

Atlanta See to integrate its schools

ATLANTA, Ga.—The Archdiocese of Atlanta will desegregate its schools next September.

Archbishop Paul J. Hallinan of Atlanta, in a letter read in all churches of the archdiocese, said that in 1952 school integration is "the logical step."

"It protects that freedom of choice which is the right of Negro parents and children as Catholics and Americans," Archbishop Hallinan said.

The Archbishop stated that the school integration decision was preceded by "long and prayerful deliberation" and had been approved unanimously by the archdiocesan board of consultants and the superiors of religious institutes.

HE STRESSED the Atlanta archdiocese's freedom of apostolate concern for Negroes.

"Our churches have always been open to everyone regardless of race or color," he said. "White and Negro Catholics have attended Mass and received the sacraments side by side for generations."

"Excellent schools, as well as pioneer Negro missions, have been established to reach and teach the Negro, not to segregate him. Steadily, the Catholic Church has moved forward."

Archbishop Hallinan expressed gratitude to public authorities for "the climate of law, order and justice in which we live." He said Catholics take pride in this tradition and are faithful to its law.

"We are confident that every Catholic in the archdiocese will stand solid and firm with the Church, as we move toward the full measure of justice, with faith, with prudence and with courage," he said.

The Atlanta archdiocese has 19 grade schools enrolling 6,300 pupils and five high schools with 1,320 students. Archbishop Hallinan said in his letter that high school registration had already been carried out on an integrated basis last April 9. He set July 15 as the deadline for grade school registration.

The archdiocese numbers 23,372 Catholics in a total population of 2,152,633.

CATHOLIC SCHOOL integration here was forewarned more than a year ago in a pastoral letter issued by the late Archbishop, Bishop Francis E. Heyland. Almost identical statements were issued on the same day, February 19, 1951, by Archbishop Hallinan, who was then Bishop of Charleston, S.C., and by Bishop Thomas J. McDonough of Savannah, Ga.

The three prelates said that "Catholic pupils, regardless of color, will be admitted to Catholic schools as soon as this can be done with safety to the children and the schools."

The three bishops set 1961 as a year of preparation for integration in their dioceses.

'WARMER RELATIONS'
NEW YORK—The policy making body of the National Council of Churches has hailed steps toward "warmer relations" with the Catholic Church. The national council has also expressed hope that the warmer relations will be "increasingly reflected" in the U.S.

40 YEARS LATER
High school class with a 'cause'

By PAUL G. FOX
An interval of 40 years can produce many changes in a group of men. Drastic changes in appearance, state in life and disposition. The passage of time also creates a natural curiosity about the fate of one-time friends and former classmates. Curiosity is not the least of motives for holding periodic class reunions.

This past Tuesday evening, a very significant reunion was held in Indianapolis. The Class of 1922 from Cathedral High School gathered in the Indianapolis Athletic Club for its 40th reunion. This was the first group of men to receive four years of Catholic secondary education in an Indianapolis high school.

MEMBERS OF the class demonstrated their appreciation for their Catholic secondary education by presenting a check for over five thousand dollars to Archbishop Schulte to be applied to the current Catholic High School Fund.

Also present in addition to the Archbishop and ten class members were three of the living faculty members on the Cathedral staff in 1922. Brother Bernard, C.S.C., first Cathedral principal, received an ovation from the group, as did Brother Gerard and Brother Norbert.

The Class of 1922 indeed was an outstanding one. Its members were the students of Michael Reddington, a prominent Indianapolis attorney, cited the accomplishments of his 41 classmates.

The impressive list includes five religious vocations—three diocesan priests, a Trappist monk, and a teaching Brother.

Also among the 35 living class members are 11 other professional men—five attorneys—two physi-



DONKEY SERENADE—Two small donkeys have added a new look to the Rancho Framasca scene this summer. Donkey riding is one of several new activities on the camping agenda. Aiding in administering the program is a competent staff of seminarian counselors under the direction of Chief Counselor Joseph Kos. There are still openings in two of the boys' weeks: July 8 and July 15 (for boys 11 to 15); and August 19 (for boys 8 to 11). Applications can be obtained from the CYO Office, 1502 W. 16th Street, ME, 29211. (Photo courtesy of the Indianapolis News).

REPRISAL IN SPAIN

Franco bars broadcast of Masses on network

MADRID—Use of Spain's national radio network to broadcast Masses from Catholic churches on Sundays and other occasions has been forbidden by the Spanish Ministry of Information until further notice, it was disclosed here.

Suspension of religious broadcasts over the network was soon by observers as a marked development in what is considered a growing tension between the Franco regime and Catholic leaders resulting from hierarchy support of the mass strikes in Spain in recent weeks.

Although information is scant, it is believed that the Ministry's order resulted from a sermon delivered by a Jesuit priest in a Barcelona church on Sunday, May 27, and broadcast over the national network.

THE EXACT nature of the sermon was not disclosed, but it is understood to have dealt with "social problems" and controversial problems centering on labor-management relations as pointed up by striking mining and industrial workers in the northern part of the country.

As a result of the sermon broadcast, the director of the Barcelona radio station was reported to have been suspended from his post.

Reports from Madrid said the Ministry expressly has forbidden the national network to carry religious services on Sundays or on Holy Days of Obligation.

MEANWHILE, Cardinal Enrique Pla y Deniel, Archbishop of Toledo and Primate of Spain, was said to have informed the government that Catholic Action groups would pay fines imposed on members of the Catholic Workers Brotherhoods for distributing literature supporting the strikers. Under the Franco regime, strikes are illegal in Spain.

The Cardinal publicly has condemned the joint declaration issued by the Young Christian Workers and the Catholic Action Workers Brotherhoods supporting the recent strikes had his personal approval. The Cardinal is head of the Bishops' committee which oversees the activities of both organizations.

Cardinal Pla restated his approval in a letter to Fernando Maria Castella, Minister of Foreign Affairs and of Public Works, who had written by several prelates asking them to state specifically whether they had instructed their priests to preach from their pulpits in favor of the strikers.

The Cardinal firmly replied that the Church did not intervene in the strikes and that the two lay movements involved did not organize them. But he said he approved the joint manifesto issued because it is based squarely on the principles of Mater et Magistra, the social encyclical issued by His Holiness Pope John XXIII last summer.

(Despite the approval of the document by the Primate of Spain, the priest moderator of the national YCW, Father Ramon Torrella, was placed under suspension and forbidden to offer Mass by Bishop Joseph Elio de Garay of Madrid following its publication.)

CARDINAL PLA in his letter to Foreign Minister Castella complained of the "secularist" approach of the Catholic Workers' Arrria, organ of the Falange, Spain's only legal political party.

Arrria, in an editorial written during the strikes, asserted that the Church should abstain from intervening in political and governmental affairs. "There cannot be a moral doctrine that could justify in this state the strikes within a society ruled by high principles of justice," Arrria said.

The Cardinal asked the Foreign Minister: "Is it not to apply a secularistic criterion characteristic of those defending stability, which pretends that there should be no work of the apostolate—although they quote repeatedly from the doctrine of the encyclical Mater et Magistra—if such work contradicts the laws of the State; . . .

"Would it not be more logical to declare that the Church should not be more logical?" (Continued on page 9)

YCW world body supports strikers

BRUSSELS—The International Secretariat of the Young Christian Workers has issued a statement declaring full support for the strike workers by YCW members in Spain in the strikes there.

Retearing its 1957 manifesto emphasizing the natural right of workers to a living wage, to organize trade unions, and to strike, the YCW said:

"It rejoices that its Spanish members and leaders, trained to accept responsibility within the worker world, with courage and against great odds have freely chosen, both personally and collectively, to join their fellow workers in the struggle to see that these rights are respected in their beloved country."

foresees Council fulfilling man's hopes

VATICAN CITY—His Holiness Pope John XXIII has forecast the Second Vatican Council as an answer to the aspirations of men which science has failed to solve.

His hopes for the council which opens next October 11 were voiced in a 40-minute discourse he gave during a Solemn Mass in St. Peter's Basilica on Pentecost Sunday (June 10). The Mass was offered by Cardinal Amleto Cicognani, Papal Secretary of State, and was attended by the whole papal court.

The Pope's discourse, besides stressing the work of the council, also placed emphasis on the fate of the Holy Land, where the "earthly promise" of Christ has been reduced to "a lamentable memory."

SPEAKING to a congregation of more than 15,000 people, the Pope recalled the story of the Pentecost and of Christ's promise to his disciples that "you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth."

Twenty centuries have proven the truth of Christ's promise, he said, even though there have been times when the Church's unity has been in grave danger. Pope John underlined the fact that "the apostolic succession has never been broken" and that "the disciples of Jesus and their successors have given witness to the Divine Master through the centuries."

Soon, he added, the council will see the Church give witness to Christ once again. "It will soon be possible for the world to see with its own eyes what the council is, will be able to see and wonders that the Holy Catholic Church can offer in the light of Jesus' divine promise as He wanted it, as He made it, and to which He has continued to give life through the centuries."

He then turned to examine the council in the light of scientific progress and of technical advancement which could give through the council what science could not.

"With a sense of confident expectation we are witnessing today a new phenomenon. It is certain that, from this council, will emanate, with the road open to the conquest of space, with the progress of scientific research and the advancement of technical production—we perceive now in man an unexpected and truly surprising state of mind."

"WE BELIEVE that we can say that the man of today, in action in this afflicted century, is afflicted by two world wars and by countless other conflicts of different kinds—is not so confident in himself and in his conquests. He is not so certain, as he was in being able to achieve happiness by his own efforts, that he is being able to achieve happiness on earth. He is still less confident of being able, through his genius and the aid of technical progress, to overcome the fears and anxieties, to dispense the weaknesses that constantly threaten to overpower him."

"We say more specifically that there is something like a lament that rises out of practically all the manifestations of contemporary life. We say that the powerful ones of earth admit that they do not know how to raise man up to an opportunity to reach a condition of happiness and prosperity (Continued on page 9)



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Episcopalians attend conference

ST. PAUL, Minn.—Three communities of Episcopalian Sisters are sending observers to workshops of the Sister Formation Conference, the conference's executive director disclosed here.

Sister Annette Walters said the Episcopalians groups also are regularly receiving the literature of the conference, a voluntary movement of American Catholic sisterhoods to bolster the spiritual, educational and professional training of their members.

"Those joining our deliberations have been superior and mistress of novices," she said in an interview.

"Their understanding of the supernatural nature of the religious vocation, their desire to respond to total dedication, the apostolic demands they have to face in their work led them to seek admission to our meetings," she said. "In them we have seen real dedication. We have common goals and common needs."

Sister Annette, who is on leave from her post as psychology department director at St. Catherine's College here, said that the Episcopalians Sisters received permission from their own bishops to affiliate with the conference. Likewise, she said, the Holy See has approved their role in the conference and Catholic Bishops heading the dioceses in which the nuns are located have been informed.

Knights will donate million to missions

BOSTON—Cardinal Richard Cushing, Archbishop of Boston, will be given \$1,000,000 by the Knights of Columbus to support his missionary work in South America, it was announced here.

John T. Howland, state deputy of the Massachusetts K of C, said Cardinal Cushing will be given the funds through a resolution to be offered during the 80th international convention of the K of C here this summer.

The prelate founded the Society of James the Apostle which operates missionary posts in Latin American countries.

NIGERIA-BOUND Marian graduate to join Peace Corps

"They tell me it rains 150 inches a year in the southern part of Nigeria. I suppose I'll rust."

"But," says Mary Ann Deiter, "I always did prefer hot weather to cold." So she's looking forward to a two-year assignment in the Peace Corps—teaching French to Nigerian youngsters who don't speak English.

Miss Deiter, 21, of Lady of Lourdes parish, was graduated June 1 from the Catholic High School, having received the Alliance Française Award for highest proficiency in French. She is an alumna of Sacred Heart Memorial High School, and is the daughter of Mr. and Mrs. Charles E. Deiter.

SHE VOLUNTEERED for the Peace Corps because it offered her an opportunity to teach and to further work in French and to help the Peace Corps succeed because "it's a wonderful idea."

"I want to help educate the people of other countries like this to know about freedom and about how to have a better life—things we take for granted in this country," Miss Deiter said. "I think because we have these things, we have a responsibility to teach them to others."

It wasn't she who picked Nigeria as a place to teach. "I thought wherever they needed me I'd be glad to go, so I didn't put down a prefer-



FATHER SOMES

apols, (1923); founder and first pastor of Christ the King parish, Indianapolis (1958); pastor, St. Bartholomew's, Columbus, (1949); he was named a Synodal Judge in 1957.

Father Somes was once active in aviation circles and was one of the first priests in the U.S. to earn a pilot's license. Later, he was instrumental in helping establish a flying school for missionaries.

Father Somes will make his temporary residence at St. Mary's Rectory, Indianapolis.

Map lay training in Central America

SANTIAGO, Chile—An intensive training program for the Catholic lay of Central America and the Caribbean was built around the encyclical "Mater et Magistra," will begin soon in the six nations of that region, a lay leader declared here.

The six-part program is expected to affect the lives of 11,500,000 Catholics in Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua and Panama. It is directed at first toward leadership training, with emphasis on professional men, university students, employers and labor leaders. National social problems will be analyzed in each country, and Catholics will be urged to be active in national life.

Santiago Bruner, director of the Inter-American Secretariat of Catholic Action, who discussed the program here, said that further plans will be announced after a meeting in Panama City from July 27 to 29.

Official



Father James D. Moriarty is hereby appointed Spiritual Moderator for the Archdiocesan Council of Catholic Women, and Monsignor Cornelius Sweeney is named Spiritual Moderator for the Daughters of Isabella.

The faithful are reminded that this Sunday, June 17, is Trinity Sunday, the last day on which to make the Easter Duty.

The Chancery Office By Order of the Most Reverend Archbishop

Mother and Teacher

A SYNOPSIS BY REV. JOSEPH GALLAGHER

MOTHER (Mater) who begets sons; a Teacher (Magistra) who guides them; that is what our Lord designed his Church to be.

Teaching his doctrine, she addresses the whole man: body as well as soul. Like her Founder, she guides souls safely to the next life, but also "has compassion" on the hungry crowd, and cares about the needs of bodies in this life. Thus were the first deacons ordained to minister at poor tables. "Thus seven years ago Pope Leo XIII spoke to the world about workers' problems."

His letter to the world, called *Reform Novarum*, is by far the most notable witness to the Church's social teaching and action. In it, Leo made his own the problems of underprivileged men, and championed their rights.

This letter has influenced laws and institutions in many nations. All later Popes have built on it. And even today it retains much effectiveness. From it we can draw new and vital ideas about the nature and extent of social problems; and about our duties in these matters.

Older social problems and the newer ones.

How encyclical got its title

VATICAN CITY — During an audience which he granted recently to the first Italian Study Convention for Professional Training, Pope John XXIII revealed how he came to choose the title of Mater et Magistra for his now famous encyclical on the social order.

