# Pontiff Explains Moral Use Of Pain-Killing Drugs

(Continued from page 1)

[illegible] of acting contrary [illegible] obligation, either by [illegible] or by omission.

[illegible] in the case of a [illegible] could escape suffer[illegible] by denying his faith or [illegible] the serious obligation of [illegible] witness to it when the [illegible] demanded, he said.

[illegible] the Pope repeated what [illegible] said in regard to painless [illegible] in January of 1956; [illegible] scriptural text "In pain [illegible] you bring forth children" [illegible] not oblige a mother to accept all suffering and refuse relief either by natural or artificial means.

[illegible] other hand, there is [illegible] to prevent man from de[illegible] and seeking suffering out [illegible] Christian motives such as [illegible] even though there [illegible] be no obligation to bear [illegible] beyond obligation there is [illegible] invitation to higher per[illegible]. But even here, he added, [illegible] for only one way among [illegible].

[illegible] Pope summed up all the [illegible] which allow one to [illegible] physical pain into this one, [illegible] pain in a specific instance [illegible] prevent the obtaining of [illegible] good or advantage of high[illegible]. Suffering will never be [illegible] banished among man[illegible] he said, but its harmful ef[illegible] can be restricted within nar[illegible] limits.

THE PONTIFF summarized his answer and conclusions to the doctors' first question as follows:

"The fundamental principles of the technique of anaesthesia — a science as well as an art — and the end pursued, give rise to no difficulties . . .

"The doctor who accepts its methods enters into contradiction, neither with the natural moral order nor with the specifically Christian ideal . . .

"The patient who desires to avoid or soothe pain, may, without any qualms of conscience, make use of the means discovered by science and which in themselves are not immoral. Particular circumstances can impose another line of conduct, but the Christian's duty of renunciation and of interior purification is not an obstacle to the use of anaesthetics because it is possible to fulfill that duty in another manner . . ."

ANSWERING the second question, the Pope said:

"It is of little consequence, from the religious and moral point of view, whether (suppression of pain), is caused by a state of insensibility or by other means. Within the limits indicated, it gives rise to no objection and remains compatible with the spirit of the Gospel . . . In major operations especially, it is not unusual for anaesthetics to be essential for other reasons, and the surgeon or patient could not omit them without a lack of Christian prudence."

On this same question, the Pope treated the matter of the suppression or diminution of consciousness and of the use of the higher faculties. He warned against the possible evils when used in the fields of psychology and criminal investigation.

"Here it is claimed," Pope Pius said, "that a lowering of consciousness is brought about, and through it, of the higher faculties in such a way as to paralyze the psychic control mechanisms which a man constantly makes use of for self-mastery and self-direction. He then gives himself over without any resistance to the play of association of ideas, and of feelings and volitionary impulses.

"The dangers of such a situation are evident . . . Stopping the mechanism of control is declared to be particularly dangerous when it evokes the revelation of secrets of private or social life . . ."

One may not suppress consciousness with the sole object of gaining pleasurable sensations such as by drunkenness or by injections, the Pontiff said. But for medical reasons it may be done for the same reasons as given in answer to the first question, according to the Pope.

TOUCHING ON the spirit of the Gospel itself, the Pope added:

"If Our Lord on Calvary refused the wine mixed with gall because He wished to drink to the dregs in full consciousness of the chalice which His Father offered Him, it follows that man ought to accept and drink the chalice of suffering whenever God wills it. But one need not believe that every time an occasion to endure pain presents itself, God wills it no matter what the conditions and circumstances are."

THE ANSWER to the third question, the Pontiff said, is fundamentally only an application of the two preceding to the special case of the dying, and to the particular effect of shortening life.

**To say that the dying have a greater moral obligation than others to accept suffering or to refuse relief, he stated, would be neither in keeping with the nature of things nor with the sources of revelation. It would be true, however, he said, that a person near death would have greater reason for accepting pain since his time of meriting graces would soon be at an end.**

In any event, the Pope said, it would be clearly unlawful to make use of anaesthetics against the expressed will of a dying person. And the use of anaesthetics at the approach of death with the sole purpose of depriving a sick person of consciousness at the end would be, he added, "a practice truly to be regretted."

The Pope first of all underlined the Church's intention, through her liturgical prayers for the dying, that they maintain consciousness while departing from this life. But apart from that, he said, the dying could not ask to be rendered unconscious if he would thereby make himself incapable of fulfilling some serious moral duties such as settling important business, making a will, or going to confession.

THEN THE Pontiff declared:

**"But if a dying man has fulfilled all his duties and received the last sacraments, if medical reasons clearly suggest the use of anaesthetics, if, in determining the dosage, the permitted amount is not exceeded, if the intensity and duration of this treatment is carefully reckoned and the patient consents to it, then there is no objection: The use of anaesthetics is morally permissible."**

Coming to the second part of the third question, administering pain-killers which would also shorten a patient's life, the Pope restated the condemnation of "all forms of direct euthanasia, that is, the administration of a drug in order to produce or hasten death." Then he answered:

"If there exists no direct causal link, either through the will of interested parties or by the nature of things, between the induced unconsciousness and the shortening of life . . . and if, on the other hand, the actual administration of drugs brings about two distinct effects, the one the relief of pain, the other the shortening of life, the action is lawful . . ."

