

Too Many People

Unless a few hydrogen bombs destroy human life on our earth, there is a very real danger that by the year 2000 most people born will promptly starve to death, the Jesuit magazine America says, this week.

Several other recent or current issues of national-circulated magazines have articles on the 20th century's "population explosion."

At the present time, over half the world's population is hungry, habitually underfed. These people live on rice and not even enough of that.

Statistics show populations are soaring to a point where even prosperous nations will be endangered by too many people.

Currently the poorest and neediest nations — in Asia, the Middle East, Africa and Latin America — are experiencing the population "explosion" which threatens to flood the face of the earth with gaunt victims.

Scientists are roughly divided into two camps — one optimistic, the other pessimistic.

The optimists are the specialists in "things" — geographers, botanists, chemists. These experts claim more efficient use of productive land areas, advanced techniques of food production, development of sea foods and other scientific advances will meet population increases indefinitely.

The pessimists are the specialists in "people" — sociologists, psychologists. They point to the undeniable fact that scientific progress has failed to feed half the present population; how can we expect it will provide for double this population? Their remedy is birth control.

Japan has already legalized abortion and cut its birth rate in half.

Except for the Catholic Church, most every other religious group has approved the birth control solution. Our Church has gained little applause from the world for its stand, sometimes it has been branded as heartless.

The Church, however, has not stood idly by to let future generations face starvation.

Pope Pius XII often insisted that growing populations should not be viewed as a menace but as a challenge to improve relationships between peoples and nations.

He logically pointed out that if one area is overpopulated and under-fed while other areas have room and plenty, the obvious solution is to put the "too many people" where there are at present not so many. He also urged a better distribution of abundant food supplies to the hunger zones and he organized extensive charitable enterprises to feed, house and clothe the needy.

The Pope also pointed out that married couples have the fundamental right to be parents which no government or social welfare authority can take from them.

It has been estimated that an annual investment of \$18 billion to develop land areas not now under cultivation could provide adequately for the world's present needs. Both Soviet Russia and our own nation annually spend five times that amount for military purposes.

Unfortunately, those who have the simplest but morally un-taken solution have captured the ear of the man in the street — the Church is thought to be medieval and unrealistic and birth control is taken for granted as the practical solution.

The ultimate solution will have to be both practical and moral because the human conscience cannot endure any other solution. Scientists, the optimists and pessimists, and churchmen are confronted with a problem and the man in the street will be clamoring for an adequate answer.

SERMONETTE

By THE REV. RICHARD MADDEN, O.C.D.

Cursing

George Washington, besides chopping down cherry trees and crossing the river in open row boats, also wrote letters to his troops.

In one such letter he told his men how much he regretted that the habit of cursing and swearing was becoming so prevalent in the Continental Army. He wanted to change things. He couldn't.

The same thing goes on today. Some people have such foul mouths that it's a wonder they can eat with the same mouths they swear with. What is all this billingsgate around us?

Is cursing necessary for normal existence? Hardly. Many people don't use it. Does a dirty mouth make for greater manliness? I doubt it. In fact, it turns a man into a boy. Tough language is nothing but a weak-kisser substitute for solid character. I know many successful business men, and I believe they are successful, and have gotten ahead in life because they have always spoken as gentlemen. And gentlemen have clean mouths.

Just how effective is cursing? Try a little test. The next time you plunk your golf ball into a devilish device sand bunker, get down on your knees, put your nose right up close to the ball, and start damning it from one end of the universe to the other. What happens? Nothing happens. The ball still sits there luxuriating in the sand. Cursing won't move it. Swearing won't get it up on the green. Only a true nine-iron will do that.

In the same vein, you can, in a fit of temper, tell somebody to go straight to hell; but I doubt that he will hustle down to the local Travel Agency to check the schedules. It might be even more effective to let off steam by saying, "I hope you sit on a wad of gum." We all manage to do that a few times in our lifetime.

Let's clean up on the language. Having a reputation for being able to turn a room blue everytime you open your mouth is a rather dubious reputation indeed. It not only degrades yourself but the Church of which you are a member. And take good care of the Church. You need Her.

