Tito Trip Here Seen Blocked By Zhukov Uproar

By J. J. GILBERT

Washington — (NC) — An off the cuff remark by President Eisenhower concerning Marshal Zhukov of Soviet Russia may have some influence on Marshal Tito of Yugoslavia.

As of now, Marshal Georgi Zhukov, Soviet Minister of Defense, will not get an invitation to visit the United States. That is the best information available from official sources, following the unfavorable reaction kicked up by President Eisenhower's remark, in response to a question, that talks between Marshal Zhukov and U. S. Secretary of Defense Charles E. Wilson might serve some useful purpose.

This may head off, or further delay, a visit to the country by Marshal Tito, the communist dictator of Yugoslavia.

It was being rumored in this city that the proposal to bring Marshal Tito here as an official visitor was being revived. It was said that he would come in October.

It was impossible to confirm or dispel this rumor. It did seem to have some substance, however. An attempt was made to bring Tito here on an official visit last spring, but it fizzled in the face of opposition, notably in Congress, where an impressive number of lawmakers signed a document of protest.

[illegible] it was not said at that time that the project had been abandoned, merely that the time [illegible] was not right. The Congressmen withheld sending their protest to the White House, but [illegible] that they would keep it [illegible], and dispatch it if the matter came up again.

LAST SPRING, when Congressmen threatened to boycott [illegible] Tito might make [illegible], it was suggested that he might be brought here [illegible] Congress was in Easter [illegible] indicated he would [illegible] under the circumstances.

It is thought that he might accept an invitation to come in October, even though he could not address a joint session of Congress, because Congress would be on vacation and there would be no question of Senators and Congressmen boycotting his [illegible].

[illegible], it is argued, he could [illegible] invitation to this country [illegible] he is now playing [illegible] Khrushchev.

THE WHITE HOUSE professed amazement that some newspapers interpreted President Eisenhower's press conference remark to mean that he "favored" or "suggested" a visit by Marshal Zhukov. Nothing of the sort was intended, it was indicated.

But it did stir immediate and widespread opposition. This development should give pause to any officials who might have been entertaining the idea of having Marshal Tito come over for a visit in the fall.

The Bell Tower

● Father (looking cautiously into the living room of a fraternity house): "Does John Cummings live here?"

Voice from inside: "Yeah, just lay him on the couch."

★

● First Local Man: "Gayley is what you might call an adroit man."

Second Ditto: "Decidedly. His sins never find him out and his creditors never find him in."

★

● Harper: "I tell you, Clarence, Joan is a bright girl. She has brains enough for two."

Clarence: "Then she's the very girl for you, my friend."

★

● Among the guests at a reception was a distinguished man of letters. He was grave and somewhat taciturn. One of the ladies present suggested to the hostess that he seemed to be out of place at such a party.

"Yes," replied the hostess with a bright smile, "you see, he can't talk anything but sense."

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● Professor: "Tell me all you know about nitrates."

Student: "Well, I know they're cheaper than day rates."

★

● Maybe you can blame this on television, but there was the case of the guy who wanted to encourage some musical talent in his children, so he bought them a piano. When he got home they were contemplating the piano in puzzlement.

"How," they asked, "do you plug it in?"

★

● The old engineer pulled his favorite engine up to the water tank and briefed the new fireman. The fireman got up on the tender and brought the spout down all right but somehow his foot caught in the chain and he stepped right into the tank.

As he floundered in the water, the engineer watched him with a jaundiced eye.

"Just fill the tank with water, Sonny," he drawled. "No need to stomp the stuff down."

★

● Father: "Didn't you promise to be a good boy?"

Son: "Yes, dad."

Father: "And didn't I promise to give you a thrashing if you weren't?"

Son: "Yes, dad. But I've broken my promise, so you don't have to keep yours."

★

● There was a traffic jam and the inevitable horn tooter was blasting away. Then a young woman in the car next to his leaned out and enquired sweetly, "What else did you get for Christmas?"

★

● When a man wrote to a firm asking for some information, he added a warning note, "I don't want any advertising material — and no salesman." It was difficult to put the information into a letter, so the company ignored the warning and sent a salesman round to see him. The fellow didn't wait for an explanation. "I told them," he said to the company's representative, "no salesman."

The caller — fresh from the company's training school — sighed and replied, "Mister, I'm as close to a no-salesman as they've got."

★

● Billy was taking part in a local concert. He was only seven years old and recited so well that he was encored.

"Well, Billy, how did you get on?" asked his father, when he returned home.

"Well, I thought I had done all right," replied the youngster, "but they made me do it all over again."

