

BY THE VERY REV. COLUMBA CARY-KELWES, OSB

It remains to examine the positive teaching of the Church on Socialism and to note in what ways it differs from Socialist programs of reform.

This can be done by a reference to the latest papal document on the subject, "Mater et Magistra."

This is one of the most important documents of the magisterium ordinatum for some considerable time on this vital subject.

This is the second of two articles on the nature of Socialism. Father Columba is a teacher of Catholic social doctrine and modern languages at the St. Louis Priory School, St. Louis, Mo.

It has a freshness and fearlessness, an actuality and practical outlook, an uncontroversial approach, all commendable. It is prominently constructive.

The first real problem that Pope John XXIII grapples with is that of safeguarding personal freedom in spite of the increased complexity of economic and political life.

But he points out that this complexity and subordination of man to the group in certain things is not a chemical change, unthought but inevitable, granted a certain juxtaposition of parts.

Healthy Homes Are Happy Homes

It is hard to be happy if your health is bad. Now that the cold season is here you may need the tonic elements contained in Father John's Medicine.

Because it does not contain alcohol or dangerous drugs Father John's Medicine is the standard family medicine in thousands of homes.

New Plumbing for your home. Plumbing and Heating Remodeling and Repair Work. Since 1921—Gas or Electric Water Heaters. Dishwashers • Disposals. John H. Gottemolloy and Son. 8832 Cornelia Ave. AT. 3-3033

NEW! Only Sunday Missal that takes full advantage of all changes ordered by Pope John XXIII to make your participation in the Mass fuller, easier!

THE Fulton J. Sheen SUNDAY MISSAL. The most complete Sunday Missal ever published... A WORK OF RARE BEAUTY. Only \$7.50, black resin binding, red edging, Deluxe editions in black or white bindings, gold edging, protective slipcase, \$12.50.

HAWTHORN BOOKS at better bookstores everywhere and your church goods store.

and is brought about by the free action of those men who set it up and also who keep it in being and making it work. It could, besides, be of such a kind that personal liberty is not destroyed but in certain respects even enhanced.

Here he has certainly put his finger on the great dilemma of modern living. It is complex, and individual men do lose in it some of their initiative.

The answer, on the other hand, given by the two extreme parties of left and right are unacceptable. They either almost eliminate government in order to leave the individual and with them we return to the bad old days of laissez-faire and the horrors of exploitation of man by man (social Darwinism), or we have the utter subordination of the individual to the community.

It would seem that the great depression finished once and for all the lure of ultra-individualism. It was in 1930 and after that in the United States the government was largely taken into the economic life of the country and no matter which party has come to power since, that influence has not been relaxed.

THE PRESENT social picture throughout the world is the establishment in many non-Communist countries of a system of social security, not only in western Europe but also in Australia and New Zealand, as well as to some extent in the United States.

It would seem from Pope John's cyclical letter that he thought the question is closely examined. The whole gist of his thought is to find ways and means to preserve the rightful independence of every individual in society as it moves into this new phase of organizational society, both national and international. It is in Part II that the question is closely examined.

Let it be said in parenthesis that the Holy Father is not only concerned with the State when he speaks of organizations or institutions, he means any group of men for the more effective production of the desired end.

The Holy Father proclaims that individual human beings and their initiative have primacy of place over economic life (Mater et Magistra, Par. 51).

He no sooner states that than he has to admit that public authority should take an interest in these matters and for two reasons: firstly, to increase output and secondly, to see that all citizens benefit. (32)

IT SHOULD be noted that he does not mean that it should be necessary the State which should intervene; it could be a subordinate institution. In order to safeguard private initiative he appeals to a principle propounded by Pius XI in "Quadragesimo Anno," that of Subsidiary Function. Its point is that no larger organization undertake what can effectively be done by a smaller one. In other words, Pope John does not wish the State to be immediately involved if some other lesser group is capable of doing the job. The State should not absorb private initiative. (33)

The Pope is neither supporting nor opposing State Socialism; he is taking a middle course. He does not belittle the uses of State action, especially in it needed, he says, "to reduce the imbalances, whether these be between various sectors of economic life, or between different regions of the same nation, or even be-

between different peoples of the world as a whole." He says that this action of the various States "make it possible to keep fluctuations in the economy within bounds, and to provide effective measures for avoiding mass unemployment."

He continues that the State is repeatedly asked to intervene more and more extensively and to organize ways to make sure that the economic life of the people goes smoothly. (34)

HAVING ADMITTED the usefulness of State action in these important matters the Pope warns against "restricting the freedom of the private citizen." He does not condemn government action but thinks that it could still be of such a nature as to safeguard the vital interests of the individual.

At this point he makes plain what he understands by these liberties. "Included among these is the right and duty of each individual normally to provide the necessities of life for himself and his dependents. . . . The economic system (should) allow and facilitate for every individual the opportunity to engage in productive activity." (35)

He sums up by saying that "where private initiative is lacking, political tyranny prevails." On the other hand, where "the appropriate activity of the State is lacking or defective, communal evils are apt to experience incurable disorders, and there occurs exploitation of the weak by the unscrupulously strong." (37-38)

So much for the general principles and the general relationship between the individual initiative and State control.

The Holy Father now takes a closer look at the organizational set-up of our present epoch. He is most necessarily speaking of State control or influence but of those multilateral organizations which have mushroomed in the middle third of the century.

"The multiplication of social relationships" he calls this phenomenon. He notes that the objects are "efficiency and higher standards of living among the citizens."

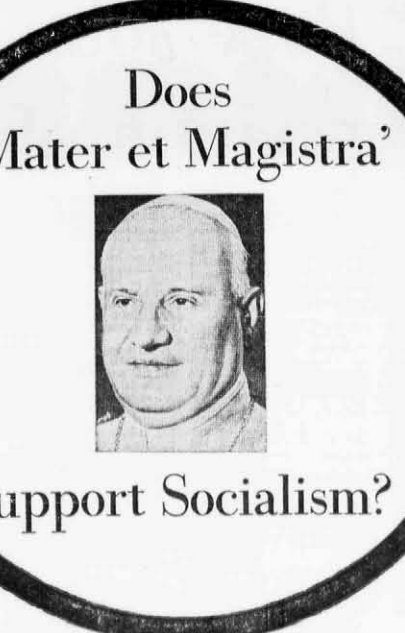
"Such, for example, are the care of health, the instruction and the education, the promotion of a personal career, the ways and means of rehabilitating or assisting those handicapped mentally or physically." (40)

The justification of this trend he writes, "in part follows from that human and natural inclination, scarcely resistible, whereby men are impelled voluntarily to enter into association in order to attain objectives which each one desires. BUT THE CAPACITY OF SINGLE INDIVIDUALS." He gives the pros and cons.

THE ORDINARY man and woman can, with the help of these organizations, satisfy many personal rights, economic and social, for example the minimum necessities of life, health service, education, training in skills, housing, labor conditions, leisure, recreation and even taking an intelligent interest in world affairs.

He asks whether this necessarily leads to human automatons. His answer is categorically not necessarily. He points out that the organizational urge is itself a free act, created by free men. Man, he says, must accept some limitation from their social environment. Man is not a hermit. To accept some limitation is not to abandon all liberty. (62 and 63)

He pleads that in the world of organizational man as this type of world comes into being, the organization should be so set up as to result in the mini-



Does 'Mater et Magistra' support Socialism?

Of all the elements in the social life attacked by Socialism the chief one was property. It is instructive therefore to examine Pope John's treatment of this subject.

In the first place, he would establish the wage, where it is below what is just, precisely in order that the wage-earner may acquire some property. Notice that this is the exact opposite of the Socialist solution.

Far from suggesting that all means of production should be handed over to the State—the Socialist solution—the Holy Father first lays down that "There is . . . an innate need of human nature requiring that men engaged in productive activity have an opportunity to assume responsibility." And he goes on "if the organization and structure of economic life be such that the human dignity of workers is compromised or their sense of responsibility weakened, or their freedom of action is removed, then we judge such an economic order to be unjust." (82 and 83)

How then can men be kept economically free? He quotes Pius XI's statement that certain forms of property have to be under the control of the State, those namely "which carry with them power too great to be left in private hands, without injury to the community at large."

