

Kasai Diocese Down To Four Priests

Leopoldville (NC)—Msgr. that raged elsewhere in the head of a Church jurisdiction. Then former premier Patrice Lumumba was killed and a storm broke over Kolo prefecture. That was in February. The storm has been raging ever since.

"A few hot heads were the moving spirit behind this violence against the missionaries," Msgr. van Beurden said on a recent visit here.

They accused the Fathers—without reason, of course—of having celebrated the death of Lumumba with a big feast.

Twenty-six priests and 10 Sacred Hearts Brothers served the prefecture in North Kasai Province when the Congo gained independence last year. For months the territory was peaceful, untouched by the turmoil

Monsignor Azzi

Following is the text of the sermon given by Rev. Albert Simonetti at the funeral Mass of Monsignor Charles J. Azzi at Our Lady of the Sacred Heart Church, Rochester, Monday morning, August 7. Monsignor Azzi died Friday, August 4, 1951.

By charity of the spirit serve one another for all the law is fulfilled in one word: "Love thy neighbor as thyself." (Galatians 5:13-14)

These words of St. Paul can very justly be carved on the monument that shall be erected to the memory of Monsignor Azzi. Throughout his priestly life of 35 years, Charity, the love of God and neighbor, was the virtue he cherished and practiced.

True Charity is loving God with our whole mind, our whole heart, our whole soul. It is not an emotional feeling. It is manifested in what we do.

Charity was manifested in all that Monsignor Azzi did—in his daily Mass, praying for the living and the dead; in his preaching and teaching the Word of God; in the administration of the Sacraments to young and old; in his care and concern for the sick; in his comforting and preparing the dying—all was prompted by the love of God.

We see a vivid demonstration of this love in his great concern to keep beautiful this grand old church dedicated to the Mother of God. In the school he modernized that little ones could come to know and love the good God, in the convent to shelter those dedicated to the teaching of God's little ones. These buildings will remain a lasting tribute to his charity.

His love of God gave him patience and resignation these past many years of illness, especially these past few years of suffering. He told us: "It is God's Will." And we found courage and inspiration in his example.

Charity must show itself also in what we do for others, for with the love of God must go the love of neighbor.

In this age we see so much hatred and bitterness toward fellowmen—hatred of races, of peoples, of classes. There are those who would heal the wounds of hatred and bitterness by teaching tolerance. But tolerance will not eradicate hatred, bitterness. Why should any creature of God be tolerated? Our Divine Lord said: "Love thy neighbor."

"Love Thy Neighbor"—These are the words that were so deeply engraved in the tender heart of Monsignor Azzi. When the complexion of this parish, over the years, began to change, refugees from other nations, those of other races were not tolerated here—they were always welcome here at Mt. Carmel for they are God's children. The poor, the distressed, the lonely, the heart-sick could always find comfort and counsel here.

And his love toward his fellow priests is, so well known to us who were close to him. There was always a kind word for everyone, especially his fellow priests. He will always be remembered for his kindness and hospitality, particular toward the younger clergy. We, his fellow priests, can appreciate his generous, loving interest, his concern, his fatherliness for those priests younger than himself.

Many a priest today can honestly admit that Monsignor Azzi inspired in them the ideals of the Priesthood. His influence will long be reflected in those ideals he encouraged. No greater tribute could be given to him—he who was so reluctant to be honored and praised.

We grieve, but yet there is sorrowful. This is only human. To his sisters and relatives, to his parishioners and friends, we express our sincere sympathy. We ask you to join with his Bishops and fellow priests in praying for the eternal rest of his soul.

We grieve, but yet there is consolation and inspiration in the great example of charity he has left to us.

"By charity of the spirit serve one another, for all the law is fulfilled in one word: 'Love thy neighbor as thyself.'" This is his last testament to us—and "the charity that endureth forever" shall be his reward!

May his soul, and the soul of all the faithful departed, through the mercy of God, rest in peace. Amen.



Claver Knights at Capital

Washington—(RNS)—A five-day convention of the Knights and Ladies of St. Peter Claver, an organization of the Negro laity, was opened in Washington, D.C. by a Solemn Pontifical Mass celebrated by Archbishop John K. Amisshah of the Cape Coast, Accra, Ghana, in the National Shrine of the Immaculate Conception. Shown after the Mass with the prelate (second from left) are Supreme Knight Eugene B. Perry, of Houston, Tex.; Archbishop Patrick O'Boyle of Washington, and Supreme Lady Inez Bowman, also of Houston. Archbishop O'Boyle in his sermon called upon American Catholics to take an active part in the clearing of slums and the eradication of slum life conditions from the nation's cities. The lay organization is named after a 17th century saint who ministered to mistreated slaves and fought the inhuman conditions forced upon them by their owners.

Birch Group 'Paranoiac'

San Francisco — (RNS) — The John Birch Society, criticized by many religious groups for extreme right-wing pronouncements and its charge that many Protestant clergymen were sympathetic to communism, has been dismissed by California's attorney general as "authoritarian, paranoiac and often ridiculous — but not illegal."

Attorney General Stanley Mosk said he would make no investigation of the society led by Robert H. W. Welch, Jr., in reply to citizens who had suggested a probe of its operations.

In his summary, Mr. Mosk bracketed the society with the Communist party: "It is a monolithic authoritarian organization with the policy dictated from above and no dissent permitted in its ranks."

"Domestically," he said, "the John Birch Society opposes civil rights, collective bargaining, and the social gospel of religions. In the nations which they rule, the Communists oppose these too."

