

the Phoenix Nest

POETS AND LADIES

DID Herrick's soul fill Julia's purse,
Or did she want another gift?
Did Celia welcome Carew's verse,
Content with adjectives and thrift?

Had he not also wooed the muse
Would Marvell's mistress have been coy?

Perhaps she feared he might confuse
Her charms with his poetic joy.

And did Lucasta understand
Why Lovelace loved not honor less?
We of a more prosaic land
Don't know, but we can make a guess.
—ALISON KIMBALL.

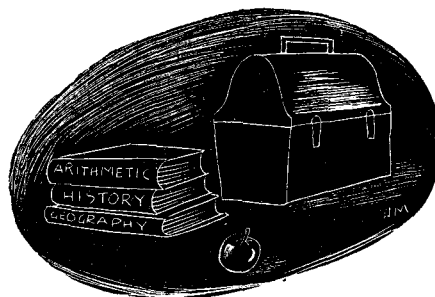
Miss Elima A. Foster, of Cleveland, Ohio, says I am in error "in thinking that Groton and St. Paul's are parochial schools. They are general schools under the auspices of the Episcopal Church and are attended by boys from many parts of the United States, a fair proportion of whom are not Episcopalians. A parochial school is one established by a local congregation or parish for the children of its members. Only rarely do those outside the particular parish attend such a school. There are a number of such Episcopal parochial schools, especially in the East, and their number is increasing. Other denominations sometimes support parochial schools. In Cleveland, for example, there are thirteen Lutheran parochial schools." I accept the correction. I do not believe in public support for these parochial schools. Every religious denomination has been offered the use of the same, free, democratic schools that have been offered to everyone else. In Paul Blanshard's "American Freedom and Catholic Power," a well-documented and courageous book, he puts the Catholic case in this way:

If they do not wish to join the rest of the American community, that is their affair. Methodists, Baptists, Jews, and nearly everybody else except Catholics belong to the great fraternity of American public education. The Catholic people have not been blackballed; they have been elected to full membership, but their priests have persuaded them to stay away from the meeting. They should not pretend that they are being discriminated against. Methodists, Baptists, and Jews cannot collect public funds for their schools. Neither can Catholics. We must treat everybody alike.

You should, by the way, read the whole of this Chapter 5 in his book. It is called "Public Schools and Public Money."

As I have said before, I cannot give more space to this subject, but Kelly Janes of Monterey, Mass., writes:

To me the Catholics are psychologically sound in their opposition to secular schools, like the public schools of California, where it is



unlawful for a teacher to read aloud from the Bible in class or school assembly. For, as I see it, religion is the best preventative of schizophrenia, the divorce of the intellect from the emotional life. And when religion is absent from the school curriculum the pupils are apt to judge that religion is incompatible with education, to the damnation right here on earth of their souls.

That is as Mr. Janes sees it. I am also glad to extend space in this column, according to an old American principle of fair play, to the Rev. Francis X. Keul, of St. Joseph's Rectory, East Mauch Chunk, Pa. After saying he was amused by my "tart little verse" and then promptly forgot it, and remarking that the Founder of Christianity was even harsher against "misinformed persons" than

a Prince of the Church had been, he proceeds, in part:

The point of the whole controversy has, I fear, been obscured by all the cloudy language used in reporting it. The issue is not "Federal aid for schools," as it has been represented, but rather "Federal aid for children." Catholics have no desire to have their schools supported by the State, nor do they have any ambitions of establishing Catholicism as a state religion. What they do want is a stop to the discrimination practised against their children already, and an assurance that no further discrimination will be legislated. What they want is a guarantee that their children, citizens who happen to be Catholics, get the same social services of health, lunches, transportation, etc., as their neighbors' children, citizens who do not happen to be Catholics.


It is for this reason that the analogy of the private fire department limps and limps badly. A privately established fire department could not expect to be supported by public funds and taxes. If, however, such a department could exist self-supported, and if a veteran's bonus were declared for the whole community, those veterans who were also members of the private fire department would not, by reason of their membership, be deprived of their bonus because they did not patronize the public fire department.

