

Skeletons In Closet

'All Out' Effort To End Race Bias

St. Louis — (RNS) — More than 250 clergymen and lay leaders in the Roman Catholic interracial movement gathered here to launch an all-out effort against discrimination inside and outside the Church using the "power of God" still has not passed a civil rights bill of " substance."

Meanwhile speakers at the first meeting of the National Catholic Conference for Interracial Justice stressed that the dental platforms, he continued, racial question is fundamental while "we heard a lot from Los Angeles and Chicago about the

The Rev. John LaFarge, S.J., founder fathers, it is necessary associate editor of America, said for man to grow not merely national Catholic weekly and a lay in age and size but also in founder of the Catholic inter-race and in grace as well as a racial movement, warned that on the moral issue."

The integration problem cannot be solved by "mere expediency." Turning to racial relations in the Catholic Church, the priest observed, that "there is no question whatsoever as to where the Church stands on the

He said the solution "rests on the fundamental moral principle of the dignity and value of the human person and the natural unity of the human race."

The Rev. William J. Kenealy, professor of law at Loyola University, Chicago, emphasized that the "substance" of the sanctuary rail. But they remain, even when desegregation laws are obeyed, until it is solved "in the hearts of men."

In a keynote address, Father Kenealy chided President Eisenhower, Congress and the Democratic and Republican Parties on the civil rights issue.

THE PRIEST said the Chief Executive has not "after repeated urging" made "simple statement that he approves the racial decisions of the Supreme Court" and that he "withholds the great power of his personal prestige in the fight for racial justice."

recommended that concerned with standards also be available for the existing transmit centers, he said, entrusted to the of the bishops and coordinated with the American pri-

GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

* * *

There are fires in the Missions as anywhere else, but there is no insurance. Perhaps it is because we, the fellow-members of Christ's Mystical Body, through our charity, are meant to be the insurance for the losses our missionaries must sustain at their posts. The following is taken from a letter which we recently received.

"I had taken twenty new converts and forty of the children of the squatter school to attend a Pontifical Mass at the Stadium.

"You could not imagine our consternation when we came back after Mass to find that everything in our squat-ter area had burned down. All the poor children started crying and weeping, because no one knew where their parents were! They ran around, the converts looked for their families, their wives and their children. They acted as if they had just lost their heads, all crying and weeping.

"It was like the end of the world. Everywhere we heard the women screaming and the children bursting into tears. I was crying too, for the fire was a real shock to me! About 200 huts were destroyed in the squatting area, and 1000 refugees children was also burned down in the fire. For six months I worked with my own hands fifteen hours a day to be more identified with their hunger and misery."

Would that the press instead of considering as "news" whatever involves the breaking of a commandment, for example, robbing, divorce, etc., would give to the world the news that matches tragedy, such as found in this incident. The world is not as bad as it seems. Ten just men could have made up for the evils of Sodom and Gomorrah. So a priest of this kind atom for much evil.

But as also do our sacrifices for the Holy Father and such ministries and missions as this. Send your sacrifices to the Holy Father through the Society for the Propagation of the Faith.

GOD LOVE YOU to J. M. for \$2 "Please accept this for the Missions in repayment for some of my past life, also for the vocations of my five children and my other special intentions" — to M.J.D. for \$100 "This represents the amount of a vacation which I took but at which time I did not go anywhere" — to J.M. for \$100 "I had intended to will this on my death but am sending it now. It is in thanksgiving for God's care of me."

The ten letters of GOD LOVE YOU spell out a desire of the rosary as they encircle the medal originated by Bishop Sheen to honor the Madonna of the World. With your request and the corresponding offering you may order a GOD LOVE YOU medal in any one of the following styles:

- \$2 small sterling silver
- \$2 small 10k gold filled
- \$5 large sterling silver
- \$10 large 10k gold filled

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 306 Fifth Avenue, New York 17, N.Y. or your Diocesan Director, Rev. George S. Wood, 50 Chestnut Street Rochester 4, New York.

SEE YOU AT THE POLLS!
or will we?
YOU CAN'T VOTE
IF YOU'RE NOT REGISTERED

Proud Your American Heritage

BE SURE TO
REGISTER
OCT. 6-7-8



NOW
\$1.35
PER 4/5 CT.
At your favorite
news and liquor
stores.

Bill Young, Long Beach

Chamber Journal



Mission Award Given Family

Washington — (RNS) — Auxiliary Bishop Fulton J. Sheen of New York, national director of the Society for the Propagation of the Faith, presented the fourth annual World Mission Award to two sufferers of muscular dystrophy, Jay and David Crowley, 17 and 13 years old, and their parents, Mr. and Mrs. Charles J. Crowley, Jr., of Hingham, Mass. The award was given to the family "for their unique acceptance and use of family suffering to benefit the Church's world missionarist." It was made at the 11th annual conference of the Mission Secretariat in Washington, D.C.

Terrorists Kill Three Missionaries

Yasoune, Cameroon — (NC) — Two missionary priests and a Brother were killed in August by Jiang-cheng terrorists in the central part of this newly independent country.

It is not known how many missionaries and native priests have died in the terrorism that has plagued Cameroon for more than a year.

But besides the three in August, who were missionaries of the Sacred Heart of San Pernela, a priest and a Brother of the same community were wounded and formative priests were taken prisoner. One of them has since been freed.

Police have been trying to regroup the population in areas that can be easily protected. It is hoped that this will allow the reopening of some of the 300-village isolation stations that have been out of contact with priests for a year. The isolation of these missions has kept about 50,000 Catholics from the sacraments and about 20,000 children from mission schools.

Caution Urged On Visions

Mexico City — (RNS) —

Archbishop Manuel Pio Lopez de Velasco warned Mexican Catholics to be wary of reports of apparitions of the Virgin Mary in various parts of the country.

He cited in particular a tree trunk on San Bruno avenue here where an alleged figure of the Virgin of Guadalupe was allegedly engraved.

Nun Becomes Cistercian

Prado de Sac — (NC) —

The first American to become a Cistercian by Sister made her simple vows before Bishop William E. O'Connor of Madison, Wis., at St. Edith's Convent chapel here.

She is Rose Takacs of New

York City, who will be known as Sister Mary Benedicta.

Without masters for his mind,

Augustine's education was

poor; he met no masters; the intellectual narrowness of his father, of his milieu, of his country, was unrevealed. That made the discovery of a book such as Cicero's *Hortensius* a major event, endlessly stimulating; that was why he hoped so intensely that Faustus of the Manichaeans would have something to say; that was why, at Milan, he found himself returning again and again and again to the lectures of Ambrose. He had met a mind. Up to that time, the bunglers of his soul found no matching concept, no authoritative word, no deep Catholic teaching, no intellectual support.

Without masters for his mind,

Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of a love story, reaching from the initial impulse in God, through a man, back to God!"

— Chapter XVI. "Point of Departure" for the life story sums up: "Someone more closer and closer, bringing His challenge with Him. Saw from here, the history of Augustine's conversion is the history of that approach. — Never forgetting who it is that approaches thus; or what inner realms are being summoned; what values arise from this relationship; and who the person is, we grasp Augustine's significance pretty exactly when we say: here is a gathering up, the burgeoning of the greenery, the flowering of