

People of God

In 1787, the year the United States Constitution was adopted, a 21-year-old Negro slave named Pierre Toussaint arrived in New York with his master, a French planter fleeing the slave insurrections in Haiti. From then until his death at the age of 87. Toussaint acquired a citywide reputation for charity and self-

When his master died, he voluntarily assumed support of the widow out of his earnings as a hairdresser in society circles. Every morning he attended the six o'clock Mass at Old St. Peter's on Barcley Street, though he often worked until midnight to save enough to buy his sister's freedom and that of the girl he later

In addition, traveling about on foot, since Negroes were not allowed on public conveyances, he visited the sick and aged.

tended victims of the city's frequent cholera and yellow fever epidemics, and helped raise money for a Catholic orphanage. On one occasion he secured work for two unemployed young men; afterward they did not even bother to thank him. "I am glad they are so well off," Toussaint remark-ed gently. "They do not need

A few years before Toussaint's death in 1853, a member the influential Schuyler family said of him: "I have known Christians who were not gentlemen, gentlemen who were not Christians. But one man I know who is both — and that man

A pilgrimage is held annually to pay homage to Pierre Toussaint at his grave in the ceme-tery of Old St. Patrick's Church, New York City

Events, Not Policy, Determine Action

Cardinal Ottaviani's an nouncement published on page one of this Courier that the papal birth control study commission will report to the Pontiff by June gives hope that a disturbing situation can soon be

Jesuit Father John C. Ford, one of the nation's top Catholic moral theologians, writing in this week's America magazine, calls the present chaos an "intolerable pastoral confusion."

Many priests and lay people are admittedly puzzled by the debate (widely reported in the public press and usually played down in the Catholic press) about possibly revising the Catholic Church's tong-held ban against contraceptive practices.

Recent publication of a directive to priests of the Munich archdiocese telling them not to refuse the sacraments to couples in "emergency" situations who resort to the forbidden solution, this only deepened the puzzlement since the directive seemed to be authorized by so eminent a churchman as Cardinal Doepfner, a vicepresident of the papal study commission.

Not only is there a prevalent suspicion-perhaps only a tantalizing hope—that the Church may indeed shift its emphasis from demouncing what it considers evil to encouraging what, on the contrary, it judges to be an ideal, but there seems to be a trend developing that individuals will decide on their own what they consider right or wrong_regardless_of what the Church's official voice may say.

Just how ineffectual this voice can be is revealed by the United States government's obvious disregard for official Catholic sensibilities on the birth control subject.

The government, as a matter of policy, is now giving birth control information to any American woman who requests it, whether she is married, single, divorced, widowed or, in ecclesiastical eyes, coupled

Even to propose such a thing as little as two years ago could have killed a political candidate's election chances. But the January go ahead decision by Health, Education and Welfare Secretary John W. Gardner has raised hardly a hackle beneath even one of the nation's 250 Catholic miters.

And next step on the birth control bandwagon seems U.S. subsidy for massive population control through its foreign aid funds.

Senator J. William Fulbright of Arkansas has proposed specific approval of such a program rather than present back-door arrangements.

So far, proponents of such programs do not seem anxious for such a test. But in view of congressional sentiment, they may find it hard to avoid one

Some legislators oppose government support of birth control and are anxious to halt it. Others favor it and want to place it beyond challenge and say that the elected representatives of the people should have the opportunity to say yes or no to significant new programs undertaken by federal agencies.

Critics make the same point against all U.S. agencies in regard to their support of birth control Congress has not authorized what they are doing.

This is the heart of a memorandum by the Legal Department of the National Catholic Welfare Conference on government support of birth control in local anti-poverty programs.

The memorandum notes the absence of language authorizing support of birth control in the Economic Opportunity Act and says it is "inconceivable," in view of the prominence of the question, that Congress would in effect have approved such programs by its silence.

The challenge to the birth control subsidy has been led by Representative Clement J. Zablocki of Wisconsin, who has accused the foreign aid agency of "deliberate flaunting of the congressional will."

For the government, events apparently are now shaping policy, and for the Church, in this matter, it seems as if events are by passing its policy. We will have to learn from other events yet to take place whether such an arrangement is to our benefit or not.

-Father Henry A. Atwell

Vietnam Buddhists, Catch-all for Disgruntled

By ERNEST ZAUGG

Special Correspondent

Saigon - (RNS) - A Vietnamese leader whom I have known for a decade and who has played a leading role in Vietnamese politics during this period told me that the power of the Buddhists has grown since the overthrow of President Diem and will cause more trouble in the future. The present wave of student strikes and demonstrations is a preview of what is to come.

