

Can we defend ourselves?

WASHINGTON — A Catholic priest said here that certain circumstances in the United States would be justified in striking the first blow in war.

Father Robert P. Mohan, S.S., said the U.S. would be justified in "preventive" military action, aimed at countering an "immediate threat" of aggression by an enemy.

But he stressed that he was distinguishing this sort of action from a "preventive war," which he defined as "unjustified aggressive action designed to remove a regional threat."

Father Mohan stated: "I have not the slightest hesitation in saying that I think such preemptive action might, in a concrete situation, be justified, and consider it utterly folly for our government to keep insisting that under no circumstances will we strike the first blow."

AN ASSOCIATE professor of philosophy at the Catholic University of America, the Sulpician priest spoke at a conference on "Christian Ethics and Nuclear Warfare." The meeting was sponsored by Georgetown University and International Affairs, formerly known as the Church Peace Union.

Father Mohan said he was "not even considering... the possibility that any Christian moralist would seriously attempt to justify an all-out, no-holds-barred thermonuclear war."

"The indiscriminate slaughter of thousands of civilians, be these Americans or Russians, would be unthinkable, but it would be immoral," he said.

However, he rejected the argument of those who would favor "capitulation" to communism in preference to war, based on the hope of converting the communists to Christianity at some later date.

"As one who considers capitulation to communism equivalent to extinction, I would prefer true patriotic effacement,

Not the least of the burdens the President bears is the moral dilemma he faces. To afford some insight into what this is we give prominence here to a report of a conference of theologians who met last week at Georgetown University, Washington, D.C., to discuss the morality of nuclear warfare.

The dilemma facing the West today, said one of them, is that military resistance to communism appears to require the use of weapons and tactics which are inhuman.

When you have read this account of how theologians, Protestant and Catholic, are overwhelmed by the dilemma, you will have a keener appreciation of the burden that rests upon our President, and you will be the more responsive to his request for your prayers.

He expressed skepticism about the continued power of nuclear weapons to deter aggression and prevent war.

"Something more is called for than the preservation of the balance of terror," he said. "For a few years longer it may still be effective, but if the nuclear arms race continues for a decade with no controls upon it, there is too much danger that war will come from a technical accident, from a miscalculation of the adversary's intention, or from the extension of a limited military operation to a general nuclear war."

BENNETT urged a revision of some basic attitudes toward communism and the cold war as a means of reducing "hostility and fear" and hence lessening the chance of war.

He suggested that Americans cease to think of communism as "a vast, undifferentiated and unchanging bloc of evil to which the only response that is possible is one of undying hostility."

The U.S. should be prepared to protect Americans from communists which need and want such protection, he said, but in the interests (Continued on page 12)

smashed buildings and smashed skulls as preferable to a Soviet world without God and freedom," he said.

"We would do all well to forget the romantic notions of a Church of Silence, heroically administering the sacraments behind the Iron and Bamboo Curtains. It is closer to the truth to recognize the brutal facts that the Church, its priests and its catechists have been systematically and efficiently exterminated in lands where communism has triumphed."

Scores pacifists

Father Mohan also argued against the position of the nuclear pacifists.

Of the pacifist call for unilateral U.S. disarmament, he said: "Unilateral American disarmament in today's world would be an act of moral irresponsibility."

"The citizen does not have the privilege of defending his nation against unjust aggression; he has a moral obligation to do so," he continued.

Being patriotic, far from being anti-national effacement, is rooted in justice itself. . . . What the nuclear pacifist considers a moral imperative, I consider . . . to be a sin against justice."

Father Mohan said he believes it would be moral to use nuclear weapons not only against military targets, but against enemy cities as well—provided that their civilian populations had been evacuated.

He put it this way: "If the Soviets could be deterred from annihilating our cities one by one . . . only by the threat that their own cities would be destroyed one by one on a reciprocally escalating scale of destruction, then I believe that if we specifically identify this city and give the civilian population in destroying Soviet property—even the deaths of and injuries to their citizens existing there were negligible or non-existent."

But he stressed that it would be essential in such a situation that the civilian population to have been actually evacuated before a nuclear attack was carried out.

"I do not feel that we have discharged our obligation by a

mere declaration of intention to destroy a heavily populated area," he said.

"I do not feel that we would be justified in destroying any city by the thermonuclear means if the people were there, whether or not they had been actually warned."

