

Priest Credited On Rights Law

St. Paul.—(RNS)—A Washington editor has proposed that the public accommodations section of the Civil Rights Act be labeled "Gilligan's Law" in honor of a Roman Catholic priest who was a pioneer human relations worker.

J. Russell Wiggins, editor of the Washington Post and Times Herald, made the suggestion at a testimonial luncheon honoring Magr. Francis J. Gilligan, long-time professor at St. Paul Seminary here and now pastor of St. Mark's church.

He said the "Gilligan Law" label would recognize the monsignor's many years of effort to seek equal justice for all.

Archbishop Leo Binz of St. Paul also praised the leadership provided by the priest and said: "I hope that we shall continue and strive to carry on these principles which have made America great, and I pledge to train priests in that tradition."

Minnesota's Gov. Karl Rolveng gave Magr. Gilligan a special state commendation. Mayor George Varvoulis of St. Paul gave him a miniature statuette of the Indian god of peace—the city's Distinguished Citizen Award.

After 40 years of work in the social justice field, 68-year-old Magr. Gilligan is still active—so much so that he was one of nine Minnesotans appointed by President Johnson to the National Citizens Committee for Community Relations. The committee will advise the Community Relations Service, established to implement the Civil Rights Act.

The priest who worked for equality when "it wasn't the popular thing to do" was greeted by government, labor, business and civic leaders at a reception which followed his celebration of a Mass marking the 40th anniversary of his ordination.

Magr. Gilligan wrote the booklet, "The Morality of the Color Line," which he was a young seminary instructor in 1928.

"As a young priest, I was worried that the same thing would happen here that had happened in Europe," he said. "I was afraid the Church would grow away from the rank and file."

Through the years, the priest made it his mission to know and work with labor, not only within the Catholic Church but workers of all creeds—and some with none.

"They didn't do much in the way of public relations in those days," he recalled. "I'd come to give a speech at a meeting and they'd tell me to wait outside until they were ready for me. There were years when I gave speeches twice each week at union meetings."

He was an arbitrator in many labor disputes.

"Many times I was the only man suggested by labor who wasn't crossed off the list by management," he said.

Magr. Gilligan was chairman of Minnesota's first interracial commission under Gov. Edward J. Thye, its first report, "The Negro Worker in Minnesota," was published in 1945.

"I never was a missionary to Negroes," he said. "But I believed that if a person professed to be a true Catholic, he had to work for equality of the races."

Nun, Minister Edit Book

Minneapolis.—(RNS)—A Lutheran clergyman and a Roman Catholic nun have combined writing and photography talents in a unique book interpreting Christ's life—"In the Ruling Grace."

The Rev. Herbert F. Brokering of Minneapolis, director of confirmation education for the American Lutheran Church, has contributed the poetry and liturgical texts. A Benedictine nun who is photographer for the College of St. Scholastica, Duluth, has provided the illustrations.

Parochial School Critics

'Godless' Trend Abetted

Milwaukee.—(RNS)—The Catholic Central Union of America warned here that recent criticisms of parochial schools is "strengthening the hands of those who seek establishment of a non-political, godless education system."

Education without religion, declared a resolution adopted at the Union's 109th annual meeting, "is designed to form the minds of American youth in a secularistic materialistic mold in keeping with the spirit of the day."

The Union, oldest Catholic lay organization in the country, expressed "deep concern" over parochial school criticisms which, it said, "cast doubt on the work and efficacy of Catholic education."

These unfavorable comments, it maintained, "tend to undermine the spirit of faith and self-sacrifice of American Catholics in the schools for which they have brought so large a measure of sacrifice."

It is particularly "alarming" to find such doubt cast by persons within the fold of the faith, who, by their publications and public utterances, infirm the observance of the American parochial school system and actually recommend its disestablishment, with the transference of our children to the tax-supported public schools.

"In so doing, they flagrantly ignore the Canons of the Church and the frequent pronouncements of the Holy See, which regard the Christian education of youth as a part of the essential mission of the Church."

The same resolution also cautioned that federal aid to education "must inevitably result in control of the schools by a federal bureaucracy, growing daily in power at the expense of personal liberty."

It said that the financing of education belongs "primarily to the local community, with assistance of the state where necessary." However, the resolution added that "should grants-in-aid be made by state and federal government, we maintain that the religiously oriented schools should receive their fair share of such grants."