Buddhist priests dispense political favors and patronage now to a greater extent than did the Catholics under Diem. If they want a new temple or a subvention for a worthy cause, the politicians are afraid to refuse them. There is a constant stream of petitioners at their door, seeking political jobs. The number of formerly well-to-do men who have been impoverished by the war is great and they will do anything to recoup their fortunes.

THERE ARE TWO groups in the Buddhist camp. The nationalists, who do not want a Red takeover, would like to see Buddhism as a sort of state re

ligion supported by the state and closely linked to the state as are medieval Christianity and Catholicism is some underdeveloped countries. They are in the majority.

A more astute and mysterious minority are really Communists who have infiltrated the Buddhist ranks. They would like to make trouble for any government until their longed-for Communist takeover.

They are the ones who manipulate the students throughout the land. Hue, former royal capital, is the purest example of Communist regimentation of students. They control the students through a few fanatical or misled student leaders. When they call a strike or a demonstration, it happens with the clock-like precision of a Communist land. When there is a school strike, many of the student would just like to go to school, but dare not for fear of being beaten up. In the elementary schools pupils have been beaten up by older students.

During the recent strikes, though the students of some of the schools came to school, the teachers, fearing for their safety, closed school anyway. If a merchant does not close shop, it is destroyed.

The atmosphere is that of Peking in 1948 and 1949. My informer gave me a his-

tory of the growth of Buddhist

power, blaming both Diem and

the Americans, mostly the latter. Buddhism has traditionally been an amorphous, unorganized mass of followers of Buddha. In 1929 there was a nationalist revolt in Ye Yen Bai in the north which was ruthlessly crushed by the French. Many

of the persecuted nationalists

shaved their heads and put on

the yellow robe to escape the French. The French at first did not notice this, but soon caught on and in 1930 they set up a Buddhist organization in the North with their agents in charge to keep Buddhism from becoming a center of revolt against their colonial rule. When Diem came to power

he became guilty of favoring the Catholics for political posiwere given the advantage in the distribution of relief, caus-

tions and the Catholic refugees

ing much bad blood among

the Buddhists. His was a dieta-

torial regime. He allowed no legal and open opposition. To give the oppositional elements a home the CIA built up the Buddhists, encouraged them in every way, so that they became a refuge both for nationalists and Communists.

Diem saw that there was a boil which should be lanced. He tried to infiltrate the buddhist ranks with his agents without much success. The only solution, he saw, was to arrest -five or six of the top pro-Com-munist Buddhist leaders. American Ambassador Nolting was against this. Since-Nolting had always supported him in everything else, Diem in a moment of weakness promised Nolting he would not lance the boil.

When Nolting left the country to meet his replacement, Henry Cabot Lodge, in Hawaii, Diem, believing himself absolved from the promise to Nolting, struck at the Buddhist temples, catching the leading agitators except for the leader Thich Tri Quang, who took refuge in the U.S. Embassy and is now in Hue manipulating the students-through the activist president of the student council, Tran Xuan Kien.

-At present it seems that no government can be strong enough to purge the Buddhist ranks of Vietcong, The principle of religious freedom, tolerance and interdenominationalism which works so well in America has given the Vietcong a safe asylum. Our military with its rapid airborne operations is denying them this asylum in their jungle strongholds. This is what people mean when they say that the war is being won militarily and lost

politically.

The only thing which cannot be done with bayonets is to sit on them. One can sit on a religion or ideology and on the favor of the people satisfied by good leadership. This our Ambassador Henry Cabot Lodge knows. He is trying his best to master the varied currents of intrigue and treachery in this mysterious land. Our military has given us and our Vietnamese friends a basis of strength upon which to work. Ambassador Lodge is the ablest man we have ever had here. Eventually the Buddhist problem will be mastered. How we do not yet know. It is a question of faith for the moment.

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as "The Shanachi

Concert next we

April 28 - 30 Nurses Lis

Convention "The Catholic Nurse Winds of Change" will theme of the biennial tion of the National Con Catholic Nurses to b

April 28-30 in Pittsbur One of the Friday will center on the nurs sonal development. "Her Right to Be," it clude such areas as fi growth and leadership.

A Saturday session o Great Society" will con topics of Anti-povert grams, Population, Fami ning and Human Relat "Love in the World" will discuss the service tunities open in the l VISTA, Peace Corps and

Registration begins day evening, April 27 a at the Penn-Sheratom site of the Pittsburghan

interested in attending vention may contact th ester Diocesan Counci

Mrs. Madeleine Eck Down St., Rochester 14623. Her phone is ED



By URBAN H. FALU Cayuga County Cat

(This is the third in en education, promoted Catholic Educational C The series offers a £0 readers to express the on questions vital to education, in the page Catholic Courier-Journa

Auburn - When St Federal legislation to ai in both public and p schools was proposed 65, sharp public debat out. It centered nation Education, locally on N State's proposed Textbo Bill. The proposed gov assistance stimulated fenders and critics. of

