

Nov. 20 Dedication

# Four Cardinals At Shrine Rights

Washington—(NC)—The four American cardinals will take active part in the three days of ceremony attending the dedication of the National Shrine of the Immaculate Conception here.

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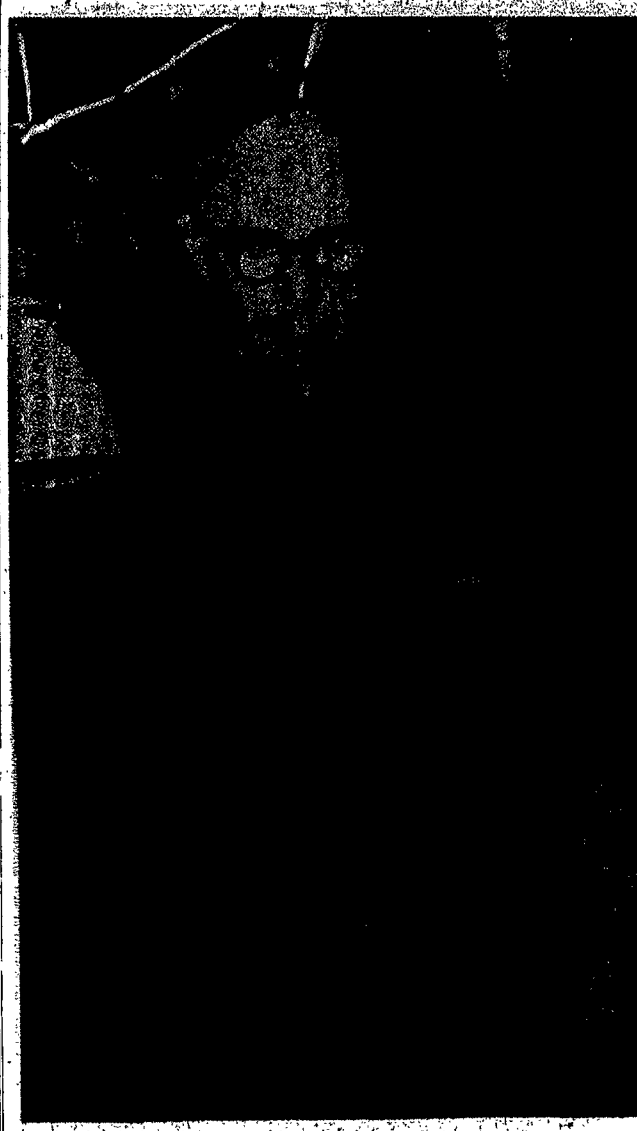
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## The Patent Priest

DuBois, Pa., —(RNS)— Father Boles Leubauskas of DuBois, Pa., probably has been issued more U.S. patents than any other priest in the United States. He was awarded his fifth recently, for a safety device for vehicles. It took a four-year battle to obtain the last one. Father Leubauskas had to prove it was "something different" than other devices already patented. A native of Lithuania, Father Leubauskas has three patents on a family altar and one for a religious vestment holder.

## UN Scores Red Action In Tibet

United Nations — (NC) — A United Nations affirmation of the right to religious freedom was a central theme in the General Assembly's call for respect for the human rights of Tibetans in the face of Red Chinese persecution.

By a vote of 45 to nine, with 27 abstentions, the assembly approved an Irish-Malayan resolution which called for respect for the Tibetans' "distinctive cultural and religious life."

Tibet, the world's highest nation with an average elevation of 14,000 feet, lies in central Asia between China and India. It has an estimated area more than twice that of Texas and a population of between one and three million people. Tibetans adhere to the Lamaist form of Buddhism and regard their religious and political leader, the Dalai Lama, as a god.

Chinese suzerainty over Tibet was first established in the 18th century and was re-established in 1950 when the Chinese Reds invaded the country, meeting only sporadic and disorganized resistance. In 1951 Tibet signed a pact with Red China which granted the Lamaist nation a considerable degree of local autonomy and guaranteed respect for its religion and customs.