He told the delegates that when the document was finished, he had wanted a set of opening words which would express the Church's concern for contemporary society and the role of the Church in the world.

To get an idea, the Pope said, he read through a number of works by earlier popes. It was in these, he stated, that he found a description of the Church as Mater et Magistra—Mother and Teacher—used by Pope Innocent III. Immediately, Pope John reported, he knew he had come across an apt title.

The Pontiff also told the delegates that he had read the entire encyclical the night before receiving them in audience "as a thanksgiving in God for the permanent presence of the Holy Spirit in the Church."

solutions of previous Popes; newer problems and the need for the present encyclical.

Part I

(1) **The Times of Leo XII:** The Problem: radical changes in politics and economics were causing confusion and civil disturbances.

The Villain: Many people said that wages, prices and profits depended on certain blind forces unrelated to morality, that governments should not intervene in such affairs, and that trade unions were unlawful.

The Result: Since "might made right," a few grew very rich, while masses of workers suffered acute needs. Indignant workers began to adopt extremist theories.

Leo based his solution on human nature itself as revealed by the gospel and right reasoning. His letter was a wise summary of rules and a blueprint for action.

LEO TAUGHT that the rights of workers were sacred. A "Stille" is not mere commodity. Work, the source of his livelihood, is therefore to be paid for according to humane laws of justice and not the cruel laws of the marketplace.

He taught that private property is a natural right which the government cannot take away. Still, work is not mere commodity. Work, the source of his livelihood, is therefore to be paid for according to humane laws of justice and not the cruel laws of the marketplace.

He taught that governments must not ignore the economic activities of their citizens, but should promote a sufficient supply of material goods, safeguard the rights of all, contribute actively to better working conditions and see that labor agreements are fair.

He taught the natural right of men to enter into associations. He taught that workers and employers should care for the common good, and he rejected the notion that competition should be unregulated or that class struggle was inevitable.

(2) **The Times of Pius XI:** Forty years after Leo's letter, Pius XI wrote *Quadragesimo Anno*.

In it, he reaffirmed the Church's right to speak on social problems, and confirmed Leo's general solution of them. He cleared up some details and showed how to adapt rates to changing conditions.

Pius XI said the "wage" system was not unjust in itself, but often took inhuman forms. He urged partnership agree-

ments between labor and management, such as profit-sharing, and urged that workers oppose the Communist viewpoint and even the viewpoint of the socialists, who regard man's earthly welfare alone, and reduce all social relationships to the production of goods.

Noting the changes since Leo's time, he said that unrestricted competition, powerful monopolies, sometimes with government backing.

To counteract this dangerous concentration of power, he insisted on the primacy of the common good, and urged the development of smaller professional and economic groups.

(3) **The Times of Pius XII:** Fifty years after Leo's letter, Pius XII broadcast a message affirming the Church's right to decide whether a social system conformed with God's law.

Regarding material goods, he stated that the earth and its riches were made to meet the basic necessities of all men. Private property helps to achieve this purpose.

Regarding labor, Pius XII said it was a right and a duty. Men themselves should regulate the conditions of labor. Only if the parties cannot or will not do so fairly should the state intervene.

Regarding family life, he observed how private ownership helps to guard against the evils which reminded governments of the right of families to migrate.

(4) **Recent Problems:** Affairs have greatly changed in the last few decades.

For instance, science has brought us atomic energy, automation, space conquests.

In the social field have appeared more social security systems, improved education, more conveniences, greater interest in world affairs. On the negative side, the imbalance grows (a) between the conditions of agriculture and of industry, (b) between the prosperity of different regions of the same country, and (c) between the poor and rich countries.

In the political field, citizens take greater part in civic life, public authority increases its role, Asia and Africa achieve new independence, world assemblies concern themselves with the interests of all people.

Hence, Pope John considers it his duty to confirm the teaching of his predecessors, to explain it more fully, and to give guidance on new and serious problems.

Updated comments on some basic economic matters.

Part II

(1) **Private Initiative and State Intervention:** In economic affairs, private initiative ordinarily claims priority.

But public authority has the right and duty to encourage, regulate, supplement and co-ordinate this private initiative in the interest of the common good.

Modern developments have required increasing intervention of public authority in economic affairs. Care should be taken that such intervention ultimately serve the basic rights of individuals. According to the principle of "subsidiarity," the intervention should occur only when necessary to achieve these basic rights.

One modern development is the fact of the daily more complex interdependence of citizens. This private initiative requires many restrictive laws. Society now concerns itself with an individual's health, education, and choice of career, as well as the care of the handicapped.

This growing social trend can and should be worked out in the way best suited to promote its natural advantages and to minimize, as far as possible, its attendant disadvantages.

If the growth of social action involving state regulation follows same principles, it need not be detrimental to the individual.

(2) **Payment for Work:** It is immensely sad to see great masses of workers and their families condemned to utter sub-human conditions because of inadequate wages.

Sometimes the privileged few with enormous wealth live sur-

rounded by the utter poverty of the vast majority.

Sometimes services of doubtful or inferior value receive much better payment than the more beneficial work of honest men.

Still, basic justice demands that workers be paid a wage that allows them and their families to live a truly human life. Also, all classes of citizens should share in the fruits of production.

On the national level, justice demands the employment of the greatest number of workers, equilibrium between wages and prices, and balance between economic expansion and the development of social services.

On the international level, justice demands the avoidance of unfair competition, the fostering of mutual collaboration between countries, and effective co-operation in the development of communities less economically advanced.

(3) **Employee Rights:** In addition to receiving just wages, workers need to be able to perfect their personalities on the job. Working conditions should allow them to exercise responsibility and initiative.

Small and average-size undertakings, especially those involving artisans, should be safeguarded by co-operative action.

As far as possible, workers should take an active part in the business of the company they work for.

Through collective bargaining, workers' associations rightfully exert influence in their own sphere of employment.

Workers should also exert proper influence on the national level where vital decisions are made about economic matters.

International associations such as the United Nations' International Labor Organization deserve special praise.

(4) **Private Property:** Recent changes have raised some doubts about the right to private property.

Such systems of insurance and social services are giving many people the sort of security which used to come from owning property. Also, many people, such as those in professions, prefer income which flows from their work to income available from capital. This is as it should be.

Still, the right of permanent ownership of property, including productive goods, has permanent validity. In defending this right the Church does not intend to endorse the present condition of things, but sees the right to property as a guarantee of the essential freedom of the individual.

Moreover, now is the time to insist on the wider distribution of property ownership among all classes. This includes houses, land, tools, and durable consumer goods.

All this does not deny the lawfulness of state and public ownership of some non-productive goods, especially those which involve a power too great to be left to private persons without injury to the community.

WHEN THE STATE increases its ownership its motive should not be to reduce private ownership as such. To oversee this increased ownership the state should choose men with the needed experience, know-how, and a sense of responsibility to their country.

Furthermore, the right to private ownership has a social function, since in God's plan all the goods of this world are primarily intended for the worthy support of the entire human race.

Even though the state has increased its concern about welfare problems, the social function of private ownership is not out of date.

With all its machinery, the state cannot remedy many tragic and urgent problems which afflict private persons. Hence vast opportunities for private sympathy and charity will always remain. Besides, such private action promotes spiritual values more effectively.

We have spoken about just re-

lations between managers and employees.

(1) Considerations of social justice must also affect the relation (a) between various branches of the economy, and (b) between areas of varying productivity within the same country and (c) between the poorer and the richer countries.

(a) In most countries people are moving away from the farm. What can be done to make farming nearly as efficient as manufacturing and service industries and to provide farmers with living standards similar to those of city-dwellers?

These questions concern everybody, especially public authorities. Various public services such as roads, drinking water, and health benefits, should be developed in rural areas.

ECONOMIC growth should be balanced, with agriculture keeping pace with other factors. Systems of social insurance and social security can make a most effective contribution to the overall redistribution of national wealth according to the principles of justice and equity.

Economists must devise a means of price regulation suited to the special nature of agricultural produce.

The ideal farm is owned and managed by the family. The farming community must take an active part in its economic advancement and should be united in co-operatives and various other professional associations.

(b) Within the same country, areas often differ sharply in social and economic levels. Public action should aim to eliminate such inequalities, though the citizens involved should be helped to help themselves.

To reduce these inequalities, peoples all over the world must co-operate to facilitate the movement of goods, capital and men from one country to another. In this matter, the U.S. Food and Agriculture Organization has been doing praiseworthy work.

(c) The correct relationship of the richer countries to the poorer ones: this is one of the key questions of our times. Some nations enjoy luxuries; others endure poverty.

We all share responsibility for the fact that populations are undernourished.

Justice and humanity require that richer countries aid the poorer ones. This help should not stop at emergency aid, but should entail instruction in modern techniques and investment of capital. More and more people are recognizing their duties in this respect. Broader foreign aid programs for the future are much to be desired.

On the one hand, poorer countries should not only aim to produce more goods, but also to produce them more efficiently, and with more equitable distribution of the increased national wealth. Thus social conditions should keep pace with economic expansion.

Helping countries, on the other hand should respect the individuality of the country helped, and not try to impose self-centered policies.

It would be especially tragic if the wealthier nations, which sometimes are overly materialistic, exerted a bad influence on the spiritual traditions of the poorer nations.

Even the Church, with her supernatural goals, strives to promote the unique natural heritage of the nations she evangelizes.

(2) Will world population exceed food supply? Far-ranging arguments on this score are quite inconclusive and controversial. No general problem in this area exists now.

Whatever the localized problems and the general problems of the future may be, the productivity of nature and the ingenuity of man can solve them without methods of population control which violate man's nature.

Parents should exemplify for their children a firm confidence in God-given dignity. Divorced from God, a man becomes a monster to himself and to others.

The Church's social doctrine is permanently valid because it is grounded on a complete view of man's abiding nature. The cornerstone of this doctrine is the individual person, naturally social, who is by right the foundation, cause and purpose of all social institutions.

Truth is the guide of this doctrine. Justice its aim, love its (Continued on page 3)



PLAN CORPUS CHRISTI RALLY—Committee members, Tom McBride, St. Anthony's parish, Clarksville, left, and Larry McFadden, right, president of the New Albany District Council of Catholic Men, discuss plans for the annual Corpus Christi rally with Rev. Bernard Gerard, spiritual moderator, St. Michael's church, Bradford, and John D. Roberts, New Albany, general chairman. The rally is scheduled at 3 p.m., Sunday, June 24, at Our Lady of Providence High School.

dened in God and the sacrificial spirit needed to face life.

(3) Science and technology have made it grossly needless that the peoples of the world depend on the other. Very serious necessities demand that countries cooperate in mutual assistance.

Yet mutual distrust often blocks the needed co-operation, diverts wealth into armaments and thwarts nobler enterprises.

THE VILLAIN here is the lack of a common belief in objective laws of justice and right. Such laws bespeak the assistance of God and the necessity of religion.

Many modern men thought the human race could do without God. The horrors which science can now cause are inclining many of them to return to a religious outlook.

In richer countries fascination for material goods is losing its hold on many hearts. In poorer countries, a growing vision of human rights and dignity adds emphasis to spiritual viewpoints.

Here are hopeful signs that international collaboration will come to flourish.

The modern world has undergone immense scientific and industrial changes.

Part IV

The overriding problem is to bring the effects of these changes into a more human balance. This is a problem existing within nations and between nations.

Solutions to this problem fall to the extent that they are rooted in a partial view of human nature, especially regarding man's religious dimensions.

For there can be no peace or justice in the world if men vio-

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THE CHURCH AND THE WORLD

Pontiff's portrait—Pass obscenity bills—Editor honored by Queen

The Vatican

VATICAN CITY—Pope John XXIII has begun sitting for a portrait to be painted by the famed Florentine artist, Pietro Annigoni. Vatican Radio reported that the pontiff had sat for an hour in his private library as the painter began his work. Mr. Annigoni, who said the painting had been commissioned by the Vatican Secretary of State, told reporters that "numerous sittings" will be required to complete the portrait.

At Home

BOSTON — Cardinal Richard Cushing, Archbishop of Boston, became the first member of the Catholic hierarchy in the U.S. to be awarded an honorary degree by Methodist-related Boston University here. He received a Doc-

torate of Humane Letters at the university's commencement exercises and was cited as a "dedicated churchman, revered spiritual leader and recipient of numerous awards for civic, youth and relief work."

WASHINGTON—Six major theological seminaries in the U.S. achieved affiliation with the pontifical faculty of theology of the Catholic University of America during the academic year 1961-62. Affiliates have the privilege of having their outstanding students receive a B.S. in sacred theology from Catholic University. The new affiliates are: the Pontifical College Josephinum, Worthington, Ohio; St. Joseph Seminary, Cleveland; Our Lady of the Forest, Stonebridge Priory, Lake Bluff, Ill.; Our Lady of the Snows School of Theology, Pass Christian, Miss.; St. Mary's Seminary, Our Lady of the Lake, Cleveland; and Victorian Seminary, Washington, D.C.

TRENTON, N.J.—By unanimous vote, the New Jersey Senate passed and sent to Gov. Richard J. Hughes two bills designed to halt traffic in obscenity. The bills had passed the House earlier. One bill provides for swift injunction proceedings to stop the sale of suspected obscene publications pending a determination on actual obscenity in the courts. The other prohibits magazine and book distributors from sending material to a dealer unless the dealer has ordered the material in writing.

DALLAS, Tex.—Bishop Thomas K. Gorman of Dallas-Fort Worth, chancellor of the University of Dallas, announced that he has accepted the resignation of Robert Morris as president of the

university. "I feel that the resignation of Dr. Morris as president of the university will be to the interest of all," Bishop Gorman said. "It will leave Dr. Morris free to exercise his fine talents in the vital field of world affairs." Dr. Donald Cowan, presently heading the science division of the university, has agreed to accept the presidency of the university as successor to Dr. Morris.

Abroad

COLOGNE, Germany—A special foundation to assist in the maintenance and expansion of Sophia University in Tokyo, a Catholic institution, has been established here by Cardinal Joseph Frings, Archbishop of Cologne. It will be known as the "Pius X Foundation," in honor of Pope Pius X on whose initiative the Sophia University was established. In time, the foundation also will support other Catholic universities. Funds will be raised through special collections among Catholics. In an appeal accompanying the drive, Cardinal Frings described Sophia University as a center of Catholic truth and Christian love amidst heathen surroundings.

KILMORE, Ireland—Bishop Augustine Quinn of Kilmore called here last year to the Pioneer Total Abstinence Association in Ireland to protest proposed legislation which would extend legal drinking hours in Irish taverns. Noting the great concern in the country over excessive drinking, Bishop Quinn said he found it incongruous that "we are faced with the prospect of wide propaganda for longer hours and greater facilities for drinking."

