

Medical Guild Head Blames Birth Control Success On Doctors

Dayton, O.—(NC)—Too many physicians recommend birth control "at random" and if "none of the doctors advocated the practice it would virtually disappear," Dr. Frank E. Wenzke, president of the Dayton Catholic Physicians Guild, declared.

He said that while physicians generally have made possible the widespread growth of the Planned Parenthood program, "as a matter of fact it has been shown that women who have large families tend to be long-lived."

DR. WENZKE expressed his views after a full-page feature on a Dayton birth control clinic was published in The Dayton Daily News. The article quoted extensively from advocates of contraception and only two of its 39 paragraphs were devoted to the Catholic position in the matter.

Arguments of the birth-control controllers were characterized as "the same old stuff" by Dr. Wenzke, who scoffed at the claim that Planned Parenthood's primary purpose is "to help families space their children according to mother's health and their family incomes."

"The truth of the matter is," Dr. Wenzke said, "that most birth control devices are used without regard either to health or family income. I think it is safe to say that this 'primary purpose' is not adhered to."

Dr. Wenzke, who is 59, a native of Celina, O., and a general practitioner, said that "as far as I know there never has been any proof that repeated

pregnancies are harmful to the normal woman."

The head of the Dayton Catholic doctors group reminded the birth-control agency estimated that \$200,000,000 are spent annually on contraceptives and observed that the margin of profit on these items "often hits 2,000 per cent." He added: "Such figures certainly are not indicative of noble intentions or any strong desire to help poor mothers."

In answer to the Planned Parenthood argument on world over-population — "rampant breeding is a growing global menace" — Dr. Wenzke asked: "How many people are too many?"

"THE IMPORTANT thing to remember in this whole question," Dr. Wenzke said, "is that birth control is immoral. It doesn't make any difference how praiseworthy the purpose may be, the practice is still immoral."

Dr. Wenzke said he did not agree with the Planned Parenthood claim that "nine out of 10 doctors" recommend contraception, but he did acknowledge that the percentage of physicians who recommend the practice is discouragingly high.

Dr. Wenzke said he has encountered a number of non-Catholic patients who would have nothing to do with artificial birth control methods. He said that he has found it is not difficult to advise a patient against pursuing such methods. He said that newspaper articles which put the Catholic Church, which has practice in a favorable light do "a disservice to the community."

A graduate of Ohio State University and a member of Holy Angels' parish here, Dr. Wenzke is married to the former Rita Moylan of Zenia. They have eight children.

Agreement Seen With Israel On Church Property

(N.C.W.C. News Service)

Washington — A tentative compromise agreement has been reached with the Israeli Government in the legal dispute over certain Church properties in the Holy Land which are registered in the name of Cologne, Germany, and are for the greater part administered by The Benedictines of the Dormition Abbey on Mount Zion, Jerusalem.

This was disclosed here by Abbot Leo A. Rudloff, O.S.B., of Dormition Abbey, who was recently returned from Paris where the negotiations took place. The agreement is a tentative one and that it does not come into effect until it has been approved by the respective authorities of the negotiators. In the case of Abbot Rudloff, this authority is Holy See.

(The terms of the agreement make it clear that reports distributed by some other news agencies were erroneous in stating that Catholic property "has been returned to its German owners.")

THE PARIS negotiators besides Abbot Rudloff, were representatives of the government of the German Federal Republic, of the archdiocesan See of Cologne and of the German Society of the Holy Land.

Abbot Rudloff emphasized during the Paris negotiations, and again here, that his tentative approval of the agreement does not constitute in any way a waiver of his consistently held position that the property cannot be considered German. He reiterated his contention that Cologne See in this case serves merely as an agent of a supranational organization, namely the Catholic Church, which has practice in a favorable light do "a disservice to the community."

hence he considered the negotiations between the Israeli and German governments as based on an incorrect assumption. But he expressed willingness to accept a compromise, provided some acceptable solution were found.

'I Was Prisoner Of Korean Reds'

Bishop Byrne, Msgr. Quinlan Heroes In Red Death March

By REV. WILLIAM R. BOOTH, M.M.