Local uprisings marked the period following the Chinese Reds' takeover and in March of this year a general rebellion took place. Communist China sent large numbers of troops to suppress it and the Dalai Lama was forced to flee to India, where he is now being granted asylum. At the time of his departure the Tibetan cabinet, the Kashag, denounced the 1951 pact and declared that Tibet was an independent nation struggling to free itself from a foreign occupier.

The then Red Chinese Premier, Chou En-lai, countered by ordering the dissolution of the Dalai Lama's government and put a communist puppet, the Panchen Lama, in his place. Since that time the Red Chinese have followed a harshly repressive policy in Tibet.

The U.N. resolution on Tibet, which did not name the communist Chinese regime as the oppressor there, expressed "grave concern" at the forcible denial of religious and civil liberties in the country.

Throughout the debate, supporters of the two-power resolution emphasized the U.N.'s moral force in marshaling world opinion in defense of religious freedom.

Irish Foreign Minister Frank Aiken warned that the "cold war" must not be traded for a "cold peace" in which flagrant acts of oppression and injustice would be passed over in total silence.

Proponents of the move to condemn Red China's persecution cited as evidence both the Dalai Lama's testimony on conditions in Tibet and a study of the International Commission of Jurists. The commission, an independent body of legal experts from more than 50 nations with consultative U.N. status, charged the Chinese Reds with genocide in a study published in July.

U.S. Ambassador Henry Cabot Lodge said the report showed that the Red regime has engaged in a systematic denial of religious freedom, including murders of Buddhist monks, destruction of monasteries and expropriation of their property, public humiliation of religious leaders and their subject to forced labor and marriage, and arbitrary arrest and torture.

Cuban Ambassador Manuel Blase pleaded for "absolute respect" for the religious beliefs of the Tibetans and all peoples. He cited the obligations the U.N. Charter imposes to encourage respect for fundamental freedoms, "without discriminations for reasons of religion."

## Formosa Convert Rate Dips

By FATHER IVAR S. McGRATH  
Society of St. Columban

Taipei — (NC) — Missioners in Formosa are seeking reasons for the considerable slowdown in conversions noted during the past year.

They are looking for ways to consolidate the abundant gains of the last 10 years and bring about a return to the former yearly increase in numbers of converts.

There are now an estimated 164,000 Catholics in Formosa, compared to slightly more than 20,000 in 1952.

While each twelve-month period until June, 1957, saw a growth in conversions, the following year witnessed a small decrease and the last twelve months a considerable drop.

During the year ending June, 1957, Catholics increased by 34,118, during the next twelve months by 29,952 and during the last year by less than 20,000. Roughly one third of the increase during the last three years is due to infant baptisms.

Meanwhile the number of priests active in Formosa has grown each year. There were 164 priests here in 1953, 412 in 1956, and there are now over 500.

At the same time Formosa's population is increasing rapidly. It topped the ten-million mark by the end of 1958. There is a very high birth rate — 40.75 per thousand inhabitants — and a very low death rate — 7.64 per thousand inhabitants. This results in a population increase of some 330,000 annually. The increase of Catholics fails to keep pace with the natural increase.

Seeking causes for the recent drop in conversions, missioners point out that the amazing growth of earlier years was due in part to two unusual factors. One was the high percentage of converts among the mainland Chinese who had fled communism and come to Formosa. Many of them, their lives disrupted, the social and religious

ties of home places broken, were looking for a spiritual haven and were ready for conversion. Of these, the cream, so to say, has been skimmed already.

The lost feeling of the early days of exile has diminished, and new ways of life have become customary, fresh ties have been established, and the mainland-born are now as difficult to convert as Formosa-born Chinese.

A second cause of high conversion rates in recent years has been the very successful apostolate among the aboriginal tribes of Malayan stock, the original inhabitants of the island and numerically a small minority. At most numbering 150,000 of the total population, they are a simple people. Since their primitive religious practices were to a great extent uprooted during the Japanese occupation, they too were ripe for conversion.

