

Yankee Little Rock

The new court edict imposing integration again in Arkansas' Little Rock Central High School passed as little more than interesting news in supposedly prejudice free areas like ours here in upper New York State.

Facts revealed in a recently completed survey indicate that New York State residents have a very elusive weapon against integration—but it wounds its victims just as brutally as the vulgar bigotry of Little Rock.

That weapon is race discrimination in house sales.

The survey interviewed 45 college trained Negro men who sought a home for their family in ordinary city or suburban residential sections (including Rochester and area).

All 45 are rated education-wise in the upper 14 percent strata of the U.S. population. All but two of the 45 had less than three children. Fifteen held masters or doctors degrees from specialized graduate or technical schools in addition to their college graduation degree.

All 45 of these professionally and technically trained Negro people were barred from the kind of a home they wanted and were willing to pay for. They were relegated to exorbitantly priced, run-down houses in neighborhoods which neither they nor their wives would want to live in. And they were forced to accept that type of housing because of white bigotry.

Most of the 45 gave up their dream and moved to other states. New York State thereby lost the talents and taxes these well-educated and financially-prosperous people could have contributed.

The few who did manage to settle in predominantly white neighborhoods were made the butt of jokes, isolation and pressure campaigns to get rid of them.

PEOPLE WHO KEEP the Negroes out or refuse them welcome are certainly betraying the faith which teaches that Christ shed His Blood for all without discrimination.

Little Rock is not just a city in Arkansas — it is a virus in too many Yankee hearts, and it is time that we began to act as Americans and as Christians and demonstrate our conviction that "equality for all" is more than an empty motto.

Reform Delayed

Racketeers in labor unions will have another year to continue their abuse of members and the general public following this week's bog-down of legislation in Congress.

The House of Representatives, after a full two months of stalling a decision, finally refused to pass the Kennedy-Ives labor reform bill.

Cheering the House decision were James F. Hoffa's corruption riddled Teamsters union, along with the United Mine Workers, United Steelworkers, some railroad unions, and most of the U.S. employer associations.

THE HOUSE ACTION is an open invitation for criminal elements in the unions to make the most of another year of opportunity. The reform legislation would have curbed the freedom of such recognized racketeers as James Hoffa and David Beck, whose Teamsters union rank and file membership is helpless under corrupt leadership.

The Senate had voted in favor of the proposed law in mid June but the House has voted 198 to 190 to turn the issue into a fall political topic.

We would not state that the Kennedy-Ives bill was a perfect solution to labor's current troubles but the defeat of the bill at this time simply leaves all problems unsolved, keeps the Taft-Hartley law in force, and entrenches the Hoffa crowd for another year of unhindered power.

Who's A Coward?

"Many who have been brave on the football field have been moral cowards in the battle of life," Auxiliary Bishop James Freeman of Sydney, told a group of Australian students.

TO CALL A BOY A COWARD is regarded as one of the worst things you could say of him," the Bishop said. "But there are two ways of being a coward. He said physical bravery, willingness to put up with pain in order to accomplish something, is admirable.

"Moral bravery consists of being prepared to do what you know ought to be done, even though you are criticized, feared at or insulted," he added.

Liturgy Movement Moves Slowly

(From NCWC and RNS Reports)

This week four thousand people packed churches and civic auditoriums in Cincinnati to learn how the Catholic Church wants its members to worship God.

Cincinnati Archbishop Karl J. Alter who opened the four-day sessions, said Catholics exercise "their rights as citizens of the Kingdom of God on earth" when they take part in the rites and ceremonies of the Church.

Experts on liturgy — the Church's official way of worship—told the four thousand through pageants, lectures and exhibits how to take part in the Mass, sacraments and other Church rites.

Prelates and priests have been taking an increasing interest in this "liturgical movement" toward a more active participation by the lay people.

At a series of annual congresses held since 1940—this week's was the 19th—U. S. clergy and lay scholars have studied ways to boost this active participation program.

So far the thrust has been negligible as is evident from the silent worshippers in most parish churches.

As long ago as 1903, Pope St. Pius X tried to restore "active participation" to the people in the pews.

Pius XI in his turn stated that it was "most necessary" not to leave the people to be mere "silent spectators."

The present pontiff, after observing his two encyclicals on the subject, generally ignored, revised Holy Week rituals with clear directions that "all respond" throughout the ceremonies.

It must be admitted that if people are still silent in church ceremonies, it is not primarily the people's fault. Wherever

they have been adequately instructed and given half a chance they have usually responded with enthusiasm.

Excuses that extensive school expansion and need to provide for rapidly growing parishes necessarily delay the "luxury of liturgy" fall flat when one realizes that Europe—faced with rebuilding parishes from the devastation of two wars in a single lifetime—is way ahead of America in popular participation.