Of course, the old canard "the traditional American belief in the separation of church and state" has been dusted off and trotted out even as it was in 1928, when the Pope was all packed to move into the White House with Al Smith. This traditional belief, for which Catholics have great respect by the way, is based on the First Amendment to the Constitution, which was written fifty-odd years before the public-school system was born. It never occurred to the Founding Fathers that their words would be twisted so as to restrict transportation, lunches, and health services to the portion of American children who attend tax-supported public schools. Those men, whose burning desire for freedom and equality prompted them to draw up the Constitution, would scarcely be edi-

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fied to see what I have seen more than once on a country road just outside our town: our parochial-school children plodding wearily along their two-mile trek to school, while a half-empty school bus belonging to the township passes them. That same bus, on its way to the public school, will pass our school; but the driver is forbidden, presumably by the First Amendment, to stop and pick up those six children. Thomas Jefferson would surely enjoy that!

Catholic parochial schools and, I presume, St. Paul's and Groton as well, do not teach only religion. Nor does their inclusion of religion in the curriculum cause them to neglect in any way those subjects which help to build good citizens. Hence they do their full share in the work of education—a work which without them would leave the already overcrowded public schools overrun by two and a half million Catholic children, necessitating the construction of literally thousands of new schools, employment of forty or fifty thousand additional teachers, and the added taxation such expenditures would demand. From a purely practical viewpoint, I would say that the taxpayer is getting off easily in having to supply only transportation, lunches, and health services to such a large group, and these only to those few who need them.

Finally, I must point out to you the innate dishonesty of the Barden Bill. According to its provisions, children in parochial and private schools are to be counted in calculating the amount of Federal funds to be allotted, but they are not to receive any of those funds!

I sincerely hope that you will devote some space in your column to a presentation of the Catholic side of the question. You mentioned a letter you had received, but there was nothing of its contents reported, probably because it was unsigned. I believe you to be above prejudice against any race or creed, and that is why I have taken the liberty of addressing you and pointing out the other side of the question, in hopes of clarifying the Catholic stand. I claim no official standing as a spokesman for the Church. I am merely a young assistant in a small country parish, a reader of your column, and a long-standing admirer of *The Saturday Review*, the PHOENIX NEST, and you.

That is all I can print on the subject, and the number of letters I have received is one reason why this department cannot afford to indulge in too much controversy. I simply have no way of doing justice to the correspondence! A number of letters I have answered personally. One infuriated lady afterward tendered me a handsome apology. One gentleman, after addressing me in his first letter with a haughty and hortatory "Sir!," considered my later mild arguments as beneath contempt. So let us pass on to other things!

—WILLIAM ROSE BENÉT.

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(Continued on page 41)

PERSONALS

(Continued from page 40)

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DEFINITIONS

- A. Son of Joash, considered most prosperous King of Israel; reigned 51 years (Bib.).
- B. Called "the Great," Holy Roman Emperor, crowned 962.
- C. Resembling the liver (med.).
- D. Legal minority; immaturity.
- E. Place name applied to "dwellings" constituting a national monument in New Mexico.
- F. Development.
- G. Capital of Bahama Islands.
- H. Clamorous; emitting a thunderous sound.
- I. Narrative poem by Browning of a heroic Breton sailor.
- J. An outbreak (Fr.).
- K. One of Chaucer's *Canterbury Pilgrims* who tells one of the tales.
- L. Curious first name of composer of "The Bartered Bride."
- M. Local or autochthonous.

WORDS

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DEFINITIONS

- N. Any of several "Acts" of Congress, esp. that of 1862, authorizing sale of public lands, etc.
- O. Fearless.
- P. Marked with spots or lines (bot. and zool.).
- Q. American Protestant Episcopal bishop and hymnologist (1799-1859; "Softly now the light of day," etc.).
- R. To carry in one's arms, or on one's shoulders or back (colloq. U. S.).
- S. Class of cavalry in European armies distinguished by brilliant, much-decorated uniforms.
- T. One related on the mother's side.
- U. A thick stew of shredded chicken, mushrooms, celery, etc., served with fried noodles.
- V. Not shackled; liberated.
- W. English novelist and dramatist (1814-84; "Griffith Gaunt").
- X. French melodrama, 1875, very popular in late nineteenth century (2 wds.; with "The").
- Y. Hero of an epic poem by Vergil.
- Z. Unmoving.
- Z.¹ Beginning to exist, grow, or develop.

