

## Of Fisheaters And Horseflesh

Our sympathy goes out to travel agents. Their normally busy telephones must be fairly exploding this spring as their Catholic clients call in to revise their itineraries.

"You can arrive in Phoenix two hours earlier if you take Pan-Eagle Flight No. 603," the agent patiently explains, but Mr. O'Malley will not hear of it. He has to fly Air Appalachia because those who fly Air Appalachia can eat meat on Friday, while those who fly Pan-Eagle cannot.

Inasmuch as the inflight meals are not really a bonus, but must be paid for by the airline patrons, the Church has been fit to grant a dispensation from the normal Friday abstinence. However, the dispensation was not given directly to all those who fly, but rather to the individual airlines for their clients, and only upon their request. The result has been confusion for the traveler, the airlines, and the travel agents. Now, by way of extension, those who travel by railroads have also been dispensed, so again the agent must be perplexed to find his clients altering their routes, taking more time, and paying more money, so as to make at least part of their trip by train.

Next, we expect to hear a protest from the family man who can't afford public transportation for his wife and five kids. Why should he be denied a slice of beef or a hamburger after a gruelling Friday on the highways if his bachelor friend can sink his teeth into a T-bone as he is being whisked along to his destination in air-conditioned comfort?

Similar incongruities result from the varying regulations which obtain in neighboring dioceses. Pretty soon, we expect some Catholic publisher will issue a map of the United States showing where the Lenten fast is in force and where it is not. There are probably enough Catholics with early vacations each year to make the venture profitable.

Last month the faithful of one diocese were dispensed from the Friday abstinence so that the weekend of a major horserace could be properly celebrated! Again, there is the implication that the man who must work five or six days a week needs to do penance, while those who have the leisure and the means to make a carefree jaunt to the racetrack need not.

We believe that such a hodgepodge of regulations and counter regulations and dispensations threatens the respect which is due to the laws of the Church. If a law which is binding under pain of mortal sin, can be whimsically discarded for a triviality like a horserace, why should anyone take that law seriously? And if one Church regulation falls into disrespect, what of the others? It is our opinion that the laws regarding fast and abstinence should be recast in such a way that they can be promulgated in a uniform fashion throughout the United States. If that is not possible, then let such laws be done away with entirely.

## LATIN AMERICA NOTES

With the announcement by Bishop Waters that two priests of the Diocese of Raleigh would be leaving in 1966 for work in Latin America, some of our North Carolina Catholics have been prompted to ask: "Why this tremendous demand for Priests in Latin America? Doesn't North Carolina need all the priests it can get?"

Certainly North Carolina needs all its priests, and for that matter many, many more. As a matter of fact, this is true of almost all parts of the World. Why then is the Need of Latin America so seemingly more desperate than the rest of the World at this time?

Perhaps this has been best answered by Cardinal Cushing of Boston: "No matter how we look at Latin America, the first and foremost problem from the spiritual viewpoint is the scarcity of priests. The population is increasing five times faster than the priesthood, which currently provides only one parish priest for every 5,000 Catholics. To meet this situation the Church in the United States, despite its own needs, must accept its share of responsibility. Other countries must do the same. Consider the following:

1. Probably 90 percent of all

the energy and money expended by Catholics for the support of their Church is devoted to the preservation of the faith in their parishes and dioceses. But what have we done and what are we doing for the preservation of the faith in Latin America?

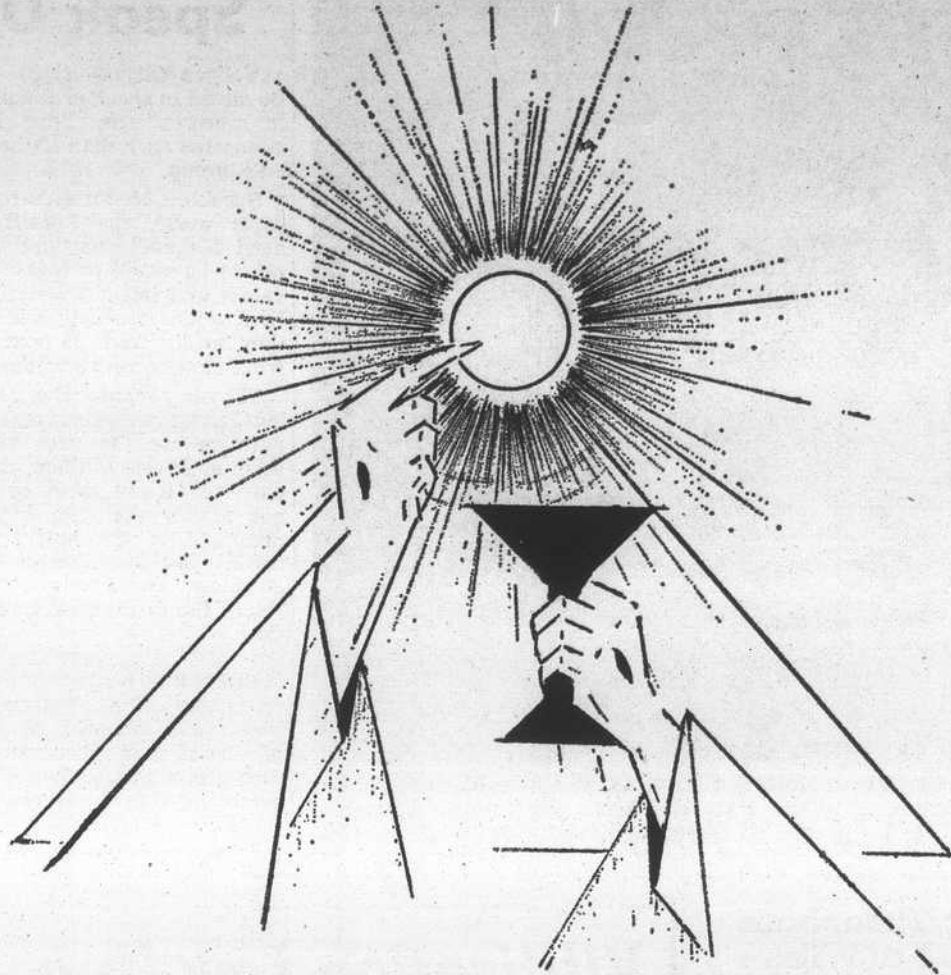
2. These countries to the south of our borders have a population surpassing that of the United States. This population may be trebled in the next 40 years. And it is overwhelmingly Catholic. Besides the extremely low number of priests, many were even without bishops for some thirty years.

