

Catholic Schools Train Pupils for Life Now and In Eternity

COURIER-JOURNAL
Friday, September 1, 1961

By REV. WILLIAM M. ROCHE
Superintendent of Schools, Diocese of Rochester

The greatest reason for the existence of Catholic schools today is the same reason that moved the bishops of America, in the Third Council of Baltimore toward the end of the 19th century, to require every parish to have a Catholic school.

It is because the Catholic school furnishes the best means of the parent's fulfilling his solemn obligation before God of providing for the intellectual and religious education of his children. This is why Catholics throughout America have never hesitated to make great sacrifices to provide the best education for their children.

Only in a Catholic school does a child receive a complete education: a knowledge of the arts and sci-

ences, to equip him for physical and social life in this world, and a knowledge of spiritual truths to equip him for his eternal destiny. Of the two, the latter is far more important.

This life is soon over, but the soul must be prepared for eternity.

There are those, however, who misunderstand the nature of the Catholic school, and feel that it is a divisive influence in our American democracy. Nothing could be farther from the truth. Catholic schools are much more than institutions for the teaching of catechism. They are thorough-going schools, every bit as advanced as other schools in America.

The very existence of our democracy depends on a well-educated citizenry. Throughout our history, American schools have enabled Americans to fulfill this responsibility of education by providing a com-

bination of the finest educational systems to be found anywhere in the world. But there is more to education for democracy than a knowledge of American history; democracy must be lived!

Our great fear as Americans is that insidious, immoral forces will gradually subvert the ideals of our children and eventually result in the loss of our precious American heritage. Communism is a philosophy dedicated to the worship of materialism; and materialism flourishes when God is unknown or neglected. Therefore, our Catholic philosophy of education holds it as a sacred responsibility to equip the child with proper moral values as an essential condition to life in a free society. Without the knowledge of God, and the will to serve Him, man cannot long remain free. He manufactures his own clay-footed gods out of the luxuries and pleasures with which he

surrounds himself. He becomes a materialistic idolater.

In the Catholic school, the flag is found in every classroom, and each day begins with the Pledge of Allegiance. Activities of interest to the entire community are continually promoted. Far from being divisive, the Catholic school gives the child the proper knowledge of true values, both temporal and eternal, without which he cannot live a productive life on earth, nor realize his eternal destiny in heaven.

As youngsters all over America shoulder their textbooks for the opening of another school semester, Catholic educators are eager to welcome a new crop of budding Americans. They will be taught to love and serve God, to revere their country, and, by learning to appreciate the spiritual destiny of America, to fight the crass materialism which could turn our beloved land into a nation of idolaters.



Bishop Kearney's Appointments

- 3 Sunday — Uniondale, Long Island — Dedication of Seminary — 3:00 p.m.
- 4 Monday to Friday — San Alfonso Retreat House, West End, N.J. — Annual Retreat
- 11 Monday — St. Mary's Hospital School of Nursing — Holy Ghost Mass — 8:30 a.m.
- 12 Tuesday — Our Lady of Mercy High School — Holy Ghost Mass — 9:00 a.m.
- 13 Wednesday — St. Joseph's Church — Annual Lawyers' Red Mass — 9:00 a.m.
St. John Fisher College — Faculty Dinner — 6:00 p.m.
- 14 Thursday — St. Agnes High School — Holy Ghost Mass — 9:00 a.m.
Our Lady of Mercy High School — Alumnae Banquet — 6:00 p.m.
- 15 Friday — Sacred Heart Academy — Holy Ghost Mass — 9:00 a.m.
- 16 Saturday — Powers Hotel — Crocifisso Societa Dinner — 8:30 p.m.
- 17 Sunday — St. Bernard's Seminary — Diaconate — 6:30 a.m.
St. John the Evangelist Church — Blessing of New School — 3:00 p.m.
- 18 Monday — Nazareth College — Freshmen Holy Ghost Mass — 11:00 a.m.
- 19 Tuesday — McQuaid Jesuit High School — Holy Ghost Mass — 9:00 a.m.
Rochester War Memorial — Teachers' Conference — 2:30 p.m.
- 20 Wednesday — Notre Dame High School, Elmira — Holy Ghost Mass — 9:00 a.m.
- 21 Thursday — Nazareth College — Holy Ghost Mass — 10:30 a.m.
- 22 Friday — St. Mary's Church — Low Mass and sermon — Catholic Nurses' Convention — 8:00 a.m.
- 23 Saturday — Immaculate Heart of Mary Seminary, Geneva — Subdiaconate — 9:00 a.m.
Manger Hotel — Catholic Nurses' Convention Banquet — 7:30 p.m.
- 24 Sunday — St. Mary's Church — Sermon — Catholic Nurses' Mass — 8:00 a.m.
Our Lady of Mercy Motherhouse — Solemn Pontifical Mass — Patronal Feast — 10:00 a.m.
Bishop Kearney High School — Cornerstone Dedication — 4:00 p.m.
- 25 Monday — Mt. Carmel High School, Auburn — Holy Ghost Mass — 9:00 a.m.
Auburn, Prison — Confirmation — 11:00 a.m.
- 26 Tuesday — DeSales High School, Geneva — Holy Ghost Mass — 9:00 a.m.
- 28 Thursday — Columbus Civic Center — Opening, C.Y.O. Campaign — 6:30 p.m.
- 29 Friday — St. John Fisher College — Holy Ghost Mass — 9:00 a.m.
- 30 Saturday — Nazareth College — Alumnae Mass & Breakfast — 10:00 a.m.