Author's note: Long ago the United States saw the necessity of this when it put the water control of banks into the hands of the President and

All this, of course, is not talking in the air, or proposing dreams, all these ideas have been successfully put into practice to varying degrees, in Germany, France, Belgium and Holland, and to a certain limited extent in England and the United States.

But, suppose that certain economic units have to be large, for the sake of efficiency, once again the desire of the Holy Father is not towards socialization but towards the sharing by the workers in elements of the ownership, by a share in the capital, in the profits, even in the management—without however jeopardizing the unity of command.

THE POPE ENDS this section by saying "experience and history testify that where political regimes do not allow private individuals to possess also productive goods, the exercise of human liberty is violated or completely destroyed in matters of primary importance. . . . In the right of property, the exercise of liberty finds both a safeguard and a stimulus."

PROFESSIONAL counsel offered on all forms of INSURANCE protection. Complete BUSINESS and PERSONAL programs planned. CALL us now for a FREE ANALYSIS... Call Dan Bowron (Office) ME 7-5491 (Res.) LI 7-0463

Congress. In 1863 the Federal government of the United States established its control over the issue of money through the country. The system was perfected and made more elastic in 1913. The Federal Reserve system's Governors are appointed by the President and confirmed by Congress.)

Once again the last word is not with the State. He warns it and other public bodies not to grasp more control than absolutely necessary. "It is lawful for States and public corporations to expand their domain of ownership only when manifest and genuine requirements of the common good so require, and then with safeguards lest the possession of private citizens be diminished beyond measure, or what is worse, destroyed." (117)

IN CONCLUSION, let it be said: 1. We must be precise in our definition of Socialism, and not confuse social reform, or state interference with Socialism. Otherwise we will be in danger of frustrating all efforts at correcting any social injustices that may, and certainly do, exist.

2. The Church condemned Socialism for specific reasons: (a) it denied God and the future life; (b) it denied the sanctity of marriage; (c) it denied the right of private property; (d) it had an

inadequate view of the rights of governmental authority. 3. The Church does not expect the State to stand by with folded arms while any social injustice remains in the world. The chief one is the mal-distribution of property. "When civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy, but as the friend of private owners; for thus it effectively prevents the possession of private property . . . from creating intolerable disadvantages and so rushing to its own destruction." (Pius XI in "Quadragesimo Anno")

4. To quote once again from "Quadragesimo Anno" by Pius XI, as a final conclusion, "Unless serious attempts be made, with all energy and without delay, to put them (these suggestions) into practice, let nobody persuade himself that public order and the peace and tranquility of human society can be effectively defended against the forces of revolution." We must admit that this sombre prophecy has come about, at least in many countries of the world.

Dr. Joseph E. Kernal, Ophthalmologist. Dr. Leonard Kernal, Dr. Charles Kernal, Dr. Paul B. Kernal, Dr. Jules Tindler.

FORD DEALERS OF Indianapolis. C. T. Foxworth & Co., Inc. Ed Martin, Jerry Alderman, Harry A. Sharp Co., Hatfield Motors, Inc. Ray McKay Ford, Inc. Bob Phillips West Side Ford, Inc.

Home Plating Co., Inc. 917 Massachusetts Ave. We can restore the original beauty to family heirlooms or treasured antiques. Call ME. 2-3356 for Estimate

NOW SHOWING SAMUEL BRNSTON Presents CHARLTON HESTON and SOPHIA LOREN. RESERVE SEATS BY MAIL NOW.

LYRIC THEATRE INDIANAPOLIS. BOX OFFICE OPEN 11 AM - 8 PM. For theater parties, club and social events call GROUP SALES: ME 364-1267.

Two heads are better than one! Especially when you're talking about two glasses of Wiedemann's Fine. It's the beer with fresh-from-the-barrel taste—kinda like having your own beer top. Wiedemann's does taste different from other beers. And the quality never changes... it's Registered. WIEDEMANN FINE BEER. CAPITOL CITY SUPPLY CO., Inc. Distributors THOMAS M. FITZGERALD, President 214 E. St. Clair St. Indianapolis, Ind.

ACE RADIATOR ENCLOSURES. Modern improvement for home or office. All-steel, baked enamel finish to match interior trim. Heavy insulation or concealed humidifier. Moderately priced. Write or phone for details of low cost installation.

ACE RADIATOR SHIELD CO. 2041 Shelby St. Indianapolis, Ind. ST 4-2107

THE CHURCH AND THE WORLD

Honored by Pope—Editor expelled—End hunger strike

The Vatican

♦ Vatican City's daily newspaper has praised America's conquest of space and singled out the prudence that surrounded the extraordinary flight of U.S. astronaut John Glenn, Jr. L'Osservatore Romano's praise was echoed on Vatican Radio, which noted that every precaution was taken to avoid the risk of human life needlessly or rashly. The radio editor said that this prudence, which ignored popular demands, was all the more honorable since it made preparations slower and more difficult.

♦ Bishop Teofilus Matulionis of Kasiadoras, a Lithuanian now under communist detention, has been promoted to the rank of archbishop. The promotion is a sign of his consecration as a bishop. The promotion of the 88-year-old prelate was announced on the observance of Lithuania's independence day at the Lithuanian College of St. Casimir in Rome.

♦ PHOENIX, Ariz. — Father Fidelis Kuban, O.F.M., missionary to migrant workers in Arizona, suggested at a U.S. Labor Department hearing here that such a minimum wage as the U.S. be offered a minimum wage of at least \$1.15 per hour, or piece work with an equivalent base rate. He appeared as a representative of Bishop Francis J. Green of Tucson. The priest told the subcommittee that if such a minimum wage were offered Mexican nationals, domestic farm workers would be available in greater supply because they would have to be offered the same wage.

♦ RICHMOND, Va.—A bill authorizing voluntary sterilization was passed by the Courts of Justice Committee of the Virginia House of Delegates and sent to the House floor over Catholic objections. The measure would make it lawful for a surgeon to perform a sterilization operation on an individual requesting it in writing.

♦ LONDON—Northern Ireland's Catholic Bishops have buttressed their public protest against a bill authorizing seizure of church lands by sending a delegation to the government here. The Bishops claim that such a law would almost certainly be used by anti-Catholics in power in some parts of Northern Ireland to seize essential lands of the Church. They suggested safeguards. The Northern Ireland Bill would allow the compulsory purchase of land belonging to religious and educational bodies. Its supporters claim it is necessary for housing, slum clearance and other developments.

Legislation

♦ WASHINGTON—The Post Office Department has announced

Names, names

♦ Dr. Franz Joseph Wuermling, West Germany's first Minister of Family Affairs, was awarded the Great Cross of the Order of St. Elizabeth by Pope John XXIII in recognition of his efforts to foster sound family life and the moral training of youth.

Communism

♦ CORDORA, Argentina—President Arturo Frondizi declared here that Argentina is Catholic and democratic and therefore cannot be materialistic or communist. He rejected charges that Argentina's striving for economic development is being made at the cost of its spiritual values.

♦ SAN JOSE, Costa Rica—Expulsion from school fees was ordered by Costa Ricans who engage in state activities, according to a new rule adopted in the country's high schools. It is spelled out in a regulation that is to be signed by parents of the 30,000 pupils who will begin their educational term in March.

AQUA-NITES advertisement featuring a cartoon character and text: 'Say there, sea hunter, what's up? A fresh catch for tonight's Marrott Family Fish Fry? When you say fresh you mean it is that which even landlubbers go overboard for Marrott Family Fish Fry Night! Nothing like spearing a platter of your finny favorites. Flounder, Shrimp, Perch... delicious. See you tonight, at the Marrott.'