Daily Mass

Sunday, August 4 — Eighth Sunday after Pentecost. (Green vestments), Gloria, Credo, 2nd Prayer of St. Dominic*, Preface of Trinity.

Monday, August 5 — Our Lady of the Snows — Salve (White), Gloria, Credo, Blessed Virgin Preface.

Tuesday, August 6 — Transfiguration of Our Lord Jesus Christ — (White), Gloria, Credo, 2nd Prayer of Holy Martyrs* (SS. Xystus, Felicissimus and Agapitus), Common Preface.

Wednesday, August 7 — Saint Cajetan, Confessor (White), Gloria, 2nd Prayer of St. Donatus, Common Preface.

Thursday, August 8 — Saints Cyriacus, Martyrs (Red), Gloria, Common Preface.

Friday, August 9 — Saint John Vianney, Confessor (White), Gloria, 2nd Prayer of Vigil of St. Roman*, Common Preface, [illegible] Common Preface.

[illegible] Vigil of St. Lawrence (Violet), No Gloria, 2nd Prayer of St. John Vianney, [illegible] of St. Roman, Common Preface.

Saturday, August 10 — Saint Lawrence, Deacon and Martyr [illegible] Gloria, Common Preface.

[illegible] High Mass.

Apathy in streets reflects "deadly control" of life in Red China.

Oppression Rules Life In Red China World

By FATHER IVAR S. McGRATH

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

Taipei, Formosa —(NC)— Now that there is some discussion about lifting the ban against U.S. newsmen visiting Red China, the recent experiences of a Canadian journalist are of considerable interest.

William Kinmond of the Toronto Globe and Mail is in Taipei currently after completing a 10-week trip through the bamboo curtain into Red China.

MR. KINMOND has come away with very definite views about fact-finding trips on the communist-held mainland.

According to the Canadian journalist, getting all the facts in Red China is a "hopeless task." However, he does feel that an intelligent and objective reporter, with an infinite supply of patience, money to travel extensively, and enough time, can eventually obtain a fairly accurate impression.

After his trip—the first to Red China—Mr. Kinmond emphasized that a lengthy stay is necessary.

"I was in Red China too long—from the point of view of the communists," he remarked. His expenses ran high, every move he made cost much money, but he managed to remain behind the bamboo curtain for 10 weeks.

"AFTER THE FIRST three weeks I was prepared to write glowing accounts of communist China. I had seen only Peking and environs, everything was new to me, and there is so much to admire in Peking — ancient monuments, palaces, pleasure gardens.

"My impressions were most favorable. After that, though, as the glamor of first impressions of the nation's bustling capital wore off, and as I traveled through the country, watching the people more closely, noting their expressions, their subdued air, and as I painstakingly questioned, gradually building up a picture, I began to see communist China as it really is.

"AND I SAW the people as they really are—oppressed—and I began to feel ever greater sympathy for them."

Mr. Kinmond traveled freely wherever he wished. His reservations, of course, were made through an interpreter, as were all his contacts and conversations.

Only the coastal provinces were forbidden him. Also, his request to visit a prison was turned down or ignored.

From Peking, in north China, the Canadian journalist traveled northeast to Manchuria where he visited Harbin and other cities.

NEXT, MR. KINMOND went to northwest China where he visited Sian and Lanchow. Next he traveled to the Szechwan province of South-western China where he visited the provincial capital of Chengtu and Chungking.

Finally, he reached the port king, the wartime capital of nationalist China, by way of Wuhan, the complex of three cities —Hankow, Hanyang, and Wuchang — at the junction of the Yangtze and Han rivers.

By endless and repeated questions and by correlating his observations in many places, Mr. Mr. Kinmond was able to scratch a little below the surface of the communist nation.

In this manner he found proof of the deadly control which the street committees possess to regulate and check all activities of the people.

Likewise, he came to recognize the inefficiency of the collective farms, where output lessens through lack of personal incentive.

Mr. Kinmond became irked with the constant repetition of how everything that was new was good and how everything good was new.

He was not too impressed by the vaunted advances, technical and otherwise, and pointed out to his guides that there should naturally be certain material progress under any government during a 10-year period.

SOMETIMES THIS desire to compare the new China with the old led to curious admissions. Once, when speaking of the low living standards, he was told that if now there were 30 per cent of the people who had not enough to eat, well formerly 70 per cent were starving.

Like other observant visitors of recent year, Mr. Kinmond was above all impressed—rather, depressed—by the generally drab atmosphere, the lack of animation shown by the people on the streets, the apparent apathy.

He compared it with the atmosphere in Formosa. "On arriving here, one is immediately struck by the cheerful, chatty people in the streets. In Red China it is very different.

