

First Target to get Textbook Justice

Erase Bias from N. Y. Constitution

Catholics were aroused to fever pitch this week as they learned the impact of a ban against tax-paid textbooks for pupils in parochial schools.

The Courier switchboard lit up like a Christmas tree as last week's issue was delivered Friday morning. Call after call asked, "What can we do?"

Irate parents wanted to march their youngsters over to public schools next Wednesday to protest what they considered "very late" and "very unfair" the first-on-the-off decision to provide up to \$15 for each pupil's textbooks in grades 7 through 12.

Some parents have decided if the state is too stingy to allow \$15 toward the education of parochial school pupils, let the state shoulder the whole cost, and these parents plan to transfer their children from parochial to public schools.

Scores of others — by phone, by letter and even in street-corner conversations — voiced a determination to "fight the discrimination" to its bitter end.

The fly in the ointment is not the judge who made the decision but the New York State constitution's Blaine amendment which rules out use of state funds to add "directly or indirectly" any church-related institution.

A chance to change the 1894 amendment will come next spring when a convention is scheduled to revise the constitution.

Delegates to the convention will be voted for in this November's elections. Those who want to erase this remnant of a bigoted era from the law books should query candidates as to their thoughts on the Blaine blockade.

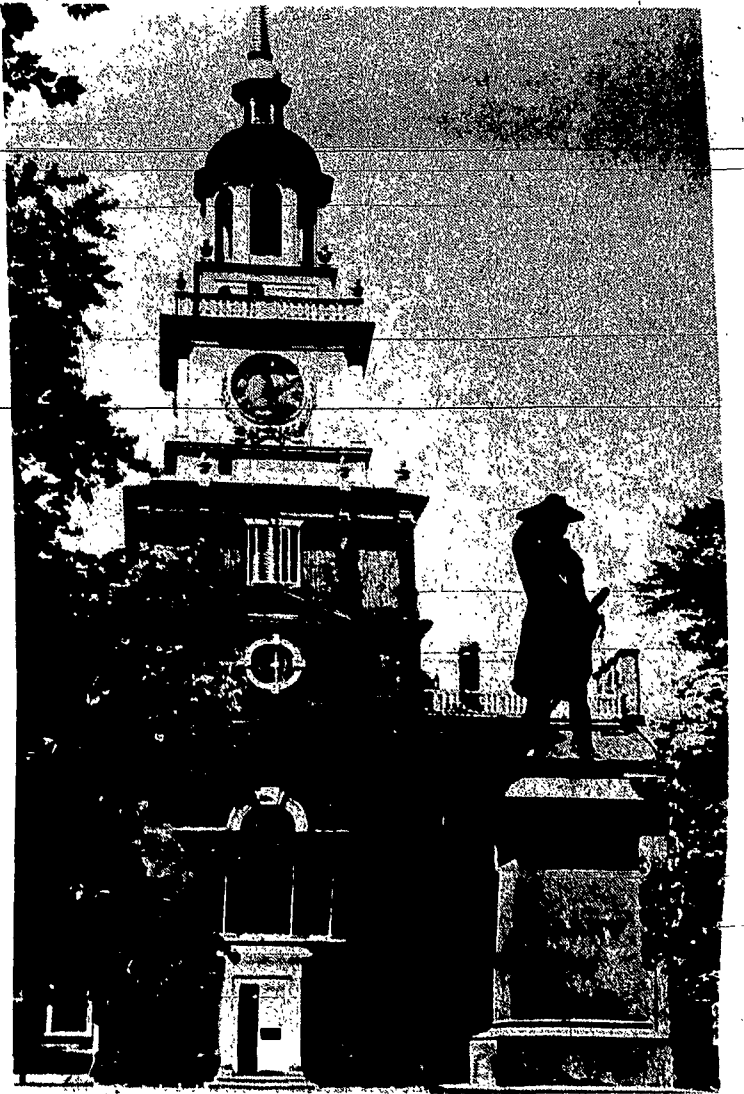
A list of candidates will be published in this paper as soon as the various political parties decide on their nominees.

Several parishes have already set in motion plans to bolster the efforts of the organization known as Citizens for Educational Freedom, a nation-wide, interdenominational group which seeks equal treatment for all pupils regardless of the school they attend.

The mood of the Catholic people is obviously for some prompt and effective, and, if need be, some dramatic action.

And if there's no action, the whole present emotional episode will only convince the critics of our schools that Catholics are, perhaps after all, all smoke but no fire, all talk but no guts.

—Faber Henry A. Atwell



"All men are created equal," our nation's Founding Fathers agreed in the Declaration of Independence signed in Independence Hall, Philadelphia. But there's not much equality for pupils in New York State — some get tax-paid textbooks, others don't.

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London Newsman

Asks 'Is There a God?'