In this exclusive NC series of articles, Father William R. Booth, a Maryknoll missionary from Brooklyn, recalls some of the events of his recent imprisonment under the North Korean Communists and pays tribute to his heroic fellow prisoners and North Korean Catholics. In the preceding article he told of his arrest and the early days of imprisonment.

If the word "hero" had to be applied to any one person during our captivity in North Korea, the one who would be



BISHOP BYRNE



MONSIGNOR QUINLAN

most deserving of it would be Monsignor Thomas Quinlan, the Superior of the Columban Fathers in Chunchon.

This tall, thin, balding Irishman never lost his ready wit or optimism under the most trying of circumstances. His standard greeting to G.I.'s and civilians became a byword in our many camps.

"Don't give up, boys," he would say. "We'll get out of here yet."

Monsignor Quinlan first joined our group in Seoul. He came to us with Fathers Canavan and Crosby, also Columban Fathers. He was a man of spiritual consolation to many a boy.

When we were being interrogated by the North Koreans and Russians in the hope that we would act in behalf of Communism, a rule given by Monsignor Quinlan kept us out of trouble and made our interrogation easier. It was simply that under no circumstances should we ever sign our name to anything.

The Russians were always trying to get us to admit something favorable to their cause. Anytime anyone said anything the Reds thought might be useful, they would ask the prisoner to sign a statement. Monsignor Quinlan's rule kept all of us from yielding to pressure.

No words can ever convey the strength and greatness of this fine Irish priest. Only once did I ever hear of him breaking down. And that was after his captivity had ended.

Father George Boissonette, the American priest in Moscow, told me that when Monsignor Quinlan arrived in Moscow on the way back to head the first thing the Monsignor did was say Mass. As he stood in the little Moscow chapel celebrating the Mass of the Resurrection, his first Mass in two years, his eyes were filled with tears. He shook from cold. His eyes were not sobs of weakness. They were sobs of joy.

FATHER PETER CROSBY was another who had a part in our many prayers. He and Lawrence Zellers, a Methodist missionary from Texas, were the young men of our group. Each was in his early thirties, and each obediently accepted the heavy work.

In prison we had to cook our own meals, keep our quarters clean, haul our own water and go into the mountains to get our own firewood. Each of us by and Mr. Zellers did his share of this work.

Father Crosby is an American and so he was not released with

the British or American groups. (The last Catholic missionary to be released, he is returning to Australia via London.) All of us who shared his imprisonment will testify to the wonderful spirit of generosity and cheerfulness that this man from down under possessed.

Then there was Bishop Byrne. I find it hard to put down on paper the admiration I feel for this great prelate. He had seen much trouble and travail in his lifetime. He had lived through World War II in Japan. By his efforts American troops were received peacefully when they came to occupy the islands. He cooperated with General MacArthur in bringing understanding and order in those first hectic days of occupation.

BISHOP BYRNE loved the Korean people, and they loved him in return. He had founded the Maryknoll Mission territory in Korea, and built the large central house at Sopo. When we were being taken north to the Yalu we passed through Sopo, and memories of happier days must have flooded the Bishop's mind when he saw the place where he had once lived and worked. Later we were to see many more Maryknoll missions. Some of them had been bombed, others were still standing.

Bishop Byrne was a man of delicate health and frail body. But never once did I hear him complain. He could have claimed diplomatic privileges but he wanted to be with his fellow priests. He was naturally very weak because of our poor diet — a handful of rice or barley now and then, perhaps some soup made from the leaves of turnips. Yet he bore up remarkably well. He was a most patient man.

One on the Death March his shoe became untied. The day was very cold and the Bishop's fingers were numb. He had difficulty tying the lace. Another American, Louis Dams, a businessman, bent over to help the Bishop. A kick from the Red guard sent Dams sprawling on his face and knocked the Bishop off balance. The Bishop helped Dams up and then turned to the guard and smiled.

"I'm sorry," said Bishop Byrne. "After all, you have a job to do and I mustn't hold things up."

