

# Facts Clarify Ferryboat Case

Tears for the taxpayers in the much-publicized "Ferryboat Case" have been exposed as pure crocodile—salted generously and obviously with plain old hard core bigotry.

The case concerns the high school daughter of Mrs. Glacinta T. Cooper of Greenport on Long Island who asked for a state-paid ferry boat ride so she could attend Sacred Heart of Mary Academy in Sag Harbor.

News reports said the youngster's boat rides would cost taxpayers \$5000 a year.

The insinuation is obvious. Catholic pupils are making exorbitant demands on the taxpayers' generosity.

Facts, however, reveal a different story.

The Cooper child is daily making the ferry boat ride to school at a total cost of \$310 a year. Her parents are paying the bill. If the local school district agrees to pay the bill, why does the price go up to \$5000?

Furthermore, there are ten children involved, not just one, and one of them wants transportation to a public school. The local school district of this eastern Long Island community has never provided transportation for any pupils and fears local taxes will soar if bus rides or ferry boat rides are authorized.

Actually, as a recent survey revealed, most local school districts get reimbursed from the state for about 90 per cent of the transportation costs.

Dr. James E. Allen, Jr., state commissioner of education, in a December 1 ruling, ordered the school district to provide transportation for the pupils in question—a ruling which released the flurry of slanted reports.

What's behind the slanting?

We suspect that this is a remnant of resentment against the long established principle in New York to provide rides for pupils to attend the school of their choice within the reasonable limits set by law.

The system has proved itself a mutual benefit for all—pupils transported at public expense to private schools have saved taxpayers millions of dollars otherwise needed to build public schools. The consequent savings have been used to develop public school facilities and programs making New York the Empire State in education as well as in other aspects of its life.

The recently enacted, and later revised, Speno Law brought the state's tradition and constitutional provisions up to date in this school transportation subject. Critics of the system have made the "Ferryboat Case" a sounding board for their ancient complaints. They will probably have other cases to spring upon an unsuspecting public in the future.

But we are confident wiser heads will look for the facts in each case. As in this one, we find that wisdom does prevail once the public learns the facts.

## SERMONETTE

QUO VADIS?

By Rev. James D. Moriarty

A certain man lost his way and seeing a farmer plowing in a nearby field hurried to ask the farmer what road he was on.

"I dunno," the farmer replied lackadaisically.

"Well, where does it lead to?" queried the stranger.

"I dunno," the farmer repeated.

"What's the name of the nearest town?" the stranger asked further.

"I dunno," came the stereotyped reply.

The stranger was exasperated and could not contain himself. He blurted out, "You certainly are dumb, aren't you. You don't know anything."

The farmer looked at him tolerantly, "Mebbo so," he drawled, "but I'm not lost."

It is important for each of us to know where he is going or what he is going after. Otherwise we are lost. We will arrive at nothing.

If we plan a simple trip by car we usually try to go by the best route. If we are not sure of the road we take steps to stop and ask. If we take the chance of driving on uncharted highways we may find ourselves in the same predicament as the stranger in the story above. We become lost. And this is tragic. It is bad enough to lose our way along any highway. But to become "lost" along the highway of our life means tragedy.

Do you know where you are headed? Have you the proper plan to get there? The world guarantees you only a cozy spot six feet under the sod after you have stopped breathing. Do you have any plans beyond this point?

God made animals to walk on all fours. By their very nature they go along with their heads down. They are turned toward the earth. When they have lived on this earth, they have had it. That is all for them. But man walks upright. Our gaze is ever pulled toward the stars. Our vision is up and not down. God has prepared a wonderful place for those who love Him and this place will exist forever.

Have you got a plan on just how you are going to get there. You may need it any day now.

# Middle-of-the-Road In Aid

New York — (NC) — Is government on all levels "throwing its weight around too much" in the nation's economic life?

Father Benjamin Masse, S.J., an associate editor of America, national Catholic weekly review, posed this question at the two-day meeting (Dec. 27-28) of the Catholic Economic Association.

The Jesuit priest, who is president of the association, asserted (Dec. 28) that in his opinion "our sprawling government establishment can be amply justified on moral grounds." In support of his thinking, he advocated a "middle-of-the-road" philosophy of government that would avoid the pitfalls of socialism on the one hand and economic liberalism on the other.

Father Masse said that while "socialists are delighted with developments over the past three decades and are disappointed only that government hasn't gone a little further than it has, . . . the economic liberals in our midst . . . sigh nostalgically for the good old days of untrammelled laissez-faire."

