

## Funds For Schools Owed To ALL Schools

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 go 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 Conference 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 suppress the American Catholic schools, Catholics cannot be

Red regime children, in photo at left above, are told that 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, Communist substitute for good old Santa Claus. In photo at right, a priest celebrates early morning Mass for East Berlin parishioners who have to work on Christmas Day, no longer a holiday in Soviet captive countries. (Crusade for Freedom photo.)

## Red Invented Grandfather 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, a figure who suits the anti-Christmas propaganda machine very well.

There are signs of rebellion however. The people behind the Iron Curtain long for the traditional celebration of Christmas, without religious suppression.

At this time of celebration last year an Odessa broadcast told Russian listeners that "Christmas is a capitalist invention to make suffering workers endure exploitation. Religious festivals harm the dignity of the Soviet people," the radio voice said, "because it is accompanied by drunkenness, hooliganism, and other disgraceful phenomena."

The same broadcast was echoed in the satellite countries of Czechoslovakia, Poland, Hungary, Romania, Bulgaria. 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 to live.

As a matter of fact, it is carried forth with some gusto nowadays, on a non-religious level, and through a character called Grandfather Frost, known to the rest of the world as good old Santa Claus.

GRANDFATHER FROST parties, started in 1954, is one of the most popular moves the government ever made. They are held twice a day, for four-hour periods, in the Kremlin halls and in thousands of clubs and organizations throughout the country. At these parties, Grandfather Frost, far from being a jolly and sometimes frivolous character, is charged with serious responsibility in the Soviet State.

During the holiday period, he lectures to children and their parents on the virtues of the Communist dictatorship. You can easily recognize his speech by his sign-off line:

"To whom do we owe all the good things in our Society?" The children used to answer in chorus, "Stalin!" This year, they shout "Khrushchev!" or "Bulgantin!"

Some 50,000 children in Moscow, alone, are expected to participate in such "festivity." They will be given a bag of candy and a toy. They will watch vaudeville entertainers, too, featuring singers, dancers, jugglers. A typical pantomime skit which makes no religious reference to Christmas, is that which tells of a girl and boy who go to the North Pole to bring back Grandfather Frost. He arrives in a red sleigh of course (it's a red sleigh), drawn, not by his famous reindeer, but by a young Soviet athlete. Humor-rumor has it that the reindeer got "purged" for talking too much.

Grandfather Frost carefully explains to his children, as they sit around a glittering giant revolving fir tree that, when they trim their own New Year's tree because the birth of Christ and the Christmas holiday is not officially recognized, it should be ornamented with silver hammers and sickles — symbol of all good little girls and boys who work hard.



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 trip. Reds substitute Grandfather Frost who gives his gifts to hard working boys and girls.

led at working on previous Christmases and retailed by staging "slow-downs." The Hungarian regime, therefore, decided to return to the traditional practice of declaring Christmas an official holiday.

In Czechoslovakia, miniature critics depicting Jesus in the manger were freely available this Christmas for the first time since 1951. Only three years ago, the Communist had boasted that "The Christmas crib, formerly the conventional attribute of Christmas day, is disappearing. Little Jesus in the stable was

used to remind working people that it was the proper place for the poor . . . This year, however, Czech factories turned out enough crabs even for export, each one faithfully detailing all the biblical data. Also, traditional Christmas music is heard throughout Czechoslovakia. The Communist regime did rule, to temper its compromises, that workers could not have the afternoon before Christmas off if their plants had not fulfilled production quotas.

IN MOSCOW itself, although the Communist leaders officially decree the practice of atheism, many of the manifestations of the Christmas spirit cannot be squelched and are visible.

An observer of last year's Soviet Christmas, said: "One of the scenes that will always stay in my memory occurred at the great Moscow Cathedral 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 thousands 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 uneasy compromise . . .

The Soviet State continues to spend millions of dollars yearly, trying to jam Radio Free Europe Christmas broadcasts with a smack of "decent bourgeois nonsense." Religious sermons and especially music programs seem to rouse the real red terror.

KHRUSHCHEV, 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. Khrushchev emphasized that the way to religious believers around to Communism was, not by discriminating against them, but by educating them so they might "free themselves from religious errors."

The same goal remains, with a new means-to-the-end calculation. The odds, however, appear heavily in favor of this calculation. The hope of celebrating Christmas in the traditional way has far from been eradicated away in the hearts of millions of people behind the Iron Curtain.

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B.D., President

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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!

Sister Mary Francis

## JOSEPH BREIG

Thank You,  
Doctor Archer!

