

Far East Chaplains Attend Retreats

Tokyo — (NC) — The Very Rev. Cosmas J. Shaughnessy, C.P., superior of the Bishop Molloy Retreat House, Jamaica, L.I., has conducted five retreats for U. S. Catholic chaplains in Japan and Korea.

A total of 153 chaplains, serving with the Army, Air Force and Navy, made the retreats, according to the Rev. (Col.) John A. Dunn of Baltimore, Md., Catholic chaplain in Gen. Mark W. Clark's Far East Command headquarters.

Polish Reds Seize 59 Seminaries; Students Ousted

London — (NC) — The Polish communist regime in its cleverly camouflaged war against the Church has taken steps to shut off the supply of future priests.

News has reached here that buildings of 59 minor seminaries have been seized by the regime, thus rendering close to 10,000 seminarians homeless. Fifty-six of the confiscated seminaries be-

long to religious orders and congregations, the other three are the diocesan minor seminaries of the Sees of Czestochowa, Siedlec and Warmia.

THE SEIZURES were made by agents of the State Office of Religious Affairs and members of the so-called security police. In many cases, not only the buildings but also furniture and equipment were requisitioned. In several instances, the reports say, the police agents mocked the seminarians and ridiculed vocations to the priesthood. The sudden measure, taken early last July, bore all the earmarks of careful preparation. Care was taken to prevent the confiscations from becoming widely known. Apparently, the regime seeks to preserve the fiction that "freedom of religion" exists in Poland and is afraid of the consequences of open warfare against the Church.

ACCORDING to reports, the regime sought to justify the arbitrary measure by stating that the buildings were needed for use as old peoples homes, orphanages and kindergartens. These reports say that the communists timed the seizure to coincide with the beginning of summer vacations for the seminarians. According to another version the students were sent home and told to stay with their families.

At any rate, there can be no doubt regarding the real purpose of the measure: to make it difficult, if not impossible, for the Church to train future priests who are sorely needed.

THE POLISH seizures recall similar measures that have been taken some time ago in Czechoslovakia, Hungary and Yugoslavia where communist regimes have also interfered with the preparation of young people for the priesthood.

The new measure fits in well with the special tactics of Polish communism in its war against the Church. Tactics made necessary by the fact that the overwhelming majority of the Polish people is staunchly Catholic and would resist any attempt to eliminate the Church by open violence.

Sisters to Get Estate Sought By Soviets

New York — (NC) — Completion of successful negotiations are reportedly in sight, whereby the Sisters of St. John the Baptist will acquire a 57-room mansion on Long Island Sound long desired by the Russian delegation to the United Nations.

The property is on Morgan (East) Island and its six acres front on the sound.

THE RUSSIANS had acquired up to \$15,000 in tax liens. They sent the City of Glen Cove a certified check for \$30,000 to bind the purchase, but this was returned by Glen Cove — which had taken over the mansion for \$5,233 in back taxes in 1949.

A complication in a transfer was presented from the start. Philip Pöblicher of Philadelphia, who had originally bought all of the island property, undertook to keep the mansion from being occupied by a club or group larger than a single family. This clause appeared in the leases held by other lessees.

MOST OF THE lessees were concerned about the Russian intention to move in permanently. It appears some of the 36 other property owners were not enthusiastic about the Sisters getting the mansion, either. But James B. Fargis, attorney for the Sisters, was able to persuade the bulk of the holders that if they did not sign waivers enabling the Nuns to get the Morgan mansion, the Russians would necessarily prevail.

In the face of the apparent statement, Paul Roos, counsel for the Russians, withdrew the Soviet claim and left the way open for Mr. Fargis to complete negotiations for his clients, and satisfy the Russian tax liens.

Glen Cove is a little relieved. The Russian "colony" was far from popular.

Golden Jubilee
Buenos Aires, Argentina — (NC) — Catholic Action women will attend a Communion Mass at Luna Park stadium here in commemoration of the golden jubilee on October 28 of the ordination of His Eminence Santiago Luis Cardinal Copello, Archbishop of Buenos Aires.

GRETTA PALMER

If the Flying Saucers have deposited in our midst the long-expected man from Mars, he must have taken some startling notes for the series of articles he will write when, as Special Correspondent to the World, he returns to his Martian city room. One of the conclusions he can hardly escape, after a little jaunt around this planet, is the fact that modern man has fallen into the habit of demanding effects separated from their causes—of expecting political and economic benefits for which he will not pay the price, of (even more wryly) believing in miracles without a corresponding belief in God.

The folded yellow copy-paper on which (like all good reporters) the man from Mars writes longhand memoranda, unintelligible to anyone else, must contain at least a dozen examples of the modern belief that we need not obey the dull, old-fashioned laws of God and nature.