♦ Bishop of Boston, will deliver the keynote address at the 32nd annual convention of the Catholic Press Association May 15 in Washington. Benjamin Elijah Mays, president of Morehouse College, Atlanta, Ga., and head of the United Negro College Fund, Inc., 1962 Christian Culture Medal of Assumption University, Windsor, Ontario, and a Greek Orthodox Archbishop of Christosm of Athens and All-Greece was solemnly enthroned inside Athens Cathedral as 3,000 faithful greeted him. The 86-year-old prelate was elected February 11, by Father William F. Kelley, S.J., 45, has succeeded Father Edward J. O'Donnell, O.S.A., as president of Marquette University and rector of the Jesuit community there.

Education

♦ PARIS—France's rising birth rate has confronted the Church with the need to raise close to \$200 million for school construction in the next eight years if Edward J. O'Donnell, O.S.A., as president of Marquette University and rector of the Jesuit community there.

♦ PARIS—The chairman of the French Bishops' committee for workers' Catholic Action issued a

Church and state

♦ YAOUNDE, Cameroon — A missionary priest, editor of a weekly paper seized by the police, has been ordered to leave this central African nation by its president. Police seized copies of Father Pierre Ferin's paper, L'Effort Camerounais, which reported that Archbishop Jean Zoa of Yaounde had announced he would offer Requiem Mass for 23 political prisoners found suffocated in a railroad car earlier in February.

♦ HARRISBURG, Pa.—The Diocese of Harrisburg has instituted court action here to protest the taxing of church property not used for worship purposes. Invoiced are a rectory, convent and part of a parish school not used for worship. Levy of taxes was initiated by the Harrisburg School District. The diocese contends that the city has listed the properties as tax-exempt but that the school district has levied taxes against them.

Enjoy The Most Beautiful Tens In The World advertisement for the Marrott Hotel, featuring a piano and text: 'The Magnificent New CONCERT MODEL WURLITZER ORGAN Distinguished by Wurlitzer's famous traditional organ tone, smooth action, authentic organ voices, instant and automatic controls. Conforms to A.S.G. specifications.'

♦ GEORGETOWN, British Guiana—Blame for the recent riots

♦ LONDON—A government bill to overhaul the London region's administrative set-up passed a hurdle in the House of Commons after the Minister of Education told Parliament that interests of church schools would have to be fully safeguarded. The nation's Bishops have pointed out that by 1965 one in every three children in the central London area will be a Catholic, requiring education in a Catholic school. The government's "Greater London" plan

Will That Old Heating System Last Through Another Winter?... advertisement for Electric Heat, featuring a man in a suit and text: 'Don't worry about keeping warm next winter. Avoid those repair and service bills. Electric Heating will solve your problem. Electric Heat is the outstanding advancement in home heating in the last 25 years. It's modern... it's new... yet it has been proven in hundreds of homes right here in the Indianapolis area. These satisfied users will tell you that Electric Heat is dependable... care-free... and so safe and clean... because it's flameless. Electric Heat is available now without waiting. Your present home can be equipped with Electric Heat in just a few days' time. Then you'll be ready for many seasons of the best heat you've ever had. You can get the facts at Power & Light's Electric Living Center, 20 Monument Circle.'

♦ GEORGETOWN, British Guiana—Blame for the recent riots

♦ LONDON—A government bill to overhaul the London region's administrative set-up passed a hurdle in the House of Commons after the Minister of Education told Parliament that interests of church schools would have to be fully safeguarded. The nation's Bishops have pointed out that by 1965 one in every three children in the central London area will be a Catholic, requiring education in a Catholic school. The government's "Greater London" plan

PEARSON MUSIC CO. advertisement for Wurlitzer Organ, featuring a woman playing an organ and text: 'When moving send or call in your old and new address to The Criterion program if the change is received by Tuesday, your Criterion will be delivered to the new address that same week. Exclusive Dealers • Wurlitzer • Lowrey Organs For Expert Piano Tuning Call PEARSON MUSIC CO. 130 N. Penn. ME 6-5401 Hours: Open Thurs. 'till 8:30; other days 'till 8:00 ME 6-5401'

♦ GEORGETOWN, British Guiana—Blame for the recent riots

♦ LONDON—A government bill to overhaul the London region's administrative set-up passed a hurdle in the House of Commons after the Minister of Education told Parliament that interests of church schools would have to be fully safeguarded. The nation's Bishops have pointed out that by 1965 one in every three children in the central London area will be a Catholic, requiring education in a Catholic school. The government's "Greater London" plan

BE SAFE... with Clean, Flameless ELECTRIC HEAT advertisement for Electric Heat, featuring a man in a suit and text: 'Don't worry about keeping warm next winter. Avoid those repair and service bills. Electric Heating will solve your problem. Electric Heat is the outstanding advancement in home heating in the last 25 years. It's modern... it's new... yet it has been proven in hundreds of homes right here in the Indianapolis area. These satisfied users will tell you that Electric Heat is dependable... care-free... and so safe and clean... because it's flameless. Electric Heat is available now without waiting. Your present home can be equipped with Electric Heat in just a few days' time. Then you'll be ready for many seasons of the best heat you've ever had. You can get the facts at Power & Light's Electric Living Center, 20 Monument Circle.'

♦ GEORGETOWN, British Guiana—Blame for the recent riots

♦ LONDON—A government bill to overhaul the London region's administrative set-up passed a hurdle in the House of Commons after the Minister of Education told Parliament that interests of church schools would have to be fully safeguarded. The nation's Bishops have pointed out that by 1965 one in every three children in the central London area will be a Catholic, requiring education in a Catholic school. The government's "Greater London" plan

Get the Facts about ELECTRIC HOME HEATING advertisement for Electric Heat, featuring a man in a suit and text: 'Don't worry about keeping warm next winter. Avoid those repair and service bills. Electric Heating will solve your problem. Electric Heat is the outstanding advancement in home heating in the last 25 years. It's modern... it's new... yet it has been proven in hundreds of homes right here in the Indianapolis area. These satisfied users will tell you that Electric Heat is dependable... care-free... and so safe and clean... because it's flameless. Electric Heat is available now without waiting. Your present home can be equipped with Electric Heat in just a few days' time. Then you'll be ready for many seasons of the best heat you've ever had. You can get the facts at Power & Light's Electric Living Center, 20 Monument Circle.'

♦ GEORGETOWN, British Guiana—Blame for the recent riots

♦ LONDON—A government bill to overhaul the London region's administrative set-up passed a hurdle in the House of Commons after the Minister of Education told Parliament that interests of church schools would have to be fully safeguarded. The nation's Bishops have pointed out that by 1965 one in every three children in the central London area will be a Catholic, requiring education in a Catholic school. The government's "Greater London" plan

INDIANA Tax-Exempt Bonds advertisement for Hugh C. McGowan, featuring a man in a suit and text: 'Stock Orders Executed Over All Principal Exchanges Over the Counter Stocks — Mutual Funds Hugh C. McGowan REPRESENTING K. J. Brown & Co., Inc. 606 Merchants Bank Bldg. INDIANAPOLIS MELrose 9-5316 Other Offices: Muncie • Bloomington • Marion • Kokomo'

♦ GEORGETOWN, British Guiana—Blame for the recent riots

♦ LONDON—A government bill to overhaul the London region's administrative set-up passed a hurdle in the House of Commons after the Minister of Education told Parliament that interests of church schools would have to be fully safeguarded. The nation's Bishops have pointed out that by 1965 one in every three children in the central London area will be a Catholic, requiring education in a Catholic school. The government's "Greater London" plan

INDIANAPOLIS Power & Light COMPANY advertisement for Electric Heat, featuring a man in a suit and text: 'Don't worry about keeping warm next winter. Avoid those repair and service bills. Electric Heating will solve your problem. Electric Heat is the outstanding advancement in home heating in the last 25 years. It's modern... it's new... yet it has been proven in hundreds of homes right here in the Indianapolis area. These satisfied users will tell you that Electric Heat is dependable... care-free... and so safe and clean... because it's flameless. Electric Heat is available now without waiting. Your present home can be equipped with Electric Heat in just a few days' time. Then you'll be ready for many seasons of the best heat you've ever had. You can get the facts at Power & Light's Electric Living Center, 20 Monument Circle.'

