Whether Russia's "maximum explosion" atomic bomb is or is not bigger than any bomb detonated by U. S. experts makes little difference if Soviet planes someday scatter a score of such blasts on American cities, Last week's LIFE magazine illustrated in graphic diagram the obliteration of a city by the explosion of just one of these weapons.

It is interesting to speculate just how Americans would so about rebuilding a city after such a catastrophe. And even if Russia keeps its atom bombs behind the Iron Curtain, there are other sudden disasters which can cripple and wreck an entire area, as proved by the recent hurricane floods in Connecticut.

In particular, how would we as Catholic Americans go about reconstructing our parochial schools if a bomb or a flood or an earthquake were to wreck a whole city full of such schools?

According to present standards of "no public funds for private schools," our parochial schools would have to stand in ruins while state and recommended federal funds poured into a victim area for public school rebuilding.

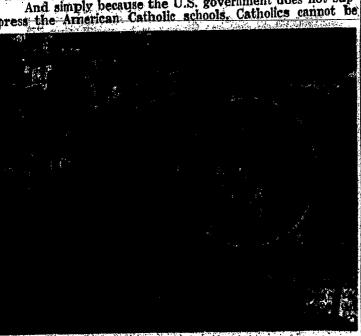
As expected, the just concluded White House Confer-

ence on Education, stacked as it was with professional public school promoters, recommended that the federal government "increase its financial participation in public education." Of course, it had to be PUBLIC education.

This restriction of state and federal grants to public schools only perpetuates an injustice that has hampered freedom of religion and education despite so called constitutional guarantees to the contrary.

In his classic encyclical on the "Christian Education of Youth," Pope Pius XI termed it the "duty of the State" that Catholic schools be "aided from public funds, as distributive justice requires."

And simply because the U.S. government does not sup-



SUPDIEN THAGEDY from fire, war or flood, an is recent New England Exercises shows above; point out precarious ft-mancial sistems of American Catholic schools unless assured of adequate state or federal funds ordinarily restricted to public

complacent in their present condition of being doubly-taxed drunkenness, hooliganism, and of the birth of the Savior which hey have a right to enjoy. Parochial schools in this other disgraceful phenomena." was borrowed by Christianity and every country have a right to financial aid, and "where The same broadcast was echoed this fundamental liberty is thwarted or interfered with, in the satellite countries of Jesus Christ supposedly was imsays rius AI, "Catholics will never reci that they have done czechoslovakia, Poland, Hungary, maculately conceived by a virgin enough for the support and defense of their schools until they secure laws that will do them justice."

In the face of such clear statements of the Pope, and the recent restatement of these facts by our American Bishops, Catholics cannot be content with the White House Conference which relegates parochial schools to a merely

The White House conferees are currently basking in praises extolling their broad-minded attention to the problems of non-public schools. Their net solution was to suggest that these schools solve their financial problems by gifts and grants from private persons or corporations, precisely the way these schools now struggle to survive as it is.

In the Rochester diocese alone, nearly half the Catholic pupils of elementary or high school age are presently attending public schools. By Church law and constitutional right, these children should be in Catholic schools. The one basic reason why they are not in Catholic schools is the very practical question of cash.

Our Catholic people either cannot or are not contributing enough to construct and operate the needed schools. And the ties, started in 1954, is one of habitual current practice of allocating state funds to use the most popular moves the govthe public schools means that half of our Catholic pupils ernment ever made. They are are forced to attend public schools. are forced to attend public schools.

Even with all of the Soviet atom bombs nestled safely in thousands of clubs and orin unexploded nackages, American Catholic schools are faced ganizations throughout the counwith the crippling restriction of operating on free will offer- try. At these parties, Grandfathings which are definitely inadequate.

As citizens of a free nation, we do not ask for one cent and sometimes hilarious and of tax support for our Church or our faith. But as citizens, frivolous, is charged with seriwe have a right to expect that all American school children ous responsibility in the Soviet should have a fair share of tax-paid benefits distributed by State. the government — and that includes equal aid to all reputable schools, public, private, or parochial, which train and parents on the virtues of the advente shildren to be good a parents on the virtues of the educate children to be good American citizens.