Buddhists, Target for Red Chinese

By GERMAINE SWAIN

Macao.—(NC)—More evidence of what amounts to persecution of the Buddhist population of Red China by its government was reported by two newly arrived escapees from the mainland.

Curtailed of rice allotments and arbitrary redistribution of population groups, were also reported by the two men, both farmers from a small agricultural village in Kwangtung province, when privately questioned at the Casa Ricci by N.C.W.C. News Service shortly after their arrival by the same escape route.

THE THREE Buddhist temples of their village, "one big, two small," had, they said, been made into "offices" for party officials.

Asked who had happened to the Buddhist priests and nuns of their village, they said their priests and nuns now "worked in the fields like everybody and looked like everybody" and dared not practice any Buddhist rites or ceremonies.

"What happens when someone dies?"

The men shrugged down their hands by a digging motion and answered:

"Nothing. You're just put in the earth. And if your family is very poor they get 13 JPM (13 JPM is about \$4.68 or—Lin Communist China—purchase price of about 26 pounds of rice).

Joined Prelate Reported Well

Cumberland.—(NC)—A brother of Bishop James Walsh, M.M., who is imprisoned by Red Chinese, said the prelate is in fine physical and mental health.

William Walsh, a Cumberland, Md., brother of Bishop Walsh, in his monthly letter to his well and his strong cheerful and cheerfulness to the chair.

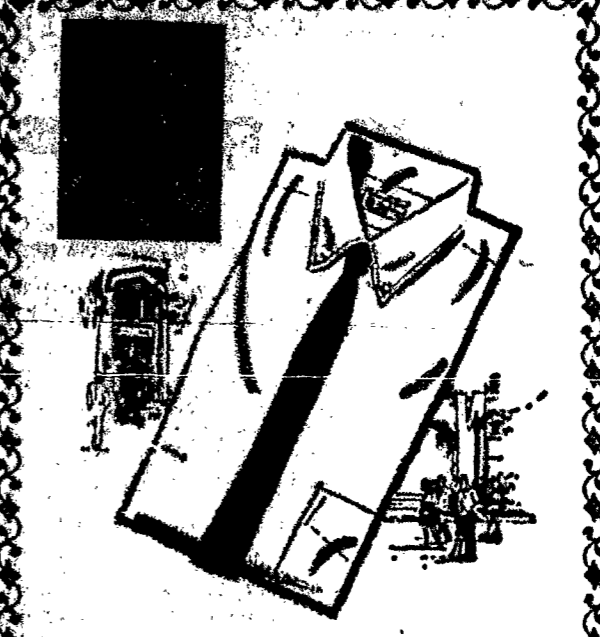
A misunderstanding about the missioner's condition may have arisen, the judge said, because the bishop has been housed by his Red Chinese followers in the hospital section of the prison.

The 77-year-old Marylander was sentenced in 1950 to a 20-year term for "subversive activities." The full sentence followed years of harassment. In 1952, he was told he was free to leave the country, but he refused, saying he would not desert the people he came to serve.

Judge Walsh visited his brother in 1960 and since then has corresponded with the prelate every other month, alternating with their sister, Mary.

Pointing to the strong, white script in a recent letter from the bishop, Judge Walsh commented in an interview: "There's no question as to whether this is his handwriting and the way he has of expressing himself is typical. There's certainly no indication from his handwriting that he is ill."

The bishop writes almost exclusively about family affairs, avoiding any political references. "He remembers birthdays better than I do," said the judge.