In the Auburn area, felt the need for a organization. The deba it apparent that neithe nor defenders and enou on Catholic education disposal. Getting the



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This Man Knows Africa From A to Zebra

New York — (CPF) — The recent overthrow of Kwame Nkrumah's Communist - leaning rule in Ghana took Moscow and Peking by surprise, but then. they probably have not been paying too much attention to a Hugh Downs look-a-like named Thomas Patrick Melady He could have told them

Melady (pronounced meh-LADY) and Africa have been close friends ever since he heard returning Holy Ghost Fathers talk about it when he was a student at Duquesne University, operated by that missionary order. Today, as president of the Africa Service Institute here, he is one of the country's most knowledgeable authorities on that continent

And, as his new book "The Revolution of Color" testifies, the 38-year-old Melady is among the most articulate and easy-tofollow-an unusual accomplishment for a man whose first visit to Africa was as a U.S. Government tax expert.

His theme - both in his writing and in numerous fectures throughout the country - is that the rise of the nonwhite people of Africa and Asia presents the world with two possibles: a "wonderful orieness" that will give the world its first real opportunity to combat disease, poverty and illiteracy, or "a racial bloodbath that would dwarf all previous struggles in

horror.

He graphically presents a picture of the modern world that others have made fuzzy with layers of statistics. Melady reduces the planet Earth to a mythical village of 100 persons and tells you:

"White people would number 31 and nonwhites 69. There would be 33 Christians (23 Catholics, 10 Protestants), while the other 67 would be Jews, Moslems, Buddhists, Hindus, Shintoists, and other non-Christians. In this viffage of 100 there would be 8 Communists and 37 under the domination of Com-

The hope for peace in the future, he states, is for the creation of "one civilization" between the West and the Afro-Asian people. This coalition is more likely, he claims, than a coalition between the Afro-Asians and the Communist

"The West's main advantage is the root of its cultural heritage - that the dignity of man springs from the existence of a Supreme Being," Melady explains. "The Afro-Asian cultures are also rooted in belief in a Supreme Being: indeed, in many ways these societies have remained closer to this philosophical orientation than Western

-Melady believes that the Afro-Asian people (unless subdued by force) will instinctively reject any atheistic and 'depersonalized" way of life,

such as that offered by the Communist world. Thus, the ouster of Nkrumah (who in fact was on a visit to Peking when he was overthrown) did not surprise Melady in the slightest.

"In the final analysis, the West and the people of color share a bedrock premise which opposes the Comunist rejection of a Supreme Being and the concomitant spiritual dignity of man," Melady states. "The Western man, like the Afro-Asian man, believes in God; the man of Marx does not believe. The difference is basic.'

Despite this, the Christian religions have made little head way in Africa and Asia, he says, noting that the Christian population there is 10 per cent and 2 per cent, respectively, as opposed to 33 per cent worldwide. Melady adds that despite the racial-equality stands of church leaders, the "underlying superjority attitude of the Christian, rank and file - most Christian whites see only a white God and a white kingdom of heaven sabotages the missionary ef-

The necessary solution, Melady believes, is immediate and intimate contact between whites and non-whites ("Even white liberals who actively promote Negro causes are notorious for not having any intimate Negro

"Sooner or later, total confrontation will take place on the most intimate levels," Melady says. "The later, the harsher, the harder and the bloodier. The sooner, the easier, the more harmonious and the more beneficial for all mankind."

A native of Norwich, Conn. Melady's first job after college was with the Foreign Operation Administration (now the Agency for International Development), for whom he went to Ethiopia in 1955 as a tax expert. He had written his graduate thesis at Catholic University on the impact of taxation for developing

Melady taught nights at the

College of Addis Ababa "and

weekends I just traveled, camping outdoors." A year later he returned and established an Institute of African Affairs at Duquesne, the first in a Catholic university. The Africa Service Institute was primarily founded to aid

U.S. African students in obtaining jobs and housing while attending school, but has since branched out into collecting relief supplies for strickent areas "Bechuanaland has had a

drought for three years and 100,000 people there are at the last stages of life, but who knows about it?" he asks. "When a catastrophe happens in Italy or France or Ireland, you hear

group will help; but this can't happen in Africa, because the Negroes here are poor." The Institute also aids the

about it and an American ethnic

African cause by bringing over dignitaries such as prime ministers, arranging for honorary degrees from universities and arranging parties for them, where they can tell of their nation's needs to people who can help.

Summers, he and his wife, Margaret, visit Africa - chatting with new leaders and old friends, remembering that when he told the Foreign Operation Administration 11 years ago that he wanted to go to Africa, they laughed. "In those days, you only went there if you did something bad."