RANGALORE, India — Indian Catholics contributed approximately \$800 last year to the Society for the Propagation of the Faith, it was reported here. Disposition of this sum, the reports said, was made by Msgr. J. A. E. Fernandez, national director of the society in India, while he was in Lyons, France, to attend centenary celebrations of the founding of the society by Pauline Jaricot.

LONDON — John Douglas Woodruff, editor of The Tablet, Catholic weekly here, was named a Commander of the Order of the British Empire by Queen Elizabeth II. The prominent Catholic layman and author is chairman of the Associated Catholic Newspapers. He also writes a weekly column in The Tablet entitled "Talking at Random." Mr. Woodruff was cited by the Queen in her midyear birthday honors list which included persons from all walks of life. The Anglican Bishop of Southwark, has given his public support to the Catholic fight to prevent the destruction of Cambridge University's Catholic chaplaincy in a city rebuilding plan. The Rt. Rev. Mervyn Stockwood wrote a letter to the Times, national daily newspaper, pointing out that an Anglican church in the area sched-

uled for redevelopment is being allowed to remain. "I hope the Roman Catholics will be treated as generously," he added.

EUSKIRCHEN, Germany — Religious and civic leaders from several European countries gathered here to witness the laying of the foundation stone for a village which will be built for the homeless foreigner in the auspices of the Aid for Homeless Foreigners organization founded by Father Dominique Georges Pire, a Dominican priest from Belgium who was awarded the 1958 Nobel Peace Prize for his aid to refugees from Eastern countries.

ROME—More than 30 countries are expected to be represented at an international meeting of Catholics interested in rural life problems which will be held here from September 2 to 10. The meeting is being sponsored by three Italian Catholic organizations, including the Catholic Action and by the National Catholic Rural Life Conference of the U.S. through its office here headed by Msgr. Luigi

Lighti, the conference's director for international affairs.

SAARBURCKEN, Germany—The Catholic Labor Movement of Germany will continue to exert pressure on the country's ruling Christian Democratic Party for a better recognition of the demands of organized workers. This was apparent at the organization's 22nd meeting here, which brought delegates from every section of West Germany. Johannes Egan, who was reelected chairman, declared that the Catholic group was winning its fight to establish principles from the papal social encyclicals against those from Marxist or liberal sources.

KAMPALA, Uganda—A Mass honoring the Blessed Martyrs of Uganda drew so many pilgrims to their shrine at Nansungu near here that it took 12 priests more than half an hour to distribute Holy Communion. An appeal in the Luganda language to pray for the Martyrs' intercession for the success of the coming ecumenical council was made by Cardinal Stefan Wyszyński, Primate of Poland, for inciting "intolerance" and creating division in the country between believers and non-believers.

BREMEN, Germany—"I will not repent," was the response of a Yugoslav immigrant after his sentencing to three and a half years in jail for a series of church desecrations here. Bozjo Gavrilovic, 22, reared and schooled in communist Yugoslavia, was charged with 12 offenses against Catholic and Protestant churches in Bremen. He told the court that he acted out of deep hatred and in protest against what he said was falsification of the life of Christ. Court psychiatrists declared that he could not be judged insane.

University will appeal civil marriage ruling

JAMAICA, N.Y.—St. John's University here announced it will appeal the ruling of a State Supreme Court justice directing the institution to reinstate three Catholic seniors who were dismissed for participating in a civil marriage ceremony.

Justice George Elperin ordered June 6 the university to reinstate Howard Glenn Carr, the bridegroom in the list of graduates; and Greta Schmidt Carr, the bride, and Jean Catto, a witness, so they could resume their class work. John Shiner of Elizabeth, N.J., other witness at the ceremony, was also dismissed but was not a party to the court action. He is also a Catholic.

THE CARRS were married in a civil ceremony in Brooklyn on March 13, with Miss Catto and Sharkey as their witnesses. The Carrs were married in a Catholic ceremony with the same witnesses on April 12 in the presence of a New York archbishop's priest.

On April 18 the four students were notified by the university they had been dismissed because their participation in the civil ceremony was "gravely sinful" and a "source of public scandal."

In his decision Justice Elperin noted a university regulation which states: "In conformity with the ideals of Christian education and conduct, the university reserves the right to dismiss a student at any time on whatever grounds the university judges advisable." The jurist called this provision "vague and indefinite," he stated.

"Because of this inexplicitness, it is my view that the petitioners should not have been subjected to the penalties imposed by the university and accordingly I grant their petition and annul the determination of the university."

CARR is 23 and resides in Brooklyn. His bride and Miss Catto both are 21 and also Brooklyn residents. Carr completed his scholastic work last January. Under Justice Elperin's ruling the university must supply him with an official transcript of his marks. Mrs. Carr and Miss Catto were candidates for bachelor of arts degrees.



NURSING ALUMNAE DANCE—The St. Vincent's School of Nursing Alumnae Association will sponsor a Summer Carnival Dance on Saturday, June 16, in the Knights of Columbus auditorium, 311 E. Thompson Road, Indianapolis. Members of the decorations committee, left to right above, are Miss Carolyn Koops, Mrs. Richard Murphy and Mrs. Donald Bays, Jr. The dance will begin at 9 p.m. (Staff photo)

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JUNE 22 AND 23 ONLY UNUSUAL REALLY DIFFERENT games for adults. One special attraction is the Parcel Post package that are here, sent personally by Princess Grace of Monaco, Bob Hope, Claire Boothe Luce, Perry Como, Joan Crawford and others, from far away places.

UNUSUAL SCRUMPTIOUS DISHES such as, succulent seafood, on Friday, and chicken-in-the-basket, on Saturday, at wonderfully low prices.

UNUSUAL EXCITING. No ordinary food, but home-cooked. Not "just like" mother used to make, but mother's OWN. This COUPON Good for 1 FREE Ride on any of the Children's Rides at the 1962 St. Pius X Festival. This COUPON Good for 1 FREE Ride on any of the Children's Rides at the 1962 St. Pius X Festival. This COUPON Good for 1 FREE Ride on any of the Children's Rides at the 1962 St. Pius X Festival.

Mother and Teacher

(Continued from page 2) driving force. This doctrine, however, must be applied as well as understood. Such is the hard but joyful task recommended to all men of good will.

It must be vividly understood that the Church's social teaching is inseparable from her philosophy of human life. This teaching should be increasingly emphasized in all Catholic schools, parishes, and lay organizations.

UPON THE LAITY primarily falls the task of demonstrating that Catholic social teaching not only sounds beautiful, but that it works. Making it work will not be easy, though, because men incline to overrate their own selfish interests, and to idolize materialistic values.

Yet a spirit of moderation and sacrifice has always been expected of Christians. Though many men live only for pleasure, common sense endorses moderation and simplicity of life, while faith furthers the value of self-denial as an atonement for sin and a medicine against it.

Making the Church's social theory work is also hard at times because the exact requirements of justice in a specific case may not be clear.

In every case, a problem should be attacked in three stages: observe the situation from every angle; judge what can and should be done on the basis of sane principles, and act accordingly.

EVEN SINCE, enlightened Catholics may at times differ on the proper action. Still, let them respect another's good will and co-operate as far as possible. People shouldn't put off doing things because they are busy arguing about what is better or best.

Also, in social matters Catholics must often deal with men who have a different view of life. Without sacrificing essentials, Catholics should calmly and courageously weigh the opinions of these others and not measure every program in the light of their own specific interests. It should be obvious how much

zealous, competent laymen are needed to correct the "monstrous masterpiece" of our times; a view of human nature that makes most scientific giants but spiritual pygmies.

The Church approves of modern man's giant scientific steps, so long as they lead men ultimately to their supreme spiritual goals.

As a means of promoting these goals, the Church has always insisted on the observances of the Lord's Day. Setting aside daily business on that day, men should take time to worship, to foster family bonds, and to refresh themselves with decent recreation. Current abuses of the Sabbath are deplorable, and Christians should resist them ardently.

WITH RESPECT to spiritual goals, let no Christian suppose that he must abandon the affairs of this world in order to achieve Christian perfection. God's plan is that men should develop and perfect their personalities through their daily work, which in most cases is a down-to-earth affair.

Earthly work done for eternal motives should be less efficient, but should be more so. The basic requirements of justice are made clearer by such motives and the influence of charity makes a man the more energetic, generous, and considerate.

Catholics have this supreme inspiration in their daily work: united with Christ, their daily labor becomes a sacrifice to God of his work, penetrated with redeeming power. This civilization becomes invigorated with the ferment of the Gospel.

Though our times are gripped with deadly errors and torn with disorders, this era offers the Church immense opportunities for good. The courageous co-operation of every Christian is called for.

Under the guide of the Church, Mother and Teacher, modern man can still bring right ordering to human society. Only in this way can all nations at last enjoy true prosperity, happiness and peace.

Look Who's Been Found Sitting On 70 Million Dollars of Interest Free, Tax Free Government Money. Did you know that the taxes that electric utilities pay, actually have been collected from you and other consumers—as a part of your electric bill? And did you know that the 5 big electric monopolies in Indiana now enjoy a special subsidy by which they have been allowed to keep and use 70 million dollars of this tax money, instead of passing it on to the United States Government? The Federal Power Commission reported that as of December 31, 1960, the Big Five—Indianapolis Power and Light, Public Service Company of Indiana, Indiana-Michigan Electric, Southern Indiana Gas and Electric, and Northern Indiana Public Service—had a total subsidy of 70 million, 408 thousand, 764 dollars. This is tantamount to a 70 million dollar loan upon which these 5 utilities pay no interest whatsoever. Yet, these are the utilities who bitterly object to REA financing for the REMC generating plant—financing that the REMCs must pay back—at the rate of interest set by the Congress of the United States. HOOSIER ENERGY DIVISION Indiana Statewide Rural Electric Cooperative, Inc.

Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

It can happen

There has been an appalling occurrence in the State of Ohio. Two girls, one married and one unmarried, were sterilized by order of a county judge. The doctor who operated is quoted as having said afterwards: "I did not advise the court that sterilization was needed. The court told me what to do. It gave me an order." In passing, we may all wonder what the attitude of the AMA might be to this example of professional practice.

The judge's order was described by the Cuyahoga County Prosecutor as having no legal basis. And well it might be so described; there is no law in Ohio to cover the procedure. Besides, no medical or psychiatric expert consulted by the judge admits to having recommended the sterilization. There is even confusion about whether the girls' next of kin were legally represented in court, the lawyer, chairman of the local Civil Welfare Board, is reported to have said he had "not really" represented the family—(The judge) asked me to be listed as representing the family."

In much less enlightened days, mutilation was accepted as a punishment for crime, but these girls were guilty of no crime. They had not even been committed to institutional care for mental defectives, and they are still not committed. They were mutilated simply because one county judge took it into his head that "the children of such persons are likely to be mentally deficient and become state charges."

In the State of Indiana, there is a law permitting the sterilization of mental defectives, but only on the initiative of the medical superintendent of an institution to which they are already committed. The procedure is hedged about with legal safeguards so that nothing can be done until expert evidence and recommendations are properly before the board of that institution. The decision of the board can be appealed all the way to the Supreme Court.

The best that can be said for the Indiana law is that it lays down legal procedures to prevent trigger-happy decisions. The law cannot be said to have a moral basis or that it conforms to the natural law. The Church's view on straight out sterilization is, of course, unambiguous, it is simply that it gravely violates the Fifth Commandment. Every theologian holds this opinion. Pope Pius XI and Pope Pius XII have further declared that "public authority has no right, whatever indication it may use as an excuse, to permit it, much less to prescribe it."

Every grave violation of the moral law or the natural law is gravely detrimental to society as a whole, sooner or later. That is the common experience throughout the history of mankind. We have seen, under Nazism, how easy it is to proceed from the sterilization of mental defectives to sterilization of "the unfit," and from that to the application of "medical experiments" to political opponents or prisoners of war in concentration camps.

The mutilation of the two girls in Ohio cannot fail to open our eyes to what can happen when authorities violate morality and the natural law. It opens a terrifying prospect, that here, no less than in Communist Russia, the individual's human dignity and rights could be whittled down to fit neatly into the financial and other conveniences of "the state." Once the idea is accepted at all, there is no knowing where it will end.

Unless there is a national outcry against the occurrence in Ohio, and unless it is made clear that such a thing will never happen again, we are in grave danger as a nation. We are in danger of developing the idea that no human being has inalienable rights and that the interests of "the state" are paramount over those of the citizens.

"It can't happen here." Why not? It has already happened to two girls in Ohio.

A clarification

There is obviously some confusion about the nature of our attitude to the American Civil Liberties Union.

We are in favor of the organization. Its objectives are to defend civil liberties and human rights, especially, as so often happens, when the liberties and rights of "unpopular" groups or individuals are threatened. New forces in our society, with high-powered publicity methods, can easily obscure an inalienable human liberty, and the need for such a corrective as ACLU is obvious.

It is true that ACLU has adopted positions bringing it into conflict with Catholic opinion on many issues. We commented on some of these last week in these columns.

But that is not an argument, as a reader suggests in our "Opinions" column, that "ACLU is not a proper organization for Catholics to support." It is just as much, and perhaps more, an argument that Catholics should join ACLU and make their opinions felt in its councils.

Legislation

We heartily agree with a recent statement by Dr. Herschel H. Hobbs, president of the Southern Baptist Convention. Querying the wisdom of the "Christian Amendment" to the Constitution, he said: "We want to make this nation a Christian nation but it cannot be done by a vote of Congress."

Any legislation of the kind can be no more than evidence of a good intention, and we all know what road is paved with good intentions.

Christianity is an organic growth. Its development in the nation depends on our personal cooperation with the teachings of Christ, and on our individual and collective application of those teachings in our daily lives.

"Christianity ought to be given a fair chance to work for us," said St. Chrysostom on one occasion. If mankind had given Christianity its fair chance, the last two thousand years, we should not be in the mess we are in today.

And our country's motto, "In God We Trust" would not be underwritten by an expenditure of 70 cents of the annual tax dollar on national defense.

The migrants

A sure sign that the American people are waking up to our "harvest of shame"—the tragic plight of America's migrant workers—is that some national legislation may well be passed this year to give a better break to these workers, the men at the bottom of our economic ladder.

Five bills on migrant labor passed the Senate unanimously this session, and it was expected that they would easily pass the House. (No measure that passes the Senate unanimously can be very controversial!)

But migrant farm workers—poor, often of limited education, often ignorant of English—have no lobby, though hire them have a powerful Washington voice. The un-

mous Senate bills face a fight in the House of Representatives.

The bills are these:

H.R. 5291 **Child Labor:** Would end employment of children under 14 years in agriculture except on their parents' or neighboring farms. (Even children of 10 or younger now put in a full day's work regularly in some locales.)

H.R. 5287 **Migrant Education:** Would grant federal funds to help provide public summer schools. (Most migrant children are educationally retarded two years because of the language problem and their constant moving.)