Between these two extremes, he stated, lies a third group that can best be described as "middle-of-the-road." It recognizes the state as the supreme political power in society, but "does not accord it unlimited authority."

"It holds that individuals and families are prior to the state and possess rights independently of it," Father Masse added.

He stated that although he believes government on all levels in the U.S. is not too big and is justifiable on moral grounds, this does not imply "blanket approval of all government programs" or "the competence with which they are administered."

"It means," he asserted, "only that from the viewpoint of subsidiary function I cannot find very much to quarrel with."

Father Masse then cited statistics from the U.S. Commerce Department's Office of Business Economics which show that the Federal, state and local governments combined spent a total of \$137.1 billion in the calendar year 1960.

Of this amount, he continued, about \$72 billion was spent on such functions as national defense, general government, international affairs and finance, and veterans' services and benefits—which "plainly fall within the province of the government."

"Another noncontroversial \$20.8 billion," he stated, was spent on "a number of programs under health, education and welfare, and under commerce and housing"; and "the total spending on education, public utilities and agriculture amounted to \$22.6 billion."

Father Masse said the remaining total of about \$22 billion was spent on two sizable programs "which over the years have generated considerable heat." These are the government's efforts to deal with poverty and hardship, and its activities in the field of natural resources.

He stated that public assistance, jobless benefits, and old age and survivors benefits accounted for nine-tenths of the total of about \$22 billion.

"Now if anybody wishes to prove," he continued, "that under contemporary conditions government welfare and social security programs are an unjustified excursion into a sector reserved to individuals and private groups, he is welcome to the task. He certainly won't find any support for his position in Pope John's Mater et Magistra."

Turning to the argument of some people that big government is destructive of freedom and initiative, Father Masse had this to say:

"It is true that a vast majority of American workers have some protection, through government-sponsored insurance programs, against the hazards of unemployment, industrial accidents and old age. I find it hard to believe that the minimum coverage provided through law is sup-

porting their initiative and coring their will to support themselves and their families.

"Although welfare state has become a dirty word in some quarters, and cradle-to-grave security a topic of easy wit and outraged comment, there is precious little evidence that workers today are any less intent on improving their living standards than their fathers and grandfathers were."

Father Masse stated that "despite high taxes, American consumers continue to enjoy more freedom of choice . . . than any other people in the world." He said "their personal income last year hit \$402 billion before taxes; they paid personal taxes of \$50.4 billion; they spent \$328.9 billion on goods and services; they saved almost \$23 billion."

"Is this a picture of people crushed by the weight of a ponderous government?" he asked. "Or is it one that suggests that a measure of security in life enlarges rather than restricts the area of personal freedom and responsibility?"

Father Masse declared that "on moral grounds" he believes "a strong case can be made out for big government as we are experiencing it in the United States today."



Saints of Unity

St. Cyril of Alexandria — His name is bound up with the history of the early days of the Nestorian heresy, which he denounced to Pope St. Celestine I, at the ecumenical Council of Ephesus in 431, at which the heresy was solemnly condemned. St. Cyril presided as representative of the Holy See. His life was given over to the defense of the truth that in Jesus Christ there is but one Divine Person. His feast-day is February 9.

# Goa, Checkerboard of Religion and Politics

By PATRICK RIHEY  
(N.C.W.C. News Service)

When Portugal entered India in the person of Vasco da Gama in 1498, he declared he had come in search of "Christians and spices."

By the time India forcibly absorbed Goa and the other tiny remnants of Portugal's Indian empire 463 years later, these territories had long since ceased to yield Portugal the riches summed up in the word "spices." They had become an economic liability to the mother country.

But the pride of Goa was its Christian culture in a land which was Indian in virtually every respect save government. Catholics number a quarter-million out of a population of 650,000. Vasco da Gama has found his Christians.

At the time of Vasco da Gama's arrival communities of Christians thrived along India's southwest coast, a region between sea and mountains known as Malabar. These Christians traced their origin to St. Thomas the Apostle, and modern historical research has tended to support their claim.

At first the priests among the early Portuguese arrivals paid little attention to doctrinal divergences of the Indian Christians. But when they did, some of them began investigating the orthodoxy of the Indian Christians with more zeal than prudence, and also began imposing the rites of the Western Church upon them.

The power of the Portuguese authorities over the Indian Christians sprang from two special circumstances. In the first place, the Holy See had given the Kingdom of Portugal special powers over the dioceses within its overseas possessions, powers that it was able to enforce with military and naval might. And secondly, the Christians of India asked and received special Portuguese protection from their powerful Moslem neighbors. This protection brought a certain subjection in its train.