# Over Million Catholics In Arab World

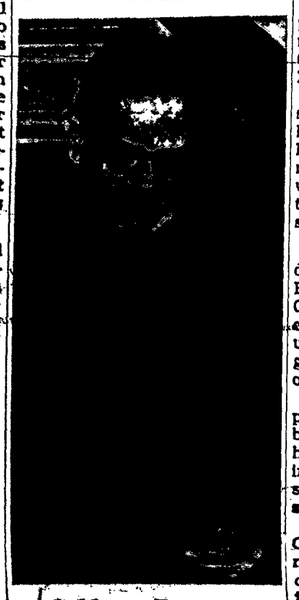
**Beirut, Lebanon — (NC) —** Although they are heavily outnumbered by Moslems, there are more than a million Catholics living in the Arab countries of the Middle Eastern powder keg and Israel.

Close to half of the area's Catholics live here in Lebanon, smallest nation in the region, but there are Catholic minorities in all Arab countries as well as Israel.

CATHOLICS make up less than a quarter of the region's Christian population. In addition to the Middle East's 1,131,888 Catholics, there are almost 200,000 Protesants and more than 3,300,000 members of Orthodox communities.

Christians account for 9.3 per cent of the area's total population of close to 50,000,000 persons. Moslems account for 86.3 per cent and Jews for 3.3 per cent.

LEBANON AND Israel are the only two countries in the region whose people are not predominantly Moslem, being Christian and Jewish respectively.



## Offers Prayer

**Pittsburgh — (NC) — Each legislative session of the Council of the City of Pittsburgh will open with a prayer, as a result of a suggestion by Charles Dinan, a Councilman. Auxiliary Bishop Coleman F. Carroll, above, of Pittsburgh, is shown inaugurating the practice.**

## Speed Test No Problem Now

**Omaha, Neb. —(NC)— Typing class at Cathedral High School, here, has cause for rejoicing with arrival of the new IBM electric typewriters. Sr. Mary Alexius, O.P., instructor, supervises. The school is the first high school west of the Mississippi and the only parish high school in the entire U.S. to make complete installation of electric typewriters in its business education department.**

# Coty Visit To Pope Seen Healing Old Rift In Franco-Vatican Relations

**Paris — (NC) —** Paris newspapers are hailing the projected meeting between President Rene Coty of France and Pope Pius XII scheduled for next May.

They are calling it the final step in closing the breach in relations between France and the Holy See which occurred as the result of an earlier presidential visit to Italy in 1904 and led to the law separating Church and state in this country.

WHILE THE newspapers were discussing the improvement in Franco-Vatican relations, the Council of the Republic, second chamber of the French legislature, passed a bill this month granting government aid to Catholic agricultural schools.

The bill, which must be approved by the National Assembly before becoming law, is regarded here as marking further progress in the Church's effort to obtain state assistance for Catholic schools.

Opposition to the bill in the Council came mainly from Communists and Socialists who claimed that it posed a threat to the existing "laicity," that is to the present strict secularization of government and public education. "Laicity" was the war cry of the leftist forces which forced a break in Franco-Vatican relations and separated Church and state a half century go.

THE RUPTURE in diplomatic relations between France and the Holy See occurred following the visit of President Loubet to Italy in 1904.

After the seizure of Rome and the Papal States b ythe troops of the newly unified Italian nation in 1870, the popes considered themselves prisoners in the Vatican. The Holy See sent notes of protest to all Catholic countries of Europe, asking them to do nothing that would appear to be a recognition of Italy's actions.

POPE PIUS XII

PRESIDENT COTY

IN 1904 King Victor Emmaneul of Italy visited Paris and invited President Loubet to make a state visit to Italy. The French president accepted and the Italy See then issued a letter condemning his visit as an insult.

France's reply was to recall her ambassador to the Holy See. The Holy See, in turn, recalled its nuncio from Paris.

Even before this incident, trouble had been brewing between the French government and the Church.

BEGINNING IN 1879, the French government, strongly influenced by freemasonry, had taken numerous steps against the Church. Among the most important were the school laws of 1882 and 1886 secularizing primary public education, and the 1901 laws striking against members of congregations of religious, many of whom were forced to leave the country.

In 1904 the government insisted on the appointment of several bishops considered unfit by the Holy See, which refused to approve the appointments. France refused to accept any other appointments and the sees remained vacant.

The next year, partly as a result of the break in diplomatic relations, the French Parliament passed the law separating Church and state. State support of the clergy was stopped and some Church property taken away.

RELATIONS BETWEEN Church and state remained bad in France until the end of the first World War, when diplomatic relations between the Holy See and France were resumed. Since that time relations have greatly improved, although there is still conflict between anticlericals and Catholics.

President Coty's visit to the Holy Father, the first ever made by a French president, is seen here as the last step in removing the traces of ill feeling left by the 1904 incident and as helping to quiet religious conflicts within the country.