Segregation of funds because of religion is even more easily recognize his speech by unAmerican than segregation of people because of color.

#### SUNDAY SERMON



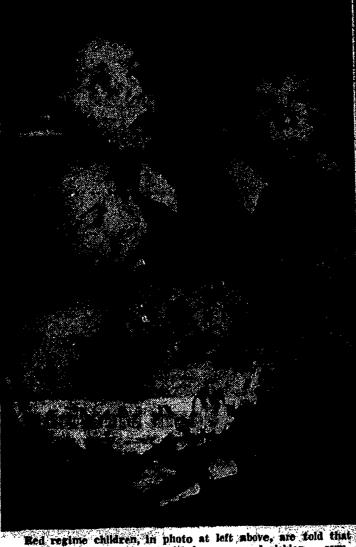
## St. John

The church in this Sunday's things in life than the mundane St. John the Baptist a man of Christ through the Popes has the part of the par great holiness. His holiness, as charged us to exercise the pow- ville entertainment too feature in all saints, was founded in true er of our Confirmation by parhumllity. Running before the ticipating in Catholic Action humility. Running before the ticipating in Catholic Action. face of God, he carried his hum-

ble faith as a lighted torch. The flame of this torch was to ters of Catholic Action who have a girl and boy who go to the illumine the minds of men, that responded to Our desire to find North Pole to bring back Grandin such a light they might see in them co-operators, and We ask father Frost. He arrives in a their true selves. In this real them to operators, and we ask father reost. He arrives their true selves. In this real them with the greatest insistence self-knowledge man would "make to bring their attention and destraight the way of the Lord" votion very particularly to the reindeers, but by a young Soviet reindeers, but by a young Soviet that into his heart and soul. Basking service of the working classes." athlete. Humor-rumor has it that then in the fire of God's love. Be truly humble in your daily the reindeers got purged for man would prepare a real place life. man would prepare a real place life and lend yourself to the talking too much. of birth for the Son of God work of the Church, Run before Grandfather Frost carefully Only a man seeing himself in the face of Christ and announce explains to his children, as they true humility would sweep clean Him to your fellow men. Emu- sit around a glittering, giant rehis heart and soul to prepare a late St. John the Baptist in your volving fir tree that, when they his heart and soul to prepare a late St. John the Baptist in your volving fir tree that, when they worthy residence for Christ. humility and zeal for the souls trim their own New Year's tree:

This lesson is well taught by of men. St. John, whom Christ referred Pray during this week that cause the birth of Christ and the to as the greatest of men, a little God may raise up an army of the Christmas holiday is not official.

less than an angel. Could you not, would you not work. Harken to the words of St. ornamented with silver hammers The another Jhon the Bap Paul: "Knowing the season, that and sickles - symbol of all good it is now the hour for us to rise little girls and boys who work will fell you that there are finer from sleep" (Rom. 13. 11).



fir trees should be trimmed with hammers and sickles - symbols of all good little boys and girls who work hard for the Soviet, Here they hold gifts from Grandfather Frost, Com-



manist substitute for good old Santa Claus. In photo at right, a priest celebrates carly morning Mass for East Berlin parish-loners who have to work on Christmas Day, no longer a hollday in Soviet captive countries. (Crusade for Freedom photos.)

# Red Invented Grandtather Frost Fails To Freeze Christmas Feast

The "cold war" for awhile turned to warm smiles, but the Cold Christmas still exists, stronger than ever, behind the Iron Curtain. Christmas, which recognizes the birth of Christ, is called by the Soviet State "sick myth and fantasy." Meet Grandfather Frost, the Soviet substitute for Santa-Claus, afigure who suits the anti-Christmas propagands ma-

chine very well. There are signs of rebellion however. The people behind

the Iron Curtain long for the traditional celebration of Chist-mas, without religious suppression. At this time of celebration last

mas is a capitalist invention to White Star of Bethlehem. make suffering workers endure exploitation. Religious festivals of the official Soviet attitude harm the dignity of the Soviet people," the radio voice said, "be Soviet Encyclopedia: cause it is accompanied by "CHRISTMAS, the celebration

The captive people have so demanded the joy and celebration of the Christmas season that the Soviet rulers have had to make concessions, While the Soviet cold war on Christmas continues stronger than ever, striving to freeze up the minds and hearts of its citizens, the holiday still continues

Grandfather Frost, known to the rest of the world as good old Santa Claus.