Protestant view

A PROTESTANT theologian also stated that the use of nuclear weapons against a civilian population would be immoral.

Dr. John C. Bennett of Union Theological Seminary, New York, said: "We must not deceive ourselves into believing that we could ever justify the use of megaton bombs for massive attacks on the centers of population of any and all countries, no matter what the provocation."

"We could not justify retaliatory attacks which involve making good on a threat of destruction," Bennett stated. "We allowed ourselves to consent in advance to such attacks, we would betray the best in our religious and moral traditions."

never before been visited by Catholic Sisters for regular instruction work, was a daily delight of the Sisters when they returned each evening to the motherhouse. "The other Sisters, and Reverend Mother, were always anxious to hear our tales," said Sister M. Conetta.

On the first day of their project the Sisters were given a list of the Catholic residents of the institution, grouped by age and

level of mental ability. After a careful culling of the record cards in the administration office the Sisters found several non-Catholics who had been overlooked.

Seventy were selected for regular instruction, scheduled for two or three 45 minute periods each week. Ages of the group ranged from six to 75. Each class required special teaching techniques, depending upon the extent of individual physical and mental handicaps — speech impediment, hearing, vision or combination of defects.

IN ADDITION to regular class schedules the Sisters found time twice weekly to visit the Catholic patients in the hospital or infirmary wards.

Merle K. Jackson, school principal, along with other institutional officials, voiced his appreciation for the Sisters' efforts. "Their presence has had a decidedly beneficial effect upon the entire community—not only the residents but the staff as well."

The Sisters' work has been supplemental to the unaided but dedicated efforts of Father Edward Eisenman, U.S.C.F., chaplain, and a band of faithful laymen who have volunteered

MOSCOW—A new book intended as a standard guide for the propagation of atheism has been printed by the state publishing house here and copies will be distributed in "great numbers" throughout the U.S.S.R. and other Communist countries, the Moscow Red reporter said.

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RECOUNTING their experiences at Muscatatuck, which

conducted weekly religious instruction groups the past two years for retarded youngsters at Giltburg, while Sister M. Conetta is an elementary teacher at St. Joseph's School, located in a predominantly Negro community along the water front in Cincinnati.

Began at the request of Muscatatuck Superintendent Dr. Donald H. Jolly, the five-day-a-week religious program was completed last Friday. Despite the arduous 86-mile daily jaunt from the motherhouse in the community's 1918 Chrysler or Immoine (ably chauffeured by Sister M. Conetta), the Sisters became misty-eyed as they said their last good-byes to their students on the final day.

For one at least, the parting is only temporary. In September Sister Patricia Ann, accompanied by a companion, will resume two-weekly instruction with those boys and girls preparing for First Holy Communion.

"This is not something that can be done in a few short weeks," Sister stated. "It will take many months of preparation and devotion for reception of the sacraments."

COMMUNIST publish guide to atheism

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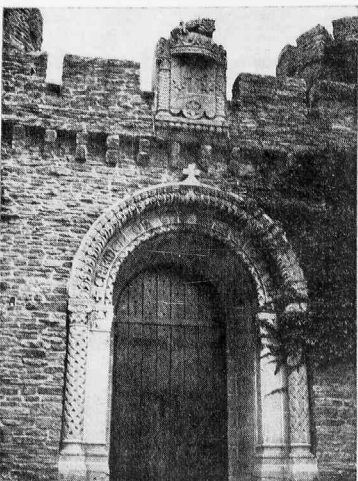
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the RIBBON

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CARMEL OPEN HOUSE—Behind the facade of this medieval-styled Carmel of the Resurrection on Cold Springs Road, Indianapolis, lies a new chapel wing, recently completed by the Carmelite nuns. An Open House will be held Sunday, July 30, from 9 to 5 p.m. Archbishop Schulte will dedicate the new chapel on August 22. (Staff photo)

Public invited to view new Carmel wing Sunday

By PAUL G. FOX

The cloistered Carmelite nuns are known to be women of prayer. But they are not opposed to manual work. In fact, they love it.

For the past year the 12-member band who occupy the medieval-styled Carmel of the Resurrection on Cold Springs Road in Indianapolis have joyously labored to complete the monastery begun in 1829 by their foundress, Mother Teresa.