Mr. Mosk said an effort had been made to interview Mr. Welch, whom he described as "an embittered candy maker of Belmont, Mass." It was "met with a crude rebuff," he said.

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A farmer who has only a few acres of land on which to live and, at the same time, is anxious to remember God's poor is often in doubt as to what to do. How can he possibly combine his present needs with the needless future which death brings? How can he have the required security of daily bread and still give what he has to the furtherance of the Kingdom of God? The answer is obvious: allow him to use his land while he lives, gaining merit at death by passing it on to those who have not, in order that they may glorify God.

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Why Is Ivan Smarter Than Johnny?

Cleveland—(NC)—Parochial schools were urged to take the lead in improving American education by a professor who studied both Soviet and U.S. schools and found ours wanting.

He is Dr. Arthur S. Trace, associate professor of English at John Carroll University and author of a book "What Ivan Knows that Johnny Doesn't," to be published in November by Random House.

The book is a comparative study of Soviet and American educational systems. And in the study, America comes out a poor second. Trace added that the study doesn't mean Soviet schools are superior to all those in the free West. He said that if U.S. schools were compared with those of western Europe instead of Russia, America would come out even worse.

Trace said that parochial schools can improve their textbooks more quickly because they are not subject to the same pressures from Parent-Teacher groups, school boards and politicians.

"Besides, there is no reason why we should continue imitating the public schools. Let the public schools imitate us for a change. If we take the lead in improving textbooks, public schools will have to follow," Trace stated.

He said the main reason Soviet schools are far superior to those in the U.S. is because in America the "un-learned are in charge of learning."

"It is possible for a person to get a degree in education without a thorough training in the basic subjects such as history and literature," he said.

"Those persons then are put in charge of the school curriculum, but they don't know the basic subjects themselves."

Trace said it is evident from a comparison of U.S. and Soviet textbooks that greater demands are made upon the Russian child than his American counterpart of the same age.

The textbooks he compared included such basic subjects as reading, literature, history, geography, and foreign languages.

He pointed out that a Russian student studying English (and all study a foreign language at least four years) will begin with more advanced material than Johnny will find in U.S. readers of a similar grade.

Trace criticized the methods of teaching geography in most U.S. schools, whereby the facts often are concealed in "cute" stories of children taking a tour of the country to be studied. To make things worse, he said, the U.S. student studies geography for no more than two and a half years.

By contrast, he added, the Soviet student studies geography for six years beginning in the fourth grade, and Ivan's textbooks are "more thorough, more mature, more systematic, and more factual than those in the U.S."

Trace said one compensating feature of American education is that more of our students go to college than in the Soviet Union. But, he added: "Even then, because so many of our students are ill-prepared for college, they manage to get a college degree without a college education."

Trace claimed that U.S. education has become too concerned with the contemporary, the immediate, the timely—rather than the timeless. He added:

"In the lower grades, schools spend too much time on field trips to the fire department, the bakery, the supermarket—so children will learn about the contemporary community. They even teach a child math by instructing him how to count money—rather than working out problems."

"In the upper grades there are courses on such non-basic subjects as how to spend leisure time. If a student were properly educated, he'd know

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Deaths Reduce Cardinals to 81

Death struck its legendary three times at the College of Cardinals. The three princes of the Church to die in quick succession were Cardinal Domenico Tardini, Vatican Secretary of State; Cardinal Nicola Canali, "mayor" of Vatican City, and Cardinal Joseph Van Roey of Malines, Belgium.

Cardinal Tardini died July 30; Cardinal Canali died August 3 and Cardinal Van Roey on August 4.

The three deaths reduced to 81 the number of prelates who form the top advisory group to the Pope.

CARDINAL CANALI, 87, who was raised to the Sacred College in 1935 as a cardinal deacon by the late Pope Pius XII, ranked in seniority in the body next to the Belgian prelate, Joseph Ernest Cardinal Van Roey, Archbishop of Malines, who was elevated in 1927. Eugene Cardinal Tisserant, a cardinal bishop who received his red hat in 1936, is now dean of the college.

In recent years, the jovial, round-faced Cardinal Canali was often out of the public eye, while quietly attending to his duties in the Vatican, where he also headed the Sacred Penitentiary, the tribunal which grants absolutions and dispensations and decides cases of conscience.

A member of a noble family, Cardinal Canali was born June 6, 1874, in Rieti, Italy, and was ordained a priest in 1900 in the Archdiocese of St. John Lateran in Rome. He had studied for the priesthood at the Ec-

clesiastical Pontifical Academy in Rome.

A **POWERFUL** figure in Belgian politics for more than three decades, Cardinal Van Roey, also 87, made his last major public appearance in December, 1960, when he officiated at the marriage of Belgian King Baudouin to Spanish-born Fabiola de Mora y Aragon.

During the Nazi occupation, the chubby, broad-faced prelate, a laconic and phlegmatic man of ascetic bent, baffled and vexed the Germans.

"The Belgian fatherland continues to exist," he said in a pastoral at the time, "and all its children owe it loyalty and service."

Cardinal Van Roey forbade his priests to give Communion to any pro-German Belgian in uniform or to sanction Masses for dead Nazis. He would not permit uniforms in churches, when the Germans sought to control education in Catholic schools, he preferred to shut them down, as he did in Brussels.

Emulating the cardinal's example, Belgian priests mounted their pulpits to recount the stories of Nazi atrocities and to urge their congregations to resist adamantly any effort to Germanize the Belgians into Hitler's "new order."

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