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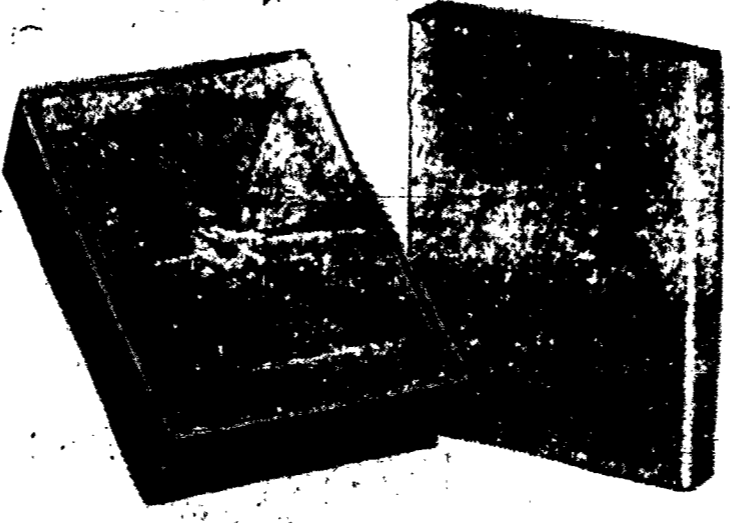
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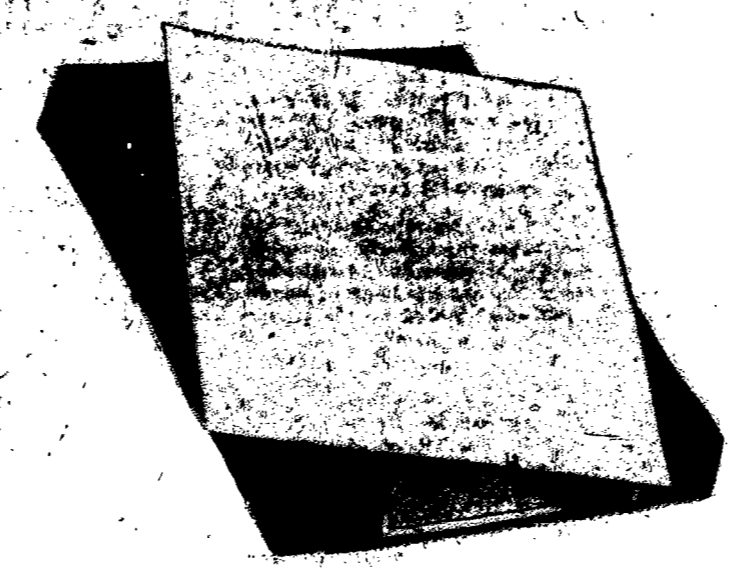
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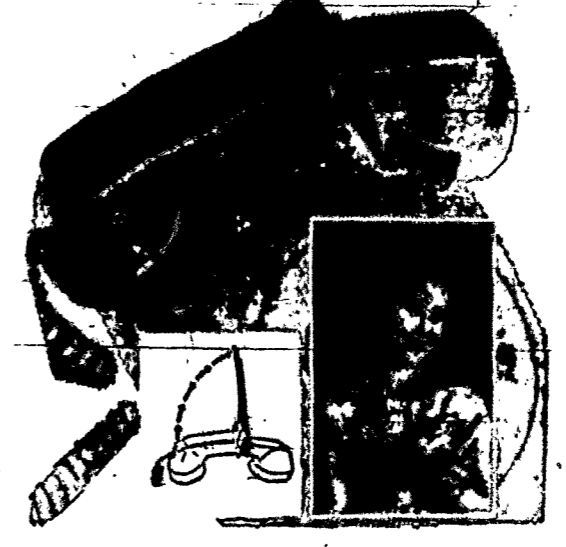
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GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

It is the wounded who know best how to bring sympathy to the wounded. That was why, if the God-Man was to have full communion in the heavenly in this world, he had to be hungry. If he was to offer hope to the despairing athletes, he would have to feel that loneliness, which he did when he cried out on the Cross: "My God, My God, why hast Thou forsaken Me?" If God had not come down into the slums where he had "nowhere to lay His head," the slum dwellers of Latin America might have complained: "What does God know about human suffering?"

Some of this Divine compassion has passed into the soul of a little girl in Ohio. She quoted a passage from MISSION magazine and then wrote as follows: "Just as you said, someone cannot realize the sufferings of another until he goes through them himself. For now I understand a little better how the poor in Asia and Africa are suffering. You see, I have to wear a brace on my back. Sometimes it hurts when the doctors adjust it to a new position. I used to have self-pity, but now, when I think of those poor suffering children, it is like comparing the earth with the sun! With this letter I am enclosing \$1.30. I was going to spend it on a present for my mother, but when I thought it over, I could not buy much for \$1.30, while a European or an Asian mother could buy food and medicine for herself and her children. Please send this to the Missions for me."

How beautiful to know there are such souls in our midst who help redeem the rest of us! Recall St. Paul's words: "We said to the soldiers in the Garden: 'Take Me and let the others go!' This child thinks of the Missionaries even when Our Lord leads her into another Getsemani. How she inspires us priests to be victims as was Our Lord! May she inspire you who are wounded to wound yourself with a sacrifice that you may be blessed by the scarred Hands of Our Lord."

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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, 346 Fifth Ave., New York, N.Y. 10001, or your Diocesan Director, Rev. John F. Dwyer, 50 Chestnut St., Rochester, N.Y. 14604.