

Jesuit Seminary Rector Appointed

Fairfax, Va. (NC)—Father John J. McMahon, S.J., has been appointed president and rector of Bellarmine College, major seminary of the New York Province of the Society of Jesus here. Father Thomas E. Hennrich, S.J., who on June 25 succeeded Father McMahon as provincial of the New York Province, announced the appointment.

Dash Of Cod-Liver Oil Makes Milk Delight To Natives

Manila (NC)—Some time ago, War Relief Services—National Catholic Welfare Conference—sent a supply of milk and cod-liver oil for distribution among the needy, rat-infested Bataan tribes of Mindanao.

It proved to be an unwelcome gift—at least for a while. The poor natives simply did not take to milk—and whoever drank cod-liver oil for breakfast?

Then someone had an idea. Into huge tubs of milk measured quantities of cod-liver oil were poured. The natives were delighted; the milk was gone in a hurry. It was the fish taste of the mixture that did it.

ONE REASON for the poverty in Mindanao is the plague of rats which last fall devoured whole

Nun Dies In Boat Leaving Red Area

Hanoi (NC)—Mother Marie Ste. Catherine (Harris), aged 62 from Albany, Australia, a member of the Sisterhood of Notre Dame des Missions, died (July 26) while on her way from communist-occupied Thanh Hoa to Hanoi. She had been living under the Vietnam communists since 1945.

Together with three other Sisters of the same community and four French Carmelites she was allowed to leave on July 20. The Sisters and nuns traveled in a small boat along the inland waterways. Mother Marie Ste. Catherine died in the boat below Hungyen, about 35 miles from Hanoi, at the fringe of the French-held area. She was buried in Hungyen, which is still in French hands, after a solemn Requiem Mass.

Catholics Face Harsh Plight In Protestant States Of Europe

Because of a renewed interest in religious developments have given to the subject, the N.C.W.C. News Service asked Dr. Patton to discuss the position of Catholics in non-Catholic countries and the position of Protestants in Catholic countries.

(Written for N.C.W.C. News Service) By DR. RICHARD PATTEE

The purpose of this article is not the examination of the world-wide status of Catholics in countries where the overwhelming majority of the population professes another religion or no religion at all. This would obviously transcend the limits of a few typewritten pages and lead to consideration of the problem in areas as widely different as Scandinavia, the lands behind the Iron Curtain, Nehru's India, Indonesia and Japan.

For practical reasons, attention will be devoted primarily to the situation in nations where the Protestant tradition is all powerful and this means in realistic terms, Scandinavia. No where else in the world has Protestantism had the same opportunity for the fullest impact on national life and customs; in no other part of Europe has its activity been as completely unhampered for a period of three centuries.

IF WE ARE desirous of ascertaining the actual conditions governing a Catholic minority in an evangelical environment, no better laboratory situation is to be found than in the north of Europe. There is no doubt that Scandinavia exemplifies to perfection the prejudices and hostility of a traditional Protestant culture to the work of the Catholic Church. There are basically two aspects of the problem to be considered: the first is the general atmosphere, the popular attitude and the "climate" in these countries as regards Catholicism, and the second is the existence of actual restrictions on the work of Catholics individually or as a group.

IN ICELAND, Finland and Denmark there are no formal restrictions today, and most of those that existed in the past or allowed to disappear during the nineteenth century. In Finland there are still certain disabilities as regards property holding by religious communities and within very recent years some obstruction was to be found with respect to the entrance of foreign religious communities. In fact, however, the Church in Finland has managed to avoid these pitfalls through various devices and they do not weigh particularly heavily on its expansion.

In Iceland there are no difficulties at present although the Catholic community represents only a tiny fraction of the total population. Denmark is by all odds the most liberal of the five northern countries and no positive measure is to be found that forbids the mission of the Church there.

IN NORWAY, AS is generally known, the main restriction today is the constitutional article that forbids the presence of the Society of Jesus. This clause is of sufficient importance—that the Norwegian delegate to the United Nations Commission on Human Rights urged his government to do something about it because it was a cause of acute embarrassment to him in supporting the proposed declaration. Jesuits can not function in the country at all, and even though consultations have been held among the Lutheran bishops and theological faculties of the State Church, the disability still holds.

