

Vatican, Spain Sign New Pact After Secret Negotiations

Vatican City (NC) — A new concordat, or agreement, regulating relations between the Holy See and Spain, was signed here after 19 months of highly secret negotiations. The new pact replaces a concordat signed in 1851 which was invalidated by the anti-Church legislation enacted by the former Communist regime in Spain.

Headed by Cesareo Romano, Vatican newspaper, as the "crown and completion" of various agreements made between Spain and the Vatican in 1941, 1946 and 1950, the concordat declares Roman Catholicism to be the "only religion of the Spanish people." It pledges "fruitful cooperation between the ecclesiastical and the temporal power which is always and everywhere the best premise of peaceful development and growth of the religious and civil life of the nations."

EMBODYING 24 ARTICLES and an additional protocol, the concordat was signed on behalf of His Holiness Pope Pius XII by Magr. Domenico Tardini, Vatican Pro-Secretary of State for Extraordinary Ecclesiastical Affairs, at a ceremony in the Hall of Consistory at the Apostolic Palace. Signing on behalf of the Spanish Chief of State, Generalissimo Franco, were Spanish Foreign Minister Alberto Martin Artajo, and Dr. Fernando Maria Castiella y Masi.

In a statement following the signing, Minister Martin Artajo described the concordat as the formal and written consecration on behalf of the Spanish regime to the perfect collaboration between Church and State which was inaugurated by the Nationalist movement headed by Generalissimo Franco.

According to Cesareo Romano, an unusual feature of the new concordat arises from the fact that it has been framed, not to put an end to a state of tension, but rather to strengthen and stabilize a situation already existing. It said: "The concordat negotiations just happily concluded, rather than introducing a new order into the relations of the Holy See and Spain, merely reflect and sanction, even while improving it, the other which exists."

CLIMAXING 100 DAYS of negotiations, the concordat besides recognizing agreements made between the Vatican and Spain during the past 12 years, contains a number of important provisions on a country where there are 20 million Catholics and only an estimated 20,000 Protestants.

One of the most important provisions of the concordat is the incorporation of a clause of the 1941 agreement which gives the Spanish government the privilege of submitting the names of candidates for appointment as archbishops or bishops. Also embodied in the concordat is a clause of the 1941 agreement which bound the Spanish government not to legislate in matters of religion or on such matters as could in any way affect the Church, without previous agreement with the Holy See.

One of the most interesting articles of the concordat is that which makes Spanish an official language in cases of legislation and communication. Another is the article which makes Generalissimo Franco's Ministry of Propaganda the beneficiary of the benefits of St. Mary Major in Rome which also

has a permanent Spanish canon. This privilege entails the celebration of three Masses in the Basilica every year for the prosperity of Spain and its Chief of State.

THE CONCORDAT also accords Spain the privilege of having two "auditors" in the Supreme Court of the Roman Rota, a Vatican tribunal which deals largely with matrimonial cases. Although Article I of the concordat reaffirms that Catholicism continues to be the religion of the Spanish nation, it stipulates that Article 6 of the Puerto de las Españas (Spain's Charter) will remain in force. The article reads:

"The profession and practice of the Catholic religion, which is that of the Spanish State, shall enjoy official protection. None shall be molested for their religious beliefs or the private practice of their worship. No other ceremonies or external demonstrations than those of the Catholic religion shall be permitted."

The concordat provides for the teaching of religion in schools of all kinds but it permits the children of non-Catholic parents to be excused if a specific demand for such exemption is made. It states that "in matters referring to tolerance of non-Catholic religions in territories under Spanish sovereignty in Africa, the status quo observed till the present will remain in force." There are some thousands of Moslems and Jews in Spanish Morocco.

OTHER ARTICLES of the concordat, the text of which was not made immediately available, cover various phases of Catholic life and worship in Spain. In a comment on these provisions, Cesareo Romano stated:

"The Spanish State reaffirms those solid principles which are fundamental to the prosperity of the family and of the nation, with full recognition of church marriages, the Christian education of youth, and freedom for the Church in carrying out her apostolate. On the other hand, the Holy See confirms the traditional privileges granted Spain throughout the course of centuries."

Night Club Fixed As New Church

Blountville, Tenn.—(NC)—It used to be a night club, but now it is St. Mary Magdalene Church—the first Catholic parish in Davis County, Tenn.

The property is located on a highway, half-a-mile from Blountville, downtown center. The major part of remodeling done, a night club bar, a church, was accomplished by the men of this new parish.

The transformation was completed when Reverend's Bishop John L. Hayes blessed and dedicated the Church—and it marked the first time in the history that a Church was dedicated with an afternoon service and Mass. Father William Seal is pastor of the parish.

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Vatican, Spain Sign Concordant



Castel Gandolfo, Italy—Pope Pius XII is shown with two Spanish government officials whom he received in audience at his summer residence here in connection with the signing of a concordat between Spain and the Vatican. The officials are: Don Alberto Martin Artajo, foreign minister (left); and Don Fernando Maria Castiella, ambassador to the Holy See. The concordat recognizes Catholicism as the only religion of the Spanish people and replaces the 1851 agreement canceled 22 years ago when the anti-clerical Spanish Republicans were in power. The treaty recognizes the validity of Article VI of the Spanish constitution, which provides that "no one will be molested on account of his religion, creed or the private practice of his cult."

French, Germans Vow To Work For Peace

Speyer, Germany—(NC)—said in 1146.

German and French Catholics marked here together the 800th anniversary of the death of St. Bernard of Clairvaux, founder of the Cistercians, and pledged themselves to joint efforts for true peace between the two nations and throughout the world.

