

SEEMS TO ME RELIGION SHOULD BE NO HAMPER. IN THIS DAY AND AGE IT SHOULD BE PART OF EACH MAN'S EQUIPMENT.

JOHN Q. PUBLIC

Europeans More Hopeful



State Begins Competition With Colleges

New York State took a twenty million dollar step deeper into socialized education on Thursday, Sept. 29.

On that date the new Harpur College at Vestal, near Binghamton, put New York permanently in the business of state-supported undergraduate education in liberal arts" according to dedication day speaker Dr. Gordon N. Ray of the Guggenheim Memorial Foundation.

He said the State had to move into the college business because "private colleges and universities have neither the will nor the means to provide for the huge increase in student population that lies ahead."

Another speaker, the State's commissioner of education Dr. James E. Allen, said state-operated colleges are "free from the domination of any person, political party, religious sect or private group bent on using education to promote a special interest or a special conception of public purpose."

He said New York has been "lagged" in getting into tax-paid college education. He clearly indicated more such colleges are needed.

We agree with both of these distinguished spokesmen that more college facilities are needed to meet the demands of increasing enrollment. But is their answer—more government operated colleges—the best one?

It is not the government's business to operate schools any more than it is government's business to run shoe stores, farms or automobile factories. State or federal invasion of these fields is socialism.

It requires little imagination to suspect what would happen to our American free enterprise system if government starts competition with private business or professional corporations.

How many people would buy a Ford if a tax-subsidized agency down the street offered Cadillacs at a lower rate?

Businessmen are quick to see this threat and promptly repel any increased government intrusion into their world. They do not seem to see, however, the threat to educational freedom in such schools as the new Harpur College. If this tax-supported college is able to admit students at a fraction of the cost of tuition rates at St. John Fisher College or the University of Rochester, is it any wonder that these private schools are hobbled in their hopes to expand their facilities?

We firmly believe deserving youngsters should have government aid to meet the high costs of college education. But we think it is grossly unfair to discriminate against students simply because they choose to attend one college instead of another.

The old GI Bill of Rights recognized the right of a student to go to the college of his choice. War has a way of wiping the fog of confused thinking away from people's minds and they voted approval of this vast multi-million dollar aid to students program. Why is it that now in the days of peace, the children of these veterans are denied the rights their fathers fought to defend?

We are convinced that if the twenty million dollars spent to build Harpur College were spent instead in direct aid to students to attend the school of their choice then the private colleges would prove they have both the will and the means to accommodate the expected throng of increased applicants in the years ahead. This, certainly, would be better than the present stepped-up slide into socialism in education.

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Europeans More Hopeful

Unity With Protestants Said Remote

Washington (RNS) — Dr. Karl Barth of the University of Basel, Switzerland, one of the world's most renowned Protestant theologians, believes that Protestant-Catholic unity "can not yet be in prospect." But he said there is "possibly" a new brotherly discussion concerning what can unite Roman and us, and concerning that which must always divide Rome and us."

He was one of a panel of 25 Protestant religious scholars in the United States and seven other countries who joined in a symposium conducted by Christianity Today, Protestant fortnightly published here. The other countries were, in addition to Switzerland, Holland, England, France, Canada, Australia and Scotland.

IN GIVING the "new brotherly discussion," Dr. Barth said, "we must reckon with the strong possibility that some day it might be apparent that what must and could unite Rome and us is comprehended in certain Roman spheres just as well, if not

better, than in large segments of our own Protestant constituency."

The question to which the Protestant scholars were invited to submit replies was: "Do you see any special basis of Protestant-Roman Catholic church unity?" Their answers, in general, were that such unity was extremely remote if not impossible.

Dr. Barth said "we cannot suppress our antagonism" in view of what he called "antagonistic matters of the Roman Catholic system." By this he meant, "Roman Catholic concept of the mediatorial role of the Virgin Mary and of the salvific merit of tradition; of the authority of the Church, and particularly of the Pope, and above all of the Sacra-

mentum." Protestants, he stated, "cannot conceive how they (these peripheral matters) can be joined to the central teachings of Christianity."

