

THE PROGRESS OF PEOPLES

Rich vs. Poor . . . a Summary

By Barbara Ward

Perhaps this is a good moment to sum up some of the arguments thus far put forward in this column.

Three main proposals are put forward by Pope Paul in *Populorum Progressio* in order to lessen the great gap between the affluent states and their poverty-stricken, still underdeveloped neighbors.

The first proposal challenges citizens of wealthy countries "to tax themselves" and to make resources available in this way for investment in the schools and health, the farms and industries of the developing world.

The second proposal is to reorganize the world's policies for international trade in such a way as to increase the economic strength and bargaining power of the poorer nations.

The third is to set up a "world fund" or some equivalent instrument, financed in part by savings on armaments, which would have the task of ensuring and directing a sufficient flow of funds to make world modernization not an impossible dream but a growing reality.

The significant thing about these proposals is that to a very considerable extent they mirror policies which already exist inside our affluent societies, and have lessened the enormous chasm which once used to gape between the small wealthy elite and the mass of the people.

A hundred years ago, as an earlier column pointed out, the novelist-statesman, Benjamin Disraeli, spoke of Britain as "two nations — the nation of the rich and the nation of the poor." Indeed, between a Duke of

Westminster or Manchester with an annual untaxed income of \$4 million and a dockworker in the port of London earning \$100 a year—the average today for about half the human race — the differences in life and opportunity did amount to a barrier as wide as the frontiers of a foreign state.

Over the last century, the distance has been steadily decreased. Progressive income tax has not only scaled down in some measure the overwhelming wealth of the richest citizens. Transferred to education, hospitals and public housing, it has increased the health and skills and hence the productivity and earning power of the people as whole.

This in turn has increased workers' ability to bargain for higher wages, for insurance, holidays with pay, pensions and other fringe benefits. And their rising wage bill — in other words, their purchasing power — has been a key factor in enabling governments to keep the whole economy out of the old alternatives of boom and slump. Enough "demand" — wages, incomes, private investment, government spending — has been pumped into the economy to secure steady growth, modernization and innovation.

All this is another way to say that inside our national economy we no longer rely, as in the 19th Century, solely on the workings of the uncorrected market. Taxation, collective bargaining, full employment, each supported by appropriate institutional changes, are a trinity of policies which spread wealth, stabilize the market system and ensure steady growth.

But Pope Paul points out that these civilizing strategies and institutions are simply lacking at the international level. There the world market is supposed to do what it has never done at home — act in such a way that all gross inequalities and obstructions in some magic way disappear. The Pope's reason for insisting on the three reforms lies precisely in his realization that without such civilizing reforms, the world's wealth will continue to pile up in the post-Christian North Atlantic corner while the world's miseries pile up everywhere else.

Is It Economically Feasible?

What can be done? The Pope knows — as every citizen should know — that at the world level (as at the domestic level) there are not economic reasons for saying that his triple policy is impossible.

The "world tax" agreed to by the governments at New Delhi — an annual 1 per cent of Gross National Product will not bankrupt nations growing by 3 per cent a year. To increase the share of world trade going to two-thirds of the world's peoples from 19 per cent to, say, 25 per cent, will not bring down the wealthy world any more than it did in 1952 — when the poor nations' share was 26 per cent. And if economic ruin does not flow from a level of spending on arms which reaches \$150 billions a year, it certainly would not be the result of spending even half that sum on the works of peace.

No, the reasons are not economic. They are political and moral and we will have to look at them more closely in the coming weeks.



A LAYMAN'S VIEW

Abortion: Scientific Barbarism

By Joseph Breig

The hard-won progress of medical science and of the legal profession in protecting and improving human life is gravely endangered when laws against abortion are repealed or weakened.

Such was the warning laid before the New Jersey legislature by the state's bishops after the legislators voted for a study of proposals for loosening anti-abortion laws.

Had the bishops not wanted to concentrate upon the issue immediately at hand, they could have gone much farther. The fact is that the whole anti-life movement is all of a piece.

I do not mean that those involved realize this. But abortion, euthanasia, contraception — all that sort of thing — are alike enemies of human life, and of God's creative love without which there would be no life.

