



The Buried Nation

The faith and strength of Cardinal Mindszenty will not let the Hungarian regime forget the blood on its hands. But the Communists are looking for favor. Here is a firsthand report on life in Hungary today.

by ADOLPH SCHALK

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Immediately after crossing the Hungarian border, I was greeted by a sign in German, English, and Russian, "Welcome to Hungary." The extent of this hospitality, however, was immediately apparent by glancing down a road paralleling the frontier. Here, stretching far into the horizon, stands a triple row of barbed-wire fences separated by a ploughed mine field. Looming at regular intervals beyond were the ominous watch-towers, with their silhouettes of uniformed guards and sub-machine guns (Hungarians call them "Russian Gullars"). Guards stomped alongside the road all the way to Budapest. The limitations of official Hungarian hospitality became evident when I was still in Vienna. Receiving a visa was conditional to booking — full payment in advance — with one of Budapest's plush hotels. In addition, I had to buy, in advance, three booklets of coupons to be used as currency but valid only at pre-selected restaurants and night clubs printed on the back covers. Thus, the visitor is not physically restricted in Budapest, but by depleting his allowance in advance, thus, the official government tourist agency, is able to maintain a tight financial hold on him.

But for all that, I did manage to find in Budapest hospitality of another sort, the

Monuments and Starkers for Holy Sepulchre. The better way to choose a monument is to see our indoor display. You will appreciate our no-agent plan. TERRY BRONSON, 1120 Mt. Hope, GB 5-5221. — Adv.

After checking into my hotel on Budapest's main boulevard, Lenin korut, I spent two days of sightseeing and conspicuous visiting of the

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FLOWERS have a special meaning... Beyond words, their beauty is a source of comfort and strength. — GUY BLANCHARD, 24 S. 5th St., Open daily 11 a.m. to 8 p.m. 55 Lake Ave. Free parking. — Adv.

establishments listed on my coupon booklet, before I felt it safe enough to visit Laszlo's family.

On a beautiful Sunday afternoon, I drove to the general vicinity of the family's residence, parked my car several blocks away, and when I was not being followed, spotted a well-covered, six-story tenement building, pockmarked, like a great many Budapest buildings, with bullet holes from World War II and the Revolution. The entrance led to a littered courtyard lined with countless stairways and balconies, at least, I thought, to the fifth floor (there is no elevator), until I came to the family's apartment. I shall call them the Kovacs, because that is a good Hungarian name and it isn't theirs.

I knocked, waited a long time, then tried again. I heard shuffling inside. Finally the door opened, ever so slowly, and a small, bony man, hunched in a dilapidated wheel chair, looked up at me in silence. I cannot speak Hungarian, but I remembered one word, Utam (Sir), to which I swiftly added, in German, in a subdued voice so that the neighbors might not overhear, "Do you speak German? I have come from Laszlo."

"Ah," he stuttered in broken German, "You are a friend of my son. Please come in."

While he maneuvered the wheel chair with his left hand, the old man firmly clasped my left hand in his right and led me down a darkened hallway to the bedroom, where we woke up his wife and

En route to Budapest, I made a quick stopover in Munich, where I looked up my friend Laszlo, one of the famed Hungarian Freedom Fighters in the 1956 Revolution. Today, Laszlo is a stocky, balding bachelor in his early thirties and enjoys a successful career as an X-ray technician. Sitting across from me at an outdoor cafe, he said, "I want you to do me a favor. When you are in Budapest, please stop by and visit my family. It would do so much good, especially for my mother, who is anxious about me. Tell them how I am getting along — and that I miss them. They will be overjoyed to see you, because they are hungry for contact from the outside."

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Buddhists Sell 'Bill Of Goods' To Americans

By FATHER PATRICK O'CONNOR

Salon, Vietnam — (NC) — Buddhists in south Vietnam have been selling the American public a bill of goods. They sold it first to some of the foreign correspondents in Saigon.

