

## Pilgrimage To Mexico

A two week pilgrimage to the shrines and churches of Mexico will be led by Rev. Henry Atwell, editor of the Catholic Courier Journal, the last week of January and the first week of February.

The tour will include visits to Guadalupe, famed shrine of the Blessed Virgin Mary, in Mexico City, also churches at Tepozotlan, Taxco, Cuernavaca, the Aztec pyramids and three days at Acapulco.

Complete details and reservations may be arranged with the Sargent Travel Agency, Rochester, or by writing the Catholic Courier, 35 Selo St., Rochester.

## If OK on TWA, Why not Ozark?

New York — (RNS) — America's national Catholic week has called for a general dispensation from the law requiring absence from mass for Catholics who must travel by air on Friday.

In a commentary appearing in the Nov. 28 issue, America's Jesuit editors said the current practice — dispensations granted to the passengers of specific airlines — strikes us as an unnecessarily complicated and confusing.

"First TWA, then United, and now a number of other airlines have announced that they have received or are about to receive dispensations for their Catholic passengers and crew members," it noted. "Why hasn't the dispensation simply been given generally and directly to all Catholics who are forced to travel by air, rather than to the airlines?"

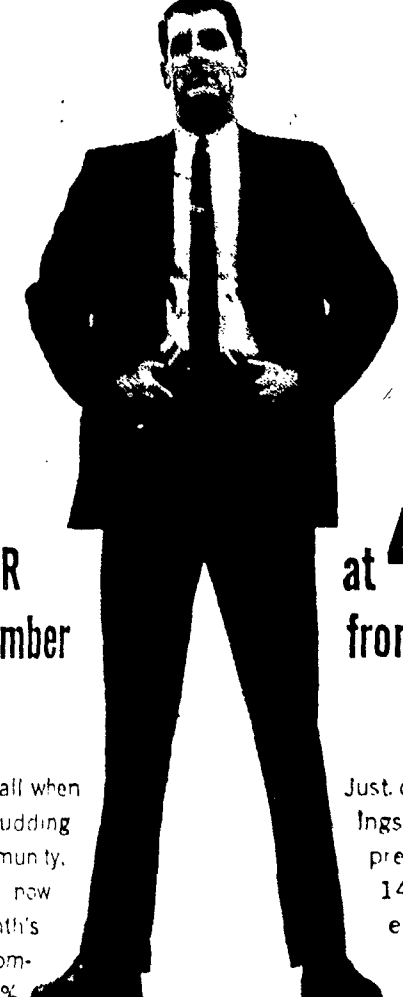
"How am I to know, as I queue up at the Ozark Airline window, whether the Ozark management has gotten the nod from Rome?"



## Belgian Royalty Comforts Nun

BRUSSELS — (RNS) — Sister Anne Marie Merkens, rescued from Congolese rebels, is comforted by Belgian King Baudouin and Queen Fabiola on arrival at the Brussels airport. The Catholic nun was among many whites rescued from the hands of rebels in Stanleyville by Belgian paratroops. Sister Anne Marie told the Associated Press that she and other nuns had been forced by the rebels to parade down a street in Basoto, near Stanleyville.

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# One Short Lesson to Learn about Africa

By GARY MacEOIN

Gary MacEoin has just completed thirteen months of travel around the world. He covered more than 50,000 miles and visited seven countries of Europe, fifteen of Africa, thirteen of Asia and two of Latin America. He returns with material for two books, one on Africa, one on the place of the Christian in today's world. He has summed up his major reactions in a series of five articles of which this is the third.

The basic facts about Africa today are not hard to find. They stare the observer in the face.

The first is that the boundaries of the new nations of ex-colonial Africa are artificial. Created for the convenience of the colonial powers less than a century ago, they lack historical, geographical, racial or linguistic justification.

Many of these new countries include within their territory traditional enemies. The colonial power maintained an equilibrium, protecting the weaker from the stronger. Now the protection has been withdrawn, leaving the weak to be gobbled up by the strong, as is happening in southern Sudan. Elsewhere, boundaries split a tribe or a religiously united group, as on the Kenya-Somali border, provoking clashes and raising claims for border adjustment.

Yet there is no practical alternative to the present frontiers. The only natural political unit is the tribe, and it is usually too small to merit consideration as a sovereign division. Some African countries contain hundreds of tribes speaking their

mutually incomprehensible languages and dialects.

One may seek federations of groups of neighboring countries as a long-term aim, but the fostering of internal unity is all that is currently practicable in most cases. And this means a long future of instability and bloodshed. Yet even here, one must retain perspective. The student of medieval Europe knows the centuries of war that accompanied the development of its now great nations.

The next fact is that there is no political democracy in the Western sense in the new countries of Africa. The primary reason is that the institutions do not exist and cannot be artificially created. Illiteracy prevents the vast majority from even understanding the issues. The few who can must usually follow the dictates of the local boss or tribal head.

