

GLAMOR GIRLS



"Well, that's everything but your Aunt Emma's sterling silver shoe buttonhook."

President Of Tunisia Knows Needs Of Country

TUNIS (AP) — President E. Bourguiba, who landed in Tunisia Thursday for a 3-hour visit with President Habib Bourguiba.

Bourguiba, a man who knows just what he wants for Tunisia, runs practically a one-man show of his newly independent nation. He can be expected to expound his views strongly to the President of the United States.

Right now Bourguiba wants an end to Algeria's nationalist war with France on terms which an Arab can accept. So long as the conflict drags on Tunisia suffers strategically, politically and economically. Bourguiba wants Tunisia for the Tunisians. He means that the French should get out of their remaining naval base at Bizerte, and that the Algerian nationalist bases along his western frontier should go too.

Bourguiba also wants more U.S. aid than he is getting.

No other man among Tunisia's 2,600,000 population has Habib Bourguiba's prestige and gift for leadership. One moment he can inflame a mob to the pitch of hysteria with fiery oratory; the next he can talk sweet moderation with international diplomats.

At 56 he is a handsome man, with a broad smile and flashing blue eyes, but he seems prematurely aged by 10 years spent in French detention. Repeatedly released as a conciliatory gesture, he soon found himself back in prison again for stirring up self-rule riots in this land which the French ruled as a protectorate for more than 70 years.

When the French finally agreed to give Tunisia real but limited self-rule in 1955, they talked with Bourguiba. With the agreement signed and sealed, he returned home to a hero's welcome.

Becoming premier in 1956, Bourguiba liquidated or drove underground his most dangerous political enemies including Salah Ben Youssef, now an exile in Cairo. Then came complete independence with no strings attached.

Wire Service Reporter Views Religions' Stand On Birth Control Issue

Editor's Note: This is the first of three dispatches on the birth control controversy. The first outlines the conflicting moral teaching of major U.S. religious bodies. The second reports on the actual practices of American families. The final dispatch deals with research efforts to find new birth control techniques suitable for use in underdeveloped countries.

By LOUIS CASSELS
United Press International
WASHINGTON (UPI) — Religious differences over birth control are primarily concerned with the methods used.

Nearly all major religious bodies—including the Roman Catholic Church—agree that a married couple may decide for medical or economic reasons to limit its number of children.

The Catholic church differs from most Protestants and Jews, however, in drawing a sharp distinction between "natural" and "artificial" means.

The Catholic teaching is essentially this: Creation of children is the primary natural function of marital sex relations. The expression of mutual love and satisfaction of sex drives are secondary purposes which are legitimate only when they are not accomplished at the expense of deliberately frustrating the primary function.

In circumstances where there are "serious reasons" for family limitation, it is lawful for a couple to avoid pregnancy by abstaining from sexual relations during the portion of the woman's cycle when conception is most likely to occur. This type of birth control (known variously as "rhythm," "periodic continence" and the "safe period method") is consistent with nature's own laws.

But in the Catholic view it is a violation of "natural law," and therefore immoral, to "mutilate" the sex act in any way. This rules out any use of contraceptives (which are regarded as "artificial" barriers to meeting of sperm and ovum) as well as such ancient birth control techniques as douches.

It is important to the present controversy to note that the Catholic church does not regard this teaching as a moral precept binding only on its own members, but as a part of the basic natural law of the universe, applicable to all people regardless of their religion.

That is why the U.S. Catholic bishops recently opposed any help to "artificial birth prevention" programs in other countries, even non-Catholic countries.

The Protestant viewpoint, which is also held by many Jews, is as follows: Sex in marriage is a good, healthy thing, ordained by God, and its use to express mutual love is just as legitimate as its creative function. It is no violation of natural law to separate the love-making from the creative aspects of sex, since nature itself permits the former when the latter is impossible (as in cases of sterility, or women after menopause).

According to this view, the use of medically approved contraceptives is no more a case of tampering with nature than having a diseased appendix removed, or a false tooth installed.

These religious bodies hold that

a couple has not merely a right, but a positive moral obligation, to use the most effective means available to avoid an unplanned conception that might endanger the health of the mother or enlarge the family to the detriment of existing children. Since standard contraceptive devices have been found considerably more reliable than "rhythm," most Protestants and Jews sanction their use.

While the vast majority of American church members adhere to one or the other of the two views outlined above, some special religious positions must be mentioned.

The Mormon Church teaches that large families, the bigger the better, are desirable; it disapproves of any form of birth control.

Some Orthodox Jews hold that birth control is permissible only when the wife's health would be jeopardized by pregnancy. And even then, the birth control measures must be taken by the woman—never by the man.

The traditional teaching of the Greek Orthodox Church is that a married couple may seek to avoid

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HOUSTON, Tex. (AP) — Initial court action is on file in the capturing of the motor vessel National Pride, which claimed the lives of ten crewmen and an Army inspector.

Sperlo Corp., operators, and the National Boat Corp., owners, Monday filed a petition in U. S. District Court seeking exoneration from or limitation of liability.

The Coast Guard discovered the 196-ton vessel floating upside down in the Gulf of Mexico Nov. 27.

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