Seventeen of the contributors to the symposium were

from the United States. They included Dr. Reinhold Niebuhr, professor emeritus of Union Theological Seminary, New York, who said: "I see many hopeful signs of more Catholic-Protestant dialogue than there have been and think these dialogues could be creative." But, he added, "I see no sign whatever of a Catholic-Protestant church

reunion."

Samplers of the American replies were:

Dr. Edward J. Carnell, Fuller Theological Seminary, Pasadena, Cal., undenominational: "The Roman claim to infallibility precludes the possibility of unity . . . But this grim fact should not prejudice the value of sincere, exploratory conver-

Dr. W. Boyd Hunt, Southwestern Baptist Theological Seminary, Fort Worth, Tex.: "Any organic unity between main-line Protestantism and papal Romanism is inconceivable in the foreseeable future."

Dr. Emil Cailliet, profes-

sor emeritus, Princeton Theological Seminary; "Rome offers integration only by unconditional surrender."

THE FOREIGN participants in the symposium included Dr. G. C. Berkouwer, of the Free University of Amsterdam; Dr. F. P. Bruce of Manchester (England) University; Dr. W. Stanford Reid of McGill University, Montreal, Canada; Dr. Hermann Sasse of the United Evangelical Lutheran Church seminary in Adelaide, Australia; Dr. James S. Stewart of the University of Edinburgh and Dr. Oscar Culman of the Sorbonne in Paris.

Another optimistic note was sounded by Dr. Culman, Swiss-born Biblical authority, who noted the reciprocal attractions (Protestants for Catholics and vice versa) that have taken place in various European countries in the past three years during the Ecumenical Weeks of Prayer.

"Next to the theological discussions in this collection, it seems to me," he said, "the only honest basis of unity in Christ since the original unity of the church is impossible among those Protestants and Catholics who remain true to their innocent convictions concerning the structure of the church . . . There is good prospect that the Roman Catholic Ecumenical Council will take some position concerning this basis for unity, inasmuch as it is beginning to bear fruit in many places."

Lodge Says

Defense Demands Equal Aid

interview in March, 1959.

He said that "there can be no question of federal funds being used for the support of parochial or private schools. It is unconstitutional, under the First Amendment as interpreted by the Supreme Court."

However, in discussing auxiliary aids to parochial schools, Kennedy said:

"As for such fringe matters as buses, lunches and other services, the issue is primarily social and economic and not religious. Each case must be judged on its merits with in the law as interpreted by the courts."

Richard M. Nixon, the Republican presidential nominee, is not known to have taken a stand on the matter of federal assistance of some form to private and parochial schools below the college level.

In May, 1959, the Senate passed a bill which later died in a House committee, to give the states \$300 million to aid public grade and high schools.

Specific mention of aid to parochial schools was excised as heated controversy surrounded legislation and church groups over the constitutionality of grants to them in view of the Kennedy bill.

However, in his "position paper" on education of September 26, 1959, Nixon stated he was for certain types of

aid to colleges and universities, both public and private.

He called for continuation of the present program of federal loans to colleges for dormitory construction.

He also said this program should be expanded into one of loans and matching grants to assist colleges and universities to build classrooms, laboratories and libraries—not covered by the present loan program.

After Lodge's stand on aid to schools when he was a senator, the former legislator took an active part in the 1959 effort to pass a federal aid to education bill.

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One thousand per cent would have come from a total federal grant of \$300 million to state school systems provided for in the Kennedy bill. The measure did not get House action.

interpretation of the First Amendment.

However, Lodge was one of four sponsors of an amendment to provide bus transportation funds for all school children, regardless of the school they attended.

Known as the McMahon Amendment in honor of its chief spokesman, the late Senator Brian McMahon of Connecticut, it was defeated by a voice vote on the Senate floor.

In August, 1959, in an effort he described as one "to heal the religious controversy," Kennedy, then a representative, sponsored a bill to set 10 per cent of each state's allotment of federal funds to be used for auxiliary services for all school children, regardless of the school they attend.

