

Catholic Schools Need Aid Too State Funds To By Pass Parochial, High Schools

The New York State Board of Regents this week proposed to boost state aid to public schools for the coming year over the seven hundred million dollar figure.

The proposed increase would be \$123,343,000. Current state aid totals \$592,566,582.

The Regents also urged state authorities to help private colleges finance new academic buildings to meet the "massive demand" of higher enrollments.

We fully agree with the reason the Regents cited for the increased aid proposal. "The cost of good education is great but so are its benefits."

"The price of excellence," said the Regents statement, "is high." \$700,000,000 a year is indeed high — one third of New York State's budget.

We are puzzled, however, by the fact that the Regents recognize the "massive demand" of students seeking to enroll in private colleges but completely ignore the more massive demand of pupils seeking to enroll in private elementary and high schools.

We don't like to think that the fact that most private colleges ARE NOT Catholic-sponsored and the fact that most private elementary and high schools ARE Catholic-sponsored colored the thinking of the Board of Regents.

Yet it is true that the private colleges which now enroll less than 300,000 students are in line for state help but the Catholic elementary and high schools with a current enrollment of over 650,000 stand to get nothing.

It is also a well known fact that thousands of applicants have been turned away from Catholic schools because there was not room enough to admit them. The same can not be said about the colleges.

REASONABLE AMERICANS recognize the need for more schools and better schools but true Americans also believe in democracy and equality.

When government funds are earmarked with the inscription that "Catholics need not apply" the Empire State would, in our opinion, be acting contrary to its stated ideals of democracy and equality for all its citizens.

We do not seek either more or less expenditures for education. We leave the budget to the economists. But we do think there should be a fair distribution of the funds to benefit all pupils in all schools.

Soviet Science Dulls Red Crusade

The Soviet Union's cosmic rocket added prestige to the communist cause this week.

It also gave further proof that the Kremlin can mobilize not only armies but brains to do its bidding.

Observers of the world political scene point out that this latest Russian achievement might actually be a milestone in the collapse of communism, despite the momentary lustre the Reds claim for themselves.

The rocket which now orbits the sun can be a promise of peace as much as an omen of war, they say.

Why do these observers think this way?

Revolutions are fought by those who have nothing to lose — by the poor and oppressed and down-trodden. Such was the original appeal of the communists to the world's needy. "What can you lose but your chains?"

The old Bolsheviks, like Anastas Mikoyan now visiting in this country, who have survived the purges of the Stalin era, are no longer men with chains. They live well, dress well, eat well — and they know that they hold their position by the backing of technicians such as those who put Sputniks in the sky who don't want to lose their homes, their laboratories, their privileged way of life.

What we are witnessing these days, it would seem, is not a great leap forward for communism but its own inner revision.

It remains atheistic and materialistic, in the text books, but the Soviets know by now that brains are not just lumps of stuff. They know for sure there is a big difference between the monkey or pup they put in their rocket and the scientists who launch it.

And you can be sure the scientists don't want their now comfortable little world blown up with the same flick of a switch which would pit our country and theirs in a mutually destructive war.

There is, of course, the possibility of stumbling into war. Unforeseen events often creep in to change the carefully plotted pathways of future events, but Soviet scientific advances — even if they sometimes outdistance us — can be our best assurance of peace.

Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Friday, January 9, 1959 Vol. 70, No. 15

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Entered in second class matter on May 1, 1947 at Rochester, N. Y.
Approved for mailing at special rate of postage provided for in
Section 1103, Act of October 3, 1917.

Single copy 10c. Postmaster: Please send address changes to
Courier Journal, P.O. Box 1159,
Rochester, N. Y.

COURIER JOURNAL
Friday, January 9, 1959

JOSEPH BREIG

Red China
Stay Out

Secretary of State John Foster Dulles is perfectly right, in my opinion, in spurning every suggestion that the communist regime in China be recognized by the U.S. and admitted to the United Nations.

It is true that the Red government is the defacto government. That is, it is there; and thus far it has successfully held the 600 million inhabitants in bondage at the cost of millions of murders.