♦ GEORGETOWN, British Guiana—Blame for the recent riots

♦ LONDON—A government bill to overhaul the London region's administrative set-up passed a hurdle in the House of Commons after the Minister of Education told Parliament that interests of church schools would have to be fully safeguarded. The nation's Bishops have pointed out that by 1965 one in every three children in the central London area will be a Catholic, requiring education in a Catholic school. The government's "Greater London" plan

INDIANAPOLIS Power & Light COMPANY advertisement for Electric Heat, featuring a man in a suit and text: 'Don't worry about keeping warm next winter. Avoid those repair and service bills. Electric Heating will solve your problem. Electric Heat is the outstanding advancement in home heating in the last 25 years. It's modern... it's new... yet it has been proven in hundreds of homes right here in the Indianapolis area. These satisfied users will tell you that Electric Heat is dependable... care-free... and so safe and clean... because it's flameless. Electric Heat is available now without waiting. Your present home can be equipped with Electric Heat in just a few days' time. Then you'll be ready for many seasons of the best heat you've ever had. You can get the facts at Power & Light's Electric Living Center, 20 Monument Circle.'



ACADEMY SPONSORS SPAGHETTI SOCIAL—The student doll held by Betty Bates and the displayed wardrobe above will be given away at the Spaghetti Social to be held Sunday, March 4, at Our Lady of Grace Academy, Berea, Ohio. Sponsored jointly by the Parent Teachers' Organization and the students, the social is scheduled from noon to 4 p.m. Entertainment, door prizes and kiddie movies are on tap. Mrs. Rose Gatto and her committee will prepare the dinner. Committee members above are, from left, Sharon Lechner, Mary Frances Toner, Betty Bates and Joyce Wheatley. (Staff photo)

Don't bar 'controversial' books, teachers advised

ST. LOUIS—High school teachers who try arbitrarily to bar their students from reading "controversial" books are making a mistake, two priests agreed here.

In presenting "difficult" material, he continued, teachers should help students to achieve "an aesthetic distance"—the ability to consider immoral situations presented in literature "at arm's length."

Students must learn to face the facts of life and serious literature presented by mature teachers can be a help in doing so, said Father Maurice B. McNamee, S.J., chairman of the St. Louis University English department, and Msgr. Adrian L. Dwyer of the St. Louis Archdiocesan Marriage Tribunal.

STUDENTS should not be screened from such material, he stated.

"We have the opportunity and the obligation of showing our students the difference between pornography and an honest, clear, real representation of the facts of life," Father McNamee said. "Such a presentation by a teacher who knows what he is doing will not be a temptation to sin, but a help, a lessening of the danger that the real-life situation will present in the future."

FATHER McNAMEE noted that such books as J. D. Salinger's "Catcher in the Rye" have appeared on mimeographed lists of "controversial" literature circulating in some local Catholic schools.

Msgr. Dwyer reminded the teachers that "we cannot possibly run away from all occasion of sin."

He advised against this practice in an address to some 200 Catholic high school teachers attending a national discussion sponsored by the English Council of the archdiocesan high school system.

"There are times when we have to face the danger and overcome it. You can't run all the time," he said.

He said the "piecemeal approach to literature," whereby a book is judged by some passage taken out of context, is "utterly unreliable."

He advised the teachers to "so guide and instruct the students that any danger that might exist in their reading will be minimized."

BILLY HARGIS CREED

Rightwingers attack church unity efforts

By DONALD QUINN

TULSA, Okla.—In the liturgy of anti-Communism as practiced and taught in the fundamentalist Christian Crusade of the Rev. Dr. Billy Hargis, there is a peculiar emphasis on religion.

This is the second of two articles on the Christian Crusade, national right-wing organization founded and directed by Dr. Billy Hargis of Tulsa, Oklahoma. The author is the managing editor of the Oklahoma Courier, official newspaper of the Oklahoma City-Tulsa Diocese.

The name of God is implored often by Hargis; the "Anti-Communist Leadership School" sponsored here early this month opened every session with a devotional service that included an "old-time religion" song, a Bible reading, and an invocation by a minister.

"100 Methodist Ministers," "20% Episcopalian Ministers," "600 Baptist Clergymen." The books, of course, list those members or percentages of the specific denomination's clergy alleged by the Circuit Riders to be—at best—"soft" on Communist ideas and—at worst—outright traitors. Lowman's books were on sale at the Hargis school's bookstore, along with other publications from the Christian Crusade, the John Birch Society, and other ultra-right organizations.

But generally, religion and the church came in for a heavy share of hard knocks from Hargis and the 13 other speakers who served as the "faculty" for the school. In their attacks, in one form or "liberalism"—which they equate with socialism, pro-Communism, or even Communism itself—they were in line with the pulpit was one of the main carriers of this message.

Under "600 Baptist Clergymen" is included Martin Luther King, Jr., with eight citations—five of them charging him with signing statements, concerning nuclear weapons testing, other prominent churchmen listed in Lowman's books include the Rev. Dr. Harold A. Bosley, who became pastor of Christ Church in New York City, early this year, and the Rev. Dr. Edwin T. Dahlberg, the Baptist clergyman whose post as president of the National Council of Churches, a favorite target of the ultra-right, earns him Lowman's most dim view.

IT BECAME evident from the speeches given that they believe that the United States is going down the road to socialism or Communism at the hands of three professional groups—journalism, education, and the ministry.

A place in the Circuit Riders' catalogs is found for any person who has three or more connections with an organization or a cause "founded by or taken over by the Communist" apparatus, "agents," according to Lowman.

People in these three fields, explained one speaker, are "in the business of telling people what to think and how to live."

Such organizations as the Foreign Policy Association, the American Civil Liberties Union, the National Association for the Advancement of Colored People, or the Fellowship of Reconciliation fit such a description, Lowman said in an interview.

The obvious paradox of a Crusade that calls itself Christian, with an ordained minister as its head, crossing arms with all religion except that part of it that follows the belief of the super-patriots was most surprising when it attacked communism.

FOR THIS reason, Lowman credited the fact that "the Catholic Church has a publicly announced policy program of militant anti-Communism" which it practices seven days a week.

Unity of belief, and all steps toward unity, are suspect in the eyes of the hard right because of a fear of a "one-world Church."

Lowman revealed both a lack of acquaintance and a failure to understand generally accepted Catholic instruction.

This fear was expressed by some of the 179 participants who paid \$100 to attend Hargis' week-long school, when they were interviewed in the corridors. It also was stressed by some of the speakers, notably Mrs. Harry Art Alexander of Grenada, Miss.,

FOR THIS reason, Lowman credited the fact that "the Catholic Church has a publicly announced policy program of militant anti-Communism" which it practices seven days a week.

Lowman revealed both a lack of acquaintance and a failure to understand generally accepted Catholic instruction.

FOR THIS reason, Lowman credited the fact that "the Catholic Church has a publicly announced policy program of militant anti-Communism" which it practices seven days a week.

To other direct questions, such as one relating to the ac-

(Continued on page 12)

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.

Enforcement

Notwithstanding the great extension of free public education as one of the elements of "the good life," can we be quite sure our civilization is advancing, as well as we? The question is prompted not only by the appalling increase in crime statistics, but also by the observation that law enforcement action at every level is more severe than it used to be.

A group of boys—not in the city of Indianapolis—among some citizens by throwing a ball about in an unsuitable place. We notice they are chased by a police officer, halted by a revolver shot and led off to jail, two of them in manacles.

There is a series of disturbances at the annual high school basketball tourney in the city of Indianapolis and order is preserved, we are told, by 16 motorcycle policemen, two men in a patrol wagon, an unmarked Juvenile Bureau car, six waiting patrolmen, three vice squads, a two-man detective team and a lieutenant, together with 20 to 25 Civil Defense policemen.

This is not to criticize police action which may well be appropriate. It is to observe the changes that have come in our society.

Not so long ago, a police officer marked society's annoyance with a mischievous rascal by a clout over the ear or a kick somewhere else. In aggravated cases, the parents heard about it and that led to serious trouble for "the delinquent." Where formerly it was a matter of containing more or less goddamned wildness, it is now a matter of planned police action to cope with outright violence.

