

## Editorial

### A rose by any other name ...

On page 4 of this edition, we carry a story by NC News Service concerning a request that President Reagan pardon individuals jailed for involvement in abortion-clinic bombings.

Despite the bombers' violent actions, one activist said, "We still think they're nice people and shouldn't have to spend the rest of their lives in jail."

Another petitioner likened the proposed pardon to Civil War pardons granted to Union sentinels who had been sentenced to death for sleeping on duty.

Such arguments are absurd. Certainly those involved in the bombings were "nice people" who believed the violence of their actions would shock the world into ending the evil of abortion, but two wrongs don't make a right. And sleeping on guard duty is a far cry from bombing buildings.

The bombing of abortion clinics — regardless of the moral principles on

which such action is based — is a terrorist act. Leaders of the National Right to Life Committee have disassociated themselves from the pardon request, saying that pardons could be misconstrued as acceptance for such violence.

Although Reagan has been vocal in his support of pro-life causes, he also has taken a strong position against terrorism. If he places the clinic bombers above the law, he will send a contradictory message to terrorists. He will tell them that violence is acceptable if it is done for a cause with which he agrees.

How, then, could he justify harsh punishment to others who violate the law for causes they believe are equally good?

As we learn at press time of the explosion of the space shuttle, Challenger, our prayers go out for those killed in this tragedy and for their families.

## Important to know background of euthanasia

### To the Editor:

A board member of Concern for the Dying objected to my including her organization as a promoter of the euthanasia movement, in a recent letter.

In 1938, the Rev. Charles F. Potter founded the Euthanasia Society of America, patterning it after England's Voluntary Euthanasia Society. Lobbying is its main activity. The American Society's own "Outline of the Euthanasia Movement in the U.S. and England" states in part: "1941. A questionnaire was sent to all physicians of New York asking, '1) Are you in favor of legalizing voluntary euthanasia for incurable adult sufferers? 2) Are you in favor of legalizing euthanasia for congenital monstrosities, idiots and imbeciles?' Because only one-third as many physicians answered 'yes' to question 1, we decided that we would limit our program to voluntary euthanasia."

In his 1949 article, "Medical Science Under Dictatorship," Dr. Leo Alexander concluded that the practice of euthanasia by German physicians was a factor that led to "mass killing of the aged, the chronically ill, useless eaters and political undesirables." Euthanasia was understandably unpopular after World War II, but developed momentum again, probably influenced by

Glanville Williams' 1957 book, *The Sanctity of Life and the Criminal Law*.

In 1967, the Euthanasia Society's tax-exempt associate, the Euthanasia Educational Council, was founded. By 1975, its membership spiraled to an estimated 50,000, was featured in dozens of publications, distributed thousands of "Living Wills" and supplied schools with "right to die" educational kits for children down to age 12.

According to the February, 1975, issue of "Euthanasia News": "Experience has shown that legislators and lawyers have expressed gratitude for receiving material on 'death with dignity,' but object to receiving it from an organization with the word 'euthanasia' in its title. Secondly, it was felt that the 'Right to Die' more closely approximates what the society stands for." Subsequently, the Euthanasia Society became the Society for the Right to Die, Inc., and the Euthanasia Council became Concern for the Dying Educational Council. The two organizations share a national office in New York City.

It is very important that all of us know and understand the background of this movement.

Jeanne D. Sweeney, R.N.  
135 Nob Hill  
Rochester

## Aquinas alumnus finds error in chronology of school ad

**EDITOR'S NOTE:** Aquinas Institute has asked us to publish the following letter, which was sent to the school in reference to an advertisement Aquinas placed in the Courier-Journal a few weeks ago.

Gentlemen:  
Your article on the history of Aquinas Institute, appearing in the Courier of January 16, is very interesting. However, your facts are not entirely correct. In 1923, the freshman class was split into two sections. One went to St. Ambrose School, and the other section went to Holy Redeemer

church hall. I was in the class at Holy Redeemer. Father Joseph Wurzer was in charge of this section. In 1924, I went to the Cathedral High on Brown Street. My brother, who was a freshman in 1924, went to St. Boniface.

I am looking forward to your further articles on Aquinas, and will be especially interested to learn what you have to say about the class of 1927.

Richard J. Straub  
1526 Edgemere Drive  
Rochester

## And opinions

### 'Setting record straight' on foe of communism

#### To the Editor:

Having read Mr. John Milich's January 9 response to John Clark's communiques, I would like to comment on Milich's letter.

In his letter, he admits that he is a socialist and that he had studied Lenin "somewhat." He accuses Mr. Clark of false Lenin quotes, etc., and goes on to implicate a Fred Schwarz as a "somebody" Clark used as a source for information on Lenin.

I would like to set the record straight on this somebody. His full name is Dr. Fred Schwarz, M.D.; an Australian-American who has fought communism for about 30 years, having appeared before congressional investigating committees as an expert authority on the Red menace.

This prominent "somebody" publishes a weekly newsletter on communism activities around the world under the title "The Christian Anti-Communist Crusade" along with paperbacks like "Why Communism Kills," "You Can Trust a Communist (To Be a Communist)," etc. These are all free to anyone who just writes to Dr. Fred Schwarz at 227 E. Sixth St., Long Beach, Cal. 90801.