Constitutional Issues In School Aid Debate

(Following is the fourth and final in a series of articles on the debate over Federal aid to education for parochial and other private schools. The author, whose background includes some 15 books in the fields of philosophy, religion and education, is research professor of theology at the University of Notre Dame.)

By REV. JOHN A. O'BRIEN
(N.C.W.C. News Service)

What does Prof. Arthur E. Sutherland say about the constitutionality of public aid in the form of long-term loans to public and to nonprofit private schools for school purposes generally?

An eminent authority on constitutional law, Prof. Sutherland of Harvard was asked by Rep. John W. McCormack for his judgment on this matter. After studying the matter with great care, Prof. Sutherland reaches the conclusion that there is no clear constitutional prohibition against such aid.

"Assuming," he concludes, "that the existing Federal aid to education is constitutional — which seems to me a reasonable assumption — the distinction between these existing programs and the proposal which I discuss is not sufficiently evident to persuade me that a measure providing for long-term loans of the character which I have described, to aid education in basic lay subjects, would conflict with the provisions of the First Amendment."

What does Dr. Robert M. Hutchins say on this point? The president of the Center for the Study of Democratic Institutions and the former chancellor of the University of Chicago and dean of the Yale University Law School pointed out that tax exemption is given private schools because they are performing a public service. "If this is a service that would otherwise have to be performed by the public, then there is no reason why private organizations should not receive appropriate assistance from the government."

Objections raised against including such schools in the Federal program of aid to education, he characterized as "incompetent, irrelevant and immaterial." He cited the G.I. Bill that gave thousands of service men Federal funds to attend the college of their choice, public or private.

Have other noted authorities expressed similar opinions? Yes, hundreds have. Example: Twenty-one prominent jurists, including former Attorney General James P. McGranery, were requested to prepare an opinion on this subject. After painstaking study, they reached the unanimous conclusion that there is nothing in the Constitution which prevents public funds from being used to pay for the public service rendered by nonprofit schools in teaching pupils all the secular subjects taught in the public school.

"Once Congress decides that Federal aid is necessary," they say, "there should be full equality of treatment with respect to all children whether they are enrolled in public, private or church-related schools. This is a matter of high principle. The parochial schools of this country are discharging a public service. They provide an educational program which fully satisfies present governmental standards for competence.

What do other eminent authorities say on this matter?

Wilbur G. Katz, former dean of the University of Chicago Law School and an expert on constitutional law, points out: "The basic American principle of Church-State relations is not separation but religious liberty. . . . Separation ordinarily promotes religious freedom; it is defensible so long as it does, and only so long."

In his well-reasoned dissent in the McCollum case, Justice Reed suggests that the Court should return to the language of the Amendment and interpret it rather than Jefferson's phrase, "wall of separation." It is a wise suggestion, for the meaning of the metaphor has become so confused that many can't distinguish the figure of speech from the principles involved.

What does the First Amendment really mean?

Simply that, in ordinary circumstances, the government may not directly and actively maintain or support any religion. Hence, it prohibits any legislation designed to favor directly a particular religion. The key words are "in ordinary circumstances" plus "directly" and "actively."

The amendment doesn't forbid nonreligious legislation which has only an incidental or secondary effect upon religious activity or which accords religious people the same benefits afforded the general public. It does not forbid chaplains for the inmates of penitentiaries, hospital patients, or military personnel.