And in the area of adult misbehavior, too, we may observe that police officers are now as much involved in a shooting war with lawbreakers and other anti-social elements as they were in the uncivilized days of the Wild West Frontier.

In more "exalted" circles, we hear every day of the need for "Stock Exchange" investigations and punitive measures to "police" all sorts of social and business activities.

What is the matter? Is it that there must now be less reliance on the basic training which people receive, or must receive, as they grow up and there must be more reliance on "enforcement"?

Can it be that the thinking which tends to lessen the influence of religion in education has been having its effect? That there are rising statistics of law enforcement action in society generally and an increasing number of our citizens with no religious affiliation whatever may be more than a mere coincidence. In Indianapolis last year, for example, 240 juveniles were charged with crimes and misdemeanors, 54 per cent were found to have no religious affiliation.

Whatever his views on the separation of Church and State and related matters, every thinking man agrees a young person with a sound religious training is more likely to stand the tests of adult life better than one without it. Yet we see the proposed massive Federal Aid to Education will tend to lessen the influence of religion in education, by its exclusion of schools which provide it. Classrooms and elaborate scientific equipment are not enough to improve the results of public education.

We must remember that the success of our education and our civilization will ultimately be measured by the character and integrity of our citizens, by the degree to which "enforcement" will not be needed to preserve good order in society. It will not be measured by our success in visiting with "The Man in the Moon."

Urban affairs

As we see, the President's proposal to set up a Federal Department of Urban Affairs headed by an officer of low rank has been defeated in Congress. There is every indication that it is being regarded more as a political issue at this time than an issue to be determined solely on its merits.

We all know that rural voters throughout the country have generally had "the edge" over urban voters at election time and want to hold on to this advantage. Current battles about reapportionment in many states, not forgetting this one, are an indication of this.

Urban centers have increasingly felt the difficulty of getting attention for their problems from state legislatures in which the rural voting power predominates. This is basically why a Federal department is thought to be necessary—to balance the inequality. But politicians with both eyes on the November elections may allow themselves to be deterred from supporting the proposal right now. Attempts to increase the effectiveness of urban interests in the management of public affairs would be too popular in the large farming communities.

The proposal is something more than a mere political issue. The dramatic increase in the size and number of urban centers has created many new problems and intensified old ones. It may be said that very nearly all our domestic problems on a national level are now urban rather than rural.

If a shooting war ever breaks out, the bombs will be aimed at urban centers. The problems of shelter and the dangers of radiation are primarily urban matters.

Automation in manufacturing and other processes is already very extensive. When its effects are really apparent, they will be far less a rural problem than an urban one.

Fair employment practices, public health, racial problems in relation to schools and housing, unemployment insurance, the effects of minor but recurring business recessions, the engineering of interstate roads and by-passes; these and many other are largely urban matters. To be handled at all adequately, they will need some kind of unified consideration and they are certainly worthy enough to warrant direct representation in the President's Cabinet.

We shall hope the whole question will be reconsidered again by Congress, and soon. It should not have to wait the outcome of the November elections and so become a mere political issue with the Republican Party against it "on principle." It is a bi-partisan issue. Republicans live in urban areas, too, and, as we have no doubt, are alive to the special problems of the same urban areas.

Illicit lawyers

At Bal Harbour recently, AFL-CIO President George Meany suggested that bar associations investigate the activities of lawyers "advocating racketeers how to break the law and still keep ahead of the district attorney."

Although any man, accused of a crime, is entitled to every legal aid and a vigorous, exhaustive defense, no man is entitled to legal aid on a "retainer" basis while he pursues what the most simple-minded schoolboy would recognize as a criminal activity. It is not only in labor racketeering but also in "protection" rackets, in the narcotics trade, in prostitution, in organized gambling and many other nefarious activities.

QUESTION BOX

Was the Magdalen really a sinner?

By MSGR. J. D. CONWAY

Q. My religion class has been studying Biblical characters and we have come up a difficulty. Could you please clarify the difference, if there is any, between Mary Magdalen, Mary the sister of Lazarus, Mary the sister of Martha, and the woman who anointed the Savior before His death. We have referred to many sources, but they have contradicted each other. The class will be looking for your answer.

A. Most people who ask this question make it more complicated by including with your three Marys that nameless sinner who washed the feet of Jesus with her tears, dried them with her hair, and anointed them with oil and spices while He was dining in the home of Simon the Pharisee (Luke 7, 36-50).

I believe you have only two distinct Marys to worry about. Mary, the sister of Lazarus and Martha, is surely the same Mary who anointed the Savior's feet with precious perfume and oil of nard shortly before His death. It is not stated that she washed the feet of Jesus, though St. John tells us that she did anoint the Savior's feet with perfume and dried them with her hair—even as Luke's nameless sinner had done in the home of Simon the Pharisee. The other Evangelists mention rather her pouring of perfume on the head of Jesus.

Take your Bible and check it out for yourself. Look first at Luke 10, 38-42; that will tell you about Mary's sitting at the feet of Jesus and listening to His words while Martha, her sister, was fretting and fussing about many things. This took place in a village which is not named.

Next read the story of the raising of Lazarus from the dead in John 11, 1-46. Note that the village where the sisters, Martha and Mary, lived was Bethany at the foot of the Cross and that of the story we find that Lazarus was their brother.

Next read the three stories of that final anointing of Jesus, in preparation for His death. If you start with Mark 14, 3-9, you will note that it took place at Bethany, in the house of Simon the leper, and that the woman who poured perfume on the head of Jesus is not named. Matthew tells the story in similar way (26, 6-13); but John, while seemingly narrating the same incident brings in other factors: Martha was doing the serving, and Mary brought a pound of perfume, oil of pure nard, which she poured on the feet of Jesus. The reaction of the apostles is the same in each account. And since Mary is mentioned so casually along with Lazarus and Martha, it would seem that she is surely their sister, mentioned with them in other stories about Bethany.

Now let us check all references to Mary of Magdala. Matthew (27, 56 and 61) names her with the women at the foot of the Cross and at the tomb of Christ. Mark does the same (15, 40 and 47); but he also tells that Mary of Magdala came back to the tomb after the Sabbath was over, with Mary the mother of James, and Salome, bringing aromatic spices to anoint the body of Jesus—and they found the stone rolled back—and then it was to this same Mary of Magdala that Jesus first appeared after His Resurrection (16, 1-9). And here Mark mentions that it was from this same Mary that Jesus had driven out seven devils.

St. Luke mentions in Mary of Magdala much earlier in the Lord's ministry; while he was proclaiming the good news of the kingdom in Galilee, Mary and some other women, who had been previously healed by Him, followed Him with the Apostles, and contributed money for His expenses (8, 1-3).

St. John mentions in Mary of Magdala at the foot of the cross (19, 25), and tells at length about the appearance of the risen Savior to her (20, 1-8).

In all of this there seems to be no reason to identify Mary of Magdala with Mary of Bethany; indeed it would seem that the one is from Galilee and the other from a suburb of Jerusalem.

And now to throw light on the final bit of confusion I would ask you to go back to Luke 7, 36-50, and read the story of that nameless woman who was living an immoral life in town (neither the woman nor the town is named). She apparently came by the streets, gave impressive evidence of her love and remorse, was forgiven and sent on her way, without any sign of previous or subsequent connection with the life of our Lord.

From the Gospels themselves there seems to be no reason to identify the two Marys, or to link either of them with that nameless sinner of the streets. It is true that St. John tells us that Mary of Bethany was the one who anointed the Lord and wiped His feet with her hair; and does not tell about the anointing at Bethany until the next chapter. Because of this some people think the reference of 11, 2, is to the sinner of Luke.

But we must remember that John wrote his Gospel many years after both events had happened; so the sequence is not too important.

Some authorities have sought to identify Mary of Magdala with Luke's nameless sinner simply because at Luke's trial she is identified as the sinner of Bethany, Mary of Magdala and the sinner of the streets are the same person. So that we have come to regard Mary Magdalen as the model penitent of repent sinners. This tradition lacks any sound basis in early Church history. It is contradicted by Greek tradition, and finds no sound basis in the Scriptures. Mary Magdalen was probably a very innocent person, devoted to our Lord who had cured her, and a worthy friend and companion for His mother.