The new chapel wing, erected upon foundations laid 32 years ago, will be open for public inspection Sunday, July 30, from 9 to 5 p.m. It will then be closed until Archbishop Schulte formally dedicates the addition on August 22.

IT WAS a year ago this month that the doors to the temporary public chapel were closed to allow demolition of the wooden structure and erection of the permanent chapel. Few people realized the work was underway because the chapel facade was not disturbed. What really took place behind the massive oak exterior doors was unique.

The nuns were up the flooring, exhibiting vigor seldom matched

by members of religious communities. Never ones to waste anything, they fashioned the narrow wooden slats into a high picket fence to separate part of their cloistered garden for use of workmen and their trappings.

They continued to dismantle the building—armed with all types of wrecking tools—until they had done as much as they could without outside help. Serving as invaluable assistant to the nuns was 69-year-old Emil Zursmiede, monastery handyman and caretaker for many years.

Even after the various contractors assumed their phase of the operation the nuns busied themselves behind hastily-erected temporary barricades with equally important tasks. They take especial pride in one corridor in which they plastered the ceiling and walls themselves following brief instructions from workmen.

IN KEEPING with the austere atmosphere of their monastery, the nuns demanded that unfinished concrete block walls in the rooms of their enclosure. The nuns' choir, for example, separated from the altar in the pulpit.

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Interracial unit head is arrested

JACKSON, Miss. — The president of the California Interracial Council was one of nine persons convicted here of "breach of the peace" for testing segregation barriers at an airport restaurant reserved for whites only.

Dr. James T. Carey of Berkeley, Calif., was fined \$200 and sentenced to four months in jail by city Judge James I. Spencer, who found the entire group guilty under the state breach of the peace law.

Carey, 35, a member of the staff at the University of California, was arrested in company with two Jewish rabbis and three Protestant ministers at the municipal airport when they attempted to accompany two Negroes into the restaurant.

WASHINGTON—Attorney General Robert F. Kennedy has urged the nation's clergymen to be more active in fighting racial discrimination.

He was quoted by a group of seven clergymen who visited him as saying: "I do not see how anyone can wear a collar and not speak out against this evil."

The racially mixed clergy group came here after nine colleagues were arrested in the segregated waiting room of the Jackson, Miss., municipal airport.

Recollection set for seminarians

By PAUL G. FOX

BUTLERVILLE, Ind.—A Protestant minister came to the aid of three Catholic Sisters to provide religious instructions for 70 residents of Muscatatuck State School the water front in Cincinnati.

The Rev. Charles Chambers, junior chaplain of this 3,000-acre institution which cares for 2,074 mentally retarded persons of all ages, recently loaned a slide projector, phonograph and other equipment to three Sisters of St. Francis, Odenburg, who conducted an intensive five-week catechetical session for the Catholic patients.

"He was just wonderful to us," exclaimed Sister Agnes Cecile, O.S.F., a veteran of several years as a special education instructor at Holy Trinity School in St. Louis. "Rev. Chambers was most thoughtful—offering his services, counsel, information and encouragement when we were in greatest need."

THE OTHER two Sisters engaged in the summer apostolate also have a background in special education or working experience with underprivileged children. Sister Patricia Ann, novice mistress at the motherhouse, has

AID FLOOD VICTIMS

SEOUL, Korea—Catholic Relief Services' National Catholic Welfare Conference headquarters here have sent 250,000 pounds of clothing and 263,000 pounds of food to aid victims of the worst floods to hit Korea in the last three years.

The Federal agencies of our government have been usurping the powers of the individual States contrary to the provisions of the Constitution, as Senator Harry Goldwater claims, for instance in regard to education, that is a public issue which should be loudly debated in the public arena. But what it has to do with turning this nation into a "Democracy" rather than a Republic is difficult for me to comprehend.

How increased Federal Power and control increases the danger of our becoming a "Democracy" strains the meaning of words as far as I can see. Yet, this seems to be a popular argument by many, who advocate greater exercise of autonomy on the part of the individual States and a lessening of jurisdiction by our elected officials in Washington.

THE ONLY BASIS for the hullabaloo being raised under the banner of "This is a Republic, not a Democracy," seems to rest on an insinuation. The logic of the insidious assumption seems to follow this trail: Originally in Communist theory the Marxists claimed that they would set

Is it un-American to advocate Democracy?