Zealous missioners took advantage of the opportunity presented, and during the last six years very large numbers of aborigines entered the Church. Now, in some areas, more than half the aborigines are already converted, and the remainder belong to various Protestant churches. The years of mass conversions among aborigines are over.

Finally missioners emphasize the fact that some years ago priests had relatively few Catholics to care for, and in some places more than all those that could devote all their time and energy to making converts. Today each priest is responsible on an average for over 300 Catholics, mostly new Christians requiring great attention, and have less time for making fresh contacts.

Many missioners say that the only answer to this problem lies in a more active apostolate. Greater organization of the laity and intensified training in the apostolate is essential, according to these missioners.

Furthermore missioners speak of the ever increasing demands of the young. The children of the new Catholic families must receive adequate instruction and training, and in this regard more and more missioners feel the need for Catholic schools.

They stress that Sunday schools and summer courses are poor substitutes for Catholic schools. It has been said by some missioners that unless Catholic elementary schools are established the work of the last 10 years will be in great part wasted and in 10 or 20 years from now priests will face the insoluble problems of ill instructed and non-practicing Catholics.

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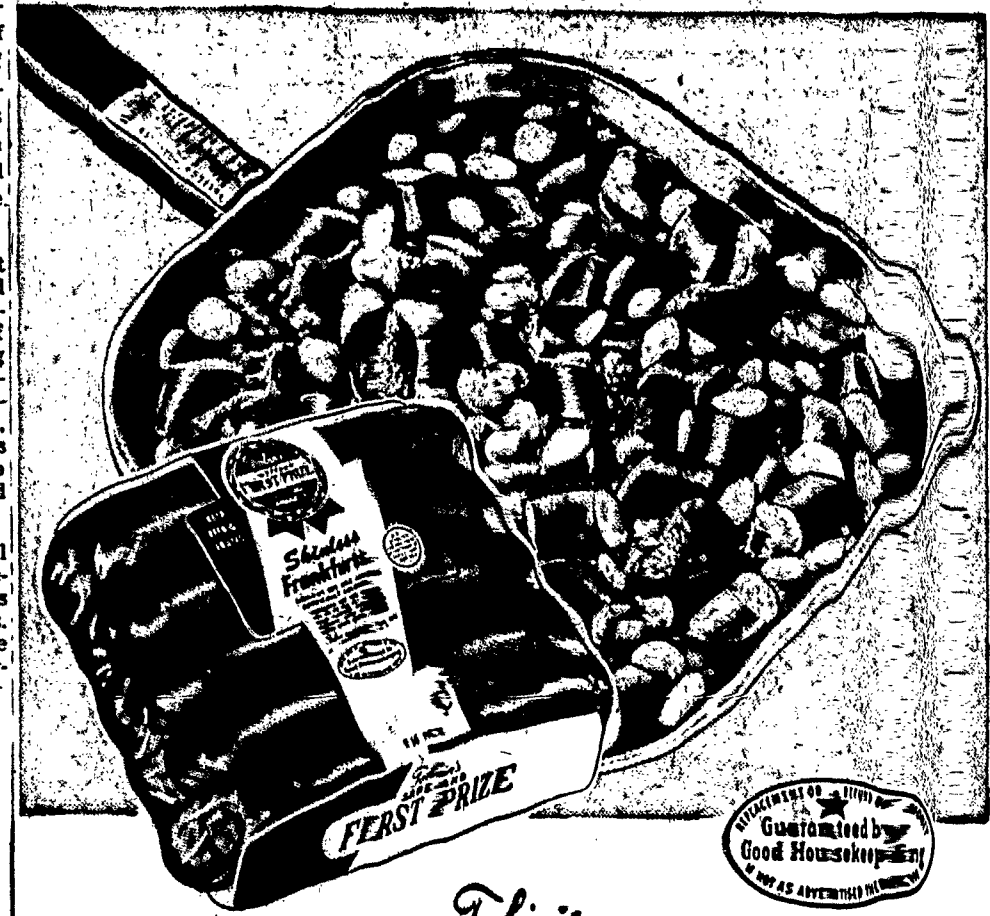
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