Where formerly the criminal depended mostly on the bomb and the revolver, using lawyers for *habes corpus* proceedings and the like, he now keeps mostly "on the right side of the law." With the help of his clever lawyer, he substitutes the legal finesse for the less tactful revolver shot.

The lawyer who advises a criminal how to use legal professional techniques to his advantage exceeds the bounds of professional integrity. At best, he is unethical, like a doctor who might, say, over-prescribe narcotics to indulge a friend who is a drug-addict. At worse, he is an out-and-out scoundrel, like the criminal to whom he sells both himself and his professional services.

We know very well that the problem presents many difficulties, but surely it is not beyond the skill of bar associations to crimp the activities of lawyers employed by

criminals on a continuing basis. Surely it should be possible to distinguish between a lawyer retained for the defense of a man accused of specific crimes and a lawyer who is permanently retained to "keep him out of trouble" no matter what he does.

If the existing situation continues for very long, it might eventually appear that bar associations are indifferent or else incompetent in dealing with it. Either way, public confidence in an honorable profession would be badly undermined.

Taken to its utmost and most dismal conclusion, and if the situation was never to be checked, public confidence in the whole process of law could be undermined and one of the essential supports of our society destroyed.

STRAY LEAVES

Thoughts on music and music-making

By MICHAEL BOWLES

My kind and indulgent readers willing, I propose to add a few remarks to those of last week on the subject of orchestras.

Last week, I pointed out that the art of music owed its greatest and most significant development, in the West, to the patronage of the state or municipality in the 16th and 17th centuries, to the patronage of "the few," the elite, and also to "government" subsidy in one form or another.

One of the results of social revolutions since the end of the 18th century is that the general public has taken the place of "the few" as the real patron of music, by means of the widespread purchase of concert tickets, and the recording of sheet music and recordings of performances.

But this does not mean that the practice of subsidizing musical institutions from public funds is any less valid. That it is still the practice in European countries is not attributable to socialist principles. (Every German repertory opera, with orchestra, is maintained by the state or municipality concerned.) It is all merely a conformity with continuing traditions. It is just a recognition that musical organizations can no more be expected to exist on a "paying" basis, or be subject to the normal fluctuation of private generosity, than public libraries or museums.

As the late Sir Donald Tovey said somewhere, music exists only in the performance. The little dots and hieroglyphics a composer sets down on paper are not music. They are only a set of instructions to the performer, whereby he may interpret the composer's thought to the listener and so make his music a reality.

After a performance, the music lives in the memory, and the memory needs refreshing by many opportunities of listening. It is in these memories only that music exerts its undoubtedly great cultural influence on the community.

Therefore, musical institutions — the orchestra, choral society, repertory opera company, and so on — are the repositories of music as libraries are the repositories of literature, and museums of painting, sculpture and other forms of art-work.

I may also take this occasion to correct an error in the letter of Paul Lauck in the February 19th issue (p. 4). The *Wanderer* is not, never has been and never will be the official paper of the diocese of St. Paul or of any other diocese.

It is and always has been the private and personal paper of the Maits and is generally regarded as leaning "to the extreme right." I'm afraid that Mr. Lauck would find that the official diocesan paper *The Catholic Bulletin* will not be following his interpretation of the true meanings of the Church.

J. Herman Schaunger
St. Paul, Minnesota

Vernacular

To the Editor:

You had some articles a few weeks ago about Latin in the liturgy. ("Stray Leaves," February 2, 9 and 16.) As far as I can see, they were again and again changes by substituting the language we all understand for Latin. I don't agree with this.

The Greek Uniate Church has Mass in the same language as the congregation. It is said in English in this country. I think we should do the same.

I was going to write this earlier, but I was waiting to see what other readers were thinking. It is surprising no one wrote about it because it is something many laymen are thinking about these days and talking about privately, according to profits realized in a letter some time ago if I remember correctly, we Catholics should give more time to thinking about the problems that are near to us. We can make a better contribution to the Church and the world by strengthening our parish activities and interests rather than by worrying about the country's foreign policy.

J. Wade
Indianapolis

Nagging wife

To the Editor:

Your article "How to avoid marital dissension" on Page 3 of the February 23rd issue was one of the most practical that I have ever read. I guess I would qualify as a "nagging wife." Father Maguire's comments have opened my eyes. Thank you for a helpful article.

Reformed wife
Indianapolis



OPINIONS

Astronaut's prayer impressed reader

To the Editor:

I see where Protestants are having a Day of Prayer on the first Friday in Lent and Catholics have been asked to join. Our differences of opinion seem much less when we all get down sincerely to say our prayers and acknowledge to our Creator what we all believe in.

In these times we have so many new discoveries of all kinds, machines, weapons, drugs, etc., that we could get in a real mess unless we make sure we are using them for our real good and benefit. It is all so complicated that we can only hope to see our real good with the guidance of God and we must all pray to Him for that.

We are proud of John Glenn. He was not the first astronaut to go into orbit, but he was the first to acknowledge his debt to God Almighty who made everything.

(Mrs.) R. J. B.
Jeffersonville, Ind.

Farm legislation

To the Editor:

I read your article on farm legislation (*The Criterion*, January 3) and your final conclusion: that the Administration's program (Freeman Plan) seems in accord with the basic needs and also with Pope John XXIII's *Mater et Magistra*, and that Freeman's plan is superior to that of the Administration.

But I question, is the plan realistic? Does it really aim at the cure of the farm problem? Is it, perhaps, a dominant spreader into the air to disguise the smell of the cancer that is eating away at the life of our economy?

I don't have time nor space to delineate the shortcomings and hidden failures of some of the Freeman proposals, but will outline what I consider the need and prognosis of a farm program if we are to achieve the common good of all the people of our nation and, therefore, also of the world. The Freeman Farm Plan may do some good but cannot improve the living status of a minority (9 to 11% of the population) group to compare with urban conditions. I don't argue with the goals, but I do question the approach.

History and experience affect that food and fiber are the things that determine the economy, wealth and standard of living of a nation. Here in the United

States we fail to or refuse to acknowledge this fact. Instead "history's highest standard of living" is based on something as arbitrary as the wills of men and their ability to scrounge unlimited stores of minerals from the recesses of the earth and shape them for human use. With twenty years of such practice we no longer have a family provider who is able to "bring home enough bacon" to feed his children, (so neither gets a job, leaves the home to hired or no care, and tries to help meet the price of today's standard of living—and a whole new series of national problems is born); we are fast pricing ourselves out of the world market and into an economic isolation from world trade through protective tariffs and/or too high prices.

A farm program to be realistic, equitable and sane, that aims not only at eliminating present problems but at permanent cure of a steadily worsening situation will have to re-establish the basis of our economy on Nature's production rather than man's choice and ingenuity or even his avarice. It will have to take as its basis a ratio between prices paid for Nature's produce and the prices paid for consumer goods at a time when history shows the encroachment of the nation and each stratum of society was gleaned a frugal living.

To succeed, such a program will require acceptance of only reasonable profits instead of however much profit the public will allow; the willingness to live as one would like to live on the basis of one's desired luxuries; and government's interest in its peoples' welfare, with the encouragement instead of interest in how much cash can be gathered from major sources through graduated taxes according to profits realized.

Unless a program of this different outline be pursued, we shall continue to pay for our own economic misery; it would be worse than the crash of the twenties. That crash was survived, but one at this time in our history, with the burial of western civilization and the destruction of everything Christian.

Wm. Tegeier
Cincinnati, O.

Correction

To the Editor:

For some time I have wanted to express my great pride in *The Criterion*. Among the intelligent and well educated persons the reputation of being among the foremost Catholic papers in the country. Its fearless discussion of controversial issues gives its



By MICHAEL BOWLES

A PRIEST IN RUSSIA

Soviet tourist agency is an official 'watchdog'

By REV. JAMES F. DRANE

The official "little firm" that the government places between you and the Soviet citizens after you have entered the U.S.S.R. is called Intourist.

