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Hungarian Prelate Feared Arrested

Rome —(NC)— According to information that has reached some Hungarian refugee circles here, Archbishop Josef Grosz of Kalocsa has for some time been absent from his see. The fear has been expressed that he may have been arrested by the Hungarian communist regime. The Vatican, however, has said nothing whatever in this connection.

Archbishop Grosz is chairman of the Hungarian Board of Bishops.

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The Neumann Case: Critic Of Stigmatic Relies On Second-Hand Data, Says Jordan

(Continued from Page 1)

124). In one instance she concludes that here is "a supposition and not conclusive" (p. 17). In another instance she reservedly describes her consumption of "telepathic powers intimately connected with ecstasy and somnambulism" as just a possibility ("may", p. 161). At one point, although she says that there is a "natural explanation" for certain phenomena (p. 186), namely a "split personality on a hysterical basis," the context makes it clear that Miss Graef does not imply that the "natural explanation" is the only one possible. She goes on to say that the phenomena under discussion do not "necessarily call for intervention of a supernatural agency (p. 197).

It should be noted, too, that Miss Graef quotes the late Rev. Herbert Thurston, S.J., on clairvoyance where he says that "we know absolutely nothing of the conditions which call it into play" (p. 70). She cites her advisor, the Rev. Michael Waldmann, of Regensburg, to the effect that "with mere hysteria, without parapsychological faculties, the riddle of Konnersreuth cannot be explained in all its details" (p. 44). Other experts, of course, go even further and say that the riddle cannot be explained without assuming its supernatural nature.

IN THE LIGHT of these statements, to describe Miss Graef's views as "incontrovertible", as one distinguished reviewer has done, would seem to be rather daring. After all, Miss Graef herself deserves credit for expressing fine sentiments of tolerance and charity toward those who may not share her views.

To expound all the differences of opinion brought out in this whole controversy would require far more space than is afforded in these columns. The reader desiring fuller information ought to turn to the sources indicated in the previous article. However, by way of comment, this correspondent, after a careful perusal of Miss Graef's book, feels that a few points should be made.

For instance, the publishers stress the author's "intimate knowledge of the theology and psychology underlying mystical experience." There is no reason to question this claim. At the same time it ought to be remembered that there is no pattern of mysticism that could be applied equally well to, say, St. Theresa of Avila and St. Theresa of Lisieux. To examine Therese Neumann's experiences in the light of those of St. John of the Cross, as is done by Miss Graef, [illegible] in [illegible] which [illegible] in certain respects.

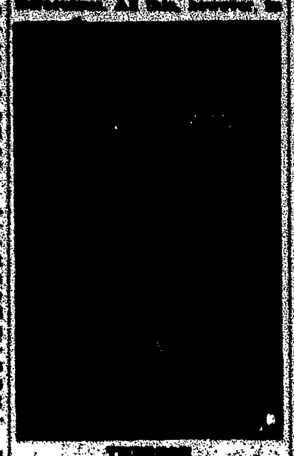
IT IS SOMEWHAT risky, in this writer's opinion, to measure, as is done by Miss Graef, conditions "ordinarily associated with mystic states" (p. 100) when speaking not of the other mystics but of Therese Neumann's visions to which such "ordinary conditions" may not apply. It is equally risky to speak of devils [illegible] "from the usual and normal operations of the Holy Spirit" (p. 36). Are there such "usual" operations? and are we "familiar" with them? After all, "all these things are the work of one and the same Spirit, who divides to everyone according as he will" (1 Cor. 12, 11).

The Rev. C. A. Kneller, S.J., an authority on stigmatic problems, writing in 1934, in the influential periodical "Zeitschrift fuer Aszese und Mystik" (which certainly measures up to the "Etudes Carmelitaines" referred to frequently by Miss Graef) has pointed out convincingly how certain discrepancies in the visions of Mystics, and even departures from Spiritual texts, need not necessarily imply a lack of authenticity.

St. Frances of Rome was told in her visions that they were but images not corresponding to reality (cf. "Acta Sanctorum Mart. II, Franc. Rom. Commentarius Praevius, n. 10, Paris 1861). Father Kneller cites other similar experiences of the past which parallel those of Therese Neumann referred to by Miss Graef and interpreted by her in a most critical light. Father Kneller mentions the problem of split personality in stigmatics, too, and from what he says, it would seem that he would not be inclined to subscribe to Miss Graef's theory.