They have represented themselves as undergoing religious persecution. By now they have been depicted in the press around the world as suffering from "a host of restrictions on their religious freedom," "refusal to grant them freedom of worship," "discriminatory practices," and so on. They are described as comprising sometimes 70 per cent, sometimes 80 per cent, of the population, persecuted by a "Catholic minority government in Saigon."

On the other hand, "Vietnam has impressed me as a country of religious tolerance," Ambassador Frederick E. Nolting told the N.C.W.C. News Service here. "In the time I have been here — in visits to all parts of the country during nearly two and a half years — I have never seen any evidence of religious persecution or of bigotry on the part of any religious group."

THE GOVERNMENT of the Republic of Vietnam is headed by a strong-willed — some would say "obstinate" — president who is a Catholic. This does not make it a Catholic government.

Obviously, nobody is sure of the Buddhist percentage in the population here. Shrewd Vietnamese estimate the practicing Buddhists at anything from 20 percent to 28 percent.

All Buddhists in south Vietnam are not unanimous in the present quarrel with the government. For instance, the "traditional" Buddhists, of whom there are at least 900,000, will have nothing to do with the General Buddhist Association, the Buddhist protesting body.

The militant "Inter-Sect Committee for the Defense of Buddhism" has listed five demands. For these it is prepared to throw the country into disorder and defy the government, in the middle of a life-and-death struggle with communism. For these it is prepared to let elder monks burn themselves to death — provided that the foreign press, with cameras, can be present.

The five demands are for redress of alleged grievances, which apparently sum up the "persecution."

Two of the grievances date only from May of this year. Therefore they hardly constitute a pattern or prove a policy.

The first arose from a government order — certainly an inconsiderate, ill-timed order — restricting the flying of the Buddhist flag. The same order affected Catholics, too, and they were accustomed to fly the papal flag much more than Buddhists flew theirs. Catholics just obeyed the law, without raising any ructions.

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3 Masses
3 Continents
3 Days

Father Henry A. Atwell, editor of the Catholic Courier Journal, reports he offered Masses on three different continents on three successive days.

Leading the Catholic pilgrimage to Europe and the Holy Land, he offered Mass on Monday, July 22 in New York City, on the next day in Paris, France, and on the following day in Nazareth in the Holy Land.

Today, the group leaves for Rome for a day-long visit to Assisi, the home of St. Francis, from where they will continue their pilgrimage.

The pilgrims are expected to return to New York on Aug. 19, via Air France.

Treaty Analysis

Test Ban Holds Hopes, Fears

By JAMES E. DOUGHERTY

The limited nuclear test ban treaty negotiated by the United States, Great Britain and the Soviet Union holds out great hopes to the world, but it also involves problems that will demand searching scrutiny by the U.S. Senate before it is ratified.

Men everywhere will join with His Holiness Pope Paul VI in welcoming the treaty and hoping that it will prove "sincere and successful" and lead to other agreements "for the tranquility, order and peace of the world."

The treaty deserves applause insofar as it prevents further radioactive contamination of the atmosphere. And if it helps create a new climate in international relations and leads to a genuine detente between this country and the Soviet Union, it will be a major benefit to mankind.

The treaty comes soon after the peace encyclical of the late Pope John XXIII, Pacem in Terris, in which he called for efforts by the major powers to halt the arms race. Thus, one cannot help thinking that it represents a kind of response by the governments of the world to the Pope's appeal to "find that point of agreement from which it will be possible to commence to go forward towards accords that will be sincere, lasting and fruitful."

PRESIDENT KENNEDY in his television address to the nation July 26 recognized that there will be debate over the treaty. It is quite natural that there should be some controversy. For after 17 years of effort to achieve some kind of arms agreement with the Soviet Union, all of it fruitless except for the 1959 treaty on the Antarctic, it is understandable that many Americans should view the test ban agreement with misgivings.

There is, however, no need to assume that the Soviets, in deciding to enter this treaty at the present time after having rejected our offers for a similar treaty in 1959 and 1962, and now trying to turn the strategic tables on the United States.