By REV. WILLIAM J. SMITH, S.J.

There is so much ado made in some circles about the slogan, "This is a Republic, not a Democracy," that one might get the impression that a brand new discovery has been made or something sinister is taking place in American life.

Right-wing commentators in the daily press put the assertion into articles time and again. Comments on it in conservative publications are commonplace. You hear it voiced in panel discussions. The latest manifestation is in the form of a sticker on envelopes in the mail, reading: "This is a Republic—not a Democracy—let's keep it that way."

I find it difficult to comprehend what all the shouting is about. It is certainly not in the form of government that our form of government is that of a representative Republic which includes a strong Federal unifying power. It is certainly not a weak, disorganized federation of individual States.

THAT ISSUE was fought out 150 years ago when the Delegates to the Convention called for the purpose of amending the

Editor to Readers: President Kennedy's speech at Ford University may well become a turning point in history; it was that kind of speech.

Already it appears to have drawn a divided American people together by inspiring them with a "new honor" and a "new conviction."

It has committed us to the firmest possible resistance to invasions of freedom in other lands; and this satisfies the conservatives.

It recognizes the folly of depending upon weapons and proclaims that "we intend to have a wider choice than humiliation or all-out nuclear action;" and this reassures the liberals.

President Kennedy successfully conveyed a sense of the magnitude of the problem created by the communist challenge. "There is no quick and easy solution" to it, he warned.

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The nearest thing to a theoretically ideal democracy I know of is the "government" of Alcoholics Anonymous. It is an international organization without the slightest sign of authority exercised by anyone.

IF THIS HOLY cause to imprint indelibly upon the minds of Americans that this is a Republic and not a Democracy is meant as an effective weapon of anti-Communism, the thought is just too abrupt for reasonable comment. The fact that the Communists abuse the term "democracy" does not destroy the validity of the word. Nor is it a reason for giving our scholars over to a madly un-American way of life.

You don't have to denounce the popular usage of the term Democracy to be a genuine and patriotic American.

Editor to Readers: What we once went to war to make the world safe for us now become a naughty word. "This is a Republic, not a Democracy" is the new theme song of the conservative press. Robert Welch, head of the John Birch Society, has been quoted as saying he wanted Chief Justice Earl Warren impeached because "he has taken the lead in the drive to convert this country into a democracy."

An Indianapolis newspaper recently sponsored a school "designated" to convince innocent Hoosier youngsters that good people live in Republics and bad people live in Democracies. It's confusing. We always thought our Republic was a Democracy. In case you are old fashioned enough to think the same you will find comfort in this article by Father William J. Smith, S.J.

up a dictatorship of the proletariat. Capitalism would be destroyed and then through the instrumentality of some magic wand "the State would wither away."

The end result would be a paradise on earth with a classless society which could be characterized as a pure democracy.

By some quirk of reasoning, the shouters of "This is a Republic and not a Democracy," apparently identify the growing trend toward more Federal power as a step toward, or some intermediate stage on the way, to this theoretical Communist dreamland.

If that is what is disturbing their minds and peace of soul, someone ought to tell them that this Communist mirage has long been discarded as obsolete even by the dreamiest of Communist dreamers.

THE allegation that the current evolution of our governmental agencies is a step in the direction of this Communist myth belongs in the realm of neurotic mysticism.

When Americans use the term "democracy," or "the democratic way of life" or "democratic freedoms," they are certainly not referring to the fact that the United States of America is still a Republic. Such terms are used every day by normal Americans in every walk of life. Without doubt, the expressions convey to characteristics of our national society.

WHEN WE TALK of civil rights and due process of law normal citizens are

simply alluding to one phase of a contrast which pits American tradition against dictatorial methods. When our citizens go to the polls and cast their ballots, they are exercising a democratic function by choosing their public officials to represent them as agents in administering the affairs of our Republic.

When they refer to the fact that there is no such thing as a caste system in America, they use the word democracy as a synonym for the absence of snobbery in social standings. When a workman drives along in his compact car, it is perhaps remarks to his wife and kids, "This is democracy!" he is not thinking of undermining the constitutional basis of our form of government. He is merely saying that his car may not be as big or shiny as that of his boss, but the very possession of a car at all places him on a plane of social equality with the most affluent segments of our society.

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