(Catholic Press Features)

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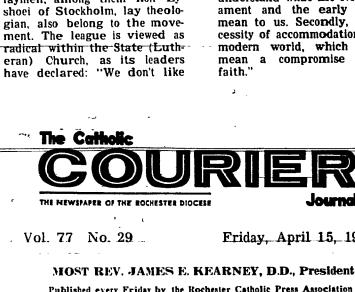
Lutheran Group Seeks Unity with Catholics

Stockholm—(NC)—A league for Christian unity has been founded here with the goal of uniting Sweden's Lutherans, Catholics and other Christian churches-around the Pope.

Organizers of the league are two young high-church Lutheran clergymen, Pastor Lennart Lundstrom, chaplain of the cathedral of Strangnas, and Pastor Hans Cavallin of the diocese of Vasteras, whose brother Lars is training for the Catholic priesthood at the German College in Rome.

Some Catholic priests and laymen, among them Rolf Lyshoei of Stockholm, lay theologian, also belong to the movement. The league is viewed as radical within the State (Lutheran) Church, as its leaders all this talking about patience from the official Protestant side. We want to see corporate union begun in our generation."

"It is important," says Pastor Cavallin, "that the international trend of ecumesnism should be studied more in the Swedish State Church, and also our relation to the Catholic Church in the light of the Vatican Council and its results. There are two aspects we especially want to underline as important forces for ecumenism: First is the return to the sources. Theology, especially the Roman Catholic one, has helped us to understand what the New Testament and the early Church mean to us. Secondly, the necessity of accommodation to the modern world, which doesn't mean a compromise of the



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India Challenges Our Moral Sense

A STATE OF THE PARTY OF THE PAR

BY GARY MacEOIN

The visit of Mrs. Indira Gandhi (India's prime minister) to the United States and other Western nations has raised a vital issue for Christians. Are we, or are we not convinced that no duty is more urgent today than to remedy the situation which has brought a probably unparalleled famine on her country?

Thanks to modern science and communication, it was possible to forecast this famine at least seven or eight years before it occurred. Some last-moment lame attempts have been made to blame an "act of God" in the form of a drought. But the crude fact is that reputable studies, including some made by the Ford Foundation, confidently predicted it long enough ago to take preventive steps

Why were they not taken? The answer is one which the world's politicians will have to give before the tribunal of history. But it is also one that the world's Christians will have to give before the tribunal of their consciences

Speaking both as an economist and a Christian, Barbara Ward has been defin-

ing the issues for close on 20 years. Of all the underdeveloped nations of the free world, India is the nearest to the point of "take-off," the magic moment when economic growth becomes self-sustaining and self-feeding. In addition to our obvious need of a strong India on the southern flank of the Communist world. we are obligated by our Christian commitment to our brothers in need to help India to reach take-off.

THOMAS PATRICK MELADY

So far, everyone agrees with her. President Johnson did just that in what the New York Times called a "significant" paragraph in his request to Congress to endorse a \$1 billion famine relief program for India. "We look forward to providing economic assistance," he said, "on a scale that is related to the great needs of our sister democracy."

But, as the Times also noted, the request to Congress was mainly political showmanship, because the President already had authority to carry out the relief program. And it might well have added that what would be significant about the statement of United States intention to help in proportion to India's needs would be the speed with which it would be forgotten once Mrs. Gandhi has boarded her plane.

We often express amazement and moral indignation when we look at the failure ofrich Latin Americans (for example) to put their money to work to modernize their society. Yet their stupidity and lack of conscience is less glaring than that of rich countries which do not allocate even the annual increase in their wealth to lessening a tension that can otherwise end only in war and common destruction.

Instead, as Barbara Ward told the Catholic, Protestant, Orthodox and Jewish theologians at Notre Dame's conference on the theological issues of Vatican II, each year a lower proportion of a rising national income is devoted to direct assistance. Each year, fewer crumbs fall from the rich man's table."

As an economist and student of human ways, Miss Ward seems to think that political man is not sufficiently sophisticated to save himself. The hope she sees is an awakening of the Christian conscience to the "burning scandal" of the "small white Christain and Western minority that is rich and growing richer,"

Has such an awakening begun? There are at least some encouraging signs. In its statement on the Church in the modern world. Vatican II recalled the teaching of St. Thomas Aquinas that "the right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone. . . . According to their ability, let all individuals and governments undertake a genuine sharing of their goods. Let them use these goods especially to provide individuals and nations with the means for helping and developing themselves."

Traditionally, the Christian effort has been concentrated on emergency relief. And as Pope Paul emphasized in February, India desperately needs emergency help for its starving. But, as the Pope has also insisted at the United Nations and alsewhere, we must concern ourselves not only with manifestations but with causes. It is particularly encouraging that the first joint working party of Catholics and Protestant international relief organizations, which met at Geneva in late January, placed so much stress on the importance of backing programs of nomic development.