GRAPHIC PROOF that it can be done in the United States was given at this week's liturgy meeting by Rev. Alfred C. Longley, pastor of the six-year-old, 1,000-family parish of St. Richard in a burgeoning Minneapolis suburb.

Since the first parish Mass six years ago in a rented hall, the parishioners there have built a complete church, school, offices, auditorium and library.

Father Longley told parishioners at the first Mass "Now that we're going to have a parish here in this area, let's start it right. You are joining me in offering the Mass, so when I say 'Dominus vobiscum,' you say, 'Et cum spiritu tuo.'"

Since that Sunday, parishioners make the responses at all Church ceremonies and have an everyday, day-time program of praying the breviary similar to the one-month, night-time Nocturnal Adoration Society.

The Bell Tower



A Midwestern politician was being interviewed by reporters. "Have you any comment on Formosa?" one of them asked.

"Formosa?" shouted the politician. "Formosa? Say, you can tell your readers that I carry Formosa by at least 2,000 votes."

An out-of-business movie theater in Rockwell, N.C., has this announcement on its marquee: "By Popular Demand: Closed."

Some years back, two shady-looking characters dressed as nuns were reported by the conductor on whose train they were riding. They turned out to be mixed up in a theft, and were being hunted by the police.

One of the officers asked the conductor how he discovered that they were not really nuns. The conductor explained, "Well, you see, I been watchin' the nuns on these trains for years. They always get on the train and talk a little, pray a little, and laugh a little. They're happy folks, even if they are going to a funeral."

"But these two critters didn't pray, didn't talk much, and especially didn't laugh. I know right away they weren't real nuns."

Daily Mass Calendar

Sunday, August 24—St. Bartholomew, apostle (red), Gloria, 2nd prayer of 13th Sunday after Pentecost, Creed, Apostles' Preface.

Monday, August 25—St. Louis, king (white), Gloria.

Tuesday, August 26—Mass of 13th Sunday after Pentecost (green) or Mass of St. Zephirinus, martyr (red), 2nd prayer of alternate Mass; VR.

Wednesday, August 27—St. Joseph Calasancius (white), Gloria.

Thursday, August 28—St. Augustine, bishop, teacher (white), Gloria, 2nd prayer of St. Hermes, Creed.

Friday, August 29—Rehearsal of St. John the Baptist (red), Gloria, 2nd prayer of St. Sabina.

Saturday, August 30—St. Rose of Lima, virgin (white), Gloria, 2nd prayer of St. Felix and St. Adaeuctus.

—omitted at High Mass. VR—Votive or Requiem permitted.



ST. BERNARD'S SEMINARY, Rochester, is one of world's 400 major seminaries where courses of study are supervised by a special Vatican "congregation"—one of the top ruling departments of the Church.

Vatican Guides Studies In Seminaries, Colleges

By JAMES C. O'NEILL

Vatican City—(NC)—The Sacred Congregation of Seminaries and Universities is the Holy See's top agency to supervise more than 1,000 seminaries and a worldwide network of Catholic universities.

Advances in the fields of education and preparation for the priesthood in the past 100 years have increased the importance of this congregation. Today it supervises, advises and guides many of the most important centers of Catholic scholarship, science and education.

As of January 1, 1957, there were under its jurisdiction 400 major seminaries with 21,500 students. A total of 590 minor seminaries

counted 92,000 students while another 13,500 younger boys were enrolled in 160 preparatory seminary schools.

Under the congregation's jurisdiction come the great pontifical universities of Rome and 34 other Catholic universities throughout the world, including three in the United States.

These Catholic universities are autonomous but they have been given special recognition by the Holy See and are directly linked to it through the congregation.

At its head is the Prefect, His Eminence Giuseppe Cardinal Pizzardo, 81, a veteran of 50 years service in the Roman Curia. In all, 24 Cardinals are members of this congregation, including Cardinal Spellman, Archbishop of New York.

Thirty specialists, called consultants, are at the service of the congregation. Among them are Bishop Martin J. O'Connor, rector of the North American College in Rome; Father Reginald Marie Garrigou-Lagrange, O.P., French theologian; Father Agostino Gemelli, O.F.M., Italian educator, and Father Francis Connell, C.S.S.R., American moral theologian.

To supervise the activities of the world's seminaries, the congregation relies mainly on reports and apostolic visits to each of these institutions at regularly scheduled intervals.

ALL SEMINARIES must submit detailed reports every five years. The reports list the institution's faculty members, their educational background, the religious life and statistical and financial figures. Apostolic visitors tour the various institutions for the education and formation of priests, and submit a report on their visit to the local bishop and to the congregation.

Not included under the congregation's jurisdiction are the seminaries of religious orders, and those seminaries situated in areas already under the authority of the Sacred Congregation for the Propagation of Faith or of the Oriental Church.