Thousands of Catholic boys and girls from Germany as well as France had gathered in this historic city founded by the Romans, and greeted the distinguished guests from both countries as they entered the 900-year-old romanesque cathedral, the "Kaiserdom," where St. Bernard preached the Second Cru-

cathedral by the French Bishop Joseph J. Heintz of Metz were Robert Schuman, former French Foreign Minister, and M. Francois-Poncet, French Ambassador to the West German Federal Republic, Prince Karl zu Lowenstein, president of the Central Committee of German Catholics, and many other representatives of German Catholic and public life.

ONE OF THE features of the celebration was the laying of the foundation stone for a St. Bernard memorial church by Archbishop Muench. The French Bishops have assumed one half of the cost of the edifice.

Ukraine Faith Stays Bright, Prelate Claims

London—(NC)—Although Communist persecution has made the Church in the Ukraine "one of the 20th century's lost causes," the Faith remains bright among the people.

This was the message brought here by Archbishop John Bucko, Apostolic Visitor for Byzantine-Rite Ukrainians and Ruthenians in Western Europe, whose residence is in Rome. He said that although most of the clergy and Bishops of the Ukraine had been murdered, some still are working underground.

Archbishop Bucko, who travels about 20,000 miles a year visiting settlements of his countrymen, now is touring Britain for this purpose. He said that following the "liquidation" of the Catholic Church in the Ukraine, the Russian Orthodox Church there was being used as "a vehicle for communism."

ACCORDING TO the 62-year-old prelate, who has not seen his own country for 14 years, more than 3,600 priests have been murdered in the Ukraine since the end of World War II. He said that more than a thousand churches and convents have been closed or destroyed and the population of 45 million scattered by the Communists.

Archbishop Bucko said that 120,000 Catholic Ukrainians, with about 80 priests, had settled in Western Europe, mainly in Germany, Austria, France, Belgium and Britain. Britain has 35,000 of the exiles, served by 14 chaplains, he said. There are 20,000 in Australia and 300,000 in South America, while the United States and Canada each has 400,000, he added.

THE ARCHBISHOP, who was named to the Titular See of Leucade by His Holiness Pope Pius XII last May, said he regretted that only 80 of the 340 priests he once had still are with him, the rest having emigrated to North America with their people. However, he stated, there are many vocations among young Ukrainians, who go to their own college in Rome to be trained in the Ukrainian Rite. He added that he himself had ordained 50 priests there.

Bishop McManus Attacks Policy In Puerto Rico

(In the hope that it will foster closer understanding between continental Americans and their Puerto Rican neighbors—hundreds of whom have migrated to the mainland in recent years—Bishop McManus of Ponce, Puerto Rico, has written the following article for the N.C.W.C. NEWS SERVICE. A veteran of 18 years in mission work on the island, the Bishop has travelled the length and breadth of Puerto Rico and well knows the people and their traditions.)

By BISHOP JAMES E. McMANUS

Ponce, P. R.—(NC)—The Island of Puerto Rico was taken under Spanish rule with the discovery of Columbus more than 400 years ago. From Spain, Puerto Rico received its culture, its tradition and its religion.

A change in sovereignty took place some 50 years ago, when the United States took possession of the island. However, the change in political sovereignty did not automatically bring with it a change in culture, nor did it change the tradition or the religion of the Puerto Rican people. Unfortunately the American government did not take into account these traditions and religious beliefs and therefore has not been realistic in its policies. Certainly there has been no persecution of the Catholic Church under American rule, but neither has there been any recognition of the fact that nearly all Puerto Rico's people are Catholics.

INSTEAD OF continuing the general policies practiced under Spanish rule, and accepting the existing religious and cultural background of the Puerto Ricans as a reason for permitting greater influence by the Catholic Church than by other denominations, that hitherto did not exist in Puerto Rico, there was adopted a policy of equality for all religions.

But instead of interpreting that equality of rights before the law, it was interpreted as Equality of Influence in Public Life despite the fact that the necessary conditions for this equality of influence did not exist.

The opportunity presented by the United States Government to Protestant and Masonic elements through its policy of equality of influence was not wasted. With the help of government authorities, they quickly achieved a predominant place in public life. From that time to the present the government of Puerto Rico and its ministers have had little respect or tolerance for the Catholic way of thinking or for the Catholic traditions of the Puerto Rican people.

Rican people. A CASE IN point is Puerto Rico's new constitution, now a little more than a year old.

As we have noted, for many years political control of Puerto Rico has been in the hands of elements that were liberal in both politics and religion, elements that did not hesitate to use their positions of public trust in order to take from the Catholic people their doctrine and practices.

It was the hope of many that the new Constitution would help rectify the situation. It was hoped that the constitution would be framed with consideration for the past history and traditions of the island.

But the Constitutional Assembly was dominated again by these same liberal elements and the spirit of the resulting constitution is, therefore, even more liberalized and less Catholic than the old organic charter. Indeed only after several hours of heated debate did the liberals consent to mention the name of God in the new document. And this in a Catholic country.

THUS, IN ORDER to understand the situation in Puerto Rico and especially the problems engendered by Puerto Rican emigration to the United States, it is necessary to know what has been taking place on the island for the past 50 years. The policy instituted then by the United States Government has continued unto the present time.

It is safe to say that this policy was calculated to disrupt Puerto Rico's philosophy and its religious traditions. It also is safe to say that it has worked in precisely that way. It has been a spiritual killer.

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