

China Reds' Torture Technique To Force 'Confessions' Bared

By REV. THOMAS J. BAUER

Hong Kong — (NC) — The Chinese communists brag that they can make an individual "own up to everything he ever did." But the word "confession" they use is a complete misnomer. What the Reds mean is that they can force any man



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to admit whatever interpretation they, the Reds, wish to place upon his actions. A comprehensive picture of this communist "confession" technique is given by the report of foreign missionaries who, together with Chinese priests, have served as guinea pigs in developing and perfecting the methods used.

BEING CONFINED material, the Reds are convinced that material methods can make a person "change his mind." They do not need drugs. They do not depend on the level of truncheon and club. They use a torture that is more effective than either, although it requires more time.

IT IS A GREAT game the keepers play. They laugh among themselves about the indignities they think up to inflict on the prisoners whose every action depends on the "rules" of the guards. Sleep, for instance, is obligatory at ten at night. An hour before, however, the jail becomes

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TV'S FIRST NUPTIAL MASS

Archbishop Richard J. Cushing of Boston, blessed Edith Marie McLaughlin, 25, and John J. Gallagher, 21, after officiating at their interred wedding ceremony in the WIZ-TV special studio chapel in Boston. Believed to be the first Nuptial Mass ever televised, permission was granted for the spiritual welfare of the couple, and as a catechetical instruction for the general TV audience. Wide World photo.

Nicaragua Bishops

Order Disregard Of Civil Rite Marriage Law Promoting Widespread Immorality

Managua, Nicaragua — (NC) — A joint circular has been issued by the Nicaraguan Hierarchy instructing priests to disregard a law which the Bishops charge violates Nicaragua's Constitution and has led to widespread concubinage and immorality. The law was one enacted in the early part of 1941 requiring couples to contact a civil marriage before the religious ceremony. Involving payment of fees which many poor persons could not afford, it was passed over strong protests by the Bishops and despite decrees of excommunication against those responsible for the legislation. In their directive to the clergy, the Bishops authorized priests to perform the religious ceremony whether or not a civil contract had already been entered into, even though they may expose themselves to fines and other penalties. At present, the law imposes fines of about \$50 on priests who transgress it. The Hierarchy's action came after a Congress committee had rejected a proposal to repeal the 1941 law. Submitted by Representative Manuel Zurita, a liberal and Juan Munguia Novoa, a conservative, the proposal was promptly turned down in a 14 to 11 vote by the committee, without even referring it to the proper sub-committee, as would normally have been done. BREVET D'HONNEUR, Archbishop Alejandro Gonzalez y Robledo of Managua had sent a message to members of the Congress stressing that the law was "deeply affecting the social morals of our people." He said that a large number of poor persons who wanted to get married in a religious ceremony had ended up in concubinage because of the difficulties in contracting a civil marriage. "Corruption is growing to such an extent that the number of concubinage unions is superior to that of marriages sanctioned by God's law," the Archbishop declared in his message. COMMENTING ON the Bishops' directive to the clergy, Archbishop Gonzalez said that in disregarding the 1941 law, the Hierarchy seeks only to benefit the people. He said that "the Church cannot but favor as much as possible the religious marriage of couples, in order to protect the organization of society."

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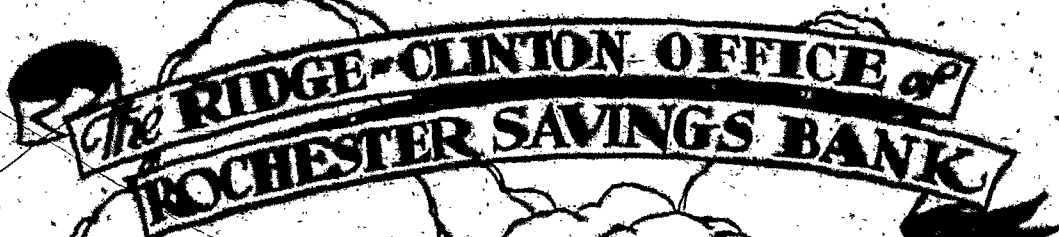
New Orleans — (NC) — The two founders wanted to join a contemplative order. But instead of a cloister they got a car. Later they added boats and learned to repair outboard motors as well as to fix flats. Instead of life of contemplation, they led one of unceasing activity in missionary and teaching labors. THAT IS THE story of Sisters Catherine and Margaret, founders of the Missionary Servants of the Most Holy Eucharist who celebrated their 25th anniversary this month. The occasion was marked by Pontifical Mass in Our Lady of Good Counsel Church here, presided over by Archbishop Joseph F. Rummel of New Orleans. Celebrant was Bishop L. Abel Calloway, Auxiliary of New Orleans. The Mass was followed by open house at the Sisters' motherhouse, the community, which has grown to 47 members, now works in seven dioceses in five states. The Sisters teach catechism to public school children and adults, form sodalities, train altar boys, sponsor retreats, conduct religious vacation schools and distribute clothes to the needy. They teach whenever and wherever they can—in an organ loft, in a house, on a porch or in the open, with the lesson material nailed to a tree. THEIR WORK started when Catherine Bostick and Zoe Grouchy, with minds directed to wards a cloister, met in the fall of 1925. They met in Amite, La., the home town of Miss Bostick, who had been doing missionary work there. While preparing to enter a contemplative order, the two girls worked together for a year teaching catechism to children and adults and caring for the sick and the poor, often walking great distances to do their work. During that year they hoped to prepare about 500 persons for Confirmation. The idea Archbishop John W. Shaw of New Orleans elicited them to continue their work and promised them a car to facilitate it. The car, which they named Johnny J, widened their field of labor. On a visit to their new territory soon afterwards they were coldly received at one house. "Unless you want a religious life, your work will not succeed," an old missionary priest told them. That evening in 1927 they devised a habit out of bed sheets, the only material available. Two days later Archbishop Shaw gave his approval. The adoption of the habit is taken as the beginning of the congregation. ALTHOUGH THEY probably did not realize it at the time, nothing could have been more appropriate than wide missionary for the work members of the new congregation were to do. Back from a trip that entails mixing a flat, tinkering with an outboard motor, paddling a canoe or plugging or walking along a wooded path or through tall weeds, everything but the black well can go into the washing machine—or, at the little mission, into a tub. Paddling a pirogue is an accomplishment to be envied, for these long, hollowed-out cypress logs are so slender and mobile that it is said they can travel on dew. And they are so unstable that balancing them puts a paddler almost in the juggler class. Five days after Archbishop Shaw approved their habit, Catherine Bostick became Sister Catherine and Zoe Grouchy became Sister Margaret.

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