But the communists government is in China in the same sense that an escaped convict might be in your home, holding you and your wife and children as hostages at gunpoint, and subjecting the family to a reign of sheer brute terror.

THE POLICE, of course, in such a situation would talk with the thug by means of megaphones, and would do everything possible to rescue the family. But the police would not hobnob with the man, or recognize him as in any way the legitimate head of the house.

Diplomatic recognition, and admission to the UN, does involve a large measure of acceptance of a government, at least by implication, as in some way legitimate or at least tolerable. To deny this is to deny reality.

It would be utter folly for the U.S. and other free nations to extend any such acceptance to the Red Chinese regime. To do that would be to confess national bankruptcy and international cynicism at a time when morality is more vitally important even than usual.

Certain intellectuals, the extent of whose influence is anybody's guess, are contending that recognition and UN admission are nothing more than a feigning of the fact that a government is in control of a country.

Either these people have curiously short memories, or they are intellectually crooked. They took precisely the opposite position with respect to the Franco regime in Spain. It is hardly too much to say that they frolicked at the mouth against Franco.

They based their whole case on morality. Not for a moment did they deny that Franco was in power, and securely so. But in their eyes — so simply the matter — Franco was a bad guy, and bad guys should not be recognized, or admitted to the UN.

INDEED, they carried their selective moral indignation to such lengths that they gulled and pressured the UN into the most ludicrous action it has ever taken. I refer to the preposterous boycott against Spain.

Spain, a nation of 20 million persons, bled white by the civil war, and possessing no armed forces of any consequence was ostracized by the United Nations as, of, all ridiculous things, a menace to world peace.

Thus did a certain type of intellectual prove to everybody's satisfaction that whatever else an intellectual may be capable of, one thing is certain — this kind of intellectual can make a towering fool of himself and of anybody who follows him.

RATHER THAN admitting a bandit government like Red China's, what the UN ought to be doing, if the matter be looked at abstractly, is getting rid of the gangster members it already has above all the Soviet regime.

Unfortunately, the U.S. recognized the Soviets in a moment of depression-born weakness in the 1930's. And in the 1940's, it was too much to hope that the UN would be formed without the Soviet Union.

Thus we find ourselves rather stuck with the USSR, and with some of the satellite puppet-governments. But that does not mean that we should recognize or accept any more regimes of the same type. Quite the contrary.

Red China made war on the United Nations — and on American troops who were the backbone of the UN forces in Korea. Red China has done absolutely nothing to purge itself of that international crime.

Dr. Castro spoke about the place of the Church in the revolution in an interview with Father Amado Llorente, director of ACU, the Catholic university students' movement.

Father Llorente was Fidel Castro's teacher at the Jesuit College of Santiago, and the rebel leader had called him to his headquarters in the Sierra Maestra for his counsel.

The interview was published here in the Diario de la Marina after Gen. Batista had fled to the Dominican Republic and while the Castro forces were consolidating their victory.

Asked by Father Llorente what he thought of the attitude of the Church was concerning the revolution, Dr. Castro indicated approval of her hands-off policy, and said she could not do more than she had done. He added, however, that, with few exceptions, Cuba's Catholics had fully supported the revolution.

It was recalled here that six priests had served as chaplains to the Castro forces in their hideout in the precipitous Maestras range in eastern Cuba. And nearly all of the physicians who had gone into the mountains to serve them are ACU leaders.

Among them was Dr. Fernandez Adan, former archdiocesan president of Catholic Youth of Havana.

Meanwhile, the forces of the 26th of July movement — taking his name from the date in 1953 when Fidel Castro led his small guerrilla band in his first attack on the Batista regime — moved throughout the country to liberate political prisoners in jails. Many of them are Catholic Youth leaders.

The Young Christian Workers, many of those whose leaders suffered imprisonment or exile under the Batista government, immediately issued a declaration voicing full support of the revolution. Some YCW leaders joined the Fidelists in seizing the headquarters of the pro-Batista Workers Confederation of Cuba. Confederation President Eusebio Majal had taken refuge in the Argentine embassy.

In the first days after the flight of Gen. Batista, this capital was threatened by chaos. The general strike proclaimed by the rebel leaders in Santiago had completely disrupted the normal workday life of Havana.