HE WAS A LITTLE surprised at the very cordial treatment bestowed on Japanese visitors to Communist China. They are received with enthusiasm, and greeted with garlands of flowers, he said.

Mr. Kinmond remarked to his hosts that surely it was strange to so warmly entertain former enemies. Japan, after all, had done more damage to China than any other so-called imperialist power.

"But we forgive, we are tolerant," he was told by his communist hosts. "And anyway, the Japanese did us a great favor. Without them we communists would not now rule China."

Speaking of possible visits to communist China by American newsmen, Mr. Kinmond stresses one point—some may make a rush visit and thereby come away with superficial and false impressions that are too hopeful.

Soviet Paradise 'Not So Hot'

Iowa City, Iowa — There's nothing so graphic as a trip through East Berlin to emphazie the difference of living in the communist and the democratic way of life, according to Father Robert Welch.

A PROFESSOR in the school of religion at the State University of Iowa here, Father Welch made such a trip. His companions were Dr. George Forell, a Lutheran, and Dr. Fred Bargebuhr, who is Jewish. They also are professors in the university's school of religion.

The three visited 10 university towns in Europe to explain the "Iowa Plan," under which the state university gives credits for courses taught by the three professors in the school of religion.

INTERVIEWED here, Father Welch described the trip into Soviet-occupied Berlin.

"This involved no heroics," Father Welch said. "The journey was even safer than one through West Berlin because there was so little traffic. At the border, the guards did not even bother to look at our passports.

"Nothing one has ever read is as graphic a demonstration of the difference between the West and the Soviets as that trip to East Berlin gave us. trip to East Berlin gave us.

West Berlin is busy, hustling, rebuilding a beautiful city like mad. Most of East Berlin looks as if the war ended last year instead of a dozen years ago.

"One has to go about a mile and a half through ruined areas which have not been rebuilt to reach Stalinalle, a crudely-built 'Russian street' that is supposed to prove something.

By the time one reaches Stalinalle, something else has been proven — that the Russians are surely among the world's worst propagandists."

Relatives and Friends Say We Are Having Children Too Fast

BY FATHER JOHN L. THOMAS, S. J.

Assistant Professor of Sociology at St. Louis University

We've just had our third child in four years. We're healthy, happy, relatively free from debt, and quite contented with the way things are going. We wanted a family when we married and are grateful to God for giving us one. But others don't seem to look at it our way. Before the last baby arrived, female relatives and neighbors started a sympathy campaign for my wife as if she were the victim of some misfortune. I know they regard me as thoughtless and inconsiderate. Is there something wrong in having a family?

★ ★ ★

YOU KNOW the answer to that question as well as I do, Al. Your experience illustrates a peculiar confusion, if not hypocrisy, in the attitude of some modern Christians.

Let's look at the facts. Marriage is a vocation designed by God to lead men and women to happiness and sanctity. Christ has raised it to a sacrament, thus making it the constant source of supernatural strength for the couple. It has a specific, primary purpose which distinguishes it from all other vocations. This purpose is to provide for the fitting procreation and education of children.

Two conclusions follow. First, husbands and wives are privileged to cooperate in the creative act of God by bringing children into the world, and with the redemptive work of Christ by rearing members of His Mystical Body.

Second, since this is the meaning of their vocation, they will find happiness and sanctity in it to the extent that they help each other in living up to it.

★ ★ ★

THIS IS SIMPLE Catholic doctrine, learned and accepted by all the faithful. There seems no good reason to presume that your female Catholic relatives and neighbors don't know it.

Furthermore, marital relations usually form an integral part of a normal, healthy, young couple's life together. Representing a natural expression of conjugal love, they are closely related to the purpose of marriage both in terms of reproduction and the fitting control of sexuality under the conditions of cohabitation.

Hence, complete abstinence, except for very special reasons, is neither easy nor to be recommended for long periods. We may presume that the normal adult female is not unaware of these facts of life.

★ ★ ★

FINALLY, IT FOLLOWS that under the circumstances, the only remaining practical alternative to bearing children in marriage is some form of avoiding pregnancy, the normal outcome of marital relations.

Two general methods are available. One is the use of rhythm or periodic continence, to be morally justified, this requires considerable control and sufficient reason for using it. The other includes the various forms of artificial birth control This method is always seriously sinful.

Now we may safely presume, Al, that your female relatives and neighbors are also well acquainted with these facts.

We can only conclude, therefore, that when they strongly imply that you are having too many children, or having them too rapidly, they are either ignorant of Catholic doctrine and the facts of life, or they are subtly suggesting that you have recourse to prohibited methods of birth control.

