

PRIEST GIVEN AGRICULTURE DEGREE BY STATE COLLEGE

FARGO, N. D. — At commencement exercises here, the Rev. Joseph L. Hyden received his Bachelor of Science degree in Agriculture from the North Dakota Agricultural College here.

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LET'S PLAY

(A release of the National Catholic Rural Life Conference, 2901 Grand Ave., Des Moines, Iowa).

BY AL KEURING (In "Land and Home")

The need for organized recreation is taken for granted in urban areas, but this is not always the case in rural communities.

In a study, the writer attempted to present the complete recreational programs of a select group of rural parishes, and to give a composite picture of the efforts of the pastor and his parishioners, working in cooperation with other groups or agencies, be they religious, fraternal, commercial, or governmental in character.

A questionnaire covering the organization, administration, cost, scope, and religious tie-up of the parish recreational program was submitted to one hundred rural parishes in eleven Midwestern States. These particular parishes were chosen because active recreational programs were functioning in their respective parishes. Fifty-one of them answered and returned the query.

RESULTS OF STUDY

The term "rural" as used here, refers to all centers of population up to 2500 persons and to the open country. The rural parishes mentioned in the study number from 21 to 200 families and are located in towns having populations ranging from 25 to 2100 persons. The results of the first part of the questionnaire show that these rural communities are typical in every respect.

Parish programs, as a rule, were begun with more than one activity. Dancing and athletics were most frequently used as initiatory activities. Less important in this regard were dramatics, musicals and parties. Sixty-five per cent of the programs in the nascent period included the young people of the parish from high school age to 25 years of age and accommodated from 5 to 100 participants. Few, however, included children of grade school age and fewer still the married people of the parish during the primary stages.

Twenty different groups, at least two being found in each rural parish, ranging from the Boy Scouts to University Extension Divisions, help in one way or another to provide parish recreation. For example, in one-fourth of the parishes, Boy Scout Troops, 4-H Clubs, and Sodalties will be found to cooperate in this manner.

VARIED ACTIVITY

While an almost endless number of activities are found in the parish programs under the six general headings of Athletics and Sports, Arts and Crafts, Dramatics and Public Speaking, Music, Social Recreation, Nature — Gardening and Outings, only those activities which appear most frequently bear mention here. Card playing ranks as the most popular activity. Other favored forms of recreation are parish picnics and Altar Boy outings, bazaars and home-talent plays, baseball and kittingball, ballroom and folk-dancing, square dancing and ice cream socials. The cost of the parish programs varies from \$5 to \$400 per year, depending upon their nature and scope. The principal sources of revenue are admissions, membership dues, and the return from the sale of the products made in the program.

Very definite attempts are being made by many parish recreational groups to encourage the participants to live exemplary Catholic lives. Various groups take part in the Missa Recitata, recite parts of the Divine Office, sing Gregorian Chant, receive Holy Communion at regular intervals, and sponsor Recollection Days and Spiritual Retreats.

B. K. of C. Aides in Sicily With Canadian Armed Forces

OTTAWA—Headquarters of the Knights of Columbus Canadian Army Huts, here, announced that eight K. of C. supervisors are attached to the Canadian Expeditionary Force, now in action in Sicily. They are: J. T. Carolan, Toronto; Roy Roe, of Chatham, Ont.; E. F. McCallion, of Vancouver, B. C.; J. A. Walsh, of Waterloo, Ont.; W. J. Gagnon, of Saskatoon, Sask.; G. E. Lacourse, of Limestone, Que.; A. P. Campbell, of Charlottetown, P. E. I.; and J. R. Leslie, of Saskatoon. Mr. Carolan is the senior supervisor.



SODALITY LEADER—Miss Madeline McKenna of Minneapolis, Minn., has been named National Chairman of the Parish Sodality Advisory Board. It is announced by the Rev. Daniel J. Lord, S.J., National Sodality Director.

QUERIES and REPLIES

Why Must The Forces Of Christendom Be So Divided?

The sad spectacle of a divided Christendom is due chiefly to the Protestant denial of a Visible Church. Unity cannot be maintained without visible authority. Weighed of the religious anarchy of our time, men are striving on all hands to effect a reunion of the forces of Christendom.

Praiseworthy as all efforts at the restoration of a united Christianity may be, there is only one way in which this desirable result may be accomplished; and that is by the whole-hearted acceptance of a divinely instituted religious authority functioning through a Visible Church.