It is beyond doubt that the Soviets could have other reasons for entering the agreement. They may be under real economic pressure at home to cut down on their military expenditures in order to raise the standard of living and ensure a continued satisfactory growth rate for the Soviet economy.

There may also feel that their current ideological and strategic dispute with the Peking communist regime warrants their mending their fences, at least temporarily, with the West.

Finally, there is the possibility that after trying for several years to overcome the strategic superiority of the United States, they have decided that this objective is out of the question for the time being, since it would require too large an allocation of resources to military programs.

Nevertheless, the United States would be unwise to dismiss entirely the possibility that the Soviets may hope to exploit the test ban to reduce the American margin of strategic superiority which was manifested at the time of the Cuban confrontation last fall.

One reason why some people have expressed reservations and suspended judgement on the treaty pending the outcome of Senate hearings is the fact that since the one we have been trying to negotiate at Geneva since the summer of 1958.

For nearly five years American diplomats at Geneva put considerable emphasis on the need for a comprehensive test ban treaty including the underground tests excluded from the present agreement and accompanied by adequate international inspection.

Many treaty advocates argued that one of its major benefits would be the establishment of a very significant precedent in the field of arms control and disarmament. This precedent, of course, was to have been the acceptance by the Soviet Union of international inspection on its territory.

The limited test ban treaty initiated in Moscow, however, seems to depart from the principle of international inspection in any event. It is something that should be considered thoroughly during the Senate hearings.

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Carpenter-Priest Builds Altar

DIVINE WORD FATHER Gerald Hellem of St. Michael's Seminary, Conopus, is shown carving the base of the altar he is building for the Divine Word Seminary at Bordentown, N.J. Father Hellem is completing study for his master's degree in woodworking at Rochester Institute of Technology where he built the altar as part of his project work. Constructed entirely of walnut, the altar is 8 feet by 10 inches and is 40 inches high. Working on the altar, he hopes to complete the project in the past 11 years where he teaches woodworking to boys wishing to become Brothers.

Bishop Casey Presides

142 Receive CCD Certificates

One hundred and 42 priests, the Sacred Heart in Fairport, and lay persons received also taught the course according to the Rev. Albert H. Schnack, diocesan director.

The Confraternity of Christian Doctrine, with national headquarters in Washington, D.C. standardized requirements for a thirty hour course in doctrine and thirty hours in methods and techniques.

The priests were instructors in the Doctrine course. Instruction for Methods of Religious Education were the Missionary Fathers Benedict, Richard Hart, Leonard whose special apostolate is the teaching of religion and training the laity in this field of the Mission, Helpers of

THE COURSE was conducted by Paul Caralla, William at Nazareth College, from July 9, Fichtner, Margaret Gillen, 1 to Aug. 4. Three courses were given: Agnes Gebauer, Stephen Joy, and Rev. Fundamentals of Religion, Richard Orenk, Alvin J. Sadler, in the Teaching of Religion in Rose Anne Wesley, Arthur J. Elementary School; Method of Mary Suzanne Williams, Rev and Materials in the Teaching Paul Cloonan

Also Sisters Agnes James, S.S.J. Amata S.S.N.D., Antoinette S.S.J. Marie Anne S.S.J., course will be qualified as Rev. Ryan R.S.M., Coronata R.S.M., tified teachers of religion in Christine S.S.J., Eugene S.S.J., the Confraternity program be Do other S.S.J., Eugenia S.S.J., planning in the Fall.

The following 36 graduates R.S.M. Joque S.S.J., Joseph This may not be a serious requirements for certification in R.S.M., Petra S.S.J., Michael something that should be considered thoroughly during the Senate hearings.

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CONFRATERNITY OF Christian Doctrine certificates were presented to 142 priests, nuns and lay persons last Sunday at an outdoor ceremony at



Nazareth College. Auxiliary Bishop Casey is shown distributing certificates assisted by the Rev. Richard Hart and the Rev. Albert H. Schnack.