



Dr. Martin Luther King, center, leads demonstration in Memphis, Tenn.

Memphis Priest Poses Question

Is Non-Violent Movement Dead?

Memphis, Tenn. — (NC) — "Well, I marched and got my first taste of rioting and a little tear gas," said a Catholic priest who found himself in the midst of the year's first big city riot exactly three weeks after being assigned as a pastor in Memphis, Tenn.

"What I'm really afraid of is that we have seen the death of the non-violent movement for all time," Father William B. Greenspun, C.S.P., added grimly.

The priest, pastor of St. Patrick's Church here, paused in the work of providing food to striking sanitation workers long enough to describe the Memphis riot and assess its possible impact on the future.

The 45-year-old New Haven-born Paulist has been pastor of the ghetto parish since March 8. St. Patrick's Church is adjacent to the Clayborn African Methodist Episcopal Temple where the march in support of the sanitation workers began under the leadership of Dr. Martin Luther King. About 80 per cent of the striking workers are Negroes. They ceased work Feb. 12 after the city rejected their demands for higher pay, city recognition of their union, and payroll deduction of union dues.

Father Greenspun said the march began peacefully at 11 a.m. from the steps of the A.M.E. temple, destination City Hall. He estimated about 8,000 persons marched, most of them local Negroes. Father Greenspun said he walked with a small group of white persons which included priests, nuns, Brothers,

Protestant clergy and laymen. The march traveled a short stretch of Beale Street — historic home of the blues — then turned on to Main Street heading directly for City Hall.

"Then it started," Father Greenspun said. "A group of maybe 15 to 20 militant teen-agers got to the front and started breaking store windows. Then the police suddenly appeared, began flailing away, shooting and throwing tear gas."

The priest emphasized that the trouble was begun by persons who were hanging on the fringe of the march looking for trouble, not by the sanitation workers or their sympathizers. He praised the efforts of Negro ministers to calm the marchers and prevent panic.

The Negro leader whose efforts got most of the marchers safely back within the confines of the Clayborn Temple, according to Father Greenspun, was the Rev. Jim Lawson, a Methodist minister who has been the mainstay of clerical support for the workers since the strike began.

The Negro youths who started the riot were joined by an estimated crowd of 200 others who began looting stores and battling police with rocks, sticks and gasoline bombs. By noon, three blocks of Beale Street was in shambles, as was a short stretch of Main Street and the intersection where Clayborn and St. Patrick's churches are located.

Gov. Buford Ellington immediately sent 4,000 National Guardsmen and 250 riot-trained state troopers into

the city and put another 8,000 Guardsmen on alert at their home armories throughout Tennessee. Mayor Henry Louis Lucas ordered a curfew from 7 p.m. to 5 a.m. All city buses stopped running, although the violence remained largely confined to the few blocks where it broke out.

During the night firemen answered more than 150 calls, five of which proved to be major fires. Scores of suspected looters were put under arrest, adding to the 120 persons arrested during the first hours of the riot. Police reported a number of sniping incidents, none of which resulted in casualties.

Larry Payne, a 16-year-old Negro youth, was shot to death when he reportedly emerged from a looted store carrying a butcher knife and charged a policeman. By morning a spokesman for Gov. Ellington's office announced that the riot was under control.

Father Greenspun tempered his pessimistic prediction about the end of non-violence by noting that the number of militant Negroes in Memphis is still comparatively small.

"The main problem is teenagers on the streets, wild kids with nothing to do," he stated. He said he feared the riot might cause a white backlash, however, and he expects it to damage his efforts to raise funds in white parishes to help the striking sanitation workers. "That would be a shame," he remarked, "because there had been a growing trend of white sentiment against the city's militant stand."

Cleric Assails Methods Used By Evangelist

Sydney — (RNS) — A prominent clergyman and youth leader, the Rev. Ted Noffs, made a strong attack on Billy Graham's theology and methods on the eve of the evangelist's arrival in Australia for crusades in Sydney and Brisbane.

Mr. Noffs told newsmen that he felt Mr. Graham placed an "inordinate emphasis on sin and guilt."