MISS GRAEF herself suggests (p. 141) that it may be "unfair" to compare Therese Neumann with the Saints" as insistently as she does it in her book, but she adds that she is "merely doing explicitly what all of Therese's biographers have done implicitly." Have they really? To the knowledge of this writer no one has ever tried to make it appear as though Therese Neumann were a Saint, and Therese herself certainly would dissociate herself emphatically from any such attempts.

Rather apodictically, Miss Graef mentions three prerequisites—evident sanctity, mass conversions and miracles (p. 157)—which she thinks should be fulfilled to prove the "validi-



THERESE NEUMANN

Therese's own estimation by no means need imply sanctity.

Nevertheless, and perhaps because she has not met Therese Neumann, or not spent sufficient time with her, Miss Graef has gained an impression as though Therese were lacking in humility which, Miss Graef rightly says, is "the touchstone of sanctity."

AS INDICATED, sanctity is not the issue, but aside from that, Therese's humility cannot possibly be questioned by anyone who knows her well. Both she herself and her family have made every conceivable effort to discourage publicity, to keep visitors away, and to avoid the discussion of the extraordinary happenings that have occurred in their home.

INSTANCES OFFED by Miss Graef which to people only superficially acquainted with Therese might indicate a lack of discretion on her part, are nothing but expressions of her effusive, genuinely natural personality. To assert that she ever desired to attract attention (pp. 22 and 138 of Miss Graef's book) palpably contradicts the personal observations by thousands of Konnersreuth visitors. To assume, as some critics have done, that Therese was ever used as a sort of drawing card to bolster business in her native village, appear preposterous in the light of the facts. Konnersreuth is today as poor a village as it ever was and has drawn no material benefits of any kind from Therese Neumann's presence.

But, says one reviewer on the strength of Miss Graef's book, Therese has refused permission for the Church to conduct an investigation of her experiences. The answer to this charge is simple. Therese has never refused an investigation. Miss Graef refers to an official notice of the Regensburg Chancery relating to her prolonged fasting (p. 85). It says that both the Bavarian Hierarchy and the Rome authorities have expressed their wish that Therese submit to another investigation. Therese herself, says this statement, was prepared for it, but her father "so far" has objected. This was in 1937. Miss Graef omits to tell the rest of the story and the reasons for Herr Neumann's seeming stubborness.

ON NOVEMBER 21, 1937, Therese addressed a letter to her Bishop declaring herself fully prepared to undergo another examination, but she also made it plain that in case her offer were accepted, she probab-

Sixth Girl Born To Couple Who Pray For Ten

Chicago —(NC)— Mr. and Mrs. Henry Drabik have passed the half-way mark toward a cherished goal in life.

A sixth daughter has been born to Mrs. Drabik, who was tickled as pink at the new arrival. "We're on our way," Mrs. Drabik said, "and we still are hoping to have ten girls in the family." Her husband, 30, is a worker in an icecream plant.

All the six Drabik girls have the first name of Mary — "in honor of the Blessed Virgin," Mrs. Drabik said. But they have second names too. There's Mary Beth, 8; Mary Kay, 7; Mary Sue, 6; Mary Lynn, 4; Mary Jan, 20 months, and the new arrival will be Mary Rose. Rose is also Mrs. Drabik's name.

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8 lb. 1 oz.	Franklinville	J. Lattimer	13 lb. 7 oz.	Barge Canal	Wm. Van Dike
6 lb. 14½ oz.	Keuka Lake	P. Clemenzi	9 lb. 12 oz.	Niagara R.	R. Mazylowski
6 lb. 14 oz.	Oatka Creek	B. M. Lenaf	9 lb. 11 oz.	Owegatchie R.	R. T. Spaulding
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17 lb. 3 oz.	Catherine Ck.	H. Knapp	4 lb. 13 oz.	Lk. Louise Marie	V. D. Lribil
8 lb. 4 oz.	Seneca Lake	G. L. Godley	4 lb. 7 oz.	Tomahawk Lk.	J. J. Hancock
8 lb. 1½ oz.	Seneca Lake	M. Beahn	4 lb. 6 oz.	Yankee Lk.	Wm. Tribbey
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23 lb.	Fourth Lake	L. K. Tiffany	1 lb. 2 oz.	Waterport	A. I. Hall
12 lb. 4 oz.	Seneca Lake	H. F. Clauch	1 lb. 9 oz.	Ft. Brown	D. D. Cook
17 lb.	Ck. Vincent	A. Mercurio	1 lb. 1 3/4 oz.	Woodville Ck.	W. P. Farrell
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			2 lb. 15 oz.	Oak Orchard Ck.	W. H. Sargent
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	Lady Possessed	Lady Wants Mink
	Lady Wants Mink	Lady Wants Mink
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