Bishop Byrne helped many on the Death March. Time and time again he proved his heroism. Twice during the Death March when time was taken out to eat he gave general absolution to the soldiers and civilians. During the Death March he did everything he could to make things easier for the Sisters and older priests. He was always thinking of others.

ONE OF THE first nights when we stopped, Bishop Byrne learned that Dr. Kristian Jensen, a Methodist missionary from New Jersey, was having trouble with his feet. Dr. Jensen had no socks and his feet were very sore from walking from some place Bishop Byrne got a pair of socks for Dr. Jensen. Later he was to help the missionary many times on the march.

Bishop Byrne might not have died except for the sadistic cruelty of The Tiger. Towards the end of the march the Bishop caught cold because he was lightly dressed, the weather was freezing, and he was suffering from malnutrition. On the morning after the march ended, The Tiger ordered everyone out to exercise, and said they were to strip down to their shirts. The weather was being freezing. Poor old Father Villenot fainted in Monsignor Quinlan's arms. Bishop Byrne had to run up and down in the cold morning air.

After the exercise Bishop Byrne was very cold. All that day he was unable to get warm. That night he developed pneumonia. But The Tiger was not yet finished.

WE WERE FORCED to move to our quarters about four miles

away. The order came at midnight and Bishop Byrne had to walk the distance. When we arrived at this village he had to stand for over an hour in the cold until a house was vacated for us. About 20 of us were herded into a room hardly larger than ten by ten feet.

We made Bishop Byrne and Father Canavan also ill with pneumonia, as comfortable as we could. The house had one advantage. It was heated by a Korean stove.

The next night, at midnight, guards came to the door and ordered Bishop Byrne to another building some 100 yards away. Monsignor Quinlan and I half-carried the Bishop over to this building which we later called The Morgue because of the many many who died there. It was unheated. The Bishop had one blanket, and he wrapped himself up in it and lay down on some straw which had been strewn on the dirt floor. Of course, there was no medical attention.

In this great poverty, Bishop Byrne passed into delirium and then death came to release him from his sufferings. Monsignor Quinlan, Father Crosby, the (church of England's Bishop Cecil Cooper and myself hacked a grave in the frozen earth. We could only get down about a foot because the ground was so hard. Monsignor Quinlan had a cawcock and in this we buried the Bishop. We borrowed the one breviary that was used among all of us and read some prayers. We covered the grave with a cross made from stones.

I don't know whether there is any significance to the fact that Bishop Byrne died in the mission territory he pioneered — in a vast region that had been entrusted to Maryknoll, his own

society. But I feel sure that he would have wanted it to be. Shortly before his death Monsignor Quinlan spoke to Monsignor Quinlan and myself.

"I consider it the greatest privilege of my life after my priesthood," he said, "to have suffered together with you."

There was no doubt in our minds that the privilege was the other way around. God has given me many blessings, but one of the richest was to have known and worked with a noble soul such as Bishop Patrick J. Byrne.

NEXT WEEK: Father Booth gives a graphic picture of the Death March on which so many Americans were murdered.

Advertisement for Clintonaire Restaurant, featuring a heart-shaped logo with the word 'HEART' and text describing the restaurant's location and offerings.

Advertisement for Cardinal Farley Military Academy, located in Rochester, N.Y., offering various educational programs.

Large advertisement for Arpeako ham, featuring a large image of a ham and the slogan 'Here's the world's BEST BUY for the 4th OF JULY!'.

Advertisement for Arpeako Tenderized Thoro Cooked HAM, including a list of products and a U.S. Department of Agriculture inspection seal.

Advertisement for His Holiness Receives Pakistan Premier, detailing the visit of the Pakistani Prime Minister to the Vatican.

Advertisement for Trant's Gifts For Nuns and Novices, listing various items like shawls and sweaters, and promoting their complete line of bridal gifts.

Advertisement for Central Trust Co., featuring an illustration of a man at a desk and text promoting safe deposit boxes and financial services.

Advertisement for Trant's Inc., The Catholic Supply Store, listing various religious books and supplies, and providing contact information for their Rochester location.