# Jesuit Raps 'Ganging Up' In Front Of Negro's Home

**Detroit — (RNS) —** The Rev. John E. Coogan, S.J., chairman of Detroit's Commission on Community Relations, denounced as "a disgrace to the community" demonstrations which have been going on for several weeks in front of a home purchased by a Negro woman in a former all-white neighborhood. he home is about six blocks from the nearest Negro residence in the northwestern area of the city.

FATHER COOGAN, head of the sociology department at the University of Detroit, denounced the crowds who have gathered before the house of Miss Ethel Watkins and the nearby home of a white woman who sold it to her.

"Perhaps the most humiliating phase of the situation," the priest said, "is the slowness of the area leaders to show social responsibility by opposing and rebuking such ganging-up against decent citizens."

Since Miss Watkins, 30-year old seamstress, purchased the home on Feb. 1 there have been gatherings of hecklers shouting abuses. Police have posted a 24-hour guard and dispersed crowds

FATHER COOGAN said the police were "fighting a rear guard action in the absence of a rebuke from an outraged citizenry." He added that the police action "will continue until the community becomes conscious that the threat to the liberty of one is a threat to the liberty of all"

Although Miss Watkins moved her furniture into the house she has lived with relatives most of the time because of the demonstrations.

"I never would have dreamed this would have happen," she said. "But I intend to stay in my house. I like the house and I think this is a nice neighborhood to live in."

# Church Denounces 'White Supremacy' In South Africa

**Cape Town, South Africa — (NC) —** Archbishop Owen McCann of Cape Town denounced a proposed national law to enforce race segregation in city and town churches as "a direct attack on freedom of religion and conscience."

Holding that the section concerning churches in the Nationalist party government's latest move to tighten its policy of apartheid — strict separation of the races — would be "a blow to the very civilization which the government claims to be defending," the Archbishop declared:

"THE CHURCHES in my archdiocese must remain open to all members of the Catholic Church."

The new legislation was introduced in Parliament as an amendment to the existing Native Laws.

It provides that no person may conduct in an urban area a church, school, hospital, club, institution or place of entertainment which was not in existence on January 1, 1938, if that institution is to be attended by a Negro, unless the person in charge has first obtained approval by the Minister of Native Affairs.

THE CHOICE of the year 1938 in the new legislation makes it cover a large proportion of South Africa's Catholic churches. The Church in the Union of South Africa has more than doubled since that year, and the number of its churches has grown accordingly.

In 1938, South Africa was still a relatively new mission territory for the Church and was under the ecclesiastical jurisdiction of a small number of vicars and prefects apostolic.

Today there are some 676,000 Catholics in four archdioceses and 16 dioceses. Members of all races worship together in South Africa's Catholic churches.

FACED WITH this legislation which would further tighten the government's official white supremacy policy, Archbishop McCann declared:

**"I am amazed at the prohibition on churches which the bill proposes. It constitutes a direct attack on freedom of religion and conscience. My flock, composed of all sections of the population, have the obligation of worshiping God and have therefore the right to attend a Catholic church wherever it may be."**

# Fair Deal Promised To Indian Converts

**New Delhi, India — (NC) —** A high government official has declared that the Indian government will extend all privileges enjoyed by Hindu Harijans to those Harijans converted to Christianity.

IN MANY STATES the practice has been to deny Christian converts among the Harijans, or former untouchables, benefits given by the state to raise their standard of living.

Catholic authorities have long protested that such action is religious discrimination. They have pointed out that government funds are being used to prevent or deter Christians from proselytizing among the Harijans or socially depressed classes.

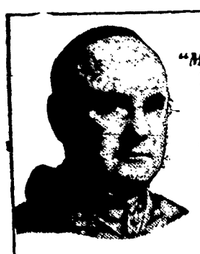
INDIA'S DEPUTY Home Minister, B. N. Datar, made the Statement garanteeing equality of status to converts. He told a press conference that such converts would be given "all concessions" extended to Hindu Harijans, including educational scholarships and reservation of employment.

Mr. Datar said it would be "deplorable" if a secular state like India withheld economic facilities from certain classes of citizens because of their religion.

## Catholics Minority In Pakistan

**Karachi, Pakistan — (NC) —** Catholics in Pakistan numbered 268,655 at the end of 1956, according to the nation's first Catholic directory.

Catholics thus form an infinitesimal part of the total Pakistan population of 76,000,000. According to the 1951 census, Moslems make up more than 85 per cent of the population.

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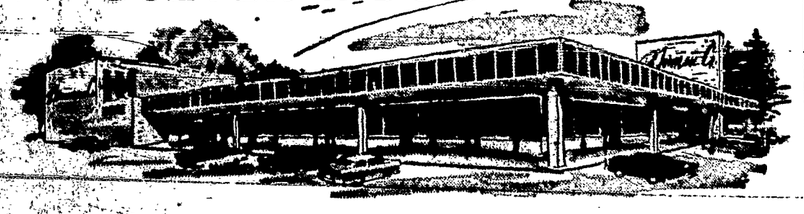

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