Thus Prof. Edward S. Corwin of Princeton, one of our foremost authorities on constitutional law, says: "The historical record shows beyond peradventure that the core idea of an 'establishment of religion' comprises the idea of preference; and that any act of public authority favorable to religion in general can not, without manifest falsification of history, be brought under the ban of that phrase."

What is the danger in the proposed Federal aid to education exclusively through development of public schools?

It tends to achieve indirectly what is forbidden by the Constitution; compelling attendance at public schools. By combining its taxing power with its spending power, government can gradually force public education willy-nilly down the throats of all citizens just as surely as by a specific ordinance.

"The real threat," points out the commission of 21 Washington lawyers, "lies in the unconstitutional threat posed by and inherent in any large-scale spending program solely for the benefit of pub-

The distinction between the nonreligious character of the legislation and the religious effects of the legislation. There is nothing in the Constitution prohibiting the use of public funds for the education of children in secular subjects, for transporting them to schools where those branches of learning are taught, or for providing them with textbooks for the same.

What legislative enactments are based upon the principle of equal treatment of students under the law?

The G.I. Bill, the Federal Scholarship Plan, the College Housing Act of 1950, the War Orphans' Educational Assistance Act of 1956 and parts of the National Defense Education Act of 1958. Under these laws, students receive Federal assistance to defray their tuition at colleges, public or church-related. As the extension of Federal aid to students on the secondary and elementary level would involve only the same principle, it would be equally constitutional.

What then are some ways in which Federal aid may legally be extended to students in private nonprofit elementary and secondary schools, both church-related and nondenominational?

1. By providing such pupils with nonreligious textbooks and supplies, and by making available to them certain nonreligious educational services.

2. By some form of limited grant or benefit to the parents of all school children, including the parents of those attending private nonprofit schools. Examples: Parents might be reimbursed in part for tuition payments or Congress might provide them an income tax benefit in the form of a limited deduction, exemption, or credit.

3. By a program of matching grants or long-term, low-interest loans for nonreligious facilities and equipment, in which both public and private nonprofit schools, including church-related institutions, would participate.

Does formal religious instruction in church-related schools occupy much of the teaching time?

No, only a small fraction — about 2 1/2 out of 25 hours a week. Most of all the effort, time, and funds are devoted to the teaching of secular subjects taught in the public school. In many of the facilities of the church-related schools, such as the gymnasiums, cafeterias, laboratories and medical and dental offices, no religious instruction is involved.

Are Catholics the only ones seeking to have their children share in the proposed Federal aid to education?

No. Members of other faiths are equally concerned.

(Continued on Page 5)



Bishop Casey's Appointments

- 3 Sunday — Camp Beechwood — Girl Scout Mass — 9:00 a.m.
- 6 Wednesday — Sacred Heart Cathedral — Mass of the Holy Spirit — 9:00 a.m.
- 10 Sunday — Cardinal Mooney High School — Cornerstone Dedication — 4:00 p.m.
- 11 Monday — Sacred Heart Cathedral — Blessing of Expectant Mothers — 7:45 p.m.
- 12 Tuesday — Nazareth Academy — Mass of the Holy Spirit — 9:00 a.m.
- 13 Wednesday — Aquinas Institute — Mass of the Holy Spirit — 9:00 a.m.
- 14 Thursday — St. Bernard's Seminary — Tonsure, Minor Orders — 9:00 a.m.
Sacred Heart Hall — Men's Club — 6:30 p.m.
- 15 Friday — St. Bernard's Seminary — Minor Orders, Subdiaconate — 6:30 a.m.
- 17 Sunday — Holy Sepulchre Cemetery — Blessing of the Graves — 3:30 p.m.
- 20 Wednesday — Brockport State Teachers' College — Low Mass, Sermon — 8:30 p.m.
- 22 Saturday — St. Mary's Church — Low Mass, Catholic Nurses' Convention — 8:00 a.m.
- 24 Sunday — St. Catherine's Addition — Confirmation — 1:15 p.m.
St. Vincent's, Corning — Confirmation — 2:00 p.m.
St. Mary's, Bath — Confirmation — 5:00 p.m.
- 25 Monday — Sacred Heart Hall — Closing, Rosary Guild, Men's Club Membership Drive — 8:00 p.m.
- 26 Tuesday — St. Mary's, Scottsville, Closing, Forty Hours' Devotion — 7:45 p.m.
- 27 Wednesday — St. Ann's, Palmyra — Blessing of New School — 8:00 p.m.