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It is true that too often in the past the laicous Christian groups have assumed an absolute perversion of the others, as though they held no part of the truth. A recognition of the fact that these groups are not as far apart as once supposed is long overdue.

But realism compels us to recognize the relative impossibility of full agreement being reached through mere discussion. Divine Holiness is essential.

Divinity among Christians is without doubt the greatest stumbling block (scandal) to success. In comparing the world to Christ, millions of people look at the Christian churches as a hellish pot of hostile forces, ridiculous in their bickering and alien from the spirit of Jesus Christ in their history. Did he not say, "By this shall all men know that you are my disciples that you have love one for another."

Finally we must remember that the best thing we can do is to pray every day for the reunion of Christendom. First of all there is the matter of charity.

Finally we must remember that the best thing we can do is to pray every day for the reunion of Christendom, and the best way we can do that is by offering ourselves in union with the sacrifice of Jesus Christ which looks to the salvation of all men of all times.

Hence our inclusion of this intention in our morning offering. It is our most effective means of cooperating with the consuming desire of Our Holy Father and of Jesus himself—that they all may be one.

There are some people who take it upon themselves to be the judge of what is dangerous and what isn't. They act as their standard and what is accepted in pool rooms and cocktail parties. These are secular standards and have no relation to Christian community.

Parents especially should check what their children are reading in the newsstands. Any cases of outragous pornography being sold to young people should be reported to law enforcement agencies. The same should be done in cases of smut by mail.

The best way of tackling this problem is to cultivate in the young the desire for good reading—readers plenty of it about. If our young people (and older ones) could cultivate the use of our fine public libraries they would find plenty of books to inform, instruct, and entertain. We could then be going a long way toward making the present terrible smut-market an unprofitable venture.

You will notice that we have stressed the positive element, being disassociated with maxillary condemnation. We should be very careful to understand that the fight against

printed filth is best served by the encouragement of good reading. Again, parents, as well as educators, can do much to instill in the minds of the young the desire for the good things of life.

There are some people who take it upon themselves to be the judge of what is dangerous and what isn't. They act as their standard and what is accepted in pool rooms and cocktail parties. These are secular standards and have no relation to Christian community.

Our Catholic parents, especially, should consider this in this regard. What secularists consider is not an occasion of sin for them. It is better to err on the side of caution than allow a youngster (however sophisticated or mature) to take the dangerous road in "realistic" paperback books.

This has got nothing to do with classical literature which contains what some call vulgarity. Educators in the main are quick to see the difference between the classic and cheap filth. The whole problem, (even among Catholic high school students) is quite acute. It is up to us to solve it by mature control. In this way we will have contributed toward the community effort. We will also be following legal and moral norms.

Reapings At Random

Good Reading Habits Best Smut Control

By GERALD E. SHERRY
Editor, Central California Register

I live in the sunniest capital of the country, at least that's what Fresno, California, is called by Charles Kearney, Jr., President of the National Citizens for Decent Literature.

Chariot came down to visit us a couple of weeks ago to see what could be done in California to rid the sunniest and drug stores. Many of these books are considered by both legal and educational minds to be more smutty than the regular array of so-called smutty literature. We're not proud of it in Fresno, and I don't think any town that tolerates their distribution and sale should be proud, either. Here comes the major point:

The eradication of smut literature is not merely the responsibility of law enforcement agencies. Educators must be concerned. Effect important against the smut is a community project.

It involves the members of organizations and parishes. We will all have to work together to eradicate it from our midst.

There is no question of endangering freedom of the press. Far from it. Doing away with dirty books will enhance the press' freedom, giving it real bite.

The publishers of smut are not trying to destroy democratic ideals of freedom. They are prostituting them. What they want is not freedom but license to pollute the minds of

young and old with their smut wares.

We can only urge all citizens to get behind community efforts to rid the newsstands of printed filth. It must be an organized effort, with me "book burning" elements to it.

We do not believe in boycott or picketing. We do believe in the persuasive power of aroused parents, aroused families, and an aroused community.

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