I am indebted to Dr. Glenn L. Archer for a useful phrase.

Dr. Archer, as you may recall, is executive director of Pro-Testants and Other American Citizens United for Separation of Church and State.

He was disturbed by the statement of the American Catholic bishops on the rights of private and church-connected schools.

He accused the bishops of uttering "studied nonsense." I leave it to any fair-minded person 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 the school meets educational standards.

IS THAT "studied nonsense?" It is precisely what the U.S. Supreme Court said in the Oregon school case.

The bishops further said that all American students, no matter what school they attend, have the right to share in government health, safety and welfare benefits.

In other words, if children are to be given anti-polio injections, or free milk, or protection when crossing dangerous intersections, or bus transportation to school, then no child ought to be excluded.

Is that studied nonsense? DE ARCHER said other things. But his statement on freedom takes the cake. Let us get to that.

He alleged that Catholic schools teach "the negation of freedom" because they teach that

the Catholic Faith is the true faith.

This is studied nonsense with a vengeance. It is exactly like accusing the Jews of denying freedom to Christians by teaching Jewish children that Judaism is the religion revealed by God.

BUT DE ARCHER is not the only person talking studied nonsense. I refer you to what Dr. Alfred Kinsey, the sex pollster, said the other day.

Dr. Kinsey told students in Denmark that America's sex laws are so "antiquated" that they "make lawbreakers out of 95 per cent of American men and 85 per cent of American women."

This would be uproariously 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 Kinsey.

"DE KINSEY, to what sex laws are you referring? The laws forbidding adultery? Bigamy? Abortion?"

"Which laws are broken by the vast majority of American men and women? And how do you know?"

"Dr. Kinsey, what do you mean by saying that laws 'make lawbreakers' and that laws which are disobeyed ought therefore to be repealed?"

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 of them.

"If you don't mean that, then you kindly tell us what you do mean? Or are you simply taking studied nonsense?"

Thank you once more, Dr. Archer, for the use of your phrase.

## DOINGS AT THE DAILY'S

"A Present  
for Sister"

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 suit that picks up lint even from white gloves? Consider, then, Sister's habit at the end of each chivalry day. How about a real clothes-brush with pick-up-up-and-don't-lay-endown preparatory to a sewing kit with black and white threads, various sizes needles, or a beautiful thimble?"

After years of the stationary, candy routine, we decided to make some inquiries.

We learned, via the grapevine, that if Sister were a political candidate writing to a large constituency upon the night of the election, Mary Daly, she could not use up her supply of Christmas stockings before next Christmas.

As for candy, the combined boxes of chocolates in any one convent would result in some mighty sad-sack Sisters if there were not small nieces and nephews — and pupils — to help with the surplus.

What Sister really would like, this reminds us of an amusing incident that happened just before Christmas. Sister Mary, before Christmas, had a TV program where a Sister was telling of the educational work of her community. Of course, all of Sister's pupils were watching at home. To lighten the program a bit, the master of ceremonies said, "Well, Sister, now that Christmas is coming, what would you like to receive?"

Sister was a bit taken aback. "Well," she hesitated, "I suppose I'd like a pair of black silk gloves."

You guessed it . . . Sister received 49 pairs of black silk gloves!

Matter of fact, we'd never thought of gloves, and neither, evidently, had 48 other mothers of pupils.

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 likes.

A-I, we found, was "the joy of giving." Mature and womanly Sister loves to be able to have the fun of giving to others — and there's a precious little she has to give. "I'd just love to have paints and parchment . . . and a sea of embroidery floss," said one black-silk-glove Sister, "that same way home from the TV program."

"To be able to 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 do well and need a bit of encouragement . . . Now why in the world," she grinned, "did I say BLACK SILK GLOVES?"

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 the greatest gift of all.

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

THESE ARE GIFTS of all sizes and prices, equally acceptable: phonograph records of lovely symphonies or of exquisite religious themes; 3 or 4 volume missals; a black umbrella; automatic pencils with different colored leads (for correcting papers); the In a Gown; assorted liturgical cards (obtainable from Conception Abbey, Conception, Mo., or St. John's, Collegeville, Minn.); four-inch utility scissors; small case for a desk, envelope paper clips, Scotch tape, postage stamps, gummed labels; two tickets for a fine concert; a gallon or so of lemon juice for the convent freezer; a bushel of oranges.

Fancy soap is another item. After suggesting it one year, Sister said, "But Sister doesn't use soap. She ALWAYS cleans! (Sister liked the soap, nevertheless)."

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