The barbarian eliminates life which he considers a nuisance. He kills the handicapped infant, rather than trying to correct the handicap or to find means of enabling the little one to be happy, creative and productive within his limitations.

Similarly, the barbarian leaves elders and the sick or injured to die

— or puts them to death—when they no longer can care for themselves.

The barbarian does these things because he does not know how to love God or his fellowmen. He has no values outside his own selfishness; and even his self-love turns to self-hatred because he is a moral monster.

Hitler was the No. 1 barbarian of our time; and he is a standing warning to us about how swiftly civilization can be transformed into savagery, once contempt for human life runs lawlessly wild. He exterminated six million Jews and hundreds of thousands of Christians; and with another monster, Stalin, he plunged mankind into World War II.

Against man's constant temptation to barbarism there have stood, for many centuries, two chief guardians: Judaism and Christianity, with their teaching (when the teaching is not perverted) about the sacredness of human life because man is the image and the child of God. And under that inspiration, medicine and law have labored tirelessly in the service of life, not of death.

But now there is a worldwide anti-life movement which deceives even some Christians and Jews, not to

mention the millions of persons whose values are merely secular and materialistic.

Where are the abortionists really going? The answer was seen the other day in a new policy statement issued by the American College of Obstetricians and Gynecologists.

A physician should perform an abortion — kill the life in the mother's womb — at any time when the "total environment" of the patient demands it, said the statement.

This is to say, openly at last, what the abortionists really believe under all their sloppy sentimentalism about rape and incest and "endangering the life of the mother" — that the unborn infant has no rights whatever, can be put to death whenever the patient and the physician wish.

This is scientific barbarism. It is lovelessness and godlessness. And it is the direction in which these morally blind people would lead us to abortion, on request, to euthanasia when anybody is a nuisance to us, to eugenic monkeying with the sources of life, to animalistic contraceptive sexual irresponsibility.

naturalistic humanism," he continued. "It knows that man has been wounded in his origin and it also knows that in the complex richness of his faculties there are many dangerous lacks of balance which need severe and long lasting discipline."

Addressing pilgrims gathered at Castel Gandolfo, the papal Summer home, Pope Paul urged a life of "dedication, renunciation, penance, and sacrifice."

Modern man, he said, longs for a life that is easy, thoughtless, exciting and always on the go. Such people, he added, see the Christian as an inhibited person, outside the currents of up-to-date thinking.

They praise Christianity for its underlying human values, he continued, for its sympathy and fellow feeling towards the suffering and oppressed of humanity, or for the spirit of enterprise that it arouses among people to labor for human brotherhood and equality.

"Christianity," he declared, "had its first victories when the gospels were impregnated with the spirit of self-examination, of contrition, of the pressure placed on certain harmful tendencies, and of penitence itself. The spirit of the Gospels is the spirit of the new Christian life."

Pope Names Americans To Pontifical Body

Vatican City — (NC) — Pope Paul VI has named to the Pontifical Commission for Social Communications Jesuit Father Patrick J. Sullivan, executive director of the National Catholic Office for Motion Pictures, and Charles E. Reilly Jr., executive director of the National Catholic Office for Radio and Television, both in New York.

ON THE RIGHT SIDE

An Experience in Name-Dropping

By Father Paul J. Cuddy

Age seems to mellow most men. In my own aging I recall with a rueful smile some of the arbitrariness of my younger days. Some of this has to do with names.

In 1948, a nice young couple brought a beautiful baby to be baptized at Sampson College chapel, near Geneva. I was the Catholic chaplain there from 1946 to 1949.

"And what are you going to name the baby?" I asked. With just a suggestion of ill-wager-hewon't approve in her voice she replied: "Rosema. R-o-s-e-l-m-a. One word."

After a pause that refreshed no one, I had the bad grace to suggest: "Well, there's a St. Rose of Lima; and Alma is a form of Our Blessed Mother. But, while Rosema may be cute in a baby, I'm not so sure it will sound so good for an adult."