Courier-Journal

Friday, April 24, 1959 Vol. 70 No. 30
 MOST REV. JAMES E. KEARNEY, D.D., President
 MAIN OFFICE 35 Egle St. - Baker 5-6210 - Rochester 4, N. Y.
 AUBURN OFFICE 43 Grant Ave., Auburn 3-2516
 ELMIRA OFFICE 312 Realty Bldg. - Phone RE. 2-5688 or RE. 2-3422
 Entered as second class matter in the Post Office at Rochester, N. Y.
 As required under the Act of Congress of March 3, 1879.
 Single copy - 10¢ - Year subscription in U. S. \$4.50
 Canada \$6.00 Foreign Countries \$10.00

Ragpicker Pastor

A Brooklyn priest in Kyoto, Japan, has started a mission in an "special section" of the city dump.

"There are more than 21,000 ragpickers living in 'special sections' of this city," reports Father Francis A. Diffley, Maryknoll Missioner of Brooklyn. "I work in one of the larger sections, containing 6,000 people."

Father Diffley's mission is located in a community of ragpickers on the banks of the Kanagawa River, where the people live in shacks made from discarded wood.

The roofs are held in place by heavy stones. Every fall, inevitably, the river overflows and the village is flooded.

Most of the people in Father Diffley's mission earn their living as ragpickers or day-laborers. As laborers they are hired on a daily basis by the City Public Works Department to repair roads, embankments and river dams.

The average income of a Kyoto ragpicker is \$1.50 a day.

Self-identification with the plight of the people has allowed the Brooklyn priest to be accepted by the usually suspicious and clammy ragpickers.

The thirty-five-year old Maryknoller has moved into a small house in the middle of the village. He has organized a group of nurses to make home visits without charge.

Right now Father Diffley is trying to start a "school" for the children of the village. During the past month, 150 youngsters enrolled for classes held in a room about the size of a railroad car. College students, staying at the Villa Maria House operated by Maryknollers, have volunteered to help instruct the children.

Because sickness and poverty are everywhere, the opportunity to fulfill each of the seven Corporal Works of Mercy presents no problem to Father Diffley. The village lacks all modern facilities. Water and disease come from a common pump.

In one house, Father Diffley found an old man who hadn't had a bath or haircut in three years. Students from Villa Maria cleaned him up, and now return weekly to care for him.

"I haven't been so comfortable in years," was the old man's grateful reply.

In another shack, the young priest discovered two small children whose mother was in a mental hospital and whose father—a day laborer—worked most of the day, leaving them unattended. Nurses now visit the home daily and see to it that the children are fed and clothed.

"The City Welfare Agencies are trying to help these desperately poor people," explains Father Diffley. "But their material resources are limited. And my ragpickers resent outsiders who try to work among them."

"Right now, I'm trying to obtain funds to buy a piece of land in the village on which to erect two small huts. They will be used as a central headquarters and a clinic."

Daily Mass Calendar

Sunday, April 26 — Fourth Sunday after Easter (white), Gloria, 2nd prayer of St. Cletus and St. Marcellinus, Creed, Easter Preface.
 Monday, April 27 — St. Peter Canisius (white), Gloria, Creed.
 Tuesday, April 28 — Paul of the Cross (white), Gloria, 2nd prayer of St. Vitalis.
 Wednesday, April 29 — St. Peter, martyr (red), Gloria.
 Thursday, April 30 — St. Catherine of Siena (white), Gloria.
 First Friday, May 1 — St. Joseph, patron of working people (white), new Mass, Gloria, Creed, Preface of St. Joseph.
 Saturday, May 2 — St. Athanasius, bishop (white), Gloria, Creed.

More Than Air Needed

Galvarino, Chile — Father Leo Bechtold, M.M., of Farrell, Pa., tells his one on himself.

Preparing to return from a mission trip in the mountains at dusk, Father Bechtold noticed the front right section of his truck sagging towards the ground. Immediately the red-tailed missionary hauled out a hand pump and began pumping air into the right front tire.

After sweating through ten minutes of futile pumping, an old Indian standing nearby pointed out that the tire wasn't flat — the truck was simply parked in a hole.



Pope John enters the Vatican basilica. Catholic faith teaches true Christian unity, includes submission to his authority as Vicar of Christ.

'Ecumenical'

What Does It Mean To Catholics, Protestants?

(The author of the following article is a professor of patristic theology at the Pontifical Gregorian University in Rome and editor of *Unitas*, international quarterly dedicated to promoting Christian unity.)

By FATHER CHARLES BOYER, S.J. (N.C.W.C. News Service)

The comments which followed the announcement by Pope John XXIII that he intends to convok an ecumenical council brought into prominence the many and different meanings of the word "ecumenical."