That Christian unity is a chimera if it be not a unity centering around Peter and his successors and embodied in the historical Church of the Ages is plain and patent to every one who has observed the futile efforts at unity put forth by those outside the Catholic Church during the past few years. Nor could we expect otherwise. In the words of St. Cyprian, written in the year 250: "God is one, and Christ one; one the Church, and one the Chair founded by our Lord upon Peter. Whosoever gathers elsewhere, scattereth" (Epi. 40, Ad Fleb.). —From the pen of Father Richard Felix, O.S.B., Defender of the Faith, Conception, Missouri.

I Am An American

Thank God I am American born. That I can talk and act in an American way. That I can see an American sunrise in early morn. And an American sunset at the end of a day. That the air I breathe is of my native land. That the people I know are my people, too. That the children I raise are the American brand. Taught to be Americans through and through. That the soil I tread and the dust I raise Is the same my American heroes have trod. All the days I live are American days. For making me an American, I thank my God.—Ephpheta.

WE LEND OUR MONEY — THEY GIVE THEIR LIVES

FOR VICTORY BUY UNITED STATES WAR BONDS AND STAMPS

TIMELY ETERNALS By Rt. Rev. Mggr. Peter M. H. Wynghoven Editor-in-Chief, Catholic Action of the South RISING SHADOW

During days of crisis and consequent public hysteria, we must expect the exceptional, which, most of the time, lends little comfort to anybody, while it actually does harm in general. White whisperers would make it appear that this country is facing a grave and somewhat imminent danger from the ranks of our Colored citizens. Hot-headed Negroes and their empty-headed sympathizers will preach and urge that the time is ripe to start things whereby full justice will be done to the Negro.

The propitious time for justice to prevail, in this instance, is God's own good time, which cannot be pushed ahead of schedule by vitriolic speeches and imprudent actions. A well-dressed Negro couple walked recently into a New Orleans church for the white, and insisted on seating themselves in the middle aisle among the local parishioners. The pastor of this church feels kindly toward the Negro population, and has seats for them in the side aisle, although only 10 blocks away, there is a Negro church—a more beautiful building than the one to which they went. Besides, this neighboring Negro church is attended by devoted white priests. A Northern Catholic may say, "Well, what's wrong with allowing Negroes to sit among the whites?" In itself, not much; but first of all, it is not done in the South, and, secondly, it will never be done, if Negroes themselves become aggressive about it. Furthermore, it is plainly against a law, which is still on the statute books. Whether this restriction is right or wrong is not here a question for debate.

SHOULD BE READY Nor does it serve much purpose, at this time, to exclaim in holy enthusiasm that there is not another group of people in which Christ can be so clearly seen — Christ humiliated, Christ buffeted, Christ denied, Christ courageously shouldering the cross, Christ unjustly condemned to death. There is no gainsaying that the Negroes have been treated unjustly in this country. If we reject the idea that, as a race, they are our inferiors, we should be just as ready to acknowledge that their apparent inferiority is due to white prejudice or neglect. But, what of it? If we look for prevalent injustice, there are millions of poor white people in this country, outnumbering the Negroes, who likewise live in equivalent conditions of poverty and humiliation. Again, what of it? Where is justice done to God Himself in this country? Only 35 per cent of our American population openly acknowledges His rights. And here is exactly where the whole trouble comes in: Not until God gets His due, will the Negroes and the poor whites get theirs. To force the issue is a policy that will lead only to heartaches and headaches. Even in this so-called opportune time, Negroes can gain nothing by forgetting America and remembering themselves. On the contrary, they will make their cause hopeless. First of all, by their irrational impatience, they will disgust the true, level-headed friends who are constantly but quietly promoting their welfare. Secondly, what can be obtained by sporadic fist-flying or razor-flashing outbursts of individuals or revolutionary group organizations? SELF-DESTRUCTIVE Violent on the part of Negroes, in these times of stress and distress, would be suicidal to their legitimate aims and rightful claims. These hotheads should remember that they represent only 10 per cent of the American population. Suppose all our young men would go to war; the revolutionary Colored element still would be outnumbered and outclassed 10 to one by hot-blooded whites, who are quick on the trigger. What would be the result of an uprising? Wholesale murder! Peaceable methods, whether rebuffed or not, are essential. Another guess we can safely make is that not 50 per cent of our fine Colored population, especially in the South, would have anything to do with an irrational

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