GRANDFATHER FROST parperiods, in the Kremlin halls and er Frost, far from being jolly

Communist dictatorship. You can his sign-off line:

"To whom do we owe all the good things in our Society?"

The children used to answer The Baptist in chorus, "Stalin!" This year, they shout "Krushchev!" - or "Bulganin!"

Some 50,000 children in Moscow, alone, are expected to par-Listen to Benedict XV as he makes no religious reference to says. "We appeal to the promo- Christmas, is that which tells of

not called a Christmas tree helaity ready and willing to do His ly recognized), it should be

year an Odessa broadcast told They are also told that the Russian listeners that "Christ-

Perhaps the best explanation toward Christmas is in the

is based on the legend that father Frost who gives his established by scientific criticism that these legends, as indeed the led at working on previous whole content of the gospels, are Christmases and retaliated by myths, full of all kinds of con-staging "slow-downs." The Huntradictions and religious fantasy, garaan regime, therefore, decid-Christmas has played a reaction ed to return to the traditional ary role in history. Like every praectice of declaring Christmas religious holiday, Christmas is an official holiday. kept alive and supported among In Czechoslovakia, miniature

workers in state factories rebel- Little Jesus in the stable was

I woke too late to catch Them!

The clues they left behind all

But I saw what they had done:

Spoke of merriment and fun!

They whisked across my windows,

And here and there I even found

(They drew it there for me:)

Its silver splashes in a seal

From out beneath the heavens

Where they frolic in the cold,

They stole as many crystal-stars

As window-worlds can hold.

They hung them on the seishes-

For the sun to smile upon.

I do suspect that in their troupe

For I found feathered farms and laces

For fear Old Sol should touch their wings

Are dancers, light as air:

Scattered everywherei

I know they had to hurry-

Fleeing just before the day,

And melt them all away!

I wonder where they'll go tonight?

And will they come back soon?

Perhaps if I stayed up, I'd see them

Frisking 'neath the moon!

A host of dainty prisms

Sparkling lanterns in the down:

A game of "x" and "o"

A waterfall that spills

Painting snow-ferns in a row.

They told me where they spent the night-

Chimneys aren't open for Santa Claus in Soviet captive nations. The good Saint Nicholas can't get even a visa for his traditional once a year

giffs to hard working boys and

giæls.

packward groups of workers by cribs depicting Jesus in the manreactionary religious prejudices." ger were freely available this Apparently, the Soviet regime Christmas for the first time since As a matter of fact, it is car has more "backward groups of 1951. Only three years ago, the ried forth with some gusto now workers" with which to contend Cornmunists had boasted that adays, on a non-religious level, than they hoped would be around "Trac Christmas crib, formerly and through a character called in the enlightened year of 1956. the conventional attribute of For instance, in Budapest, Christmas day, is disappearing.



duction quotas. IN MOSCOW itself, although the Communist leaders officially make some indecree the practice of atheism. many of the manifestations of the Christmas spirit cannot be via the grape squelched and are visible. An observer of last year's Sister were a Soviet Christmas, said: "One political candi-

of the scenes that will always date writing to stay in my memory occurred at the great Moscow Cathedrai during the midnight Christmas service . . . Easily 10,000 Muscovites were there crushed so very tight that it was like one slowly heaving body with different uplifted faces , the flames of thou-rands of candles all served to light up those Russian faces and to show the tears . .