Much of the Congregation of Seminaries and Universities' activity is devoted to guidance or the solution of specific problems facing a seminary.

A long standing policy of the congregation has been an insistence on proper training in Latin for all prospective priests.

Last year it issued a letter urging superiors to make sure that seminary Latin teachers are well trained in their subject, and also that their students are given sufficient time to learn the Latin language, which is closely related to the

Church's history and cultural contribution to civilization.

An example of how the congregation gives specific help in individual cases occurred last year when it made arrangements with religious orders to staff seminaries in two Latin American dioceses which were unable to provide the proper teaching staff.

Although there are hundreds of universities and colleges in the world which are operated by Catholic authorities, the term "Catholic university" is generally reserved to those institutions canonically erected by the Congregation of Seminaries and Universities.

The three Catholic universities in the U.S. are the Catholic University of America, Washington, D.C., Niagara University at Niagara, N.Y., and De Paul University in Chicago.

Catholic University was canonically erected in 1863. The latter two institutions, both conducted by the Vincentian Fathers, were given pontifical recognition in 1956 and 1957 respectively.

Canada has four pontifical universities: Laval University, Quebec City; the University of Ottawa; the University of Montreal; and the University of Sherbrooke, in Sherbrooke, Que.

When the congregation canonically erects a Catholic university, authority is granted to confer degrees in recognized fields of studies. The congregation approves the university's constitutions and concurs in the choice of its president or rector.

Although the Catholic university of Louvain in Belgium was canonically erected in 1425, most of the world's Catholic universities are of recent date. Almost all of them have been established in the last 100 years, four of them last year.

Among the far flung Catholic universities canonically erected by the congregation is the Sophia University in Tokyo; the University of St. Joseph in Beirut, Lebanon, the

The man who loses his head is usually the last one to miss it.

In one parish in Massachusetts, two Sisters of St. Joseph who were studying education in a nearby college visited a public school to observe elementary-grade teaching methods. The children gathered at first, but they were a well-behaved group, and class went on as usual. It wasn't until the nuns had left that one little boy raised his hand and asked, "Teacher, who were the ladies in Sunday?"

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JOSEPH BREIG

With Oak Leaf Cluster

The first winner of the coveted Joe and Mary Breig Marriage Wisdom Citation (which we have just this moment thought up) goes to Father John Fahey of Winnetka, Ill.



Breig

Although the father holds final authority in the family, he does so "under the unwritten Constitution of love."

(Speak softly and carry a big heart, Dad.)

THE SPIRIT of obedience works both ways, because it prefers the good of another and the will of another to one's own. "Husbands and wives must train themselves to seek the good of the other person."

(Prescription for a joyous marriage.)

The spirit of obedience is destroyed if the husband either abdicates his duty or becomes tyrannical, or if the wife is a rebel and a pretender to the throne.

(A home that's the theater for a cold war is no fun.)

A husband must learn to see in himself God's chosen instrument for the salvation of his wife and children, because marriage is a vocation and he is given sacramental powers.

(Think about that after the kids are in bed.)

A WIFE MUST realize that her role is a life-giving one—not just in bringing children into the world, but in preparing them for the life of Heaven.

(Large or small, a family ought to be holy.)

Husbands must be chaste in deed, thought and desire. They have a duty to show contentment, reading and jokes which degrade sex and destroy the meaning of their own marriages.

(How you doin' at the club, the tavern, the golf course, chum?)

WIVES ARE equally under the duty of chastity, which gives deepest meaning to the role of wife, and is nourished by loyalty to husband in thought as well as in action.

(What kind of magazines and books do you read, Ma'am?)

Chastity is not weak, but strong, courageous, noble; it is the virtue which enables us to subject our sexual powers to God's will. It provides the context in which these strong and precious capabilities find their true value.

(Love's not love unless it includes God.)

It is wrong for a wife to compare her husband critically, with other men. Why? Because it's disloyal.

(He's your husband, remember?)

A HUSBAND and wife should love the real other, not some "fictional picture of what each could be if they really tried."

(Dreamers are sleepers. Wake up and live.)

A family should have the spirit of poverty. This does not mean seeking destitution, but realizing that the pleasure of one should yield to the need of another. Wife and children share husband's ownership. Both husband and wife must yield their desires to the family's needs.

Including the family's need of the blessings that gifts to charity can bring.

IT IS PART of a wife's job to help her husband to recognize the human factors involved in family life.

(The husband's head of the house, but the wife's the heart.)

Husband and wife should strive for the unity expressed in the marriage ritual—"one in mind, one in heart and one in affections."

Yep, the Joe and Mary Breig Marriage Wisdom Citation goes to Father Fahey—with oak leaf cluster, yet.