

Alliance for Progress Up to Youth -- Linowitz

Excerpts from commencement address by Ambassador Sol M. Linowitz, United States representative, Organization of American States, at St. John Fisher College Sunday, June 2.

If one thing is clear, it is that in the kind of world in which we live, our own survival as a nation is tied in with the survival of the have-not peoples of the earth; that our own prosperity rests on the world's prosperity; that our own peace depends upon peace in the world.

For today we are neighbors in spite of ourselves; and if we refuse to bind our neighbors' wounds, we inflict grievous hurt upon ourselves.

Let me talk to you for a few minutes about one such area of need in our own neighborhood — Latin America. For Latin America is a microcosm of the world's ills.

As you walk many streets of Latin America today, you are accompanied everywhere by poverty. And poverty is escorted by its inevitable companion — disease. You see housing which is not housing, but hoveling. You find vast masses of the people either totally or functionally illiterate.

Today, Latin America is our

crucible. How well we succeed with the Alliance for Progress — or if we succeed at all — will, I believe, affect the whole design of human progress and have greater influence on the lives of children yet unborn — your children — than sending a man to the moon. And whether this effort succeeds or fails will be determined by you and the other young people of the Americas.

For it is the youth of North and South America who will make or break the alliance. It will be you and your colleagues in the hemisphere who will have to determine whether this can become your personal revolution for social justice — whether you can join forces in sharing its ideals and its aspirations for a better way of life — for hope, for dignity, for democratic institutions under law.

I know that there is skepticism among those who assert their loss of faith in our nation's foreign policy. It is, of course, inevitable — and desirable — that honest men debate openly and fully various aspects and manifestations of this policy. It is also inevitable that there will be disagreements and reservations, some valid and some not, in certain specific areas.



SOL LINOWITZ in talk at Fisher.

But standing above the dissent and the protest in the minds and hearts of all fair-minded men must be a recognition of the kind of nation we are and what we are about — a nation possessed with a sense of political and social justice — a nation dedicated to the establishment of a peaceful world governed by law, in which every man can live in dignity.

I am personally gratified by the lively interest of American students. An apathetic young American citizenry would be an international tragedy; one that is alert, interested — and, yes, argumentative — is a vital line of defense against the decline of our free institutions — institutions founded on our constitutional commitment to free speech.

This is particularly true at a college or university, for it is at a college or university — above all other places — that we have the right to expect that the measured and rational course rather than the emotional and impetuous one will prevail.

For if a college stands for anything, it stands pre-eminently for faith in reason rather than dogma, in rationality rather than in inevitability, in the free rather than the shuttered mind.

What troubles me today, however, is that in the fever of personal frustration and group restlessness there has been an over-reliance on many campuses the crucial distinction between peaceful protest and violent social upheaval. And I fear that in our colleges and universities we have been remiss in failing

to offer convincing assurance that the enormously productive potential we have as a nation will best be realized by reform from within rather than by rebellion from without.

Too many intelligent and sensitive students have failed to understand that where one man flouts the law, no man can be confident of the protection of any law; and that one who assaults the balance of the legal order in our society is actually pushing it further away from our common goal of freedom under the law.

Thomas Carlyle glued to the books in his library a personal book plate with a drawing of a candle and the legend: "I Burn That I May Be Of Use." The motto is old-fashioned but hardly foolish. It is by no means undesirable — that the youth of today should be burning with determination to change the world. Mankind needs flame and only the young can supply it. But the educated man will also understand that mankind's accomplishment is the control not the propagation of fire.

Ours is a system based, as Justice Holmes once put it, on the notion that truth is most likely to emerge from competition in the marketplace of ideas.

Ours is a system that also demands from the individual not only a readiness to win but also a willingness to lose — a willingness to obey the law of which he disapproves and pay taxes which are used for purposes he dislikes. But it does not demand that he change his opinion or desert from an effort to change the law or repeal the tax.

In fact, the reverse of the same coin requires our society to protect the rights and privileges of the dissenters, so that they may continue their challenge to what may be a transient majority in the marketplace of ideas. Indeed, what gives our democracy its greatness is precisely the right and the opportunity given to the minority to change the views of the majority.

It is a right we will best defend and protect if we recall the words once written by Plutarch: "Only those persons who live in obedience to reason are worthy to be accounted free. Only they live as they will who have learned what they ought to will."

The stereotyped molds of the past are breaking up, and you and all of us — must be the leaders of the revolution of

rising expectation among those searching for social and economic progress and justice.

The generation of students represented here is the first in all history that has within its reach the tools to abolish poverty and discrimination in all their forms. Using these tools will signify your protest with the status quo, your declaration of dissatisfaction with the human condition, your determination to do something about it constructively and compassionately.

It will signify that you know it is in the desert places of our ghettos no less than on some distant battlefield that the basic struggle for freedom must be fought and won.

So today I ask you to protest against having two-thirds of humanity lead lives that are "nasty, brutish, and short."

I ask you to protest against the malnutrition that is slowly starving at least one-fourth of humanity — against babies being born retarded because mothers were starving during their pregnancy.

I ask you to protest against the hovel in which millions of human beings are compelled to live.

I ask you to protest against the lack of opportunity and hope which confronts the millions on this earth.

I ask you to protest against discrimination and prejudice in all their forms wherever they may be.

It can also be your answer to the preachers of hate and violence — to all who fear becoming a good neighbor to the man in Latin America, in Africa, in Asia — or in Harlem and Detroit; to all who want to stop the world and get off.