Just how successful and how wise the Portuguese were in their attempt to graft Western ways on the life of Portuguese India is a question still debated. It is at the heart of the highly emotional dispute over whether Goa should be part of the Indian Union.

Professor J. B. Trend of Cambridge University commented in his book "Portugal": "Four hundred and fifty years afterwards, the Portuguese enclaves in India still have a Portuguese look and a Portuguese mentality; the Eurasian inhabitants genuinely feel themselves to be Portuguese. They have had, for some centuries of their history, a type of rule and culture which has given them an affection for the European side of their ancestry; they think like Portuguese, though they speak to one another in an Indo-European language of their own, Prakriti."

"The Goanese are not a creation of the new Indian Union; they are the creation of Albuquerque; indeed the difference in mentality from any of the inhabitants of the India of Dr. Nehru is always becoming greater, for the national characteristics of the Goanese — whether they live in Goa or Bombay — are very different from those of the Union."

The Albuquerque mentioned was Alfonso de Albuquerque, Portuguese Viceroy of the East from 1509 until his death in 1515, who founded Portuguese Goa. The Dr. Nehru is Indian Prime Minister Jawaharlal Nehru, who ended Portuguese Goa.

Albuquerque's conquest of Goa was part of a shift of Portuguese policy into gaining for profit. This policy was not pursued with much vigor or tenacity. Da Gama had sought mere outposts from which to control the sea-routes from the spice-rich East Indies to Europe. The Moslems had seized the lucrative spice trade after the fall of Constantinople to their forces in 1453.

This severance of the Moslem trade routes was also de-

signed to sap the strength of the Turkish military advance across Europe. But it had a further effect of reducing communications between the Thomas Christians of Malabar (to the south of Goa) and the Chaldean patriarchs to whom they paid allegiance. This made the Thomas Christians more reliant on Western prelates in India.

St. Francis Xavier, Apostle of the Indies, made his headquarters in Goa. He tried to smooth out wrangles that had erupted between Western missionaries on the one hand and the Malabar Christians and their bishops on the other.

Some of the difficulties between the local and Portuguese Christians involved Nestorianism, which held that there were two persons in Christ.

Nestorianism had gained a

foothold among the Thomas Christians through prelates of the Eastern Rite in the Near East, who were the only Christians they were able to maintain in relations with. These prelates in turn had been cut off from the Holy See by wars between the Roman and Persian empires, and had fallen under Nestorian influence.

Just how much Nestorian influence remained among the Christians of India when St. Francis arrived before the middle of the 16th century is not sure. They seemed little interested in theological controversies, but certain Nestorian formulas were enshrined in their liturgy. The liturgy also honored the names of Nestorius and Theodore of Mopuestia, his teacher.

In 1533 Goa was made a diocesan See, suffragan to Funchal in the Madeira

Islands of the Atlantic. In 1557 it became an archdiocese, and its dependent Sees eventually were scattered south along the coast of India, into the East Indies at Malacca, and to Japan on the westernmost rim of the Orient. Its missions reached north into the so-called roof of the world, Tibet.

The influence of Goa's Ordinaries sometimes came into open conflict with that of bishops of the Thomas Christians in Malabar, in the south.

Portuguese power waned in Asia with the decline of Portuguese power in Europe. In 1580 Portugal lost her national independence to Spain. The rise of English and Dutch seapower also spelled the death of Portuguese hegemony on an East Indian

## Prayer of Thanks

My dear People,

On Christmas morning I shall offer the Mass of my twenty-fifth Christmas in this diocese. They have been very happy Christmas-tides, year after year. The years between have been richly blest. The devotion of my flock, priests and people, has made the years pass swiftly by. God has been good to us as we worked together for His glory and for the good of the souls for whose redemption He came to us that first Christmas night.

My years have been made happy also, by the spirit of the community in which my work has been done. Civic officials, religious leaders of all faiths have always taken an interest in my work and we have lived in an atmosphere of spiritual brotherhood. I have tried to be worthy of the deep respect and personal friendship manifested on many occasions by all the people.

On this twenty-fifth Christmas here in the Diocese of Rochester, I would have you hear my prayers of thanks to God for the happy day when His angel called a shepherd from the beautiful snow-capped hills of Utah, to the pleasant valley of the Genesee, and the shores of the beautiful lakes of our Empire State, and for the wonderful people who have made these twenty-five years so rich in precious memories.