"The issue of sin which dominates the whole of Billy Graham's preaching is quite a secondary issue in the teaching of Jesus. And sin for Jesus was a vastly different thing from what 'sin' is for Billy Graham. For Billy Graham, sin takes the form of man's abuse of his bodily appetites."

"Thus Graham dwells upon issues as sex, corruption and worldliness. In the teachings of Jesus, when it is mentioned at all, sin is man's failure to be obedient to the truth."

The Sydney clergyman also criticized the Billy Graham program for an alleged lack of "spontaneity."

"The crusade has to be manufactured wherever he goes," Mr. Noffs claimed. "It is necessary to mount a massive publicity campaign using the decaying resources of Christian ghettos."

"It is understandable that they all want to join forces with him in such a time as this. Declining congregations, irrelevant programs, remoteness from real issues, are factors that drive the church into a state of despair," he said.

Court Upholds Mayor's Curfew

Milwaukee — (RNS) — The constitutionality of a mayor's curfew during Negro rioting here last summer was upheld in a Circuit Court ruling. Father James E. Groppi and seven members of the Milwaukee NAACP Youth Council had appealed the ruling.

The priest and Council members were found guilty and fined \$5 each and costs on Aug. 22, 1967. Three days later they appealed the convictions.

In his ruling, Judge Herbert Steffes commented: "In contrast with other cities ravaged last summer by devastating mob disorder, the local curfew proclamation proved probably to be the most effective measure adopted anywhere to provide law enforcement personnel with the most favorable opportunity for immediate efficient police action in re-establishing order and curtailing personal and property damage."

Big Legal Guns Lined Up For State Textbook Battle

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Pollock and Levine recalls that the Everson case, settled by the Supreme Court in 1947, established that a state cannot contribute tax funds to support a religious institution.

"A sectarian school is a religious institution since its basic purpose is religion and the teaching of religion," the brief states. "There is no such thing as a secular education in a sectarian school because the whole curriculum is permeated by religion. Textbooks, unlike transportation, are an integral part of the educational process in a sectarian school. They are used in connection with the teaching of religious tenets and faiths. By furnishing textbooks to sectarian schools, the state enables such schools to purchase religious texts with the money thus saved."

The brief also stresses: "The student is only a nominal party in the selection and distribution of books under the Textbook Law. The parochial school instructs the students what books to obtain, it takes delivery of the books and it may store them

indefinitely. The mere fact that textbooks also happen to benefit the students has no constitutional significance since all aid to parochial schools benefits their students."

The Citizens for Educational Freedom (CEF) brief declares the Justice Kane decision "created a religious test which excludes an entire class of children on religious grounds" from the benefits of the textbook loan law.

CEF emphasizes it is not arguing the New York Legislature was obliged to include pupils of nonpublic schools when providing free textbooks. "That question is not before this Court," they said. "The fact is that the New York Legislature did include all school children without exception, and on an equal basis."

"So long as the New York law provides for the loan of textbooks to all pupils in specified grades, the First Amendment freedom of speech demands that the rights to receive the material remain unfettered, especially from fetters based on the recipient's religion," the brief declares.

Consolidation Urged in Auburn

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improved means of broader financial support.

Fundamental recommendations of the report were:

1. All Auburn Catholic schools should be organized as a school system with administrative personnel not now available.
2. Studies should be oriented for the college-bound student at the high school level and for the generally able student at the elementary level.
3. The school system should have freedom in appointment and placement of staff beyond the jurisdiction of the religious Orders.
4. The curriculum should be geared to the needs of the students with freedom for program development greater than that now permitted by the Diocese.
5. Satisfactory salary scale and high level of certification must mark lay teacher recruitment.
6. The Cayuga County School Board should establish goals for the school system; set rules, rules and policy; and select the chief administrative officer.
7. St. Hyacinth, St. Aloysius and St. Peter and Paul schools should no longer be used, because of their age, size and quality of facilities.
8. The school system should be organized on a Kindergarten to 8th grade and a 7th to 12th grade structure. Some present parish schools

should take grades K through 3, several others take grades 4 through 6. Grades 7 through 12 should be housed in Mt. Carmel High School.