If one is not on guard, it is easy to cause confusion by neglecting these differences. The fact is that at the moment when the Pope was speaking and presenting the future council as an invitation to Christian unity, there was already in existence the World Council of Churches which, in its French name, is called *Conseil Oecuménique des Eglises* (Ecumenical Council of Churches).

It is important to recognize that we are faced with different meanings of "ecumenical." It will therefore be helpful to distinguish them briefly.

The term "ecumenical" originates from a Greek word meaning the "inhabited world," both in Biblical language and in the common use. Used unrestrictedly, the word designates the entire world. But it has also been employed to indicate a determined totality such as the Roman Empire.

In the Roman Catholic Church the notion of ecumenical council is clearly defined: it is the assembly of all the bishops of the Catholic Church, convoked by the Pope of Rome to deal with matters of faith and morals.

Its universality of fact is constituted by the presence of Catholics from all over the world; and its universality of right consists in the fact that the Church has been established to bring into her fold all men without exception.

For a council to be called ecumenical, it must of necessity represent the whole Church. But this does not mean that all the bishops are expected to be present. It is enough if the principal elements of the Church have as much representation as the Pope judges to be sufficient. Moreover, persons other than bishops can be invited to a council—even with an active vote.

The unity of the council is guaranteed by the union of all with the Roman Pontiff who convokes the assembly and who presides personally or through his delegates and whose consent is necessary for the validity of the council decrees.

Defined thus, an ecumenical council manifests the following characteristics which distinguish it from every other assembly, including religious ones:

• The members of the council are conscious of representing the entire Church.

One must understand by this, in accordance with the doctrine of the Catholic Church, that they represent the whole Church of Christ.

All of the members of the council possess the same faith.

They may indeed at the start find themselves in disagreement on the questions proposed to them and may vigorously sustain their proper opinions. But their faith in the Church is such that they are resolved beforehand to accept whatever the council decides.

The declarations, resolutions and definitions of the council are imposed on all the faithful in the measure in which the council indicates.

The Protestant-Orthodox World Council of Churches is not, therefore, a council in this sense. It is a union of different and autonomous churches which remain such, but which meet for mutual assistance and to pursue certain ends and most particularly to promote Christian unity. Its organs possess no doctrinal authority.

At the most, they can suggest measures to be taken, but must leave to each member church full liberty of choice.

Every six years the World Council convokes its general assembly which comprises the delegates from all the member churches. Such a convocation can be an imposing event, as was seen by the assemblies at Amsterdam and at Evanston, Ill. The unity of the general assembly is constituted by the will to meet and by the common faith in the divinity of Christ.

At the conclusion of its sessions, propositions are drawn up for the various member churches, and a statement is adopted expressing the thoughts and the religious sentiments of the delegates.

Nothing is imposed on the churches. They may accept, modify or reject the suggestions of the assembly.

The council does not at all represent all Christians, nor does it claim to represent the whole Church of Christ. A great many Christians—more than half—do not belong to the World Council and they, according to the mind of the same council, are in no less a way members of the Church of Christ.

It is by desire only that the World Council is universal. It is above all interconfessional, with a spirit of charity towards all Christians and with a generous inclination to collaborate with all of them. This has given a new mean-

Odds Favor Tibet Rebels

By FATHER IVAR S. McGRATH, Society of St. Columban

Taipei, Formosa (NY) Given certain conditions, the present resistance to the Chinese communists in Tibet ultimately could be successful. It was said here by a Swiss Canon Regular of St. Bernard who formerly served as a missionary on the Tibetan border.

"If the will to resist holds firm—and in that the Dalai Lama can have a decisive influence—and a certain amount of arms and assistance reach the insurgents, victory is assured," Father Alphonse Savioz said.

Father Savioz is one of a group of Swiss Canons of St. Bernard working among the mountain-aborigines of the Formosa east coast.

The St. Bernard Fathers staffed mission posts along the Yunnan-Tibet-North Burma frontier from 1932 to 1952, when they were forced out by the communists.

"Legally we were in Yunnan province," Father Savioz said. "But de facto, authority was exercised by Tibetan chieftains of the Nakh and Khamba tribes, generally independent of the central Lhasa government, and sometimes recognized by the Chinese Government only one of our missions, Yarkalo (in historic Kham province, disputed area long considered by the Chinese as part of Sikkong province), was under a chief submitting to Lhasa."