Of course they will pretend to be very shocked that we should draw such implications from their actions, but isn't it rather unrealistic to suppose that at their age they are just ignorant?

★ ★ ★

IT MAY SEEM too harsh to call them hypocrites Perhaps they are only extremely shallow Christians. At any rate, if children are a blessing of marriage, they should rejoice when you are blessed with them.

If their coming seems a heavy burden under some circumstances, they should lend support and assistance as they are able.

But there is no excuse for treating the young wife as an unfortunate victim and her husband as an inconsiderate brute. Such an attitude offers a disturbing example of the pervasive influence exercised by unchristian secular thought upon some modern Catholics.

Don't let them upset you, Al. This is your marriage, rich in opportunities for happiness and sanctity provided you follow the Creator's plan for it.

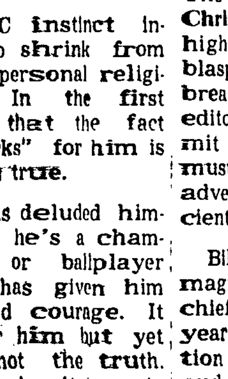
'Is Billy Graham Style New?', Writer Asks

By REV. JOHN B. SHEERIN, PAULIST

(Editor, The Catholic World)

Can we learn from Billy Graham? Obviously we cannot learn any new doctrines. We have the full and complete teaching of Christ. What we need is new zest in living the old doctrines. Can Billy Graham's methods help us to develop a new zest and enthusiasm for Christian teachings?

A friend of mine recently suggested that Catholic preachers ought to take a page from Billy Graham's book in the matter of preaching. He claimed that Billy's success shows that moderns like a personalized type of preaching. The Garden evangelist presents his message as a personal experience. He tells his hearers how religion has "worked" for him and how it can "work" for them. Should priests preach religion as a personal experience?



Father Sheerin

HIS CATHOLIC instinct induces a priest to shrink from telling about his personal religious experiences. In the first place, he knows that the fact that religion "works" for him is no proof that it is true.

Many a man has deluded himself into thinking he's a champion prizefighter or ballplayer, and the delusion has given him self-confidence and courage. It has "worked" for him but yet his delusion is not the truth. Again, a priest hesitates to preach his religious experiences lest he begin to preach himself rather than Christ Crucified.

Should a Catholic preacher take a cue from Billy Graham's dramatic, emotional style of preaching? That is, can a priest learn from Billy Graham's delivery? Imitation is the sincerest form of flattery but I don't think a priest ought to imitate another preacher's style of delivery. Unless he himself is naturally emotional and dramatic, he will become artificial if he apes another preacher.

The important thing is for the preacher to be himself. As far as pulpit manner is concerned, it is enough that the priest preach the Word of God in a modern manner adapted to modern conditions "with reference to modern problems, the modern mentality, sentiments and language." (See Pope Pius XII Address on Preaching, Sept. 14, 1956).

THERE IS, however, something we can learn from Billy Graham. It is the profound importance of good public relations, competent publicity and efficient organization in conducting a religious campaign.

Some have objected to the commercialism of his methods. The Protestant magazine, The Christian Century, regards his high-pressure methods as almost blasphemous. Yet in the same breath with his denunciations, the editor of this magazine will admit that modern evangelism must involve door-bell ringing, advertising, cooperation and efficient organization.

Billy Graham's crusade was magnificently organized. His chief aid started work about a year ago. He gathered information about all Protestant churches and organizations around New York City. For two and a half months, other aids on the Graham staff met with Protestant leaders and lined up the support of 1500 churches.

As one of Graham's aids said: "You can't get anywhere with any kind of business these days without organization. I happen to believe that for Christ's business, you need the best."

The Graham Office gathered 4,000 singers and 2,000 ushers and arranged bus transportation for people from as far West as Oklahoma City. The strategy of campaign was so detailed as to provide even for a "follow up" of every conversion with a personal visit of a minister to the convert.

CRUDE COMMERCIALISM? I don't think so The Graham Office has conducted the campaign in dignified fashion. No blatant sensationalism Public relations firms are tempted to sell religion as you might sell soup or toothpaste but the Graham crusade was conducted in good taste.

It has often been said that if St. Paul were living today, he would be a journalist. I rather think he would be a modern evangelist whose religious crusades would dwarf those of Billy Graham. He would employ the best modern techniques of publicity and promotion: direct mail, TV spots, door-bell ringing and telephone reminders.

"Every Scribe instructed in the kingdom of heaven is like a householder who brings forth from his storeroom things new and old." (Matt. 13, v. 52).

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BOOK SHELF

THE SPRING[illegible]
edited by John[illegible]

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