In his newsletters, one who has little knowledge of socialism (the initial step to communism) will absorb the true facts on this evil, anti-Christian philosophy, whose ultimate aim is to infiltrate all religions (especially the Catholic faith) with the purpose of destroying it. I would refer your

readers to last Sunday's film showing of a documentary on Soviet barbaric treatment of Ukrainian citizens (of whom 80 percent were Catholics out of many millions of that terrorized nation) during the era of 1920-1930, where estimates of 7 to 10 million were starved to death and their churches were maliciously torn down. This film, entitled "Harvest of Despair," depicts a parallel of what is occurring in Afghanistan, Ethiopia and to the Indians of Nicaragua by the Red Sandinistas today! This film shows the cruel starvation holocaust, used as a political genocide effort, to destroy Ukrainian nationalism and force them through terroristic means to accept Russification.

I challenge Mr. Milich to prove his "alleged" defense of our American 1776 experience and his claim of searching for "truth." I'd further suggest that he make an effort to see the "Harvest of Despair" that was shown on Channel 21 TV last Sunday through the efforts of former residents of the Ukraine who now live in Monroe County and Toronto. They were there and know the true aims of the United Socialist Soviet Republic. Note the absence of the mention of communism in the description of Russia. Guess why?

Ray Guth  
World War II veteran and legionnaire  
1173 Long Pond Road  
Rochester

### Disputes terming Lenin 'revolutionary hero'

#### To the Editor:

In his letter of January 9 (Opinion: "Milich attempts to clarify 'mischaracterization' of correspondence with ideological opponent") John Milich wrote of his commitment to search for truth.

Judging by his statements on Vladimir Illych Ulyanov (Lenin), Mr. Milich has much searching left to do.

First of all, Lenin was not a revolutionary. He was a counter-revolutionary! His Bolsheviks overthrew the eight-month-old democratic Provisional government headed by Alexander Kerensky.

This was the first and (so far) last democratic government in Russian history. In his book "Workers' Paradise Lost," Eugene Lyons writes that "The Bolsheviks did not command an uprising but engineered a conspiratorial power grab."

Lenin, in his lust for power, used deception from the beginning. For example, he labeled his faction the Bolsheviks, meaning majority, even though it was the minority. The Mensheviks, who were really the majority, accepted their label, which designated

minority status.

However, to consider Lenin as "one of history's all-time heroes" as Mr. Milich does in his letter, is really an insult to any thinking person. What hero sanctions torture, mass murder, starvation and the elimination of freedom in order to rule a nation and ultimately the world?

One self-exiled Russian leader, Paul Miliukov, stated in 1922 that Lenin's regime "evolved into a system of self-defense of a small minority against its own people which has never been surpassed by any tyranny in the world's history."

Lenin's famous youth speech which was published in Pravda in October of 1920, stated, "We, of course, say that we do not believe in God, and know perfectly well that the clergy, the landlords and the bourgeoisie spoke in the name of God in pursuit of their own interests as exploiters..."

Evidently, Mr. Milich shares these views.

Robert Bart  
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Ithaca

### All Catholics should help to preserve urban schools

#### To the Editor:

I was in attendance at the Tuesday, January 14, hearing on the proposed urban school plan, and two important issues seemed repetitive. The first was lack of

communication between the steering committee and the public at large, and the second was the shortness of the time allotted to study the problems and solutions.

I was also impressed with the fact that the urban Catholic schools were adamant about keeping their schools intact. They were proud of the ethnic background found in their schools and the manner in which the schools helped local community living in many aspects. The main reason given for closing or cutting back these schools was lack of funding.

In keeping with our Christian principles, it seems it is time for the wealthy to reach out and lend a hand to those less fortunate. If the diocese encouraged wealthier parishes to contribute to parishes in need of financial assistance, these schools could remain open and Catholic school tradition preserved. Catholic education could also be made available to many more of the economic poor, which should be one of our priorities as Catholics. Any Christian who has the means to help another in need, and knows of this need but does nothing, should hang their head in shame.

Pam Malthaner  
33 Lake Breeze Pk.  
Rochester



"I DON'T KNOW WHY THEY LET FASHION DESIGNERS UP HERE."

## Guidelines

The Courier-Journal welcomes your opinions. Letters must bear the writers' signatures, full addresses and telephone numbers. They should be sent to: Opinion, Courier-Journal, 114 S. Union St., Rochester, N.Y. 14607

Opinions should be brief, typed, double-spaced, and no longer than 1 1/2 pages. We routinely condense letters, edit offensive words and libelous statements, and reserve the right to reject letters. Generally speaking, however, only limited grammatical corrections will be made, and the letters will reflect the writers' own styles.

Because submitted opinions exceed the space reserved for letters, we publish only original letters addressed to us. We will not use poetry, open letters, or copies of letters sent to other publications or persons. To ensure diversity, we limit each writer to one letter per month.



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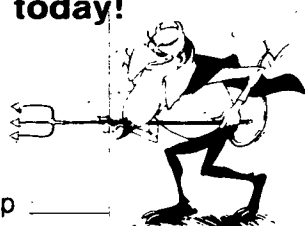
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