9. Development of a pre-school program should be considered.

10. Religious education program extending to Catholic children in the city's public schools must be developed as a unified project extending across parish lines.

11. Quality education will require a significant increase in materials, supplies and books.

12. Tuition will be required but school support should also be sought from the community because the values of the improved educational program will extend to the whole city.

The survey recommended in several places that "selectivity" should be used to reduce present student enrollment, to permit program development and to improve the caliber of teachers.

It said, perhaps prophetically, "The Catholic schools are at a place in time where they are still making decisions rather than have decisions forced upon them. The possibility of providing the best in education to a selective group of children would be a rewarding effort for the Church and have a significant effect upon the city of Auburn."

"The opportunity to lead, rather than to follow is inherent in the development of a quality, independent school system."

Jewish children in a concert; Mary noted on this picture.

She Reca

Catholic Press Features
San Francisco — Few teachers had trouble remembering their first class. Many of them keep photographs of mementoes like purple woolen socks, gifts from the children. Many of teachers take pleasure in following the careers of some of the pupils.

Sister Mary of St. Helen isn't much different. She has the photograph of the mementoes, the gifts. But they are not very many. Carriers she follows: "The first 'first' classes were in a Nazi concentration camp, nearly all of her pupils were destined to die very shortly in the ovens at Auschwitz."

In 1941, having just been professed as a member of the Helpers of the Holy Souls, Sister Mary of Helen was arrested near Paris; sent, along with hundreds of other nuns, to a concentration camp at Vittel, France. Vittel, she was soon learned, was a stopping-off place for thousands of doomed Jewish scientists, artists and intellectuals; their families.

The Jewish men and women knew what their fate was, but in one the many odd "conspiracies" of war, the Nazis and the Jewish aid and the nuns at Vittel saw to it the children did not find out — the little ones remained children; while longer.

Sister Mary, who recently returned to her native England after serving as a C.C.D. principal in San Francisco, talked about Vittel, her photographs of the doomed child and drawings by some of the art

Her "collection," if it can be called that, differs sharply from that just went on tour in the U.S. drawings and poetry by the ad and children who were inmates of the Nazi death camp at Terezin, other stopping-off place on the way to Auschwitz.

The Terezin children's drawings

Young Re Pressures

By FATHER PATRICK J. BURKE, S.S.C.
NC News Service

Saigon — Life is difficult for even one in North Vietnam, but it is doubly difficult for Catholics and Christians, according to an eyewitness.

The report of a Catholic boy who escaped from North Vietnam in 1967 has just been published in Mekong Features, a service specializing in articles for foreign publication. The 16-year-old youth is Nguyen Truong. Most of his family left North in 1954 when the country was divided by the 17th parallel, but could not escape for 13 years.

Truong described the hardship living in North Vietnam and the oppression of the Communist regime. He said Catholics and Buddhists under constant pressure from Communist party and government.

The party cadre tells Christi: "Suppose you live a lazy life and all day to worship Christ, will He give you rice to eat and clothes to put on?"

"Christians are the foes of our people," they say.

After the arrest in 1966 of Father Tran Dinh Can, pastor of Quynh parish, the cadre arrested Brother Paul Tran Dinh Nham of Vinh. Three months later Father Can was brought back to his church, where the cadre assembled the population and read verdict condemning Father Can guilty of crimes against the people. "Then he was taken away and no longer heard from him again," Truong said.

Truong said that many churches and Buddhist pagodas have been turned into offices and storehouses for government. The little church Quynh Ban has been used as a granary since 1965, he said.

Truong confirmed the reports of the regime's repressive attitude toward marriage summed up in "three delays" — delay in choosing a mate, delay in getting married, delay in having children.

Truong said that all the young people in North Vietnam must learn the following slogan:

"Delay making a choice of mate. If the choice has been made, postpone marriage. If the marriage has been made, wait to have children. If the children are born, limit their number; one child is not enough, children will do, three are too many."

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