The mother hardened her jaw and replied: "Well, that's MY name!" I was so taken aback that I came out with the stupidest of responses: "Well, are YOU satisfied with it?" "Of course I am. That's why I'm calling the baby Rosema."

Now that 22 years have passed, I think it is a beautiful name, and applaud the mother's choice.

In 1955 a young pilot came into the chapel office of Nousseur Air Depot near Casablanca, Morocco. He had married a girl of the WAF (Women's Air Force) in Germany and they had just had their first baby.

Now, Air Force pilots are a gung-ho lot anyway; but fighter pilots are Gung-Ho with capitals. And the new father was a fighter pilot. He was bursting his buttons having sired a son. "What are you going to name the baby, Lieutenant?"

"HAPPY JACK" he declared, with the air of a man who had conquered the mountain. "Happy Jack!"

I groaned. "Oh, no! In the first place I've never heard of a Saint Happy. Of course Jack is a form of John. But Happy Jack for a name. Why imagine that youngster standing on the tarmac 20 years from now, answering the roll call to Happy Jack." But the father was adamant.

That night it dawned on me that Felix is the Latin for Happy, and there are many martyrs named Felix. So the following Sunday, Happy Jack was incorporated into the Body of Christ.

It seems that part of the psychology of women is their passion for frequent change, and our Sisters of Mercy are women as well as religious. There's a big "do" on these days to change not just for the sake of change, but to bring about renewal.

So we have our holy Sisters multi-uniformed: some in neat dark blue jackets with skirt to match, and sundry type blouses; others in dresses that look like the sack of a few years ago; other some in a pretty pink; others in the community habit that was a renewal blast on December 28, 1966. Now that we have the female religious fashion show distracting our senses, which we presume is deepening the awareness of God, Our Lady and religious commitment.

We also have a new muddle from name-changing.

Many Sisters have dropped their old religious names to return to their baptismal secular names. The prize-name switching comes from the two Sister daughters of George and Alice Seibold of St. Paul Boulevard. Sister Alicia, a Sister-nurse at St. James Hospital, Hornell, was baptized Georgia, presumably after her father; and became Sister Alicia when she took first vows, presumably a tribute to her mother. Her younger sister later joined the Mercy family, and out of devotion to her father and her sister, took the name of Georgia.

Now with mysterious feminine reasoning, Sister Alicia has returned to become Sister Georgia, and her sister, Sister Georgia, has returned to Sister Suzanne. When Sister Alicia sent me an invitation under the name of Sister Georgia to her final vows, I mistakenly sent a note of thanks to Sister Georgia at Notre Dame High School in Elmira.

At our St. James Hospital we have a charming and progressive Sister Marie Raymond who is the daughter of the late Dr. Raymond Brown. She struggles nobly to be patient with

the bumbling conservatism of the elderly chaplain. I was surprised to find that Sister Marie Raymond was retaining her religious name, since change seems always to mean progress; never retrogression.

"What's happened to you, Sister? I'd expect you to be leading the name-changing procession. What was your baptismal name?"

With a sly twinkle in the eye she beamed: "Molly! Would you want to go through life as the Unsinkable Molly Brown?" The thought is a delight; and to me she has become a firm, cheerful, unsinkable Sister Molly Brown. God knows that His Holy Church needs devout, loyal and dedicated unsinkables to keep the Bark of Peter afloat.

Well, there you are. In my old age I am a little concerned about names. I am greatly concerned about people.

God grant that Rosema is today a fine faithful Catholic maiden, being courted by a young swain as good as herself; that Happy Jack is a cheerful, self-disciplined good teenager. And I thank God for the wonderful Sisters like Sisters Alicia Georgia and Georgia Suzanne Seibold and for that unsinkable Molly Brown.

Bright Ties Urged For Clergymen

London — (RNS) — Black shirts for church ministers — and colored ties to suit the appropriate liturgical season — were suggested as a kind of outdoor clerical uniform by an Anglican priest in an article for the clothing trade magazine, Tailor and Cutter.

The idea came from the Rev. Ivon Baker. He saw need for something to replace the "current sartorial confusion" of lounge suits, sports jackets and blazers, all worn outdoors with a white "dog collar."