H.R. 7012 **Registration of Crew Leaders:** Would help end such abuses as misrepresenting wages and work conditions.

H.R. 5285 **Migrant Health:** Would help stimulate local

programs. (Indiana priests working among them report finding epidemic trench mouth among children in some migrant camps.)

H.R. 5288 **National Advisory Council:** Would set up a group to advise the President on migrant affairs.

Sound extreme? It barely scratches the surface of the problem. The average yearly income of a migrant worker is \$900.00. That one fact speaks for itself.

The migrants have no lobby, except for all of us who eat the food they harvest for us. Rep. Donald C. Bruce of Indiana's 11th District House Labor Committee, which is still considering some of these measures, Rep. Charles A. Halleck of Indiana's Second District has great influence on the fate of all bills. Their address is simply "House of Representatives, Washington, D.C."

QUESTION BOX

Can you justify nuclear warfare?

By MSGR. J. D. CONWAY

Q. I am a sophomore attending a Catholic high school. In our religion classes we discuss various topics, including Communism, race relations, church history, and most recently nuclear disarmament and nuclear warfare.

I am trying my best to remain "open-minded" about nuclear warfare. Father John maintains that as followers of Christ we should stand up for our Christian principles and disarm.

I agree that it would be a sin against God and a crime against humanity to destroy one-third of the world and its inhabitants, many of whom have been forced under Communism. But don't we as Christians have an obligation to protect ourselves and the remaining two-thirds of the world?

Please expand on this topic and correct any wrong impressions I may have. I find myself torn between Christian and American principles.

A. For your evident ability to think you get an A in my sophomore religion class.

I am afraid Father John's theory of the morality of war is simplistic. He would solve problems of extreme complexity by applying only one simple principle.

At least Father John is a simplist on the side of meekness, martyrdom and brotherly love. I know some of his clerical conferees who righteously propose a simplistic solution of violence and extermination: Communism is all bad, offensive to God, and inimical to Christian culture, so we, with God on our side, have a divine delugation to exterminate it. Ultimately they are going to shoot at us; so we should shoot first, with a massive nuclear assault on Russia and China, and a few smaller bombs on Cuba and the Berlin wall.

In between there are simplists who think this whole business can be worked out by diplomatic negotiations and summit talks; and others who think we shouldn't even speak to either Russians or Chinese; they never keep their word anyway, and are just trying to take advantage of our honesty and good nature.

One basic attitude we should all assume—whether sophomore or Ph.D.—when we face this problem of nuclear war is humility: it is so complicated that no human mind yet has grasped all its implications. Some moralists have been so overwhelmed by its problems that they despair of a solution, and call its morality ambiguous; good and bad so scrambled that they cannot be untangled. Others find themselves faced with a dilemma, which permits of no solution without sin.

In truth, at the present time, it seems that our only hope of remaining moral is to firmly boast that we plan to be immoral. We maintain a massive nuclear force as a deterrent, and it would lose its value if we ever gave our enemy an inkling that we had serious qualms about using it. Our defense is our enemy if he ever attacks us. And yet no moralist can be at ease with the retaliatory concepts of the "second strike" with its last-gasp, dying vengeance. Right now our predicament is balanced on a parity of armaments. We are each too strong to strike the other. For the moment, the only way we can hope to maintain this "atomic peace" is to maintain our strength, and to give no hint of any hesitancy to use it. The morality of our position would seem to rest on our assurance that our "bluff" will never be called. If it is, then all moralists should run for the nearest shelter—and hope its owner has no gun.

As far as we are able to judge the present trapper and aims of the Communists, my unilateral support on our part to disarm, or any unilateral declaration that a retaliatory nuclear war was grievous to our consciences, would upset the balance of power which maintains peace. So we might say that it would be immoral to admit our morality.

Maybe I am just trying to confuse you, to show you how difficult the problem is. I don't really think moralists should run for shelter, but I do think they must keep on studying very hard, and with much prayer, about the problem of nuclear warfare. The simple traditional rules of a just war are still valid, but hardly useful except as directional markers. The proper application of them requires vast technical knowledge, a comprehensive view of the human situation, and the ability to discern the multiple manifestations of God's will in the complicated social, economic and political situations of the world today. Unless he knows the nature, potentialities and limitations of nuclear weapons, the military strategies of their use, and their predictable psychological, physical and genetic effects on mankind, his judgments will be only exercises in theory. Careful calculations of a thousand factors need to be made before principles of just war can be applied to nuclear warfare.

A just war requires a grave and just cause. Is national interest alone a sufficient and just cause? Not always, certainly. The world interest must be considered: the maintenance of order, justice, freedom, and religion.

The evil consequences must not outweigh the good. Calculating this point alone might keep moralists studying all day and awake all night—with little to show for their efforts.

Just means must be used. Does this include the preemptive first strike? Does it permit dirty bombs with heavy, long-lasting fallout?

War efforts must be directed at the military, and any injury to civilian population must be minimal and incidental. This principle was so badly battered by mass bombings during the Second World



"HOLD UP ON THIS 'GREAT LEAP FORWARD' STUFF - WE NEED MORE BORSCH FOR THE MISSILES"

OPINIONS

Confused about paper's ACLU position

To the Editor:

It has been the fashion for years among "liberal" Catholics to look-pool suggestions by their conservative brethren that they look about them and see who their comrades are while they advocate various "liberal" doctrines. Consequently I was very surprised to see your editorial in which you admit, however gingerly, that the ACLU forms a not very friendly group of friends for Catholics.

In a way, I felt sorry to see you asking with as much dignity as you could keep, that the ACLU award to Catholics, some of the severest it so freely awards to Communists, anarchists, atheists and murderers.

You were a pitiful sight, you know, because a survey of the slings of the ACLU over the years shows that it is not "neutral" (or as it likes to say, "open-minded") about religion, but is actively anti-religious, and makes its major efforts in supporting causes which increasingly restrict the spread and exercise of religion. Oh, it makes a few noises here and there to keep up appearances, but the major trend is obvious beneath.

I suggest therefore that the ACLU is not a proper organization for Catholics to support; those who are anxious for inter-racial justice should support the NAACP or CORE.

It is not necessary to support the ACLU to achieve these ends, and in supporting the ACLU, you in addition give your support to the various enemies of society and religion in whose support the ACLU largely labors.

Let it be known, incidentally, that this letter is not to say that I support the current headlines concerning exclusion of the ACLU from use of the World War Memorial facilities—I do not. From what I know, there seems no legal or procedural basis upon which the ACLU may be justly excluded.

Regrettably, then, I support those who are anxious to see the ACLU removed from the Memorial. But I repeat that Catholics need not, and ought not to give support to this group: these "Crusaders" we not on our way to Jerusalem as are you and I.

James W. Wiggs
Indianapolis

7 a.m. Several times I figured my time so that I could attend the 6 o'clock Mass, but since the priest was 10 or 15 minutes late, I had to leave Mass before it was over. While I admit that most priests are punctual in starting Mass, I have noticed that some of them are late especially when they say the early Masses.

R. Schilling
Indianapolis

Modesty in dress

To the Editor:

With the advent of warm, summer weather, the question of immodesty in dress takes on a fresh urgency.

Criticism seems always to be directed at teen-agers in this matter. While I admit that it is a serious problem, why blame the youngsters? The parents are the ones who are basically at fault. From some of the sights I see in the supermarket on Saturday afternoons, I think it is pretty obvious that mamma is setting a very bad example in her dress of modesty. If some of our doing mothers (yes, even grandmothers) would start dressing more decently in public, perhaps our young girls would follow suit instead of aping Marilyn Monroe and some of the shameless movie starlets.

C. Williams
Indianapolis

Appeal for books

To the Editor:

A few days ago, Father Kurian Aranjani, a priest who teaches in a small seminary in Ettimamoor, Kerala, India, wrote to me regarding their seminary and it's great need for a library to further the studies of the young students. He mentioned that if only he could interest others in their great need and desire to educate the future leaders of the Catholic Church in India.

In India this is most difficult because the people are barely able to subsist themselves, and then only with the generous help of the United States Government. Therefore, the local people are unable to help.

He is asking for help: We want to help him! My family and I are trying to obtain books suitable for use of students above the high school level. I'm sending some of my own college text books and have secured other books from various sources, including one of the local publishing companies. Even with all these, we are far short of stocking even a small library.

The need is for reference books of all types, including religious books, biographies, and books on Latin, English, world and ancient history, literature, philosophy, etc. Many of your readers have

such books but no longer have a need for them or would be very willing to give them to the seminary if they were made aware of the specific need. We will pay all costs involved in shipping the books to India.

In addition, we will pick up any books which are available in and around Marion county or the books can be mailed to my home address. The need is great but thus far the books are quite scarce!

We come to The Criterion in the hope that you will assist in this project to help some of the poorest people in the world to help themselves. It is an extension of our former Hoover hospitality across the Indian Ocean. You can be of help if you will include this letter in your "Opinions" column. My phone number is FL 7-0822 and my address is 405 S. Boehm St. I will be pleased to furnish additional information if readers wish to contact me.

Raymond F. Benjamin
Indianapolis

Need stamps

To the Editor:

The monks at the Trappist Monastery of Gethsemani are appealing for cancelled postage stamps, both domestic and foreign. They ask that the stamps be cut from the envelopes leaving about one-fourth inch of paper around the stamp; as stamps with torn or cut edges are of no value.

If some readers do not wish to trim them themselves, they may save envelopes with stamps on them and send them to the undersigned, and they will be forwarded to the good monks.

This project is under the direction of one of the Brothers at the Monastery, Brother M. Leopold.

New Albany, Ind.

Teachers in uniform

To the Editor:

I see from The Criterion that the lay teachers in a number of schools in the Archdiocese are appealing for uniforms in the classroom. Personally, I feel that this is a laudable development.

Since the Sisters wear a uniform type of garb, it is too much to expect their lay coworkers to adopt a type of dress that will insure neatness and a degree of uniformity? More power to the lay teachers who have had the courage to adopt uniforms in the classroom.

As a practical matter, I am sure that on their meager salaries they find it almost advisable from a financial standpoint as well.

Former teacher
Indianapolis

CONTROVERSY

Cronin pamphlet draws objections

By THOMAS MOLNAR
(Professor of World Literature at Brooklyn College)

It is surprising that Father John F. Cronin, S.S., falls into grave errors in the pamphlet **Communism: Threat to Freedom** (published by the Department of Social Action, National Catholic Welfare Council). Judging by Part One, he understands the nature of Communism. His error stems from unwarranted optimism in comparing the present domestic danger with that of the 1930's. He finds the United States in a much stronger position today, not suffering economically and more informed laborers in communist ideology and tactics. This comparison with the past

This column is dedicated to controversy not as an end in itself but as a means to the truth. The editors will place here what they find stimulating, not necessarily what they find agreeable.

enables Fr. Cronin to measure the internal threat of communism almost exclusively by the yardstick of the strength of the American Communist Party and the degree of its infiltration of labor organizations. Since the law now limits open communist activities; since labor, with few exceptions, has purged itself of Communist leaders; and since spies like Rex Sobel and the Rosenbergs have been made harmless, Fr. Cronin is reassured that the internal threat of communism no longer exists. Part Three actually begins: "It is evident from the analysis given above that the basic threat of communism is external, not internal."

But can ideologies be stopped at the border? The point is that communism is inseparable from (1) its appeal to certain leftist and utopian ideas in our country and elsewhere; and from (2) the techniques of subversion which are part of the Soviet system. I conclude, therefore, that communism always represents an internal as well as external threat.

This is as much in evidence today as it was thirty years ago. Soviet Russia's gain of strength and influence emboldens some, terrifies others into paralysis, and moves yet others to organize peace marches, promote unilateral disarmament, ridicule nuclear weapons, and apply the "reactionary" label to Communist leaders. Are these manifestations of conscious and unconscious pro-Sovietism so different from their counterparts of the 1930's? I do not think so; in fact, some who promoted pro-Sovietism then are found to back appeasement now.

Fr. Cronin is right in pointing out that thousands have left the Communist party during the 1950's, even though he fails to mention in his list of recommended readings Frank S. Meyer's **The Moulding of Communists**, a work which shows how relatively unimportant it is for communists to believe whether their agents and dupes do or do not carry the party card. But that as it may, the departure of disillusioned party members is more than balanced by those who discover on the "new image" of "liberalized" Russia the true picture of Moscow. Most of those who have left are not the "reactionary" type that Khrushchev supposedly dreads as much as our peace-marchers, Poland as a communist "show-case" etc., make the "liberalized" version of communism quite respectable, especially in the eyes of intellectuals.

What does it mean then to say that "there is no division of opinion in the United States in regard to defending our freedom against any form of communist aggression that threatens this liberty. Americans are united in their determination to defend their freedom; they do not differ in regard to the ultimate goal; they do not differ in regard to the ultimate goal."

This morale-boosting statement does not even touch the ground of reality. Of course, we all want freedom; the essential question is, what constitutes freedom and what tactics may best serve it.

Would Fr. Cronin say that the disagreement between Edward Taylor and Linnus Pauling on tactics disappears before their common love of freedom? Inventing, as they do, on two very different tactics, is Fr. Cronin sure that these two men have the same freedom in mind? Or that both tactics would lead to one goal?

Let us then recognize that there are two camps in this debate. I happen to agree with Fr. Cronin's enumeration of what constitutes the knowing-attitude of certain Rightist circles with respect to communism; but I deny that they have the same counterparts on the Left. I repeat: they exist not only among the Communists, but among the academic respectables, the intellectual beatniks, the milk-cow foolish virgins, the fetishists of the UN. (Reprinted from **Worldview**, May 1962)

(Question Box Continued)

Q. Is dancing on Friday a sin? In my opinion Friday is not only a day to abstain from meat, but from a good time as well. Am I right?

A. Dancing on Friday would be no worse than on Thursday, probably better than on Saturday, and definitely better than Sunday—in my opinion! So now we have two opinions—but neither yours nor mine is a law of the Church.

Q. From his pulpit, one pastor told his people that on All-Saints Day and Bridge Club occasions, they should abstain from eating after the clergy had that they would have had at their principal Lenten meals—if they hadn't saved them.

A. I disagree—unless the dessert follows the meal within an hour or so, so that it could reasonably be considered a part of it.

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Pope honors Protestant, Jew

CHICAGO—Two Chicagoans, a Protestant and a Jew, have received the Silver Medal of the Pontificate from Pope John XXIII in recognition of their work in publishing an edition of "Mater et Magistra," the pontiff's encyclical on social problems.

'Collection of gripes' attitude by laity hit

DURKEE, Neb. — A bishop warned the Catholic laity against building a "collection of gripes" into an attitude toward current problems.

Taxpayers 'saved' \$19 million a year

WASHINGTON — The Washington archdiocesan office of education has estimated that taxpayers in the area of the nation's capital save more than \$19 million annually through the operation of Catholic schools.