It is the one and only travel agency in all Russia and, of course, it is run by the State. It has been in existence since before World War II, and must be a vast enterprise. Its primary interest is tourism, but this is not its only concern.

It also serves to hide the distasteful from the critical eye of the foreigner and to teach the guest about communism's great advances in the U.S.S.R. Its guides are usually women who range from young students of about 20 to the "old pros" who are well into their 50s or 60s. Men take care of the administrative details—women show the tourist around.

INTOURIST ALSO has a few police duties. The Intourist guide must report anything suspicious about her charge and is especially careful about contacts between her guest and the Russian citizenry. This, I really believe, is a minor role, but it does exist.

In one of the first large towns I visited, I was approached by a couple of young Russians interested in buying anything from the West I would be willing to sell—especially clothing.

They were two young boys of about 18 to 20. They were easily

The author of this article, now a teacher at St. John's Home Missions Seminary, Little Rock, Ark., spent three years studying in Europe and recently completed a four-week tour of the Soviet Union as a member of a leftist political group. This tour brought freedom to Russia not ordinarily accorded to Western visitors.

distinguished from the great mass of the Russian male population by their clothes. These boys were interested in style and showed their preference for the Western ones.

Both had shirts that had obviously been bought from some western European tourist. They looked as though they had altered their trousers themselves to cut down the width of the pants leg to give them an Ivy League look. The end result was not good. They looked more like homemade trousers than anything else. They wore colored socks, too, which is not a Russian style.

The conversation opened on some inoffensive note, like "Where are you from? Do you speak German, or French, or English?" These we established some means of communication and once they were certain no one else was listening, they gave me the pitch about buying.

THE INTOURIST guide was walking a short distance ahead of us, and they asked if anyone in the group was a Russian guide. I said, "Yes," and pointed her out.

They turned on their heels and left without further ado, but not for long. As soon as the guide got a little further ahead or a little further behind me, the boys appeared again, quoting the prices they would give for trousers, shoes or shirts.

They indicated a place where we could meet to transact the deal. Whenever the guide happened to look back, they drifted away.

She knew exactly what was going on—and the boys knew that she knew. Suddenly, she came up behind us and said to me in German: "Are these boys trying to buy your clothes? Wait a minute, I'll take care of them." The boys both took it in a hurry, and this time neither looked back nor came back.

She sternly mentioned that she would turn them in and that they would be severely punished for trying to disgrace the State. "They were giving the impression that they couldn't get what they needed in Russia!" she said. She was annoyed and showed no sympathy for these would-be communist hater-fans.

I was approached many times about selling clothes, but only after the inquiries had made sure there was no Intourist representative around, and never near an Intourist hotel.

One's tour in Russia must have already been planned and paid for before one arrives. All this is handled by an Intourist representative in the West. Certain towns are open to foreign tourists. All the rest are closed. You know exactly how long you will be in each place. You are not permitted even the slightest deviation from the schedule.

If there is some breakdown, some delay, you are not permitted to get out and walk around the area, even though it might be an unstrategic-looking as a farm village. You may get off and walk around the town station, but that is as much as the rules allow.

American tourists are charged the prohibitively high price of \$35 a day in Russia. The Intourist travel agent tells you simply "At this time, only the deluxe tours are available. Price \$35 a day." This is more than three times the highest price you should pay for the services you receive.

I suppose the Soviets reason that it is perfectly safe to rob the capitalists who rob the poor proletariat to get the money to rob.

MUCH CHEAPER tours are available, even free ones for students when the communist love to impress and convert. But these tours are usually run by the Communist party in the Western countries for its members. Tours for people from the satellite countries are also very economical. The price seems to depend more on your political orientation than anything else. For example, a tour is three times more expensive for West Germans than for East Germans.

One Intourist representative stays with you from the time you arrive until you leave the country. Another usually meets you in each big town and gets you set up wherever there is room. You know just where you will be lodged at each station.

The hotels range from old rickshaw boarding houses to what would be in the West a fairly nice third-class hotel. They are all clean



BUSINESS GIRLS' RETREAT—Father Paul Boyle, C.P., instructor at the Pastoral Fathers' Seminary, Louisville, will conduct the March Business Girls' Retreat at Our Lady of Fatima Retreat House, Indianapolis, March 10-12. Chief retreat promoter is Deedra Cancilla, standing left. She is assisted by Kathy Wolf, seated; Jo Ann Dolence, center, and Theresa Murphy. (Staff photo)

and the people running them are very helpful and courteous. Even in the best hotels, however, there are such bad plumbing and toilet facilities that they would lose out on the western ratings.

Once your hotel accommodations are completed, you are handed the schedule for your stay. It never corresponds to the schedules outlined in the propaganda material that you received before planning your trip, but it is always sufficient to keep you busy. There is something planned for almost every hour of the day.

IN SOME OF the big cities like Moscow and Leningrad you may go out on your own and stroll around the city in your free time but that is controlled by keeping you some day and night.

Westerners have a lot more freedom; it seems that the groups from communist countries. Even in the places where this little freedom is not permitted, I found out to my great surprise that I could slip away from the group without being detected or suspected.

This immediately became a practice which I followed on every possible occasion. This provided me with some interesting experiences and real insights into the paradoxical U.S.S.R.

(To Be Continued)

THE YARDSTICK

Social problems of today

By MSGR. GEORGE HIGGINS

Professor Will Herberg, the Jewish scholar, may or may not be the most profound student of the sociology of religion in the United States, but surely he is one of the most provocative.

Herberg deservedly enjoys the reputation of the "enfant terrible" who is able to see the forest for the trees. The trees in this case are a constantly growing mass of statistics about organized religion in the United States. He is also able to discern more precisely than most of his contemporaries the development of new problems and new trends in the sociology of religion.

Professor Herberg lives up to this reputation in an article published originally a year ago in The Christian Century and reprinted within recent weeks in a paperback symposium entitled

"How My Mind Has Changed" a series of essays by 13 authors assessing the impact of the last decade on their lives and thought (Meridian Books, The World Publishing Company, New York, \$1.25).

In the course of this article Herberg comments briefly on the changing nature of the social problem in the United States and on the consequent need for a new approach to the social problem on the part of organized religion.

Writing as one who in his salad days was a convinced Marxist but has long since abandoned every vestige of the Marxist philosophy, Herberg says that nowhere has his mind changed more drastically in the past decade than in his conviction as to what constitutes the social problem of today.

He used to think that "the social problem" meant the "economic problem" or even more narrowly the "labor problem." It took him a long time to realize, he says, that this notion is no longer valid, at least not in the United States, Britain and the

Scandinavian countries. Granted, he continues, that economic and labor problems are still with us and perhaps will always be, nevertheless he contends that the economic and social problems of today would seem to be no longer how to achieve a larger measure of social justice in a capitalist system, but how to achieve a greater degree of personal authenticity amid the massive pressures for conformity and mediocrity, as well as an increasingly other-directed culture.

We are confronted today, he says, with a social problem which is radically different in kind from the social problem of earlier generations. The new social problem, he contends, is one of "the quality of life, of the creative use of leisure and of the influence of pre-fabricated mass-culture in the century of the 'common man'."

Compled with Herberg's conviction that this is the real social problem of our generation is his feeling that "nothing is the familiar ethics of social justice which we understand and deal with this kind of problem."

Herberg is probably correct in saying that we are confronted today with a radically new type of social problem. But in stressing the importance of this new problem he may be underestimating the continuing importance of economic labor problems.

It is entirely possible that economic and labor problems will be even more important in the future than they were in the present. Who can say with any certainty, for example, that we will succeed within the foreseeable future in solving the economic problems which are almost certain to accompany the continued development of automation.

My own feeling is that we will not be able to solve these problems in time to avert a crisis unless we begin to take them more seriously than we seem to be doing at the present time. This opinion is shared by a number of writers whose qualifications in the field of economics and political science are far superior to my own.