There were many more thousands old people than young, but I was surprised, in view of the Soviet government's bitter campaign to wipe out religion, to notice as many young people . . . It is quite clear that the Russian church and the Soviet state have reached an

spend millions of dollars yearly gram a bit, the master of cere-trying to jam Radio Free Europe monies said, "Well, Sister, now smack of "decadent bourgeois that Christmas is coming what nonsense." Religious sermons would you like to receive?" and especially music programs seem to rouse the real red

KRUSHCHEV, in his "liberalized" religious decree, ordered benevolently that there be an end to ridicule of religion; that propaganda be based on a more "convincing scientific" basis. Krushchev exphasized that the way to evidently, had 48 other mothers bring religious believers around of pupils. to Communism was, not by discriminating against them, but by educating them so they might "free themselves from religious

The same goal remains, with a new means-to-the-end calculation. The odds, however, appear heavily in favor of mis calculation. The hope of cele-brating Christmas in the traditional way has far from withered away in the hearts of mil-lions of people behind the Iron Curtain

Courser Journal OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 67 No. 11 Dec. 9, 1955 do well and need a bit of en-MOST REV. JAMES E. KRARNET,



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These Sisters Rift of all.

It by each family mother. A fine idea. Putting ourselves in Sister's place, we can imagine the inner glow which appreciation must bring.

Again imagining ourselves in





#### Thank You. Doctor Archer

I am inciented to Dr. Clenn L the Catholic Falls, is the true Archer for a useful phrase. faith.

Dr. Archer, as you may recall. This is studied reconserts with Archer for a useful phrase.

testants and Other Ameri-cana United for Separation of Church and He was dis-

turbed by the A of the Amerian Catholic pishops on the rights of private they "make lawbreakers out of and church-connected schools. 95 per cent of American men,
He accused the blahops of and 85 per cent of American

I leave it to any fairminded erson to judge. The bishops said that independent schools exist by right, not by sufferance. That is to say, American parents have the right to send their children to any school they choose, as long as "DR. KINSEY, to What sex the school meets educational laws are you referring." The standards.

It is precisely what the U.S. Su ery? Abortion? preme Court said in the Oregon "Which laws are broken by the all American students, no matter know?
what school they attend, have "Dr. Kinsey, what do you mean what school they attend, have

In other words, if children are to be given anti-pollo injections, or free milk, or prolection when crossing dangerous intersections, or bus trans-portation to school, then no child-ought-to be excluded. Is that studied nonsense?

DR ARCHER said other things. But his statement on freedom will you kindly tell us what you

He alleged that Catholic Thank you once more, Dr. schools teach "the negation of Archer, for the use of your

freedom" because they teach that phrase.

a vengeance. It is exactly like accusing the Jows of denying

freedom to Christians by teaching Jewish children that Judalsm is the religion revesied by God.

BUT DE ARCHER is not the only person talking studied nononly person things
sense. I refer you to what Dr.
Alfred Kinsey, the sex pollater,
said the other day.
Dr. Kinsey told student in
Denmark that Axierica's sex
laws are so "antiquated" that

This would be upromitously

tima

funny, if it were not for the fact that Danish students and maybe some other people might take it seriously.

It is too bad that nobody cross-examined Kiensey.

laws forbidding adultery Big-IS THAT "studied nonsense?" amy? Perversion? Whate slav.

chool case. vast majority of American men. The hishops further said that and women And how do you

the right to share in government by saying that laws make laws health, safety and welfare bene breakers' and that laws which are disobeyed onglist therefore to be repealed?

"IF WE UNDERSTAND YOUR position, you would contend that such offenses as reckless driving, wife beating and cruelty to animals ought to be legalized if a lot of people are guilty o

"If you don't mean that, then takes the cake. Let us get to do mean? Or are you simply taking studied nonserage?"

### enough cribs even for export, points At tional Christmas music is heard THE DALY

candy routine,

we decided to

We learned,

vine, that it

political candi

a large con-

stituency upon

the slightest Mary Daly

help with the surplus.