INDIA: MEET FATHER THUNDYIL

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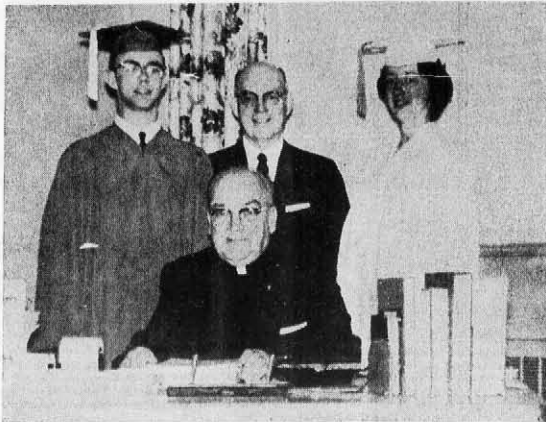
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ACHIEVEMENT AWARD WINNERS—Shown with Father Harry Hoover, principal, are the Henry Calloway Award winners for 1962 at Secunia Memorial High School, Indianapolis.

BOOKS OF THE HOUR

Jehovah's Witnesses

By D. B. THEALL, O.S.B. William J. Whalen's Armageddon Around the Corner (John Day, \$4.75) is subtitled "A Report on Jehovah's Witnesses," and bears on the jacket the claim to be "the true story behind the world's fastest growing religion."

Between 1942 and 1962, the world enrollment of Witnesses rose from 106,000 to 884,000; about 250,000 of the current number of Witnesses live in the U.S.

Council will define the role of bishops

CANBERRA, Australia—Catholic Archbishop Eric M. O'Brien of Canberra and Goulburn told a predominantly Anglican audience here that the forthcoming Second Vatican Council will spell out the place of the Bishops in the Catholic Church.

He spoke out on the council in a press conference address to an interfaith audience at the Anglican St. Mark's Memorial Library. He was invited to give the talk by the retired Anglican Bishop of Canberra and Goulburn, the Rt. Rev. E. H. Burgmann.

The Catholic prelate recalled that the agenda for the First Vatican Council, held in Rome in 1869-70, called for definition of papal infallibility and also competency issues concerning the role and responsibility of the bishops in the government of the Church.

Notre Dame lists shifts in clergy

NOTRE DAME, Ind.—Father Frank Gartland, C.S.C., is relying on his post as editor and publisher of the Catholic Boy and Catholic Miss.

USHER Funeral Service logo and address: 2313 W. Washington St. MEIrose 2-9352

WHAT OF THE DAY

The uprising in Spain

By REV. JOHN DORAN

Anyone who has traveled in Spain and tried to understand the situation there is not too surprised at the present locking of horns between the Church in Spain and the Franco gov.

This seemed to me at that time to be a decided cleavage between the older clergy, typified by Cardinal Segura, and the younger clergy. The older group appeared to think that Franco's victory had set the seal of Divine approval on the status quo.

The Franco regime, I thought then, had certainly done much good for Spain in protecting it from a Communist take-over, and had even made some faltering steps toward social betterment.

Looking to the future, Mr. Whalen is disposed to agree with other American religious sociologists who suggest that eventually the Witnesses will shed their more bizarre millennial doctrines, will come to terms with society and technology, and will take their place among the Protestant religious bodies of the country.

Meanwhile, they offer to the two-singly-complacent Catholicist type of preaching, and he founded his own church. For a long time, the precursors of the present-day Witnesses were known as Russelites.

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seen all over Spain, especially the ones in Barcelona with their ever-present sub-machine guns. I must admit that I, a conservative, took a dim view of the Catholic conservatives who formed a part of this government.

I think that the young priests in Spain, under able leadership from some of the Spanish hierarchy must be coming to the fore. The priests, whom Franco labels as "hot-heads," are aware that the Church in Spain must not be a Spanish priest when I come back from Spain after writing critical articles about it.

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It's our problem

By E. M. McCLARNON, S.J.

In the Jesuit weekly, America, for May 19, 1962 Mr. Dennis Clark, the executive secretary of the Catholic Interracial Council of New York, had some very revealing comments on the problem of desegregation in the North. I'd like to pass on to you some of these reflections about a question to which each of us should have a true Catholic answer.

With the greatest cities in the world, we in the U.S. have the shameful distinction of the world's greatest ghettos also. Among Western nations we are "outstanding" in making a man's skin an indignity. South Africa and other nations that allow segregation are not heirs to the degrading claims and ideals that are the bedrock of history and civil life in the United States. This is the reason our ghettos are the most extraordinary. They are an utter contradiction of all that our nations stands for. Our twisted tradition of racial separation is like a scar that marked the American giant in youth and that grows more and more fearful-looking as he develops.

For Catholics in the United States the racial problem is no longer something far removed in the South where the faithful are usually only sparsely settled. Nor are Negroes any longer solely the concern of missionary orders or specialists in the apostolate of colored people. Negroes are now present in huge numbers in the areas of heaviest Catholic population in the Northeast, Great Lakes and West Coast regions. In the areas where Catholics are best organized and most active, Negroes are locked into the same central city districts that were the social battlegrounds for generations of Catholic immigrants. Segregation is no longer a stagnant legal and regional phenomenon. It is a dynamic, sophisticated 20th-century system. It is based upon housing restrictions that effectively partition whole areas of the cities into unmixing racial compounds.

There it is in good old, understandable, jet-age English, and from a man who knows what he's talking about. For you, the teenager, and for us who are not many years older—it's our problem. But what are we going to do? And, how? To help us form

some kind of an answer to these questions, some kind of a solution to our problem, Mr. Clark lists a number of points which are in our favor and some points which are going to make it tough.

TO OUR CREDIT:

Clear Doctrine — which Popes, bishops, and teachers have given us to show the complete opposition between the ideas of racial restriction and the ideals of Christian liberty.

Past Performance — such as early school desegregation in cities like St. Louis, mission work in the South, and the labors of men like Bishop Bernard Sheil of Chicago and Fr. John LaFarge, S.J.—all has "placed the Church in the forefront of the movement for interracial progress."

Common Social Problems — which have led Catholics and Negroes in the past to work together for the advancement and complete acceptance of their group in American life.

TO OUR DISCREDIT:

Civic Inertia — which finds Catholics either absent or only faintly active in organizations and efforts involving civic affairs.

The Diehards — who are strongly Catholic neighborhoods and who, as foreign language groups, have had a tough time of it themselves; yet, they consider the Negroes as foreigners, who are unwanted and unwelcome, no matter what their personal qualifications may be.

The Good Generalizations — into too general a find our teaching on race relations puffed up of down to earth in the more specific teachings that we need. "The 1960's will be a decade of stepped-up social pressures for American Catholics. The race problem will demand especially strong commitment. In the vast reorganizing urban civil life to include as full partners the heretofore excluded minorities. ... Finally, in a time of increasing interest in religious unity, it becomes daily more absurd for men to be denied the fullness of Christian fellowship and Catholic unity, not because of doctrinal differences but because of the scandal of harsh racial attitudes."

"It should be our prayer and urgent motive to prepare our Catholic citizens for the challenges of race relations in coming years. Our spirit is not that of laggards, for St. Paul tells us that we are sent on this earth as to a race. Let us run well in our race to out-strip racism. ... That's it, Catholic teenager! It's our race, our problem. Now, what is each of us going to try to do about it?"

PILGRIMAGE

LOURDES, France—Nearly 40,000 soldiers and sailors from 20 countries, including U.S. paratroopers, took part in the same-day Military Pilgrimage to Our Lady's shrine here.

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CADET KICKBALL CHAMPS—For the seventh time in eight seasons St. Catherine's Cadets have had their picture taken with the championship Cadet Kickball trophy after winning the title game in the championship playoffs. This year the Southsiders came up with perhaps their best aggregation ever as they worked their way through tough opposition in the new Division One alignment, then won easily in two play-off games. Standing at the right in the back row are coaches Paula Fields and Eileen Brady. Paula, 1962 Sacred Heart High School graduate, has handled the girls in each of their seven winning seasons. Father Thomas Breidenbach, Priest Moderator, is at the left in the back row.

Immaculate Heart captures first 'triple crown' in history of CYO

Add baseball trophy to grid and net titles

The Immaculate Heart of Mary baseball team edged a fighting St. Bernadette team, 5 to 4, under the lights of Riverside Park on June 8 to win the 1962 CYO Cadet title, and with it the Northsiders became the first parish in history to grab the "triple crown" in three major sports — football, basketball and baseball—in a single season. The largest crowd ever to watch a championship game—an estimated 700 fans—sat in on the title tilt at Riverside, which was not decided until the final inning.

ST. BERNADETTE broke scoring ice with two runs in the first, but the Northsiders

promptly tied it up with a pair in the second. A single tally in the third gave Immaculate Heart a short-lived lead. Their opponents came back with a tying marker in the fourth, but lost the lead in the bottom of that frame when Immaculate Heart pushed across their fourth run. St. Bernadette came back with another run in the sixth to set up the dramatics in the seven and final inning. Dan McNamara led off

with a booming triple. The next two men were easy outs. Steve Keen, who had made only one hit all season, then slapped a clean single into left field to plate McNamara with the winning run.

THE VICTORY was Immaculate Heart's tenth without a loss. St. Bernadette had an equally gaudy record with nine victories in league play and a 9 to 6 triumph over St. Andrew's in the first play-off game. When St. Bernadette's

adette's was awarded the runner-up trophy it marked the first time that the young parish has ever won a Cadet athletic trophy in any sport.

Steve Sullivan was the pitcher for Immaculate Heart, and John Selcer looked impressive in a losing effort for St. Bernadette.

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Junior Baseball league activity opens next week

Junior Baseball will open play in two separate leagues during the week of July 17.

Six teams will compete in the "B" League (for boys 15 to 17) at 6 p.m. on Monday and Tuesday evenings beginning Monday, June 18. Included in the league is a team representing the Richmond CYO. The competition will be conducted on a "traveling league" basis, with Richmond scheduled to play half their games in Indianapolis and each of the Capital City teams slated to play Richmond one game in Richmond.

The winner of the league will enter the Junior Class "B" Play-offs at the end of the season. Twelve teams will compete in the "C" League—six each in a North East League and a South West League. Games are scheduled at 6 p.m. on Tuesdays and Fridays beginning June 19. Both of the league winners will compete in the Junior Class "C" Play-offs at the conclusion of regular season play.

Cy Cipher

GOLF OUTING — A final reminder that the deadline for entering the annual Junior CYO Golf Outing is Wednesday, June 20. The tournament and cook-out will be held at the Willowbrook Course, Indianapolis, on Saturday, June 23. The event is open to all parishes in the Archdiocese. Deans and Directors have been provided with entry blanks. Two times will be arranged so that contestants coming from the farthest distance will be given the latest times.

SUMMER DANCE — The CYO Office has announced that the annual City-wide Junior CYO Outdoor Dance will be held in the Little Flower school yard on Friday, July 13. Additional details will be announced later.

JUNIOR CYO SWIM MEET — The annual Junior CYO Swim Meet will be held at the Broad Ripple Pool, Indianapolis, on either Sunday and Monday, July 15 and 16, or Monday and Tuesday, July 16 and 17. The CYO office announced this week.

Men's Softball

Results of Games on June 18: St. Lawrence No. 10 vs. St. Andrew's No. 10, St. Simon No. 2 vs. St. Andrew's No. 2, St. Simon No. 1 vs. St. Andrew's No. 1. Schedule for Sunday, June 17 (all games start at 2 p.m.): St. Simon No. 2 vs. St. Francis de Sales at St. Andrew's. St. Bernadette at St. Lawrence No. 1. St. Lawrence No. 2 vs. St. Simon No. 1. League Standings: St. Andrew's No. 10 0-1, St. Lawrence No. 10 0-1, St. Bernadette 0-1, St. Lawrence No. 2 0-1, St. Simon No. 1 0-1, St. Simon No. 2 0-1.

Turning 'chicken' pays off

CHICAGO—Eighth-grader Anthony Rizza, 14, turned "chicken" and couldn't attend the graduation exercises at St. Mary Immacolata parish school here.

A couple of days before the big ceremony, the youngster came down with chicken pox. Heartbroken when the big day arrived, he resigned himself to the confinement of his room. The fact that his brother Joseph, now 19, and his sister Mary Ann, now 16, received their diplomas at the school some years before only increased his misery.

But on the big day, his mother, Mrs. Philip Rizza, entered his room and told him to look out the window—"someone wants to see you." The boy did and beheld a sight—his 52 classmates, all in caps and gowns, gathered in front of his house with Father Dino Dai Zovi, the pastor, and Sister Mary Angela, the principal, to let him know he wasn't forgotten.

The pastor went into the Rizza house and presented the boy with his diploma, while his classmates cheered outside. Then the 52 marched off to the school for the graduation exercises—and that made Anthony Rizza the first to graduate in his class.

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Alumni schedule dance

On Saturday, June 23, the Marian College Alumni Association will hold their annual Sister Mary Kevin Scholarship Fund Dance. The proceeds of this dance each year are for this fund named in honor of a past president of Marian College. The World-Arama Whirl will be held at the St. Plus X Knights of Columbus Council at 71st and Keystone at 9:30 p.m. The hall and the tables will carry out the theme of world-wide travel with a look to the future of space-age vacations. Music will be provided by the Bud Scott orchestra. Tickets are \$3.50 per couple. General chairman is Miss Lenore Dufour, assisted by Daniel Dufour. Tickets and reservations chairman is Mrs. Bud Stuckey. All Alumni and friends of Marian College are invited to attend. For tickets and reservations, call any one of the following: Mrs. Stuckey ME 2-9601, Mrs. Robert Huntington WA 6-9851, Mrs. Joseph Beck CL 1-3259.

JOIN THE NEW CLASSES Forming This Month Advance counseling recommended. Call in person, or make appointment by phone or letter. This is the INDIANA BUSINESS COLLEGE of Indianapolis. The others are at Marion, Muncie, Logansport, Anderson, Kokomo, Lafayette, Columbus, Richmond, and Vincennes. Indiana's leading private business college—established in 1902. Contact the location preferred, or Central Business College Indiana Business College Building 302 N. Meridian St. Indianapolis ME 4-8337

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THE FAITH EXPLAINED

Telling ourselves

By REV. LEO J. TRESE
From those who have no understanding of the Catholic faith we hear the heart sickening statement: 'I never could believe in confession. If I do wrong, I'll tell God I'm sorry in the secret of my own heart, and God will forgive me. I don't have to tell my sins to any other man in order to obtain forgiveness.' It sounds like a reasonable remark, doesn't it? And yet it is as full of fallacies as a net is full of holes.

First of all, the question is not whether we like confession or whether we would prefer to have our sins forgiven in some other way. The question is, how does God want it done?