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Just to Stay at Half Way Mark

A Million More Pupils in Next Two Years

New York — (RNS) — The largest non-public school system in the world — the parochial, diocesan and private schools maintained by the Roman Catholic Church in the U.S. — has received its report card on performance after a rigorous test lasting three years.

It passed.

An unprecedented, searching study in depth revealed that its students in elementary and high schools, based on national norms, are rated "superior" in "academic achievement" and "learning potential."

The study, conducted since 1962 by the University of Notre Dame with the support of a \$350,000 grant by the Carnegie Foundation of New York, pointed out credits and debits, cited the problems ahead provided data that will be studied, debated and discussed for years.

The report showed that merely to keep pace with its present physical growth, the Catholic school system must prepare by the 1968-69 school year to handle 1,088,063 more students than were enrolled in 1962-63.

In other words it must find classroom facilities for more people than now live in any one of 17 states in the union.

To finance school construction for 758,700 students in elementary school and 329,363 in high school it will require an sum bigger than most of the investment of \$721,810,000 — a state budgets in the U.S.

And if the Catholics meet that goal on Sept. 1, 1968, they merely will have managed to hold their own. More than half the qualified Catholic children



Catholic schools of the Rochester Diocese will open their doors to more than 58,000 pupils beginning Wednesday, Sept. 7. Parish or school bulletins should be consulted for opening week schedules. As in many schools, renovations were being rushed for Wednesday's deadline as at St. Aloysius school, Auburn, where Raymond Richards, Michael Alfieri, Joseph Spoto, Raymond Tinti and John Rusin aided Father Edward Shamora, pastor, in last minute details. The school will have three lay teachers this year, first time in its history.

In the U.S. still would not be able to attend a parochial or diocesan school.

In 1962-63, enrollment was 5,351,354 — or only 46.74 per cent of those eligible through infant baptism to enroll.

At that time 11,500,000 children were eligible to attend Catholic elementary or secondary schools.

To meet the increased enrollment load, the Church, in the period 1962-63 to Sept. 1, 1963, is faced with the problem of recruiting and training 21,089 additional religious teachers (nuns, priests, brothers) and 10,545 lay teachers.

The report, entitled "Catholic

Schools in Action: The Notre Dame Study of Catholic Elementary and Secondary Schools in the United States," shows:

Students in Catholic grade and high school are "superior" on the scale of national norms both in academic achievement and learning potential. This superiority, the report maintains, can be attributed largely to the "relatively selective" admissions policies of the schools which admit only less than half of those eligible to enroll.

Supporting the high scholastic rating of the students were reports of tests, taken among thousands of boys and girls. These included the Stanford Achievement Test and two mental

ability measures—the Kuhlman-Anderson Test and the Otis Mental Ability Test — for the elementary grades, and the Metropolitan Achievement Test: High School Battery and the Otis Mental Ability Test for the high school grades.

"On the Otis test," said the report, "we find the median IQ value at the second grade as 1.09, at the fourth and eighth grade 1.11, and the sixth grade 1.12, and the median for all four grades as 1.11.

"The Kuhlman-Anderson test shows median I.Q.'s of 109 for grades 1 and 5, 107 for grade 3, 111 for grade 6, and 110 for grades 7 and 8. The median for all six grades is 109."

"These mental ability measures indicate that pupils in the Catholic elementary schools under consideration are superior in academic learning potential."

The report added: "It is important to point out that in the combined analyses of the two mental ability measures reported, 90 per cent of the grades had median I.Q.'s at or above the fiftieth percentile and 84 per cent had achievement scores at or above the national norms.

"Any review of the academic results of a group of schools must consider both academic achievement and learning potential; this group of elementary schools is superior in both."

(Continued on page 2)

Easier to Find Santa Claus?

We certainly live in a complicated, bureaucratic world. Virginia once asked a newspaperman if there was a Santa Claus. This week we felt as if we couldn't even find the reindeer.

All we really wanted to know was whether pupils in parochial schools would get the textbooks supposedly ordered for them by their local public school officials.

We also wanted to know if pupils in private schools that weren't church related would get the textbooks even if parochial school pupils wouldn't.

So Tuesday morning we phoned Monsignor William M. Roche at the diocesan Catholic Schools Office and he told us everything was hung up until the judge who made the August 19th decision issued his "order" putting the decision into effect.

So then we figured we'd call the Judge, Supreme Court Justice T. Paul Kane, and find out if and when he planned to issue his order.

Monsignor Roche didn't know where to locate him but suggested we call Charles J. Tobin in Albany, the attorney on Capitol Hill for the state's Catholic bishops. He's on vacation.

We then looked up the listings under State of New York in the phone book but there's no Supreme Court office there so we tried the local office of the Attorney General. We were advised to call the Hall of Justice, not listed as such in the phone book, but did eventually get to the Supreme Court office. No — better try the clerk at the Appellate Division. No, again — try the law library.