Your answer is that you want to stay on; and the best way is to become a vital part of the world and add your own contribution toward making it a little better, toward showing what we really mean when we talk about the importance of democratic institutions as the answer to the challenge of our age.

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Father Killiam McDonnell, O.S.B., right, director, and Father Ephrem Philip Kaufmann, O.S.B., associate director, of the new Institute for Ecumenical and Cultural Research, are shown before one of the institute's buildings on the campus of St. John's University, Collegeville, Minn. (Religious News Service)

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Deaths

Florence Haag
The funeral of Florence M. Haag of St. Paul Blvd. was conducted May 29 at St. Augustine's Church.

Mrs. Haag died May 25. She leaves two sons, John R. Haag and James D. Ring; a daughter, Mrs. Donald Mikel, and 17 grandchildren. She was a member of the St. Augustine Rosary Society.

Mary Ward
A requiem Mass was celebrated May 29 at St. Augustine's for Mary E. Ward of Woodbine Ave.

Miss Ward died May 25. She had worked as a secretary for 48 years at Taylor Instrument Co. She was president of the Rochester Women's Bowling League and a member of the Rosary Society at St. Augustine's.

Survivors include a brother, Edward Ward of Fort Lauderdale, Fla., and two sisters, Mrs. John Free of Los Angeles, and Mrs. Patrick Nolan of Rochester.

W. M. Eberle
A requiem Mass was celebrated June 1 at St. Augustine's for Walter M. Eberle of Normandy Ave.

Mr. Eberle died May 29. He leaves a daughter, Ruth H. Eberle, and a sister, Helen M. Eberle. He was a member of the St. Augustine Holy Name Society.

Sr. Mary Gerald
Sister Mary Gerald Casey, R.S.M., a teacher in diocesan schools for 50 years, died May 30 at Our Lady of Mercy Motherhouse, Elmsford, N.Y.

She entered the convent in 1902. For the 26 years preceding her retirement she taught at Holy Family, Auburn. Other teaching assignments were at St. Ann's, Hornell; St. Patrick's, Elmira, and Holy Cross, Rochester.

Survivors include two nieces who belong to the Mercy community here, Sister Mary Constance and Sister Mary Helen.

Margaret Hogan
A funeral Mass for Mrs. Margaret Hogan was offered May 29 in St. James Church, Waverly, by her son, Father Joseph E. Hogan, in concelebration with six other priests.

Auxiliary Bishop Dennis W. Hickey gave the absolution. More than 70 priests were present.

Mrs. Hogan, who died in St. Joseph's Hospital, Elmira, formerly lived in Waverly. She was a member of St. James Church and its Rosary and Altar Society of the Catholic Daughters of America and the St. Joseph Study Club.

Survivors besides her son, who is pastor of St. Vincent de Paul Church, Conning, include Mrs. John Corany of Waverly and Mrs. John Corany of Searsdale; two brothers, John O'Neill of Elmira and Frank O'Neill of Chester, Pa.; several grandchildren, nieces and nephews.

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THE PR
The Problem
By Barbara W.
The Encyclical "The Peoples" is full of challenges to Christian conscience but most specific is Pope's question: Are Christians paying themselves for the poor peoples in other lands?
Why taxation? Why not? Why not arms-giving? Why traditional works of charity? The short answer is: they are voluntary, depending on the mood of the donor and in his private charity ever done it without disapproving tones of patronage and greed. But the true answer does
In modernized societies vast riches are released, accumulated when science, technology, through capital, to the making and selling of the ordinary processes of and marketing tend to concentrate wealth most highly in who have capital to invest are endowed with considerable organization and enter
Taxation is one of the which this natural tendency imbalance in the free market by the redistribution from the more fortunate fortunate citizens. Thus, a less money, health, talent unity get a chance to full members of their community.
This is what Oliver Holmes, the great American meant when he said: "Wit I buy civilization." It is a ble fact in our world societies in which rich citizens do not pay taxes — as if
After saying "Hi bird!" ary the other morning, I struck me that maybe I'm getting a badly mistaken what kind of chap I am.
Let me try to set straight.
I hold firmly that violence even war — can be times in defense of justice the idea that nations should and let aggressors walk off.
Personally, however, I am most non-violent person you meet. Which brings me to a canary.
The current canary is titled of one we called Topp never been given a name because our children are in up. That's why I call him "Bird."
Just about a year ago, I ill. My wife, who has a haustible fund of affective creatures, tried to doctor h pined away to the point at couldn't even balance on
I took a look at poor T I told Mary that to keep h er was mistaken kindness. e dispatched to bird heaven.
She asked wistfully wh deed couldn't be postponed this point I knew what I done. I said firmly, "No; it to Toppie to wait any long
She went out in the back
Non-Sectarian Schools U
Munich - (NC) - A non-denominational Christian has been proposed in several states that now support separate and Protestant educational training would remain total.
In Bavaria, where most o supported schools are Cal voters will decide July 7 v accept a non-denominational.
North Rhine-Westphalia ready have approved such for grades five through nine
In Berlin, the Lutheran-C clety for Christian Educ been organized to "seek ne ed forms of Christian educi promote a "free and effi ligious school system as a tive to secular public educ
State governments have o non-denominational plan as toward higher quality educi economically managed. Ma leaders reluctantly foresee of denominational schools.
The Bavarian legislature constitutional amendment — that will activate a non-tional system if two thirds ers ratify it.
An obstacle to the ecum proch is a concordat with See that assures the Cathol of a right to establish its ow The question is whether it will surrender this right u ally.