If Jesus Christ, true God, in instituting the sacrament of Penance as the necessary means for the forgiveness of sins committed after Baptism, made the confession of our sins to the priest an essential part of the sacrament, then that is the way it must be done. We are not at liberty to pick and choose when God already has spoken. We are not free to say, 'I rather do it this way or that way.'

JESUS DID MAKE the telling of our sins an essential part of the sacrament of Penance. In the story of the woman who was stoning the power to forgive sins upon his priests on Easter Sunday night, our Lord said, 'Whose sins you shall forgive, they shall be forgiven them, and whose sins you shall retain, they are retained' (John 20:23).

History shows that the telling of our sins in order to obtain forgiveness is as old as the Christian Church. Consequently the Big Book says, 'Confession is something which the priests invented in order to keep their hold on the people.' It is displaying the ignorance of history as well as his prejudice. A very obvious answer to such a critic is to ask, 'Well, if the

The Liturgical Week

By REV. ROBERT W. HOVDA
FEAST OF THE MOST HOLY TRINITY. Today's Mass focuses our attention, as does every Mass, on God. But it is concerned particularly with the mystery of the Trinity. So it is called Trinity Sunday, and it stands, one might say, between the two halves of the liturgical year. It stands between faith and practice, between contemplation and action, between the human events of salvation history and our active celebration of the human response to those events. From Advent until Pentecost we are rehearsing in our public worship at Sunday Mass the great facts of the work of our salvation as it was wrought by God through the person of Jesus Christ. From Pentecost to the end of the year we are concerned with guarding and cultivating the grace-life He has planted in us, with bringing it to some practical fruition in our lives.

ST. EPHREM, DEACON, CONFESSOR, DOCTOR. We commemorate in our celebration of the Lord's Supper on this day a great deacon and teacher of the early church at a time when the forthcoming ecumenical council may consider restoring the role of the permanent deacon in parish life. Our prayers for Ephrem's intercession will ask his aid in restoring in the life of the Christian community a function and ministry for married men not strictly sacerdotal and not strictly temporary, aiding the former and bringing the latter within the ambit of the Church's charity.

ST. JULIANA FALCONIERI, VIRGIN. As we worship our Father today and share in the holy food of love and unity, let us think of the members of the virgin and religious in the Church who make visible in their daily lives that betrothal to Christ of which the lessons speak. All of us are betrothed to Him by baptism, it is true, but for our daily life we are betrothed to Him by the members of the Church who make visible in their daily lives that betrothal to Christ of which the lessons speak. All of us are betrothed to Him by baptism, it is true, but for our daily life we are betrothed to Him by the members of the Church who make visible in their daily lives that betrothal to Christ of which the lessons speak.

MASS AS ON SUNDAY. The Mass celebrated today is that of the first Sunday after Pentecost, different from last Sunday's Mass of the Holy Trinity. And its lessons are among the most important of the Scripture readings we hear during the entire Christian year. They are the first principles in our application of faith to life. And in our apostolate, our mission to our fellow-men. Credal differences may be too subtle for some men. But they all know when a man loves. They all recognize charity.

CORPUS CHRISTI. Today we have a popular recital of an event we celebrated principally on Maundy Thursday. It is the feast of the Eucharist, the new creation which Jesus Christ has established as an act of worship independent of time and space. In the Eucharist of our Lord we have a perfect worship of God's Word, and sacrifice and of communion, and in a manner which is capable of being multiplied infinitely. It is dependent only on the rich reality of the living Church and her ministry.

ST. PAULINUS, BISHOP, CONFESSOR. When we pray in the collect of today's Mass that we learn to "despise the things of the earth" we have to understand this in a relative sense. For the Gospel tells us to give alms and alms are extremely earthly things. What we are asking for, really, as we honor this bishop and confessor, is the grace to keep a proper hierarchy of values, the grace to be aware always of what is more important and what is less important.

VIGIL OF ST. JOHN BAPTIST. Preparing for tomorrow's feast of St. John's Birthday, we gather about the Lord's table led by the prophet. We believe in prophecies, we Christians. We believe that God uses in a special way certain human beings to remind men of what they tend to forget. A prophet is a teacher, he is a voice, bringing into us a dormant spiritual life, teaches us to pray again, and sets our eyes on Heaven.

priests invented confession, then why didn't they exempt themselves from the necessity of going to confession? Actually the Pope must go to confession, bishops must go to confession, and all must go to confession, the same as everyone else.

All these objections to confession which we hear outside are based on the supposition that the sacrament of Penance is a horrible ordeal to be dreaded and avoided if possible.

We Catholics know that that supposition "just ain't so." We should know, better than any outsider; and we do know that the sacrament of Penance is one of God's greatest gifts to us, a gift which we would not be without and for which we shall be everlasting grateful.

FIRST OF ALL, by requiring explicit confession of our sins, God protects us against the universal human weakness of self-justification. It is all very well to think of ourselves as good, but if my heart, I will tell God that I am sorry, and God will forgive me.

If that were all that were required of us, it would be so easy for God to forgive us that we might as well go to confession and get it over with. But when we have to drag our sin into the light, when we have to get on our knees and put our wrongdoing into words—then we have to face the facts. It is longer is easy to deceive ourselves, when we are alone, who knows our deviousness, has blessedly preserved us from the danger of our own self-deceit.

Another noteworthy blessing of confession is a part of the sacrament of Penance is that it provides us with the help of God's will in our spiritual problems.

Just as we obtain from the physician expert help in the cure and the prevention of physical maladies, so too we find in confession one who is learned in the life of the soul, one who can help us to understand the spiritual ailments which will contribute to spiritual health and growth in holiness.

Who is he, besides, either, is the psychological help which we obtain from confession; the sense of release from a burden which we have put on ourselves; the greater certainty that our sins have been forgiven than submitting them to the absolution of the priest.

Moreover, from the sacrament of Penance we shall receive spe-

THE YARDSTICK

Why Hoffa's 'message'

By MSGR. GEORGE HIGGINS
Almost every major union in the United States has its own newspaper or magazine. By and large — with notable exceptions — they are all run by professional "house organ" men who consist of the official line of their publishers and seldom, if ever, can be said to be completely objective coverage of current economic and social-political issues.

In this respect, of course, they are in common with the official house organs of many employers' associations. Nevertheless, any one who wants to keep abreast of developments in the field of labor-management relations almost has to make it a regular practice to read or at least to glance at or thumb through the papers of the labor unions. The official sampling of the newspapers and magazines published under the auspices of unions and employers' associations.

Every now and then he will come across an editorial which has toward its diligence by providing him with a new clue to the thinking of a particular union or employers' association or of a particular segment of industry or labor.

The writer of this column has lately come across such an editorial in the March issue of the International Teamster, the well-edited and rather sprightly magazine of the International Brotherhood of Teamsters. The editorial in question was entitled "Dangerous Government Interference in the March of 'Message'" to the million-plus members of the Teamsters International is that government interference in collective bargaining is a threat to democracy and, more specifically that the present Administration is involved in this year's Steel negotiations as a particularly dangerous precedent. The Administration's "interference and meddling" in these negotiations, he says was "a long,

FAMILY CLINIC

Curbing teenagers hurt them later on?

By JOHN L. THOMAS, S.J.
My wife and I go along with you completely in your views on early dancing, dating, going steady, and so on. Although we've managed to hold the line fairly well, now that our two oldest are in high school, we sometimes wonder what we've done to our children by raising them so differently. Will they ever get treatment later on? Will they be socially adequate and ready to compete when the time comes? How far do parents go in bucking popular trends that affect their children?

I think that in one form or another, Hugh, all serious Christian parents ask themselves these questions. They are convinced that many current social customs and patterns are detrimental to the best interests of their children, but they recognize at the same time that their children probably lack the prudence and experience required to judge these practices correctly and consequently may feel that their parents are denying them legitimate opportunities for entertainment and social development.

As you have indicated also, such parents may wonder whether their restrictions may not hurt their children later in life, since the young people with whom they associate will have had many more years of social contact.

Hence, it appears that we are dealing here with problems related to what may be called "relativistic" and "cultural continuity." By relative deprivation we mean that our awareness of a loss in a given situation is related to the extent to which the present situation fails to meet our expectations as derived either from past experience or from comparison with what others in similar circumstances now possess. For example, your children

to deceive ourselves that a sin was doubtfully mortal when every reasonable judgment indicates otherwise.

In confessing our mortal sins, we are obliged to tell the number and kind of sins which we confess each sin. For the practical Catholic who receives the sacrament of Penance frequently, this poses no problem.

A person who has not been to confession for a long time, however, might encounter some difficulty in enumerating his sins. He needs only to remember that God does not ask the impossible of anyone.

When it is not possible to recite the exact number of times a certain sin may have been committed, it is enough to make an honest estimate. A practical problem arises when we are asked to estimate the number of sins that have been committed, on the average, every week or every month.

IN TELLING our mortal sins in confession, it is required that we indicate the kind of sins which we may have committed. It is not enough to say "I had a bad day, or I disobeyed my commandment." We must mention (supposing the sin was mortal) whether we sinned by omission, by commission, by swearing, or by blasphemy. We may not simply state, "I sinned against God." We must distinguish whether we stole, or defrauded, damaged property or damaged a reputation. Most prayer books provide a list of possible sins which will help the penitent to classify his own offenses.

It is not at all desirable to clutter up our confession with the unnecessary details of our sins. Just why we had hatred for our brother-in-law and what came of it, or just how we wanted the bank business deal, are not necessary to have been mentioned, are matters not ordinarily proper to confess in confession.

It is the best advice that Mr. Hoffa is prepared to offer, that if the Government is unable to look elsewhere for a solution to its problems.

Professor George Taylor of the Wharton School of Business at the University of Pennsylvania, who takes second place to none in his devotion to free collective bargaining, has recently said something pertinent to this discussion — something which all-out critics of the Administration should ponder very soberly. "I may have been too close to the subject," he writes in a new book entitled The Structure of Collective Bargaining, "but I do not think we can have another massive steel strike without arousing the public to the point where direct government intervention will become virtually inevitable. I have never felt as much pressure for compulsory arbitration in connection with a national emergency dispute as during the Steel strike of 1959-1960."

may feel resentful about your restrictions not primarily because they experience a need for more social life, but because they feel they have a right to enjoy the same freedom as others in their age-groups.

By cultural continuity we mean that each step or stage in the child's development should logically lead to and prepare him for the next stage. The term culture indicates that we are talking about continuity of development in regard to a specific social system and its distinctive requirements.

For example, if optimum social efficiency that can only be acquired by an extensive experience in cross-social activities, then teenagers who are permitted only relatively late and limited participation in such activities will not be prepared for the next stage in their development.

I think if you look for the best of our own questions, as well as of the reasons many modern parents advance for prohibiting or tolerating the early social conditioning of their children, you will find it is related to one or both of these factors. Parents don't want to deprive their children of what others are permitted to enjoy, and they want their children to be socially adequate, that is, prepared to compete successfully as young adults in a society that places such a high premium of what has come to be called "human relations."

Are these factors real, and do they have all the force that modern parents tend to give them? As in all other problems, the answer will depend on one's point of view. If we consider the social, long-range interests of young people and of our society, there can be no doubt that current practices must be changed, irrational and detrimental. Nevertheless, they are presently a part of the culture, and this raises the question of how to avoid the deleterious effects of the two factors we have described.

Will your children experience the effects of cultural discontinuity when they grow up? This prevalent paternal fear is based on false assumptions. Premature or excessive dating teaches young people a very little that is pertinent about human relations. On the contrary, such practices deflect their energies away from necessary formal training and leaves them tragically unprepared for college and responsible adult pursuits.

You and your wife have no cause for worry, Hugh. At the same time, never hesitate to remind your children that they are privileged to be followers of Christ — and Christ carried a Cross. (Father Thomas will be unable to give personal replies.)

Raps 'mood of reverence,' asks greater fear of God

PROVIDENCE, R.I.—A need for transforming the prevailing reverence of God into the Biblical reverence of God stressed here by a Jesuit theologian. Father John Courtney Murray, S.J., theology professor at Woodstock College, said that the prevailing "mood of reverence" is "shot through with sentimentality," is "fickle," and lacking in intensity and subtlety. "I wonder if this fragile mood of reverence and the rather pale 'Sunday piety' that it inspires will be able to stand against the profane forces that are now shouldering their way through the works of Father Murray said. "The need of the moment is that the prevailing mood of reverence should be transformed into the Biblical reverence of the soul, created by the fear of God," the theologian added.

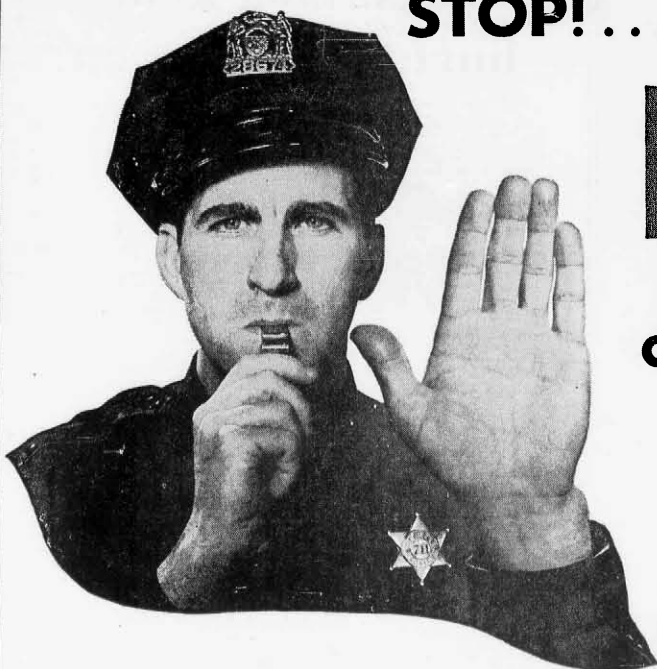
ADDRESSING the graduating class of Rhode Island College here Father Murray said the fear of God inspires reverence that "lifts man to his highest act of intelligence which is the act of faith."

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FRIDAY, June 15—(Tape) Very Rev. Msgr. Cornelius Sweeney and members of the Legion of Mary. MONDAY, June 18—(Live) Rev. Richard Wade and members of the Legion of Mary. TUESDAY, June 19—(Tape) Rev. Richard Zore and members of St. Patrick's Parish. WEDNESDAY, June 20—(Tape) Rev. James Moriarty and members of the St. Florian Club. THURSDAY, June 21—(Tape) Rev. William Cleary and members of the Eastside Senior CVO.

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Tic Tacker

FOR SEMINARIANS—Students for the priesthood, secular and religious, who live in the Indianapolis area are invited to use the recreational facilities of the Latin School of Indianapolis during their vacation. Monday and Wednesday evenings have been set aside for students of high school age, and Tuesday evenings are for seminarians in college and theology departments. The gymnasium and recreation room facilities will be available beginning at 7 p.m. on the evenings indicated. The Latin School is located at 520 Stevens Street (Go south on East Street to 600 block and turn left.)