But, in addition, mobs took to the streets, ransacking and looting the homes of prominent Batista cohorts and wrecking many of the city's lush gambling casinos.



Fidel Castro briefs his followers before battle which resulted in overthrow of dictator Batista's regime in Cuba.

Cuba Promised Era Of Christian Spirit

By GUSTAVO PENA MONTE

Havana (NC) — Triumphant revolutionary leader Fidel Castro has proclaimed that with the ouster of President Fulgencio Batista, Cuba is beginning a new era in which the Christian spirit will prevail.

Before coming from the temporary capital at Santiago to Havana with provisional President Manuel Urrutia, the 32-year-old hero of the revolution asserted that in restoring civil rights and ridding the government of corruption, the new Cuba needs men who are honest and trustworthy.

The casino, which operated mainly with American capital in league with the government, had become virtually a symbol of the old regime, and the Castro forces had long condemned them.

The sudden triumph of the Castro forces came about shortly after Archbishop Enrique Perez Serantes of Santiago urged Catholics of his-See to pray for an end to the civil war and for a return to brotherhood throughout the nation.

The Archbishop's plea, made as the revolutionaries were moving on Santiago, called the struggle "the bitterest and most implacable known at any time, even the saddest, in our country's history."

"May the Child of Bethlehem heal the wounds mutually inflicted during this bloody fratricidal strife," he said.

The Church had taken no official steps in regard to the conflict in almost a year. Early

In 1958, the Cuban Bishops, headed by his Eminence Manuel Cardinal Arceaga y Betancourt, Archbishop of Havana, appealed unsuccessfully for an end to the rebellion and for establishment of a "national unity government."

In their appeal the Bishops made a plea which amounted to asking President Batista to modify his personal control of the government, and for rule with the cooperation of the rebel forces.

Following Batista's refusal of the Bishops' plan, a Commission for National Harmony was formed to act as a mediator on the basis of the plan between the government and the revolutionaries. Failing to get guarantees of cooperation from either side, however, it disbanded.

But after the failure of the Church's move for peace, various Catholic organizations, particularly those of the university students and young workers, met with increased government hostility, after condemning terrorist excesses on both sides.

A number of Catholic leaders were killed by government agents under the Batista regime, and issues of the Catholic magazine, La Quincena, were confiscated by postal authorities for denying government claims that the Batista government was merely fighting "outlaws."

SERMONETTE

"O Lord Teach Me To Be Generous"
From the Prayer of St. Ignatius

By THE REVEREND JAMES D. MORIARTY

Saint Ignatius, the holy founder of the Society of Jesus gave himself to God.

By his vow of poverty he gave up his right to ownership. By his vow of chastity he gave up his right to marriage. By his vow of obedience he gave his will to God. He gave all — everything to God.

And then he prays in his most famous prayer, "O Lord, teach me to be generous."

Is this some kind of game he is playing? After giving up all these things hasn't he proved his generosity? What's he trying to do? — kid somebody?

In his prayer Ignatius was desperately sincere. He knew that making the vows did not remove the pitfalls which follow in the wake of a generous act.

There are different reasons for being generous. One may be generous outwardly simply for the purpose of display and for the effect it has on others. One may be genuinely generous and still never allow himself to forget how much he has given up for others. And this type, even if he does not become a hero in the eyes of others, never looks in the mirror without some admiration. And then there is the total generosity taught us by Our Lord. The type that doesn't count the cost to oneself. There are those who do not heed the sounds nor keep track of the toll encountered in helping others. There are the type that are looking for no reward save as St. Ignatius says, in knowing that they are doing the will of God.

Men have given their lives to causes for entirely different motives. A great scientist may be spurred on solely from humanitarian motives. A businessman suffers violence to self in pursuit of wealth. A soldier dies for his country because it is the right thing to do. Often times even generosity can be calculating.

That's why St. Ignatius never stopped praying, "O Lord teach me to be generous."

Holy Communion On Family Feast

My dear People:

I can think of no more appropriate way of opening a year dedicated to the Blessed Sacrament of the altar than the ritual of the Family Communion, which for several years has been our practice on the feast of the Holy Family.