There is our hope of curbing crime among a population which has been brought up without any telling or persuasive arguments for living virtuously. For why should an atheist graduate of a progressive school, where whim was his sole master, acknowledge any higher authority in grown up life? Yet from such un-disciplined children we expect good citizens to emerge.

There are, moreover, our modern clamor for happy, enduring marriages without going through the self-discipline required to keep our loves alive. There is our dreamy, illogical assumption that we can support most of the known world without paying higher taxes than we paid in 1910, and that a really competent Administration can build up an Army and Navy of unparalleled strength without drafting a single American boy.

There are a hundred ways in which we demand effects without causes, rewards without effort, liberty without vigilance, peace without prayer, love without sacrifice. But the most ludicrous of all our childish clamors, as it appears to the Martian governing the Earth Story, may well be this: that we expect to accomplish the peaceful unification of all countries without persuading them to share a common spiritual and moral heritage.

THERE ARE TWO philosophies, violently opposed, now vying for our world, Christopher Dawson in his new and stimulating book, "Understanding Europe," points out the enormity of the problem that this fact presents: "The new system of inter-continental power blocs cuts Europe asunder like a knife—and not Europe, alone, for the division runs through the middle of Germany and Austria, so that Eastern Germany belongs to the same political bloc as North China, and Western Germany goes with North America, Australia and Japan."

Our world is now two worlds. It is only realistic to recognize that fact, and to see what history or philosophy can teach us about repairing the damage. If we do that, we see at once that mere pleas for mere compromises between the two systems—such as vodka drinking banquets in Moscow on the part of this or that American politician—will not turn the two worlds into one. For unification demands a single answer to the fundamental questions of government and man's morality.

There were two worlds in the time of ancient Rome—the Eternal City with all the lands her legions occupied, and the barbarians outside the wall. The Roman Empire grew, from time to time; but it did not grow by its rulers sitting down, as equals, with the barbarian leaders and splitting the difference between their contrasting views. It grew by their convincing the Gauls and Celts (sometimes by force) that the Roman culture was stronger and superior. When unification came, it was based on a single law, the Roman law.

—And there were two worlds, again, when the period of exploration began and whole virgin continents were found to be inhabited. This time the world of Christendom confronted the pagan outposts; but no one in Europe was mad enough to suggest that a Chief of the Navajos should confer as an equal with the Pope—or with any Christian Emperor in the hope of compromising the differences between the two. Instead, Pope Alexander VI bisected the new world, giving most of the Americas to Spain, most of Africa and Asia to Portugal, to civilize and to

Christianize and to convert.

FOR CONVERSION is always the cause when peace is the effect—as Europeans knew in the happy days of a united Christendom. Dawson reminds us that "Europe is not a political creation. It is a society of peoples who shared the same faith and the same moral values. The European nations are parts of a wider spiritual society." The author tells us, too, that unity ("one world") can hardly exist without such a common faith.

He believes that the statesmen at the Congress of Vienna were "infinitely superior" to their successors at Versailles in 1919 or at Dumbarton Oaks and San Francisco in 1944-45. For they faced the problems of European unity in a sane, constructive spirit, without utopian illusions or nationalist prejudices. Nonetheless, they failed because of the "lack of any common spiritual principle strong enough to overcome the centrifugal forces in European culture. . . . These fundamental issues belong to the plane of religion rather than to that of politics or economics."

If we really want "one world" the way of getting it is very clear to see: we must win the modern barbarians away from their Marxist paganism to the ways of Christ. Our weapons will be prayers and penances and aims. Our combat soldiers will be missionaries of the Church. It is not in the United Nations assemblies that peace in our time is being made. It is in the poverty-stricken chapels of Asia and Africa where souls are painfully won by holy men rebuilding Christian unity.

And so, if the Martian visitor is a good observer, the lead to his exclusive series may well be this: "The Earth has only 31,278 Catholic missionaries. Yet these over-burdened men; and no one else, will bring 'one world' when they have once re-established the beautiful lost dream of Christendom."

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Two Worlds Once Again

Christianize and to convert.

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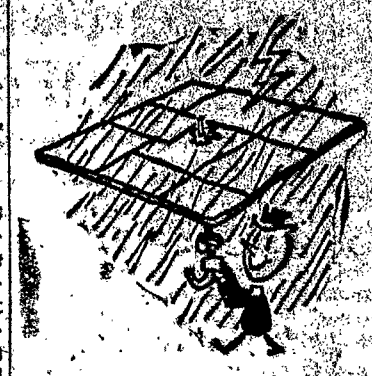
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