"I certainly like the idea of black, collar-attached, shirts, and — for relief — ties matching the colors of the liturgical seasons," he added.



Pepsi-Cola cold beats any cola cold!

Drink Pepsi cold—the colder the better. Pepsi-Cola's taste was created for the cold. That special Pepsi taste comes alive in the cold. Drenching, quenching taste that never gives out before your thirst gives in. Pepsi pours it on!



Taste that beats the others cold... Pepsi pours it on!

Bottled by Pepsi-Cola Companies of Elmira and Rochester under appointment from PepsiCo, Inc., New York, N.Y.

A PRODUCT

WEEKLY CROSSWORD

ACROSS	DOWN	19 All	20	21	22
1 Towel fabric	1 Wading bird	fifty	23	24	25
5 Strike	2 Amalgam	active	26	27	28
9 Gentleman	3 Tonic	note	29	30	31
10 Sp	4 Icelandic coin abbr	23 Clergyman	32	33	34
11 Beach city	5 To eat or drink noisily	24 Yellow hammer state	35	36	37
12 Ireland	6 Dialect	25 Hash	38	39	40
13 Craving for food	7 Branch of mathematics abbr	26 Earth as a goddess	41	42	43
14 Trumpet	8 Cresset	27 Certain farm machines	44	45	
15 So. Am republic abbr	9 Bristle like part	29 Kind of nail			
16 Lava	11 Rubs out	31 Drank excessively			
17 O'Neill's "Christie"	13 Book clasp	32 All			
18 Eject		34 Prize cup in tennis			
20 Bottle-top		35 Levels			
22 Observe		36 Dispatched			
23 Slyly		41 Enclosure			
24 Alumnus for short		44 Plutonium sym			
28 Eskimo knife					
29 Honey-maker					
30 Rodent-catcher					
33 Beverages					
37 Jewish month					
38 Eggs					
39 Macedonia					
40 Hit lightly					
42 Level					
43 Arabian chieftain					
44 Engrave					
45 Handy fellow					
46 Amer. maritime initials					

SPECIAL

New Hos you—in a or Medic

\$100

\$75

\$50

\$500

REGARDLES

Now, during this Period, you can en eligible members no red tape and w tions whatsoever your Enrollment Midnight, August 1

This could well be you've heard in year special low-cost health "extra cash" direct to y ness or accident hospit your family! Mutual Protective I cializing in health insu over 35 years, has cre plans especially for C PLAN FOR CATHOL

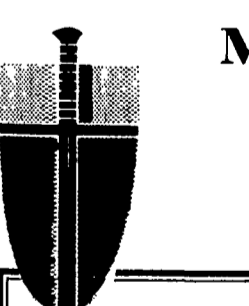
"Try" This P You can actually "try" no strings "introducer For only \$1.00, you all eligible members c having to see a compan out any red tape whate enrollment period.

And, after you recei reason you decide you turn it within 10 days promptly refunded!

Why You Need The Ho In Addition To Ord

Because no matter what carry, it simply won't c Think for a moment medical costs, would cover all your hospital and in-hospital doctor's drugs, supplies and the ably not.

And even if all your were covered, what abo —the bills that keep pi mendous and costly y reserves and your fami If you, as husband, fa suddenly hospitalized, expenses go up. Even i



1. What is the Hospit The Hospital Plan for low-cost health protecti for Catholics—that pays you when covered acci you or a member of yo

2. Why do I need the ois in addition to? Probably your present cover all your hospital does, you will need household expenses wh

3. Can I collect ever health insurance? Yes, the Plan pays yo insurance you carry, wher even Medicare! And all

4. Is there a lot of ted None at all. Your only and mail your Enrollm date shown on the for

5. Which plan should You may choose any o can actually select the ex

If you're a young, e mend the ALL-FAMILY are covered at onc

ness which begin afn old, and for materni has been in force fo married dependent chil between 3 months and no extra cost, as long a

If you are the only p dren, we suggest th PLAN. This covers yo living at home betwee 21. Under this plan, o are not included, since provided in the ONE-P