



Cecile Becomes Bride

Corbett, Ont.—(NC)—Phillippe Langlois, 26-year-old Montreal television technician, and his bride, the former Cecile Dionne, make a happy couple after their wedding here in Sacre Coeur De Jesus Church. Cecile is the second of four remaining Dionne quintuplets to wed. Her sister, Annette, was married last month in Montreal.

'There Are No Bad Boys' He Said

'Boys Town' Started 40 Years Ago When Father Flanagan Borrowed \$90

Omaha, Neb.—(NC)—With a borrowed \$90 and a firm conviction that there "was no such thing as a bad boy," a priest started out 40 years ago and built here the most famous institution of its kind for youngsters in the world. Boys Town.

There will be nothing elaborate about the 40th anniversary program, it was announced. The religious celebration will be held on December 8, feast of the Immaculate Conception, while the actual anniversary will be observed on December 10.

THE PRIEST who started the

home with the borrowed money and the firm conviction became internationally known as Father Flanagan, the late Msgr. Edward J. Flanagan.

For a number of years he had worked with jobless men who had converged on Omaha seeking work when drought conditions were the worst of evils. In his rehabilitation efforts, Father Flanagan learned that the majority of the men had been homeless boys and this led to the idea of founding an institution which would give proper care, training and education to homeless boys.

WITH THE borrowed \$90 he paid the first months' rent in 1917 on a two-story brick building on the edge of Omaha's business district—the first home for five youngsters, three boys from juvenile court and two homeless newsboys, were the home's first citizens.

Soon there were more boys and by 1921 when Father Flanagan moved into a larger Omaha building, he had 150 boys under his care. The problem of overcrowding cropped up repeatedly. The home was incorporated under Nebraska law and in 1921 Father Flanagan purchased a 160-acre farm on the outskirts of Omaha. The growth of the home was slow but its fame spread fast.

THE FIRST permanent building at the new site was completed in 1922 and Father Flanagan with 200 boys moved in. During the next decade other buildings were erected—the trades, office and gymnasium buildings; the power house and laundry which was damaged by fire and rebuilt.

The Boys Towns high school was established in 1934 and its first class was graduated in 1937. The name of the institution officially was changed to Boys Town in 1935 and the following year the Federal government established a post office.

IN 1938 the motion picture "Boys Town" was produced, starring Spencer Tracy and Mickey Rooney. It spread the fame of the institution around the globe. Spencer Tracy won an Academy Award for his portrayal of Father Flanagan. He gave the "Oscar" to the priest and today it still is one of the treasures of Boys Town.

Over the years other buildings were constructed—a high school, trade school, field house and gymnasium, cottages and other buildings.

Msgr. Flanagan died in Berlin, Germany, on May 15, 1948, while on a mission for the Department of the Army. His successor at Boys Town is Msgr. Nicholas H. Wegner. Today there are some 1,700 citizens of Boys Town.

'Not Easy To Find' Mass In Moscow, Says Congressman

By R. J. Welzbacher
(N.C.W.C. NEWS SERVICE)

East St. Louis, Ill.—(NC)—Attending Mass in Moscow is not the easiest thing in the world, according to an Illinois Congressman.

Rep. Melvin E. Price of East St. Louis made this observation in an interview here after returning from a four-week trip during which he visited atomic power installations in England, Sweden, Denmark and the Soviet Union.

A member of the House of Representatives since 1944, Mr. Price belongs to Sacred Heart parish here. In the nation's capital, he is a member of the Joint Congressional Committee on Atomic Energy and chairman of the subcommittee on research and development.

Traveling with other committee members, Mr. Price attended the International Atomic Energy Congress in Vienna and ended his trip with a five-day visit to Moscow as a guest of the Soviet government.

RELATING TO HIS impressions, Mr. Price said that a visitor to Moscow leaves with no doubts as to the status of religion there. He told how he and Rep. James T. Patterson of Connecticut had set about finding a Catholic church where they could attend Sunday Mass.

A clerk at the Intourist bureau assured them that there was Mass at St. Louis de France Church. An embassy car took them there. As they approached the building, Mr. Price related, it seemed abandoned.

"We felt this was the wrong place. It was deserted. A high fence surrounded it and the entrance gates were closed by a chain looped around a post and fastened with a padlock," he said.

"Just as we were about to leave, we noticed an elderly Russian woman approach the gate, which stood ajar just enough to permit a person to slip through."

THE CONGRESSMEN took this as an indication that they had come to the right place and also slipped through the gate. Inside, a Russian priest offered an 8:30 a.m. Mass, according to Mr. Price. The Intourist representative had told the American legislators that the Russian was merely "filling in" until an American priest arrived at the U.S. embassy.