The case of Sweden is by all odds the most interesting. This country is, from what I have been able to observe, the most strongly Lutheran and the one which maintains most rigidly the predominant influence of the State religion.

On May 19, 1951, the Swedish parliament approved a new law on religious freedom that removed some of the more obnoxious articles that had prevailed heretofore. Up to three years ago, Catholics were so hampered in Sweden as to be literally "incapacitated" for mission work of any kind. Public sentiment has not changed very greatly in this regard.

Those Protestants who complain of the absence of cordiality and a warm welcome for their coreligionists in Spain, Columbia and elsewhere, might visit Sweden and observe the popular reaction to things Catholic. There are forms of "persecution" which are sometimes as hard to take as outright violence: the isolation, animosity, resentment and general hostility which are manifested to a very high degree in most than one Scandinavian country.

The major advance in Swedish legislation concerning the Church was the abolition of the positive restriction on the establishment of convents and religious communities. The Church needs, above all, freedom to establish such communities and liberty to recruit promising members, especially among the nationals.

ALTHOUGH THIS prohibition no longer holds, it is still necessary under the present dispensation for permission to be obtained from the King for such an establishment. The condition un-

der which said monasteries or convents can be set up are to be determined by the monarch, which is simply another way of saying the royal cabinet. The approval, once given, can be withdrawn if the community acts in a way contrary to the conditions under which the permission was given. No one can enter a religious community before the age of 21. There can be little doubt that the present arrangement is still very far from satisfactory as far as the state control of institutions which by their very nature belong to the Church itself.

I know of no Catholic country in which any Protestant institution is subject to this type of intervention, or concerning which such precise disabilities are laid down.

CATHOLIC SWEDEN are still obliged to pay taxes for the support of the Lutheran Church, which in turn is charged with a whole series of purely civil functions. Even in matters of religious instruction, Catholic schools which receive Lutheran children, are required to provide Lutheran religious instruction for them.

I remember hearing of this in considerable detail from Sister Kostka, an American, who runs the excellent English School in Helsinki, Finland, where it is necessary to employ a person to dispense instruction in the established faith within an institution of purely Catholic character.

If full religious freedom is to be meaningful in these Protestant countries where the Church and State are inseparable, the removal of restrictions in such

Notre Dame OK'd For TV Station

Washington, D.C. (RNS)—Federal Communications Commission Examiner Basil P. Cooper has recommended that the Michiana Telecasting Corporation, stock of which is wholly owned by Notre Dame University, be granted a license to operate a commercial TV station at South Bend, Ind.

If the recommendation is approved by the F.C.C., the Roman Catholic university's subsidiary would be assigned Channel 46 in the new ultra-high frequency band.

Michiana has agreed to buy out a competing applicant, the South Bend Broadcasting Corporation, which operates radio station WHOT. Subject to F.C.C. approval, it will purchase all outstanding stock in the radio sta-

Bishop-Elect

San Francisco (NC)—Bishop-elect James J. Scanlan will be consecrated Titular Bishop of Canea and Auxiliary to Bishop James J. Sweeney of Honolulu at St. Mary's Cathedral here on September 21.

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CATHOLIC DIGEST Parents Can Make TV Helpful To Children

St. Paul, Minn. (NC)—"TV can be good for kids—but it's up to parents to make it so," a Catholic Digest article declares.

Parental supervisors and family cooperation in choosing TV programs will develop discriminating tastes in children and only this will bring about good television, the article says.

"THE GUIDANCE must come from you," the Digest article declares. "You have to set a good example. If you have been watching TV to the exclusion of every other worthwhile activity, what can you expect your children to do?"

Warning the kids and TV producers for bad TV won't solve the problem, the article stated. "The kids are doing what comes naturally" when they seek out lurid yarns and blood chills. And TV producers and sponsors are guided chiefly by what they think the public wants.

"The kids can't judge by themselves, and the TV industry is hogtied by audience preference, so the main group left to deal with the problem is parents," the Digest says.

THE ARTICLE advises: Hold a family council on TV when a set is first purchased; keep the TV out of the living room so it won't dominate the household; establish definite "cut-off" hours so that bedtime will be observed; assign one child a week to work the channel selector according to family preference; discuss and select the shows that are worthwhile pointing-out to children what shows are good and why.

"When the demand begins to reflect more discriminating taste, the programs will get better," the Digest article advises.

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