In consequence, the forms of democracy inherited from colonialism are fast being replaced by one-party systems that to us seem extremely close to the monolithic structure of the Communist regimes. The change has been introduced not only by left-leaning Nkrumah of Ghana but by moderate Nyerere of Tanganyika who insists that it is dictated by concrete needs and is compatible with democratic freedoms. The compatibility with democracy remains to be established. The concrete need is evident, because there is no sense of public duty or morality to balance the lust for personal power, avarice and vanity.

Fact number three is that Africans are united on one issue, if on nothing else.

What survives of the colonial era on the continent must be liquidated. We in the West tend to think that the process is substantially complete and a new equilibrium already established on the continent. The African view is very different. The freedom of all Africans is in jeopardy while one remains in bondage.

Whether the liquidation of colonialism requires the physical withdrawal of the whites, some of whom are settled in Africa for centuries, is a question which Africans consider these whites themselves must answer.

What is clear in the minds and intentions of black Africans is that political and economic domination by whites minorities must end where it survives, and that social discrimination by whites must end everywhere.

This objective has been attained in the recently freed countries. It is proceeding in Northern Rhodesia and in the remaining British colonies of Bechuanaland, Basutoland and Swaziland, all of which are moving rapidly towards self-government. The issue remains, nevertheless, in a vast region in the south of the continent, in Portuguese-held Angola and Mozambique, in the self-governing British possessions of Southern Rhodesia, and in both the Republic of South Africa and the trust territory of South-West Africa which it administers.

The independent states of black Africa and the Arab League states of North Africa are united on one issue. They know very well, however, that South Africa's

economic and military power is overwhelmingly greater than their combined strength, and that today's major weapons must be sabotage, guerrilla war and such world opinion as they can muster.

They are confident, nevertheless, that Portugal's presence in Africa will not survive the Salazar regime, and an independent Angola and Mozambique will represent a major advance for them and a substantial outflanking of the remaining salient. They recognize that South Africa would readily embark on a military adventure to retain control of the labor force of these Portuguese territories, without which their gold mines would be in serious trouble, but they believe that for once the West and the Soviet bloc would join in action to prevent such a crude revival of colonialism.

Meanwhile, the position of the West, including the United States, on this issue of human rights in southern Africa will play a major part in the evolution of African attitudes towards us.

As of now, Africa is obsessed with a fear of what it calls neo-colonialism. It interprets all help from the United States and its allies as motivated by a desire to consolidate economic control over Africa as a prelude to renewing political control. It sees South Africa, Southern Rhodesia and the Portuguese territories as the "white salient" held for the purpose of mounting the counterattack.

If we fail to take a clear stand on the moral issue, each time the question of human rights in this region is raised at the United Nations or elsewhere, we confirm the black Africans in their conviction.

## U. S. to Step Up 'Dialogue'

Washington — (RNS) — The Orthodox Churches, ecumenical U. S. Roman Catholic hierarchy, communists and confederations of Protestants and Unitarians, is chair-

man of the committee which includes five other bishops. Establishment of the ecumenical committee was but one of many changes authorized by the American bishops during their annual conference, held recently in Rome during the Vatican Council's third session.

According to the announcement here, the Ecumenical Affairs Committee will interpret the Council decree on ecumenism for application to the United States and will act as an adviser to the entire U. S. hierarchy.

It will also "propose guidelines, methods and techniques for fostering prudent ecumenical dialogue and action, advise and cooperate with individual bishops on particular ecumenical problems, aid in formation of diocesan commissions of ecumenical affairs when requested and serve as coordinator for more effective participation of American bishops in various aspects of the ecumenical movement within the country."

## Anglican Cleric's Advice

### Renew Devotion to Mary

Cleveland — (NC) — An English Protestant minister visiting here advocates a renewal of devotion to the Blessed Virgin Mary.

Rev. Colin Stephenson, an Anglican administrator of a 40-year old shrine to Mary at Walsingham site of England's Catholic shrine to Mary dating from the 11th century.

In town to dedicate a replica of the Anglican shrine's statue of the Blessed Mother and the Christ Child in St. James Episcopal Church here, Father Stephenson's message was that England is returning to Walsingham and Our Lady is returning to England—to stir a movement toward Christian unity and to drive away the strife and bitterness of 400 years.

He said Walsingham, where King Henry VIII destroyed the ancient Marian shrine, is the focal point of a movement in the Church of England to restore full honor to Mary and to regain those elements and practices of the ancient Faith, lost in post-Reformation change.

There is need for a larger church in Walsingham, Father Stephenson said. He hopes that it will be built by Catholics and Anglicans together who already have been praying together there in all-night vigils. The present church contains a replica of the house of the Holy Family, he said, with walls constructed of stones from almost every religious house destroyed at the time of the Reformation—a living act of reparation.

"Walsingham has great value,"

## Trappist Monk Norway Bishop

Vatican City — (NC) — Pope Paul VI announced the retirement of 75-year-old Bishop Jacques Manger, S.M. of Oslo and observer-consultant for conversations with non-Catholic unity bodies. It will also be entrusted Norway by a native Norwegian of with the responsibility of dialogue with the Oriental Orthodox in the United States.



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COLUMBIA JOURNAL  
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