(Father Louis F. Dion, A.A., was appointed in December, 1955, to replace Father George Bissonette, A.A., as chaplain to the Catholics of the U.S. embassy in Moscow. Father Dion was issued a visa at the time by the Soviet Russian embassy in Washington, but was advised not to use it because of the likelihood that he might "journey all the way to the gates of Moscow" and then be refused admittance to the city. This was thought likely to happen because of the refusal by the U. S. State Department to grant a visa for a visit to the United States by Archbishop Boris, Russian Orthodox Exarch of the Aleutians and North America.)

"We were astounded to see that the congregation was not only small, but was composed almost entirely of women—old women," said Mr. Price. "There were three men in church who appeared to be Russian."

THE CONGRESSMEN said he was struck by the absence of children and young people at the Mass.

"There wasn't one young person who could have been a Russian. There were a few of other nationalities who came from various embassies with their parents," he added.

He estimated there were 110 women present. Practically all the worshippers went to Confession and received Holy Communion.

AFTERWARDS THE two Congressmen inquired about Protestant Sunday services. They were told that members of all denominations at the U. S. Embassy attended a Baptist church in Moscow.

Mr. Price said he had the impression that these were the only churches open in Moscow and that they were permitted to operate simply to give some substance to the Soviet claim of religious tolerance.

INQUIRIES INTO the status of the Russian Orthodox church brought little information. Mr. Price said his visits to the more pretentious of the Orthodox churches in Moscow disclosed that they had been relegated to the status of museums.

After 40 years under the communist rule, according to Mr. Price, the Russian people show little interest in religion and are scornful when questioned on the topic.

One young lady, an employee of the Intourist bureau, told Mr. Price, "I'm an atheist!"

Japanese Nuns' Training Studied

Tokyo—(NC)—A striking feature of Catholic life in Japan is the high percentage of young people who enter religious institutes.

There are more than 1,000 novices in the various sisterhoods. Because many of the older Religious are foreigners, the proper formation of these novices poses a problem.

To help solve this problem, a meeting of novice mistresses was held here at the request of Archbishop Maximilian de Furstenberg, Apostolic Intermuncio to Japan.

Eighty nuns from all parts of Japan gathered here for three days. They heard lectures and discussed means of providing a traditional religious formation for Japanese postulants, using their language and adapted to their native temperament. Bishop Luke Arai of Yokohama was chairman of the meeting.



Blue Vestments For Mary

Terre Haute, Ind.—(NC)—Special permission to wear blue vestments on the Feast of the Immaculate Conception and at all votive Masses of this Feast, has been granted by the Holy Father to Very Rev. Donald R. Lavelle, C.M.F., Superior and Novice Master of Claretian Fathers' Immaculate Heart Novitiate, here.

Religious Query Still Pending

Washington, D. C.—(RNS)—The Census Bureau must make a firm decision by next April as to whether a religious affiliation question will be included in the 1960 census, a spokesman for the agency said here.

The Bureau has made no decision as yet on including the question, "What is your religion?"

Some religious groups favor such a question as a means of securing valuable statistical information. Others oppose it as a violation of the separation of Church and State.

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GOD LOVE YOU!
By MOST REV. FULTON J. SHEEN

EVERY CATHOLIC KNOWS THAT WHEN he receives the Eucharist, he communicates with the Life of Christ. But how many Catholics know that in the Eucharist they also have communion with the Death of Christ. St. John tells us about the Eucharist being "the bread of life"; but St. Paul completes the picture: "So it is the Lord's death that you are heralding, whenever you eat this Bread and drink this Cup until He comes."

IT IS THE RISEN BODY of the Glorious Life of Christ which burrs within us as we leave the Communion rail. But how often does Communion announce His Death? By this, that it demands the application of His Death to our lives. As we live, at least we must die to the world. Christ is not only the Priest offering His Life for us in the Mass. He is also the Victim offering His Death in reparation for our sins. This is My Body which is given for you. This is My Blood which is being shed for you. He told His Apostles.

ON THE ONE HAND, THEREFORE, WE SEEK to increase our intimacy with His Life, on the other we multiply sacrifices that we may better have the "fellowship with His Cross." It takes the application of His Death or Sacrifice to our lives to bring His Eucharistic Life to the two billion pagans in the world. Every newly erected tabernacle in Papua, Tonga, Uganda, Burma where His Life becomes present involves some self-denial on our part in San Francisco, Wilmington, Newark, Chicago or Denver.

THE REASON THE CHURCH DEMANDS fasting before Communion is to make sure that we have at least that minimum of incorporation to His Death before we receive His Life. In the happiest moments a soul can know in this life, after Communion, make a practical resolution to die to some little luxury for the sake of the Missions. Send the money which represents that "die-to" to the Holy Father. You do just that whenever you give to his Pontifical Mission Organizations such as the Society for the Propagation of the Faith.

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