All referrals were most courteously given, but the trudging from one to another office even by phone was getting us weary. The law library had his address — in Cobleskill.

We dialed his office and he answered.

He told us he had signed the restraining order Monday afternoon. Next step was up to Attorney General Louis Lefkowitz to appeal the order and take the case to the state Court of Appeals.

Meantime, back in the classrooms, some pupils at least are likely to have the disputed textbooks anyway. Greece school officials — public and private — met this week and the Catholic school authorities agreed to accept the books — and have the parents pay for them if the Appeals court upholds the Judge Kane decision, and the public school authorities will pay the bill if the decision is overturned.

Similar negotiations were launched between Rochester city school officials and Monsignor Roche. But they live on leave Wednesday morning to give a talk in San Diego, California.

Two Curates Transferred

Two assistant pastors were transferred by Bishop Kearney this week, the Chancery announced today.

Father Thomas Nellis is changed from St. Peter and Paul Church, Elmira, to the Church of St. Mary our Mother, Horseheads, and

Father John M. Mulligan is changed from Immaculate Conception Church, Ithaca, to St. Patrick's Church, Corning.

The appointments are effective Tuesday, Sept. 6, at 6 p.m.

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Labor Day Challenge

Union Membership for Nation's Farm Workers, Negroes

Washington — (NC) — The joint responsibility of labor and business to solve the problems of migratory farm labor and of race relations was stressed in the annual Labor Day Statement issued by the Social Action Department, National Catholic Welfare Conference.

The statement, which noted that "Labor Day in the United States no longer belongs to labor exclusively but should now be regarded as a kind of all-American holiday," was prepared by Msgr. George G. Higgins, department director.

Discussing the problem of migratory farm labor, Msgr. Higgins pointed out that Pope Paul VI, in commemorating the 75th anniversary of Leo XIII's encyclical, On the Condition of Labor, reemphasized the basic right of workers to organize.

He said that many questioned the necessity of reemphasizing such an elementary and fundamental principle. "The answer to this question," he continued, "is that even in the United States, which, rightly or wrongly, prides itself on being the most advanced of all the industrialized nations in the world,

the right to organize, far from being universally recognized as a self-evident principle of social ethics, is, indeed, still very much a matter of controversy."

Most, he contended, recognize that labor unions are useful and are here to stay, but "too few Americans in positions of influence are prepared to go the whole way and to take the unqualified position that secure and stable unions are an essential, not to say indispensable prerequisite of a sound social order."

Even worse, he said, the efforts of many workers to organize are still being thwarted, and this is particularly true for migratory farm workers.

"Time after time during the past half-century," Msgr. Higgins added, "their efforts to organize have been blocked."

"It is gratifying to note, however, that, at long last, the tide

FERRY FLOWERS for all occasions. Ethel M. Perry, assisted by Tom Zavaglia, Mgr., Bon Weingartner, Asst. Mgr., 441 Canal Ave. FA 8-7722.—Adv.

is beginning to turn in favor of our underpaid and terribly disadvantaged agricultural workers."

He cited the first successful organization of a farm workers union during the past year and praised the support given their efforts by clergymen of all faiths.

He added, however, that farm workers still "have a long way to go and many hurdles to surmount before all inequities are corrected," and said their efforts will not fully succeed "unless the general public—whose food bill is now being partially subsidized by the nation's underpaid farm workers—rallies to their support."

Msgr. Higgins expressed the hope that "church groups and other interested parties will not rest until all of these workers are brought into the mainstream of American economic life," and he called upon "Big Labor, Big Business, and Big Agriculture" to lead the way in this effort.

These "three giants," he said, enjoy a preferred status in our pluralistic society, and if the system is to be continued, the

migratory farm worker must be brought into that society.

"American pluralism," which we strongly favor," he said, "must find a way to bring these and other disadvantaged minorities into the system, or the system itself will come under increasingly heavy attack by



U.S. labor unions have made skimpy efforts at organizing farm workers and Negroes.

those who . . . are convinced that there is no cure for group selfishness and that Big Government, therefore, is our one and only hope."

Turning to the problem of race relations, Msgr. Higgins said that if it is true that migratory workers are outside our

social and economic system, "it is even more tragically true of the great mass of American Negroes, whether they live on marginal, worked-out farms in the rural South or in segregated slums in the North."

In regard to race relations, he said, the country is at a critical turning-point in history, particularly in the history of the labor movement.

"On Labor Day, 1966, the labor movement, like every other organization in American society, is on the spot. For the moment, it must expect to be judged almost exclusively on its performance in the field of civil rights and must expect to be told, even by its friends, that its record in this particular field has been far from perfect."

Labor, he said, has done much in the past and is doing more at the present to promote the cause of interracial justice, but there is some legitimate feeling that "some segments of the labor movement are trying to be a little too respectable and have yet to put the issue of racial equality at the very top of their agenda."