NAMES IN THE NEWS—Father Robert Greene, M.M., who was once sentenced to death as a prisoner of the Chinese Reds, will celebrate his Silver Jubilee in his home town of Jasper, Ind., on Sunday, June 17. . . . Carolyn Elmore, of Magnet, and Helen Graf, of St. Joseph Hill, were among a group of 20 postulants invested on June 7 as Benedictines at Immaculate Conception Convent, Ferdinand. . . . Mr. and Mrs. E. M. Carey, Mrs. George Dixon and Mrs. Alice Langshaw, of St. Ambrose parish, Seymour, recently attended the Silver Jubilee celebration of Sister Mary Leo, O.S.B., at Ferdinand. Sister Mary Leo is on the faculty at St. Ambrose School. . . . Sister Helen Agatha, S.P., recently observed her Golden Jubilee as a Sister of Providence at St. Mary-of-the-Woods. . . . Sister Gonsalva, O.S.F., was recently elected president of the Indiana Classical Teachers' Association. . . . Mr. and Mrs. Roy Guenzel, of St. Patrick's parish, Terre Haute, are marking their 25th wedding anniversary on June 15.

RED LETTER DATES—Members of the Christian Family Movement are asked to read circle the dates of August 11 and 12 on their calendars. That's when the area CFM Convention will be held at the Newport Catholic High School, Newport, Ky. Delegates will come from a three state area—Indiana, Kentucky and Ohio. Registration blanks will be mailed to members early in July. Dick and Marge Darger, R.R. 4, Box 257, Greenwood, Tl. 19614, will give you early details.

HISTORIC ISSUE—Congratulations to the editors of the Marian Phoenix for their last issue of the school year, commemorating the college's Silver Jubilee. Featured are a page of pictures from the Marian album. Among the nostalgic photographs: Girl students at a Bond Rally during World War II. The cast of H.M.S. Pintmore, an opera presented on December, 1949; Horseback riders on the Marian campus in the early 1940's; The old chapel in the former college library; Archbishop Schulte, the late Msgr. Henry F. Dugan, the late Mother M. Clarissa and Msgr. John J. Doyle, at Groundbreaking ceremonies for the college expansion in October, 1947; and Marian's first men's varsity basketball team.

SICK LIST—Joseph Delaney, CYO adult leader from Little Flower parish, Indianapolis, suffered a heart attack on Friday, June 8, and is reported in critical condition in Ft. Wayne Veterans Hospital. Joe was stricken after winding up a two-weeks tour of duty with the Indiana National Guard. As of press time, he cannot receive visitors. Carls and prayers are welcome.

SOLEMN PROFESSION—Three Franciscan seminarians from Indianapolis will pronounce their solemn vows in Cleveland on Friday, June 22. They are Frater Jareth Herrlich, O.F.M., of St. Roch's parish; Frater Liberatus Mayer, O.F.M., and Frater Giles Williams, O.F.M., both of Sacred Heart parish. They are members of the Sacred Heart Province.

LITURGICAL CONFERENCE—Those interested in the liturgical movement are invited to a regional liturgical conference to be held in St. Louis August 27 through 29. It is being held under the sponsorship of Cardinal Joseph E. Ritter. Headquarters will be the Sheraton-Jefferson Hotel.

ALL IN THE FAMILY—Three members of the Minta family were recently elected officers of the Holy Name Society of St. Anthony's Church, Clarksville. John Minta is president, a younger brother Neler is secretary, and their father, Henry Minta, is a delegate.

COOK-OUT—Sister Agnes Virginia, S.P., principal, and the Providence Sisters of St. Jude School, Indianapolis, entertained the 10 lay teachers on the faculty at a cook-out on the convent grounds recently. A nice gesture, Sisters.

A SAD FILM

'Lonely are the Brave' fresh chunk of realism

By JAMES W. ARNOLD

Another stubborn non-conformist becomes a hero in "Lonely are the Brave," which despite its plush title, is a fresh, offbeat classic in realism designed to provoke thought as well as a rapid pulse. While it often throbs with movement and visual delight, "Lonely" is an extremely sad film—a kind of pavan for a vanished American West.



A rugged cowboy of the Old Frontier, whose life needs only a horse, the open range and true friendship.

As the movie opens, the engaging, romantic hero (Kirk Douglas) is camped on an arid, rock-strewn New Mexico hillside, chatting with his horse, a half-wild chestnut named Whiskey. Suddenly, a tiger roar, and he spurs upward to watch a flight of jets cut vapor trails across the vast morning sky.

Wordlessly, the film announces its basic conflict: the twentieth century vs. an anachronism, the gal, self-reliant cowboy, the folkloric of a thousand films and stories.

When cowboy Douglas comes to a fence, he cheerfully cuts the wire and moves through. Crossing a major highway, his horse almost panics amid the blast of horns and 40-horsepower engines. On the other side, a symbolic graveyard of old, rusting automobiles—like the cowpoke and his pony, discarded from the world of noise and speed and marvelous humming machines racing to nowhere.

Questions

(Continued from page 4) War that many of us failed to be wholly horrified by Hiroshima and Nagasaki, and so are quite conditioned to the use of multi-megaton monsters against enemy cities. Just who are civilians in modern totalitarian war, anyway?

Another condition which moralists have traditionally required: There must be a formal declaration of war, preceded by an ultimatum. There goes our preventive first strike! And probably a dozen of our big cities while we deliberate!

At least one traditional adage is non-applicable today than ever: To waste war is not a matter of the will but of necessity! It is a last resort—with a double meaning for that word last.

The world is clearly not going to change; neither is the cowboy, who disbelieves not only in fences but in bosses and silly rules and ranchhouses with garbage disposers. In the inevitable collision, if the filmmakers are honest, the cowboy will lose. But if his end is tragic, it is also valiant and beautiful: viewers should leave the theater with a disturbing new awareness of what priceless values have been traded for the pampering affluence brought by the machines.

Civilization is the chief villain in Dalton ("Spartacus") Trumbo's sardonic screenplay, based on the 1946 novel by Edward Abbey, a University of New Mexico philosophy professor. The hero's best friend is jailed for sheltering outcasts ("Good for you," Douglas says). The cowboy gets himself arrested, tries to persuade his buddy to flee the hills, pursued by a half-sympathizing sheriff (dour-voiced Walter Matthau) and a sorry collection of decadent deputies who stumble and sweat and goof off. An eager Air Force general volunteers a plane and helicopter to "give the personnel a little practical experience." So the next time a man catches himself stamping in a trading stamp album or flipping on the electric can opener, (Legion of Decency: Franco)

general shouts over the intercom to Matthau: "Do you know how much a helicopter costs? Do you have any idea?" But the best shots are of the cowboy and horse teetering along precipices and scrambling up ravines, the camera seeming to hang out in space above, beside and beneath them.

At one point, Miss Rowlands tells individualist Douglas: "You go by the rules, or you lose everything." He replies stubbornly: "You always keep something." The something, of course, is dignity and self-respect. And it's something to ponder, the next time a man catches himself stamping in a trading stamp album or flipping on the electric can opener, (Legion of Decency: Franco)

Franco

(Continued from page 1) to reform those things that must be reformed so that harmony with the mythical can be established within a State that proclaims itself as Catholic and socially minded, and whose Chief has started on many occasions that it follows the social teachings of the Church?

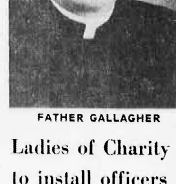
AN EDITORIAL in Va. Catholic daily published in Madrid, also countered the position of the Falangist organ. It said:

"The constancy with which the social doctrines of the popes are being preached during Mass and other religious ceremonies is only natural. . . . It is the obligation of Catholics as such to know well the moral and religious principles which demand an urgent change in a situation which is incompatible with the Christian ideal of society."

"Furthermore, such principles must be put into practice. To do otherwise is to falter the propaganda of those who present religion as a religion of the rich, and of Catholics as of parasites."

"Such talk, when applied in general, is quite unfair and false. But the papal documents constantly and severely remind us of the great harm done the Church and its doctrine by those who call themselves Catholics but do not act as such in economic and social matters. This proves that such an occurrence is sometimes serious."

"To give each one his due, to practice social virtues to complete and perfect justice, are matters pertaining to the Ten Commandments. No one should feel surprised that the priest at the pulpit reminds him of these things. . . ."



FATHER GALLAGHER Ladies of Charity to install officers

INDIANAPOLIS—A Mass and luncheon will precede the installation of officers for the Ladies of Charity of the U.S.A. on Wednesday, June 20. The Mass will be celebrated by the Rt. Rev. Msgr. Raymond J. Gallagher, National Moderator of the Ladies of Charity of the U.S.A. at 11:30 a.m. in the St. Vincent Hospital Chapel. The luncheon is scheduled at 12:30 p.m. in the Marble Room of the Harriet Hotel.

Officers to be installed are: Miss Marie Lawhorn, president; Mrs. Walter Campa, first vice president; Mrs. Mae Fraunberg, second vice president; Mrs. Paul Reeve, third vice president; Mrs. John Sparks, recording secretary; Mrs. Carl Kehler, corresponding secretary; and Mrs. Annada Stephens, treasurer. Mrs. William A. Morgan, National 4th vice president of the Ladies of Charity of the U.S.A., will be the installing officer. Rev. Richard Mode, Moderator of the local chapter, will act as Master of Ceremonies. Mrs. Mae Fraunberg is general luncheon chairman.

Marian

(Continued from page 1) (Continued from page 1) she said. "And, besides, I enjoy languages. I studied Latin for seven and a half years, and I've picked up some Greek on my own. I was going to learn Italian this summer until this happened."

Her two years abroad may give her a marvelous opportunity to enjoy herself linguistically, she understands, because counting the intellectual variations, there are hundreds of tongues in Nigeria.

MISS DEITER is the first Marian graduate to leave directly from the school. But she is not the first alumna to enter the Peace Corps.

Miss Emily Clevenger, a 1959 Marian graduate, is teaching chemistry in Thailand. She is from Brookville, was her B.S. in chemistry from Marian and took an M.S. degree in chemistry from the University of Florida.

Pope

(Continued from page 1) which continues to be the goal of his tireless research.

"It is providential and quite natural that the Church should raise its solemn and persuasive voice and should offer to all men the comfort of that doctrine and that Christian cohesiveness which is a preparation for the splendors of the eternal joy for which man was made."

THE POPE THEN began to outline the certain characteristics of the coming council.

It will not be a complete review of Catholic teachings, he said, "but special attention will be given to those points which refer to fundamental truths, which are contested or which are in conflict with the contradictions of modern thought, the results of old errors which are now expressed differently."

The forecast the council is showing mankind "the steadfastness of the apostolic creed, proclaimed by an immense assembly, with the certainties of doctrinal illustration which is almost universal, and in a vision of the whole body of Catholic teaching" responding more to the spirit of modern times."

The Pope said he is under no illusions about what the council will accomplish. "The Church does not expect to witness every day the miraculous transformation worked in the apostles and in

CFM group slates regional meeting

INDIANAPOLIS—The quarterly regional meeting of the Christian Family Movement will be held Sunday, June 24, at St. Jude's Church. A picnic style supper will precede the meeting at 8 p.m. The business meeting will commence at 8 p.m. New officers will be presented and the area convention will be discussed.

Each couple is asked to bring their own picnic supper and beverages will be served by the host parish. All CFMers in this region are urged to attend.

Bazaar scheduled at St. Anthony's

INDIANAPOLIS—St. Anthony's parish will hold its annual summer bazaar on Thursday, Friday and Saturday, June 21, 22 and 23, on the parish grounds at 319 N. Warner Ave. Dinner will be served each evening beginning at 4:30 p.m.

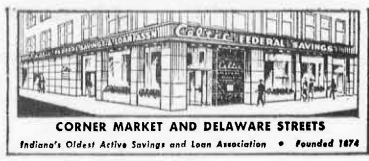
A 1962 Oldsmobile 4-door sedan will be given away on the closing night. Attractions will include a variety of booths and rides.

the disciples at the first Pentecost. It does not expect it, but it works for this and prays God constantly for a renewal of that wonder."



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Calendar

FRIDAY, JUNE 15
A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, JUNE 16
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

THURSDAY, JUNE 21
Holy Angels Social at 6:30 p.m. in the school auditorium, 28th and Northwestern.

Our Lady of Greenwood Social at 6:30 p.m. in the school hall, Greenwood.

The Assumption Social begins at 7 p.m. in the school hall, 1105 S. Blaine Ave. Public invited.

Radio and TV Programs

INDIANAPOLIS AREA

8:30 a.m.—Christians (W) 13
8:50 a.m.—Sacred Heart (W) 13
9:00 a.m.—Loop State (W) 13
9:30 a.m.—Loop State (W) 13
Sunday New Saturday TV (W) 13
8:15 a.m.—South (W) 13
9:00 a.m.—Saturday (W) 13

Sunday Radio

6:15 a.m.—Sacred Heart (W) 13
6:30 a.m.—WISN (W) 13
8:30 a.m.—Ave Maria Hour (W) 13
8:30 a.m.—Catholic Hour (W) 13
10:30 a.m.—Hour of Comfort (W) 13
10:45 a.m.—Hour of St. Francis (W) 13
7:45 a.m.—Today (W) 13

CONNEYSVILLE AREA

12:00 p.m.—Sacred Heart (W) 13
11:30 a.m.—Catholic Hour (W) 13
11:30 a.m.—Catholic Hour (W) 13

Radio Programs

6:30 a.m.—Ave Maria Hour (W) 13
6:30 a.m.—Catholic Hour (W) 13
9:00 a.m.—Local Catholic Hour (W) 13

HAZARD AREA

7:15 a.m.—Hour of St. Francis (W) 13

NORTH VERNON AREA

Radio—Sunday
11:30 a.m.—Sacred Heart (W) 13
1:30 a.m.—Sacred Heart (W) 13
1:30 a.m.—Loop State (W) 13

Radio—Sunday

9:30 a.m.—Loop State (W) 13
9:30 a.m.—Loop State (W) 13

Radio—Sunday

9:45 a.m.—Religious (W) 13
11:30 a.m.—Catholic Hour (W) 13
8:45 a.m.—Catholic Hour (W) 13

Radio—Sunday

8:30 a.m.—Hour of St. Francis (W) 13
9:30 a.m.—West Baden College (W) 13
12:00 p.m.—Hour of St. Francis (W) 13
12:00 p.m.—Hour of St. Francis (W) 13

Radio—Sunday

9:30 a.m.—Hour of St. Francis (W) 13
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12:00 p.m.—Hour of St. Francis (W) 13
12:00 p.m.—Hour of St. Francis (W) 13

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AROUND THE ARCHDIOCESE

Lawrenceburg women will meet at Hamburg

LAWRENCEBURG, Ind. — The regular quarterly meeting of the Lawrenceburg Diocesan Council of Catholic Women...

burg, will display handicraft work by the youth of that parish...