3. What is the result? Today millions of Latin Americans never see a priest, and millions more wait for years for the sacraments.

4. The unthinkable possibility of losing millions of Catholics in Latin America to Communism."

With the help of the Grace of God, the Diocese of Raleigh hopes to have two priests working in Latin America in 1966. They will need the support of all of us Catholics in North Carolina. First of all, our prayers. But also, our financial support to send them on their way, and to help maintain them in their Latin American Mission posts. Please send your contribution to Latin America Fund, Box 9503, Raleigh, N.C.

## Feast of Corpus Christi—June 17



## The BODY of CHRIST, Amen.

I Reckon

by Earl Heffner

### The Issue Behind the Great Debate

What's the fight all about? Some 175 faculty members of the University of North Carolina at Chapel Hill have threatened to resign because of what they call political interference in academic affairs.

And the basis of their threat is the Communist speaker-ban law passed by the 1963 General Assembly.

Because of this law, the state's schools—those under state control—reportedly are threatened with the loss of accreditation. And such a loss would be a severe academic and resultant economic blow to the state of North Carolina.

The N. C. law banning Communist speakers on campuses of state-supported colleges has received strong backing from FBI Director J. Edgar Hoover.

If you read the state's press, the argument seems to boil down simply to whether Communists should or should not be permitted to speak to our young college students.

This is the heart of the argument just as "make the world safe for democracy" was the heart of the argument that led to World War I, as slavery was the heart of the argument that led to the War Between the States (Civil War, to you Yanks).

In effect, this is the emotional argument.

But it's not the true cause of the fight.

At issue is this: Should the Greater University of North Carolina be run by the trustees who are named by the General Assembly or should it be run by the General Assembly?

Or put another way, should the General Assembly maintain its control of the university through the trustees it appoints, or should it bypass these trustees and run the university itself, thus making the board of trustees a symbolic organization rather than an effective one directing the progress of the university?

Do you want the General Assembly to control the university?

Look at Mississippi. There the legislature ordered Ol' Miss NOT to enroll a Negro student.

I reckon is opposed to political manipulation of the university beyond that manipulation that goes in the selection of the board of trustees.

And this is what the issue is all about.

But it's being fought over the white-hot emotional factor of Communist speakers on campus.

With this as the inflaming issue, rather than the true issue, there is little question in my mind but what the speaker-ban law will stand—at least in this session of the legislature. And little question but what control of the university is passing from the trustees to the legislature.

It's unfortunate that the issue is being fought over the red-herring instead of over its own true merits.

So none will misunderstand my own viewpoint, let me hasten to write that I would strongly oppose Communist speakers on any public forum in this nation, especially one attended by young col-

lege students who are often easily misled. (I'm not so many years away from my own college days that I cannot remember how easy it was for me to swallow some of the Red tripe that was offered at RARE occasions.)

To some it might appear that we must choose between the lesser of two evils—a legislative-controlled university or Communist speakers.

This is not the case. It should be simple for the trustees to enforce a ban on Communist speakers, a ban that would be as effective as the present law. And a ban without the stigma and threat of legislative control of a university.

What I Reckon is saying is this:

We haven't been informed fully as to the true facts of the fight. We should keep Communists off the speaker's platforms of our state schools. We should keep control of the schools in the hands of the trustees. The legislature, too sensitive to the political winds, can do great damage to our schools and to our state if it follows the Mississippi pattern.

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