God bless you all and give you a Merry Christmas.



+ James E. Kearney  
Bishop of Rochester.

## Reapings at Random

# Nehru Reveals India's 'Phoney' Neutrality

By GERARD E. SHERRY  
Editor, Central California Register

United Nations' Ambassador Stevenson's warning the other night that if the World Body did not act in the case of India's aggression against Goa, it might mean the end of the organization, must have been given with a heavy heart.

Stevenson was the only one person in the Security Council chamber who had been in at the beginnings of the United Nations when the Charter was signed in San Francisco. Our Government has lived up to the Charter even when it meant opposing close friends and allies in doing so. Mr. Stevenson was so right to suggest that the United States, nor any other country, could not apply double standards in relation to aggressive acts.

This much is clear. India invaded the Portuguese colonies without prior negotiation. It took them by force; and India defies the World Organization in trying to justify it all. Mr. Nehru's asinine remark that the quick occupation of the Portuguese enclaves proves India was right, is ludicrous. India used 30,000 troops against some 12,000 poorly armed Portuguese gendarmes and soldiers.

The Indian Navy got into the act sinking a couple of Portuguese sloops to prove its "peaceful" intent. It was a premeditated attack on a member of the United Nations. The U.N.'s inability to do anything about it may prove to be the start of its demise.

Nehru, the apostle of non-violence; the self-styled mediator between East and West; has shown that his principles are as shaky as jello in a glass bowl.

What is even more tragic is that Defense Minister V. K. Krishna Menon, another of the Indian "peace apostles" refused to classify his Government action as aggression. He arrogantly suggests there is nothing more to be said in the matter. This is the same man who, during the Korean War, criticized U.S. and United Nations' actions, suggesting that war was unthinkable as the solution to world problems. Over the years he has made the same point whenever the U.S. or the U.N. has moved to take action against aggression from the Communists.

The Goa incident has removed all doubt as to the phony neutrality of India. It has also shown skilled, Marxist style action, when confronted with an impasse—especially against a weak nation. India has far more cause to answer with force the Chinese Communist provocations on its borders than it has in relation to the Portuguese colonies. Also, this would have been the same time for real principles. Nehru and Menon have shown they lack the courage to resist anyone but the weak.

Never again will we be impressed by the clipped Oxford accent of Pandit Nehru; never again can Krishna Menon pontificate with pious clichés in the halls of the U.N. Building. He has been exposed for all to see and his country will be the biggest loser.

Gandhi's disciples, who claimed they were practicing his preachments of non-violent resistance, have done something which will probably make the old man turn in his grave.

What is even more tragic, however, is that the Indian action has undermined the ability of the United Nations to mediate between East and West; to promote peace and eliminate war. If the United Nations Charter is a piece of paper to be observed only when it suits us, then the organization has failed. India has been permitted to get away with aggression. What other countries, both big and small, have not already seen the green light for their own dark ambitions? World anarchy may well result.

As one who has always advocated support for the U.N.; as one who has longed to see it succeed; it is inability to deal firmly with the Indian aggression saddens us. It is awfully hard for the people of these United States to be asked to support an organization which refuses to act except on the basis of a feeble standard.

There is one consolation from all this. These United States have never been guilty of aggression. We all recall the painful decision of the U.S. Government to join other nations of the U.N. in condemning our British and French friends' invasion of Suez. It was a decision that had to be taken, and we had the courage to do it. India, on the other hand, has spoken much about the value of the U.N., but has done little to support its

major policy actions in the interests of peace. Only in the Congo, did the Indians offer the U.S. any military assistance and here their motives were to help rid the Congo of colonialism.

If aggression or turmoil had occurred in one of the Russian Satellites in Eastern Europe, India would no doubt have remained piously aloof because it might have had to side with the West. We can all remember the indecision and the half hearted support given to the U.N. protestation against the Soviet rape of Hungary.

This writer recalls very vividly witnessing a question-answer period between Krishna Menon and U.S. reporters several years ago. He was asked whether he agreed with the Russian annexation of the Baltic States of Estonia, Latvia and Lithuania. His answer then, speaks his outlook now. Menon said the Soviets did not annex the Baltic States; they had always belonged to Russia; their creation was artificial; he could see nothing wrong in the Russian takeover.

One final word is necessary. Some citizens will now demand our withdrawal from the U.N. I do not think this is the answer. We must strengthen the Organization through an insistence that members live up to the Charter. The Goa incident has perhaps made this possible because the hypocritical posture of one of the "peace champions" in the U.N. has now been exposed.



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