"Well," she healtsted, "I sup-

silk gloves."

gloves!

likes.

pose I'd like a pair of black

You guessed it . . . Sister re-

ceived 49 pairs of black silk

Matter of fact, we'd never

IF WE USE our imagination.

and do a bit of scouting amongst

our contemporaries who chose

that splendid way of life, we'll

find lots of things that Sister

A-1, we found, was "the joy

y Sister loves to be able to

have the fun of giving to others and there's a precious little

have paints and parchment . .

and a sea of embroidery floss,

that same black-silk-glove Sister

said on the way home from the

make loads of holy cards, fix up

scapulars, make pretty presents

for the children who do well in

school-and the ones who don't

couragement . . . Now why in

the world," she grinned, "did ]

Another "giving" present

which Sisters appreciate most

deeply is a little something for Mass stipends. "To have a

Mass said on the anniversary

of Dad's death" - and to send

the donation to the missions

- means a great deal, for

these Sisters know that this is

BLACK SILK GLOVES!"

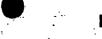
To be able to

TV program.

of giving." Mature and woman-

thought of gloves - and neither,

quirles.



for Sister

A Present

By Mary Tinley Daly

Comes the perennial, "What to black-and-white and behind the convent walls, let's see what we would like . . . Ever have a black After years of the stationery. suit that picks up. lint even from white gloves? Consider, then, Sister's habit at the end of such chalky day. How a about a real clothes-brush with pick em-upand don't lay 'em down propertles? Or a sewing kit with blackand white thread, various size

needles, or a beautiful thimble? aizes and prices, equally accept able: phonograph records of lovely symphonics or of exquiprovocation; she could not use site religious themes: 3 or 4-up her supply of Christmas sta-up her supply of Christmas sta-volume missal; a black umtionery before next Christmas brells; automatic pencils with different colored leads (for corboxes of chocolates in any one recting papers). The Two cases convent would result in some Rooks; assorted liturgical cards mighty sad-sack Sisters if there contains the four conception Abwere not small nieces and bey, Conception, Mo., or St. nephews — and pupils — to John's, Collegeville, Min.); fourelp with the surplus. , inch utility scissors; small case What Sister really would like? for a desk, enclosing paper clips, This reminds us of an amus-scotch tape, postage stamps, ing incident that happened just gummed labels; two tickets for befort Christmas last year. We a fine concert; a gallon or so of were behind the scenes at a TV ice cream for the convent freezy where the scenes at a TV.

program where a Sister was tell er; a bushel of oranges, ing of the educational work of her community (Of course all After suggesting it one Fancy soap is another item The Soviet State continues to of Sister's pupils were watching Ginny said, "But Sister doesn't at home.) To lighten the pro- use soap. She AIWAVS class?

theless).

#### Daily Mass Calendar

Sunday, December 11 - Third Sunday of Adevent (rose), no Gloria, 2nd prayer of St. Damasus, 3rd of Immaculate Conception, Creed, Trinity Preface. Monday, December 12 - Mass as on feast of Immaculate Con-

ception, except 2nd prayer of Advent Sunday, 3rd of Holy Spirit. Tuesday, December 12 Lucy, virgin, martyr (red),

Gloria, 2nd prayer of Immaculate Conception, 3rd of Advent Sunday, Creed, Preface of Blessed Virgin. she has to give. "Id just love to Ember Wednesday, December 14

- Mass as on feast of Immaculate Conception, except 2nd prayer of Ember Day, 3rd of Holy Spirit - OR - Ember Wednesday Mass (purple), no Gloria, 2nd prayer of Advent Sunday, 3rd of Holy Spirit, no Creed, Cornmon Preface. Thursday, December 15-Octave

of Immaculate Conception, Mass as on feast, except 2nd prayer of Advent Sunday.

Ember Friday, December 16 -St. Euseblus, bishop, martyr (red), Gloria, 2nd prayer of Ember Day, 3rd of Blessed Virgin, Last Gospel of Ember Day - OR - Ember Friday Mass (purple), no Gloria, 2nd prayer of St. Eusebius, 3rd of Blessed Birgim.

Ember Saturday, December 17 -Ember Day Mass (purple), extra prayers after Kyrie, no Gloria, 2nd prayer of Blessed Virgin, 3rd for churchor, pope. Indicates Requiem or votive

Coller - The second is a collection of the collection of the property of the collection of the property of the collection of the collectio

Again imagining ourselves in also permitted.