Father Savioz was among the Tibetans from January, 1947, to January of 1952, when he was driven out by the Reds.

"The communists arrived in our region in the northwest corner of Yunnan and part of Sikkong to the east of the Yangtze River, in the spring of 1950. During the months from September to December of the same year they occupied the major portion of eastern Tibet, or the province of Kham.

"The Tibetans put up only a sporadic and disorganized resistance, because of internal divisions and feudal rivalries, and because of inferior and outmoded arms. The Chinese province of Tsinghai or Koko Nor, whose people are mainly Tibetans, had already been occupied by the communists at the end of 1950 and the beginning of 1951.

"In May, 1951, a 'religious freedom treaty' was signed by representatives of the Tibetan government, taken from among the partisans of the Panchen Lama, and the Chinese communists, who occupied the rest of the country during the year.

"However, it is certain that the communists had no intention of keeping the terms of the treaty."

"It will be excessively difficult for the communists to subdue this general uprising, even though they pour troops and arms into Tibet. This is especially true since the Dalai Lama has put himself at the head of the movement, and can operate in security from India or elsewhere.

"The Reds can hold the centers—again that would require quantities of airplanes—but they will not manage to suppress the freedom-fighters in their inaccessible mountains and valleys unless the Dalai Lama himself intervened.

"It will not be possible to have massive repression here as in Hungary."

The most perplexing puzzle of this century has been the unwillingness of human beings to realize the open, unshamed and even blatantly boastful viciousness of the anti-God and anti-human movements of our time.

Millions of people clung to imbecile delusions about nazism until Nazi bayonets wore at their throats; and this day there are similar millions who refuse to understand that communism is unalterably sworn to their destruction.

Incredibly, this obtuseness has persisted despite the fact that Hitler told us forcefully and precisely what he intended to do to us; and although Lenin, Stalin and Khrushchev have been equally outspoken about their intentions.

Now the news dispatches tell us that government leaders in India have had their eyes at least half-opened by the Chinese communist brutality in Tibet. At last they have smelled the communist breath and have found it pestilential and foul.

Members of India's parliament shouted down, with cries of "betraying shame," the communist members who tried to defend the Tibet slaughter by representing

the communist aim of overthrowing a communist that one must give himself totally to throwing all non-communist governments and bringing all mankind under a communist dictatorship.

NO ONE can be a communist and be loyal to anything that stands in the way of complete communist conquest not to his country, not to his wife and family, not to his religion, not to his friends, not to mercy or justice, not even to himself.

The leader of India's people's Socialist Party, in a scathing attack on Indian communism, said that the communist China were to invade any part of India's territory, the Indian communists would "welcome the Chinese."

This statement was reported as if the speaker had said something that was news. Yet those who have not closed their eyes and ears have known for 40 years that communists in any land would welcome communist invaders.

Never have communist leaders deviated from the central communist thesis that every citizen must follow every twist of the party line, and that the party line aims always at total conquest of humanity.

Nothing more than normal intelligence is needed to perceive our free world neighbors are men of good intentions, and that the communist is a man of the most evil intentions who has sold his soul to a conspiracy of outthroats.

Why anybody should have any difficulty in making this elementary and obvious distinction, I am unable to fathom.

Joseph Breig's Column
Jolt To India

The miniature hilltop chapel of St. Mary, Mother in the Clouds, was built in 1752 and holds only 150 people.

ST ALBAN'S CHURCH IN ST ALBAN'S CATHEDRAL, ENGLAND, WAS SHATTERED BY 2,000 FRAGMENTS BY THE 'REFORMATION' AND THE RELICS DESTROYED 300 YEARS LATER. IN 1872, THE RUBBLE WAS FOUND BEHIND A WALL, AND BY MEANS OF AN ANCIENT PICTURE, RECREATED.

DESIGN FOR CATHEDRAL'S NEW CATHEDRAL SPHERE HAS BEEN APPROVED BY THE ARCHBISHOP OF CANTON AND IN THE SPANISH ANCIEN CATHEDRAL.

35 NEW THRESHES WERE FOUND IN ROME DURING THE 1958 EXHIBITION. THE POPULATION HAS INCREASED BY 1,000,000 IN 20 YEARS AND THE CITY OF HUNDREDS OF CHURCHES IS NOW SHORT OF CHURCHES.