Reapings at Random

Should Negroes Wait Another 100 Years?

By GERARD E. SHERRY
Editor, Central California Register
One of the great slogans of those who wish to thwart a speedy end to segregation in education is called "gradualism." Its proponents suggest a go-slow policy letting an informed public gradually get used to the idea.

The hollowness of this approach can be clearly seen in the fact that after nearly a hundred years since the emancipation of the Negro slaves a vast proportion of the Colored in our society are still denied the most elementary rights of citizenship.

To my mind "gradualism" is simply an excuse to delay the inevitable. Certainly, on the question of desegregation of our nation's schools there can be no question of the legal rights involved. The Supreme Court ruling outlawing racial segregation in schools was pronounced in 1954.

Yet, figures recently released show that seven years later only about seven per cent have achieved integration.

With the imminent opening of a new school year some interesting figures have been published in U.S. News and World Report. It shows in the 17 States and the District of Columbia which were affected by the high

Court ruling, 83 per cent of all Negroes remain segregated in all-Negro schools. The following figures are interesting.

3.1 million Negroes will be attending our public schools this autumn. Only 215,000 of these will attend schools with white students. 2.9 million Negroes will still attend segregated schools. Interestingly enough, of the 215,000 Negroes attending integrated schools, 210,000 will be from District of Columbia and six border states.

Despite the injustice and lack of legal standing 11 Southern states will, in the autumn, have permitted only 5,000 Negro students into formerly all-white schools. And of that 5,000, more than 3,000 will be accounted for in Texas.

One interesting statistic which has gone unnoticed concerns Little Rock, Arkansas. Officially connived racial disorders there several years ago brought in Federal troops who were supposed to have restored order and expel the 105,000 Negro pupils, only 150 are going to previously all-white schools.

One of the most shocking angles to this whole business is that the Law of the Land is being ignored by state officials in the South

and border states — and by the very people sworn to uphold the law. It seems as if justice is reserved for socially or politically "clean." Surprisingly enough, it has not moved too many citizens in other parts of the country.

Whenever we talk about Democracy, either to ourselves or to those from other lands, it must be really embarrassing for those of us with a conscience. Let's face it. When you cut away all the emotional drizzle about the evils of the Colored people, the only thing wrong with them in the eyes of many of their fellow citizens is the fact that they were not born white. So seven years after the Law of the Land has established Negro rights to attend so-called all-white schools, only seven per cent are permitted to do so.

Those Catholics who still remain apathetic and lethargic about the problem should remember that it is three years since the American Bishops issued their annual statement condemning segregation as immoral.

It must be admitted that Catholics have not done enough to implement the teachings of their Bishops in their own lives. Only isolated people in isolated communities have had

the guts to stand up and be counted. One still marvels at the way the Catholic Press glows when a priest or layman joins a sit-in or some other movement for racial equality.

The same can be said, I suppose, about many of our Catholic interracial councils. Too few white Catholics join them and work in them. And lastly those of us who do assist in interracial work often are apologetic or paternalistic. We have the attitude that we would like "to help those poor Colored who are having a rough time." If the Negro is having a rough time it is on all our consciences, not just the conscience of a few.

Some people complain that our Negro fellow citizens are pushing too hard for their rights. What will we have them do? Wait another hundred years to be recognized as Americans?

Integration of our schools is but one step. There are so many more steps that we will have to take if we can truly express a Catholic conscience in the matter rather than simply viewing the whole scene from the sidelines. We ought to get out and work so that integration in every field is accomplished peacefully and with justice.

Courier Journal
OFFICIAL NEWSPAPER OF THE
ROCHESTER DIOCESE

Friday, September 1, 1961
Vol. 72 No. 48

MUST BE KEPT BY:
JAMES K. KEARNEY, D.D.,
President.
Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscriber in National Catholic Welfare Conference.
News Service, Religious News Service. Published every Friday by the Rochester Catholic Press Association.
MAIN OFFICE — 35 S. Main St., Rochester, N. Y. 14601.
ELMIRA OFFICE — 317 Robinson St., Elmira, N. Y. 14850.
AUBURN OFFICE — 76 Capitol St., Auburn, N. Y. 14012.
Entered as second class matter in the Post Office at Rochester, N. Y., on March 1, 1929, under the Act of Congress of March 3, 1879.
Single copy 10c; 1 year subscription in U.S. \$4.00; Foreign Countries \$5.00.