The recent decrees of the Sacred Congregation of Rites bring the altar much closer to our congregation than it has been before. The outstanding legislation of the late Pope Pius XII has made daily or frequent Communion available to an extent never offered in the past.

In brief, the Holy Spirit has obviously inspired the rulers of the Church with a program which should result in such an intensity of devotion to the Blessed Sacrament of the altar, that the souls of men in our generation can enjoy as never before those riches of Divine Grace to be found only in the Sacred Eucharist.

On this feast of the Holy Family I beg every family in my diocese to approach the Holy Table together, as the first overt act of a year of devotion and special dedication of the family to our Eucharistic King. If 1959 is to be a Eucharistic year, it must be so in the heart of every individual and in the bosom of every family.

One of our traditions has been the tribute to the queen of the home, wherein the Communion Breakfast finds mother as the honored guest. For three hundred sixty-four days she is the hostess, among many other odd jobs in the household.

May God bless you all in this year, which we hope to make our own Holy Year in the diocese of Rochester, a year devoted as never before to adoration of God's greatest gift to man, the Real Presence in the Sacrament of the altar.

With a blessing, I am

Your devoted Shepherd in Christ,

James E. Kearney
Bishop of Rochester

Can A Catholic Be President?

Washington — (RNS) — Religious prejudice no longer serves as a bar to the election of a Roman Catholic as President of the United States, members of the American Historical Association were told here.

The group, major scholarly organization of American historians, held a joint meeting with the American Catholic Historical Association to hear a discussion of "The Catholic Question in American Politics."

For two hours history professors and researchers joined in a lively discussion of why Gov. Alfred E. Smith was defeated in 1928 but a Catholic like Sen. John F. Kennedy (D-Mass.) might be elected in 1960.

Prof. Edmund A. Moore of the University of Connecticut led off the symposium with a paper on the controversial 1928 election in which he contended that Gov. Smith suffered more from other issues than he did the religious issue, particularly New York City's "Tammany Hall" machine and his outspoken opposition to prohibition.

The Republican Party's identification with the prosperity of 1928 probably made Herbert Hoover unbeatable anyway, Prof. Moore suggested, and the real prejudice of the South, but it was not the principal cause, he argued.

"Within a few years or a decade," Prof. Moore predicted, "the unwritten law against Catholic candidates for the Presidency will lose whatever sanction it has. No patriotic, intelligent person, Catholic or non-Catholic will vote for a candidate because of his religion."

Dr. Vincent P. De Santis of the University of Notre Dame, in a paper on American politics of the post-Civil War period (1865-1900), said that "The Catholic Question" in those years was of minor and chiefly local significance, although some persons "dragged" it into national elections whenever they thought it might be of advantage. This often backfired, however, particularly in the election won by Grover Cleveland over James G. Blaine in 1884, he pointed out.

Arthur Krook, Washington columnist for the New York Times, who moderated the discussion, said he was encouraged by the degree of tolerance displayed in the discussion.

Tommy called the dentist and said he wanted to make an appointment. The nurse who answered the phone told him, "I'm sorry, he's out."

"Thank you," said Tommy. "When will he be out again?"

Daily Mass Calendar

Sunday, Jan. 11 — Feast of the Holy Family (white), Mass as in Missal.

Monday, Jan. 12 — Mass as Jan. 6, Epiphany, except no Creed.

Tuesday, Jan. 13 — Baptism of our Lord (white), Gloria, Creed, Preface of Epiphany.

Wednesday, Jan. 14 — St. Illary (white), Gloria, 2nd prayer of St. Felix, Creed.

Thursday, Jan. 15 — St. Paul, hermit (white), Gloria, 2nd prayer of St. Maurus.

Friday, Jan. 16 — St. Marcellus, pope (red), Gloria, VR.

Saturday, Jan. 17 — St. Anthony, abbot (white), Gloria.

— omitted at High Mass.
VR—Votive or Requiem permitted.

Playing it Safe

Tommy called the dentist and said he wanted to make an appointment. The nurse who answered the phone told him, "I'm sorry, he's out."

"Thank you," said Tommy. "When will he be out again?"