment for "reaping the fruits of opportunism sown by Batista among those who helped to perpetrate the fraud, while young people sacrificed their lives for liberty."

Castro identified this phrase as a quotation from the message of Auxiliary Bishop Alfredo Muller y San Martin of Havana in tribute to the successful revolution.

JOSEPH BREIG

Case Of Cyrus Eaton

If some kind of weird prize were given annually for the most depressing exhibition of innocence about the nature of communism and the history of the Soviet Union, the award this year would have to go, hands down, to a Cleveland capitalist, Cyrus E. Eaton.

This is not particularly surprising. A life spent in financing and directing big industries, and becoming a millionaire, is not the best possible preparation for an understanding of abstract philosophies, and of the political realities that flow from them.

However, it does sometimes happen that a rich man, in his later years, comes to some realization of the fact that man does not live by bread alone, and that wealth is far from satisfying. In such cases, the man of much means may find himself desiring to do something unmaterialistic before he dies.

Thus tough old Andrew Carnegie scattered free libraries across much of the nation. Thus the fragile and artistic Andrew W. Mellon, at enormous cost in dollars, bought immortal paintings and established the National Gallery of Art in Washington.

Thus Henry Ford, in his simplicity, sent his little Peace Ship to Europe in the quixotic hope of doing what no one else could do — stop World War I.

Cyrus S. Eaton has chosen a global type of wistful do-gooding. He has taken on the task of trying to persuade us — we who have burned far too often — that the dear old Kremlin is misunderstood, and that all would be sweetness and light on earth if only we would stop being nasty to those good-hearted communists.

THIS CURIOUS activity seems to have had its beginnings in Nova Scotia, where Eaton was born, and where he has an expensive summer place at Pugwash. Of late years, he has been inviting "selected thinkers" to come there as

his guests and think like anything. Some of the imported intellectuals have come from the Soviet Union.

Naturally, the Soviet mouthpieces have assured Eaton, with ten thousand protestations of gentle good will, that the Kremlin wants nothing at all, simply nothing, but to be our friends, our benefactors, our collaborators in making a brave new world, filled with harmony and fellowship, and— Oh, well, you know the line. If you've ever talked with a communist, you've heard it.

So Cyrus S. Eaton went to the Union of Socialist Soviet Republics, as the place is called, to see for himself; and it seems not to have occurred to him that a communist could ever tell a lie or do anything deceitful.

And so Eaton came back to America to assure us that our government's policy, as carried out by Secretary of State John Foster Dulles, is "insane fanaticism."

I lift my hand and assure you that I am not pulling your leg, but am giving you Eaton's own words, when I tell you that in a public, radio-broadcast speech before the Cleveland City Club's Forum, he said that the U.S. is being "treacherously driven into war" by American politicians, generals and journalists.

We are not simply trying to defend ourselves and other free nations from Soviet conquest. No, according to Eaton "warlike exhortations from Washington are reported so frequently and prominently on page one that the angry face of our secretary of state has become more familiar than any cover girl."

EATON DID NOT, of course, quote a single "warlike exhortation" from Washington. He simply alleged that the exhortations were coming in a constant stream. And he urged that business leaders put pressure upon our government for "an accommodation with the communist world."

I repeat that I am not joshing. Cyrus S. Eaton did seriously propose "an accommodation with the communist world," which has proved ten thousand times that the only is our total surrender to Soviet enslavement.