WORDS

| | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|---------|
| 64 | 25 | 121 | 60 | 129 | 37 | 74 | 97 | 171 |
| 150 | 70 | 49 | 182 | 57 | 38 | 156 | | |
| 139 | 76 | 118 | 36 | 133 | 13 | | | |
| 78 | 89 | 117 | 18 | 141 | | | | |
| 175 | 110 | 103 | 9 | | | | | |
| 131 | 172 | 81 | 102 | 93 | 72 | | | |
| 73 | 106 | 132 | 163 | 154 | | | | |
| 1 | 55 | 31 | 130 | 77 | 161 | 7 | 59 | |
| 34 | 87 | 71 | 170 | 11 | 67 | 107 | 96 | 100 147 |
| 109 | 30 | 123 | 75 | 99 | | | | |
| 20 | 52 | 127 | 160 | 10 | 35 | 116 | 164 | 180 151 |
| 101 | 95 | 114 | 80 | 174 | 144 | | | |
| 138 | 158 | 84 | 177 | 88 | 2 | 94 | 168 | |
| 124 | 41 | 14 | 32 | 85 | 178 | 140 | | |

DIRECTIONS

To solve this puzzle you must guess twenty-odd words, the definitions of which are given in the column headed DEFINITIONS. The letters in each word to be guessed are numbered. These numbers appear under the dashes in the column headed WORDS. There is a dash for each letter in the required word. The key letters in the squares are for convenience, indicating to which word in the definitions each letter in the diagram belongs. When you have guessed a word, fill it in on the dashes; then write each letter in the correspondingly numbered square of the puzzle diagram. When the squares are all filled in you will find (by reading from left to right) a quotation from a famous author. Read up and down the letters mean nothing. The black squares indicate ends of words; words do not necessarily end at the right side of the diagram. When the column headed WORDS is filled in, the initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Authority for spelling and definitions is Webster's *New International Dictionary* (second edition).

| | | | | | | | | | | | | | | | | | | | | | |
|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| | | | | | | | | U | Z | I | C | E | | | | I | U | A | R | X | V |
| 12 M | 13 P | 14 Z | | | | 15 A | 16 L | 17 J | | | 18 Q | 19 A | 20 X | | | 21 A | 22 J | 23 M | 24 I | | |
| 25 N | 26 E | | | | | 27 M | | | | | | 31 U | 32 Z | 33 L | 34 V | 35 X | 36 P | 37 N | 38 O | | |
| 39 B | 40 G | | | | | 41 Z | 42 J | 43 A | 44 D | 45 E | | | 46 M | 47 I | 48 F | 49 O | 50 E | 51 J | | 52 X | |
| 53 M | 54 C | | | | | 55 U | 56 E | 57 O | 58 J | | | 59 U | 60 N | 61 K | 62 L | 63 A | | 64 N | 65 G | 66 C | |
| | 67 V | 68 F | 69 M | 70 O | | | | | 71 V | 72 S | 73 T | 74 N | 75 W | 76 P | 77 U | | | 78 Q | 79 D | 80 Y | |
| 81 S | 82 H | 83 F | | | | 84 Z | 85 Z | 86 D | 87 V | | | 88 Z | 89 Q | | | 90 J | 91 L | 92 C | | 93 S | |
| 94 Z | 95 Y | 96 V | 97 N | 98 D | 99 W | | | | | | 100 V | 101 Y | 102 S | 103 R | 104 K | 105 I | 106 T | | 107 V | 108 F | |
| 109 W | 110 R | 111 C | 112 K | 113 G | 114 Y | | | | | | 115 F | 116 X | 117 Q | 118 P | | 119 E | 120 H | | 121 N | 122 K | |
| 123 W | 124 Z | 125 G | | | | 126 H | 127 X | | | | 128 G | 129 N | | | 130 U | 131 S | 132 T | 133 P | | 134 C | 135 A |
| | 136 L | 137 G | | | | 138 Z | 139 P | 140 Z | 141 O | 142 K | 143 I | 144 Y | 145 B | 146 D | 147 V | | | | 148 E | 149 D | |
| | 150 O | 151 X | | | | 152 E | 153 F | 154 T | 155 I | 156 O | 157 H | 158 Z | | | 159 C | 160 X | | | 161 U | 162 C | |
| 163 T | | 164 X | 165 H | 166 L | | | | 167 F | 168 Z | 169 B | | | 170 V | 171 N | 172 S | 173 E | 174 Y | 175 R | 176 I | | |
| 177 Z | 178 Z | | | | | 179 H | 180 X | 181 M | | | 182 O | | 183 A | 184 B | 185 L | | | | | | |

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Solution of last week's Double-Croctic will be found on page 26 of this issue.