Rev. George B. Saum, Brookville, is Deacony Moderator...

CHARLESTOWN The annual picnic at St. Michael's parish will be held Saturday and Sunday, June 23 and 24.

The annual picnic at St. Michael's parish will be held Saturday and Sunday, June 23 and 24.

Festivals slated in Indianapolis

INDIANAPOLIS — A completely different festival is scheduled on the grounds of St. Pius X, 7200 Santa Drive next Friday and Saturday, June 22 and 23.

Tasty seafood dishes will be served on Friday and chicken in a basket will be featured on the Saturday menu.

The parcel post booth will be stocked with parcels from such well known personalities as Bob Hope, Princess Grace, Perry Como and Joan Crawford.

A 1962 Cadillac will be awarded at the close of the festival on Saturday.

Free kiddie ride coupons are included in the festival ad in today's paper.

Twenty-five hundred dollars in cash awards will be given away at the final spring festival at St. Philip Neri Parish scheduled Friday and Saturday, June 22 and 23.

Fr. Trese

(Continued from page 7) else, or "Everybody commits these sins; they can't be so terrible," would, of course, be fatal to the making of a good confession.

SINCERITY is another quality demanded by the sacrament of Penance. This means nothing more (or less) than the telling of our sins quite honestly and frankly, without any attempt to evade or conceal.

Our confession would be lacking in sincerity if we attempted to phrase our confession in vague or ambiguous terms in the hope that the priest might not understand what we were talking about; if we looked about for a hand-holding priest who might be expected to miss our hurriedly mumbled words; if we interlarded our confession with alms and excuses in an attempt to save our self-esteem.

Defects such as these are mentioned not because they are a common practice but because they aid in an understanding of the essence of a good confession. The vast majority of Catholics, receiving the sacrament of Penance frequently and with grateful appreciation, give constant emphasis to the fact that it means to make a good confession. Their humility and sincerity are a never-ending source of edification to the priests who strive them.



SIMPLY BEAUTIFUL—That's the word from Mrs. Thomas Pangburn, left, and Mrs. William Knappe, as they admire one of the quilt sets to be displayed at the 12th Annual Old-Time Country Fair of Our Lady of Perpetual Help Catholic Church, New Albany, this Sunday, June 17.

The quilt sets to be displayed at the 12th Annual Old-Time Country Fair of Our Lady of Perpetual Help Catholic Church, New Albany, this Sunday, June 17.

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CLARKSVILLE The Third Order of St. Francis will meet at 3 p.m. Sunday, June 17, in St. Anthony's Church, Father Thomas will be present for Visitation. Jeffersonville, Orange bar in Jeffersonville at 2:45 p.m.

NEW CASTLE Cliff's Shoe Store Home-owned Family Shoe Store 1310 Broad New Castle

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Remember them in your prayers NEW MIDDLETON OSCAR M. LILLPOP, 82, Most Precious Blood Church, 1001 S. Church, Charlestown, Survivors: wife, Della F. Lillpop, Oscar D. of Ellettsville, John of San Jose, LaGrange, Indiana; daughters, Beatrice Jenkins, Gertrude Leary, Anne Smith, all of Indianapolis; Elsie Brown, of Charlestown; Virginia Brown of Georgetown, sister, Blanche Will, of Evansville, La. Clarkson, of Baltimore.

NEW ALBANY LEE A. BAUER, 95, Our Lady of Perpetual Help Church, June 3, St. Mary's Cemetery, survivors: sisters, Mrs. Rose and Mary Ray, both of New Albany.

RICHMOND CATHERINE K. COBLE, 58, St. Mary's Church, 1001 S. Church, Charlestown, Survivors: husband, A. C. Coble, Mrs. Mary Coble, of Evansville, P. L. Hensley, of Bond Branch, Ind.

MEETING SLATED INDIANAPOLIS - The Ladies Club of K of C Council 3000 will meet Wednesday, June 27 at 8:30 p.m. in the council chambers. Mrs. Dorothy House of the Indianapolis Power and Light Home Service department, will demonstrate the preparation of Hawaiian foods.

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NEFF & NUSBAUM Footwear for ALL The Family 7th & Main Sts. Ph. 2-2619

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NEW OFFICERS INDIANAPOLIS - New officers of St. Joan of Arc's Woman's Club are: Mrs. Lawrence Laidlaw, president; Mrs. Bernard McGinty, first vice president; Mrs. Joseph Venezia, second vice president; Mrs. J. Frank Itenbach, recording secretary; Mrs. Paul Wilk, financial secretary; and Mrs. Stephen Kin, program chairman.

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President honors Dr. Dooley's mother

WASHINGTON, D.C.—President Kennedy presented the Dr. Thomas A. Dooley III Medal to the late jungle doctor's mother, Mrs. Thomas A. Dooley II of St. Louis in a ceremony at the White House.

Dooley died of cancer, Jan. 18, 1961, a day after his 53rd birthday. Malcom Dooley, brother of Dr. Dooley, told reporters that his mother would present the medal to the University of Notre Dame by her late son's alma mater, for display in a special exhibition room there.

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ENTERS THIRD PHASE

Commission winning up preparation for Council

By MSGR. JAMES TUCEK

THE CEREMONIAL Commission for the council, the Council's Technical and Economic Secretariat and its General Secretariat will continue to function until the council opens.

In a discourse pronounced in 1960 on the Vigil of Pentecost (June 5), His Holiness Pope John XXIII outlined four stages in a council.

"An ecumenical council develops in four phases," he said.

"First, an introductory phase or taking of position, preparatory and general second, a preparatory phase properly so-called; third, the celebration of the august and general assembly, the council itself, in its most splendid solemnity;

fourth and finally, the promulgation of the acts of the council."

THE SECOND phase is about to be closed. The last two remain. The significant steps that have been taken to date in the development of the council are:

• January 25, 1959: The Pope's first announcement of his intention to call a council.

• May 17, 1959: creation of the antepreparatory commission.

• June 18, 1959: a letter dispatched to all bishops of the world asking for proposals and suggestions on matters to be treated by the council.

• June 5, 1960: publication of the motu proprio Suprema Dei which established the machinery for preparations for the council: the Central Preparatory Commission and other preparatory commissions and secretariats. This brought to an end the antepreparatory phase.

• November 10, 1960: establishment of the Ceremonial Commission.

• November 14, 1960: official beginning of the work of the various commissions and secretariats with a solemn papal audience in St. Peter's basilica.

• March 19, 1961: publication of an apostolic letter proclaiming that St. Joseph would be patron of the second Vatican Council.

• June 12-19, 1961: first assembly of the Central Preparatory Commission.

• November 7, 1961: creation within the central commission of a technical commission and three subcommissions for regulations, arrangements and mixed material.

• November 7-17, 1961: second assembly of the central commission.

• December 25, 1961: publication of the apostolic constitution within the central commission of a technical commission and three subcommissions for regulations, arrangements and mixed material.

• November 7-17, 1961: second assembly of the central commission.

• December 25, 1961: publication of the apostolic constitution within the central commission of a technical commission and three subcommissions for regulations, arrangements and mixed material.

• January 15-25, 1962: third session of the central commission.

• February 2, 1962: publication of the motu proprio by which the date October 11, 1962, was fixed for the opening of the council.

• February 20-27, 1962: fourth session of the central commission.

• February 22, 1962: solemn audience in St. Peter's basilica at which the Pope addressed the members and consultants of the Central Preparatory Commission and all clergy residing in Rome.

• March 26-April 3, 1962: fifth session of the central commission.

• May 3-12, 1962: sixth session of the central commission.

Adult Confirmation

Archbishop Schulte will officiate at an Adult Confirmation ceremony Sunday, June 17, in St. Peter and Paul Cathedral at 3 p.m. All unconfirmed adult Catholics in the Marion County area may receive the sacrament at this time. Candidates and their sponsors are asked to be present in the Cathedral at 2:30 p.m. for a brief instruction on the procedure. The date for the ceremony was erroneously given in last week's Criterion as June 10.

School Bible reading, Lord's Prayer upheld

TALLAHASSEE, Fla. — The Florida Supreme Court has upheld a lower court's decision that Bible reading and recitation of the Lord's Prayer in public schools is constitutional.

"Rather, it seems," said the decision, "that this is just another case in which the tender sensibilities of certain minorities are sought to be protected against the allegedly harsh laws and customs enacted by the more rugged pioneers of the nation. It seems in question are the unwitting victims of a quasi-political contest."

THE FIVE parents who challenged the practice in Miami area public schools described themselves as Jews, Unitarians and agnostics. They were supported in the suit by the American Jewish Congress and the American Civil Liberties Union.

The Supreme Court also agreed with the lower court which held some religious practices as unconstitutional. It named inter-school Bible classes, religious holiday observances, the depiction in paragon of the birth and crucifixion of Christ and the showing of motion pictures of a religious nature.

"However, in depending the constitutionality of Bible reading and recitation of the Our Father in classrooms from which objecting students can be excused, the high court said:

"The concept of God has been and is so interwoven into every aspect of American institutions that to attack this concept is to threaten the very fiber of our existence as a nation."

Laud work of UNESCO organization

UNITED NATIONS, N.Y.—The International Catholic Child Bureau, primarily a research organization, has been studying questions in the area of "new needs" of children, the statement pointed out, especially the needs resulting from complexities, cultural gaps and social problems resulting from the rapid expansion in economic and technological development.

"The International Catholic Child Bureau, primarily a research organization, has been studying questions in the area of 'new needs' of children, the statement pointed out, especially the needs resulting from complexities, cultural gaps and social problems resulting from the rapid expansion in economic and technological development.

"It said this expansion calls for special services in areas of physical, emotional and mixed material. 'So many of the needs that in a less-developed society were met by the family and community can no longer be handled by them, at least without some assistance from outside agencies,' the statement continued. 'This ideally would consist in helping the family and community to adjust to the changes.'"

"The International Catholic Child Bureau commends the executive director for bringing to the attention of all of us—and in such an efficient manner—the vital role played by children in national development. The basic postulates contained in the report are similar to those upon which our organization was founded," the statement said.

THE INTERNATIONAL Conference of Catholic Charities and the World Union of Catholic Women's Organizations were among the 23 nongovernmental organizations which also submitted a statement to the executive board on the same document.

This statement called attention to the long record of aid by nongovernmental organizations to youth activities and other fields in which UNICEF is interested. It welcomed UNICEF's recognition of growing collaboration between its programs and those of the nongovernmental organizations.

THE CARDINAL was speaking at a meeting of Dutch priests, one of several such gatherings in which he has met with about 2,000 of the 9,200 priests of the nation's seven dioceses. He reminded the clergy that modern technology has enabled the members of the Central Preparatory Commission to come together in Rome from all parts of the world five times in six months.

This committee has been able, he indicated, to give thorough consideration to the reports and documents prepared by the 11 other specialized commissions and two secretariats, giving suggestions for the council sent by the bishops of the world, the superiors general of religious order and congregations, and faculties of Catholic universities. There is no subject imaginable that is not mentioned in these volumes, the Cardinal said.

Reaffirm women's role, Delegate tells graduates

NOTRE DAME, Ind.—The Apostolic Delegate to the U.S. told graduates of St. Mary's College it is the task of their generation to reaffirm the role of woman as mother and homemaker.

"A SUPERNATURAL viewpoint in regard to life and the end of life, and the periodic events of Christian home," the Archbishop continued.

"In a society which regards the notion of God as superfluous, in an atmosphere of secularism and materialism wherein the prevalent motivation is that of personal profit and selfish pleasure, the Christian home must provide the ideal antidote."

Archbishop Vazquez said it would be a mistake to assume that because of her primary role as mother and homemaker "the Christian woman can undertake no social action."

"Without compromising her position in the home, or neglecting her primary duties there," he stated, "the Christian woman should seek to exert an active influence upon the development of society. This is especially true when her family is growing and she has more leisure to invest in such activity. The woman to whom God does not send a spouse has even more time and energy to devote to Christian social action."

"FIRST OF ALL," the Archbishop continued, "the Christian woman should labor in society in order to eliminate those present causes which make it difficult for mothers to remain in the home. Social justice for the family does not mean that the woman is given a salary equal to man's; rather it means that the man himself is given a living wage for his labors, a wage which will enable his spouse to fulfill her role as a diligent wife, mother and homemaker."

Archbishop Vazquez told the graduates that the efficacy of their social action will depend upon the competence, the training and the confidence they possess. "It will depend also," he added, "upon the extent to which you unite with other Christian women in groups and societies so that you will be able to exert a strong influence upon society."

Rev. J. V. Beechem to conduct retreats

INDIANAPOLIS — Rev. Joseph V. Beechem, principal of Scheulte High School, Terre Haute, will give two week-end retreats at Our Lady of Fatima Retreat House here.

The first retreat is scheduled the weekend of June 22, 23 and 24 for the ladies of Connersville, Frankton, Danville, Madison, and Kokomo.

Fr. Beechem. The second retreat will be held June 29, 30 and July 1 for the ladies of St. Joseph and St. Roch parishes, Indianapolis.

Reservations can be made by contacting the retreat house at 111 W. Raymond St., RT. #4423, or the respective parish promoters.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 19th STREET

Hits attitude of defeatism on Council

UTRECHT, The Netherlands—Cardinal Bernard Alfrink said here that while there should be "no defeatism" about the possibilities of the coming ecumenical council. "Because the Church must consider the needs of the faithful throughout the world," he said, there should be a realization that the hopes of Dutch and other Western European Catholics cannot reach total fulfillment.

"But if this defeatism means that we don't expect anything at all, there is no reason for defeatism."

The Archbishop of Utrecht and head of the Dutch hierarchy said: "I have the impression that, generally speaking, a defeatist attitude can be detected in Dutch publications on the subject of the forthcoming council. It is not only a Dutch phenomenon; it is happening in several Western European countries."

Cardinal Alfrink said that he favors an attitude of "healthy all from the ecumenical council. I want to state that the extensive preparations do not give any reason for such a state of mind."

THE CARDINAL was speaking at a meeting of Dutch priests, one of several such gatherings in which he has met with about 2,000 of the 9,200 priests of the nation's seven dioceses. He reminded the clergy that modern technology has enabled the members of the Central Preparatory Commission to come together in Rome from all parts of the world five times in six months.

This committee has been able, he indicated, to give thorough consideration to the reports and documents prepared by the 11 other specialized commissions and two secretariats, giving suggestions for the council sent by the bishops of the world, the superiors general of religious order and congregations, and faculties of Catholic universities. There is no subject imaginable that is not mentioned in these volumes, the Cardinal said.

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