Dr. Donald Michael, for example, formerly of the Brookings Institution and now Director of Planning and Programs for the Peace Research Institute in Washington, writes in a recent monograph published by the Center for the Study of Democratic Institutions that the widespread use of computers and automation may create vast unemployment and social unrest which would seriously weaken the foundations of our free society. ("Cybernation: The Silent Conquest," Center for the Study of Democratic Institutions, 200 University Street, New York 22, New York.)

Mr. Michael raises a number of searching questions about the possible impact of automation. He doesn't pretend to have the answers to all of these questions.

But surely he is correct in saying that "if we do not find the answers . . . soon, we will have a population in the next 20 to 25 years more and more out of touch with national and international realities, ever more the victims of the creative use of leisure on the one hand, and more and more mismatched to the occupational needs of the day."

This somber warning, in my judgment, is a salutary corrective to Herberg's tendency, in an otherwise excellent article, to underestimate the importance of economic and labor problems in the foreseeable future.

WHAT OF THE DAY

The Arizona school case

By REV. JOHN DORAN

I am wondering if the Protestants and Other Americans United for the Preservation of Separation of Church and State (POAUS) is going to come to the defense of the Jehovah's Witnesses here in Arizona, as they did for Vashli McCollum in the Ferguson Campaign, Illinois, last August. It is a fine cause against free time for religious instruction in the schools.

Little Vashli, whose parents were atheists, was, so the case went, embarrassed at being left out of the picture when other children went to religious instruction in the school buildings given by different religious groups. For the sake of Vashli, all released time religious instructions were declared by the Supreme Court to be unconstitutional.

Here in Arizona a court battle is shaping up over the question of patriotic exercises in the schools. Three children of a family which belongs to the Jehovah's Witnesses Sect have refused to stand for the singing of the national anthem on the grounds that this is a "religious" rite or ceremony which contravenes the law of Almighty God and which "will in due time result in eternal destruction."

The school authorities, required by law to provide patriotic exercises, have after repeated warnings expelled these children for their refusal to stand during the singing of the anthem. The parents have gone to law asking that the Arizona laws be declared unconstitutional under the freedom of worship amendment.

If the POAUS enters this case, which side will it take? Will it argue that a religious group in seeking to prevent the state from demanding patriotic exercises, is lacking away at that inviolate wall of separation which it used to argue that the state has no right to demand signs of patriotism because these contravene the re-

ligious sensitivities of a few of its members? Either way the POAUS faces, I think, a dilemma. If it argues for the Jehovah's Witnesses, it argues to let a religious sect impose its beliefs upon the state. If it argues that the state has no right to impose regulations which contravene the consciences of these people, how will it argue against the Mormon belief in polygamy which is a practice forbidden by the state? Or how argue against any practice which any group would profess as right according to their belief?

To a Catholic there is no problem. Even as I write this is my office in our parish school, the children are beginning the day by their prayer for God's blessing and the saluting of the flag. Our doctrine of the two jurisdictions of church and state, though it may run into arguments at times, is crystal clear. A person owes allegiance to both.

But what of the poor Jehovah's Witnesses who are constantly coming before the courts in situations like these? (Continued on page 6)

FOR LENT - NIKITA KHRUSHCHEV

LENT BEGINS NEXT WEDNESDAY. IT'S TIME FOR PRAYER, SELF-DENIAL, SERIOUS SELF-EXAMINATION . . . Months ago we quoted Nikita Khrushchev. He was in quite a state again . . . In 1956 Khrushchev told his Party's Central Committee: "A Communist has no right to be a mere onlooker." (WORK COMMENTARY, he said, IS A MISSIONARY . . . Omission words, certainly . . . In 45 years of atheistic communism he has devoured one-third of the people of the world. By contrast, after 2,000 years, ONE BILLION NINE HUNDRED MILLION PEOPLE have received the Gospel of Christ of the Church . . . Where is it we fall short? . . . The Catholic Church is essentially a missionary Church." Cardinal Cushing said not long ago: "If we fail to understand this, we are going to lose the battle with international communism." . . . The Cardinal went even further: "For the first time in the history of mankind," he said, "atheism is on the march; and the Church is helpless to prevent the advance of anti-Christian because we don't have in our opinion, a missionary Church." . . . Questions to think about during Lent:

1. To what extent am I to blame? Am I a Catholic on-looker?
2. What did I do for the missions in 1961?
3. What can I do right now?

SOMETHING EVERY DAY

IN INDIA, ETHIOPIA, ERETRIA, EGYPT, TURKEY, IRAN, IRAQ, JORDAN, LEBANON, and SYRIA, our priests, brothers and SISTERS need your help every day. They need your prayers, the Holy, a visit to the Blessed Sacrament, your sacrifices ("doing without" and "making do"), your regular financial support. Help them, please . . . Help them regularly . . . Help them now!

- SEND US YOUR MASS INTENTIONS. The offering you make when a missionary priest offers Mass for your intention, supports him for one day. Also, intentions are the missionary's most means of support—Write to us.
- EDUCATE A NATIVE PRIEST. For 27¢ a day (what a smoker pays for cigarettes) you can help a poor boy become a priest. The training which lasts six years, costs \$600 altogether. He will write to you, keep you informed of his progress—Write to us.
- TRAIN A NATIVE SISTER. For 41¢ a day you can make it possible for a young girl in INDIA or EGYPT to become a Sister. The training lasts two years, costs \$300 altogether—\$12.00 a month \$10.00 a year—Write to us.
- FEED A FAMILY OF REFUGEES. For 25¢ a day \$10 a month you can help as food for a family of 10 Palestinian refugees. The victims of the Arab-Israeli War of 1948, these people are still living in refugee camps in LEBANON, JORDAN, SYRIA and GAZA—Write to us.
- SEND US EACH WEEK, OR ONCE A MONTH, A GIFT "NO STRINGS ATTACHED." These "stringless gifts" we'll use at once, wherever the need is most pressing—Write to us.
- JOIN A MISSIONS CLUB. For 36¢ a day \$1 a month you can help immeasurably by joining one or more of the following clubs:

- ☐ DAMIEN LEPPER CLUB . . . cares for lepers
- ☐ ORPHAN'S BREAD . . . feeds orphans
- ☐ PALACE OF GOLD . . . provides for the aged
- ☐ THE BASHILANS . . . supports Catholic schools
- ☐ THE MONICA GUILD . . . chooses, alters, etc. for churches

Near East Missions
FRANCIS CARDINAL SPELLMAN, President
Mgr. Joseph T. Sec'y
Send all communications to:
CATHOLIC NEAR EAST WELFARE ASSOCIATION
480 Lexington Ave., at 46th St., New York 17, N. Y.

The Criterion
Official Newspaper of the
Archdiocese of Indianapolis
124 W. Georgia, P.O. Box 174
Indianapolis 6, Ind.
MElrose 5-4531

Member Audit Bureau of Circulation
Member Catholic Press Association

Entered as Second Class matter at Post Office, Indianapolis, Ind.

EDITOR: Rev. Raymond T. Bosler, ASSOCIATE EDITOR: J. J. Courtney; EDITORIAL DIRECTOR: Michael Bowles; MANAGING EDITOR: Fred W. Fries; NEWS EDITOR: Paul G. Fox; ADVERTISING MANAGER: James T. Brady.

Price \$4.00 a year. Published Weekly Except Last Week in December.

This Is Our 40th Anniversary!

To celebrate this milestone and to introduce you to our new decorating department . . . we are offering a select group of fine lamps and pictures at 25% Reductions.

We can make this offer for one week only.

Come in while the selection is complete.

Pictures from 3.00 - 67.50
Lamps from 16.00 - 67.50

SMUCK'S
FLOOR COVERING & Interiors
17 E. MARLYND LANE ME 2-4321

USHER
Funeral Service
"The Finest Possible" At Lowest Possible Cost
USHER MORTUARY
2313 W. Washington St. MElrose 2-9352

ST. JOSEPH MISSALS

NEWLY REVISED
Includes up-to-date prayers ordered by His Holiness Pope John XXIII

SAINT JOSEPH DAILY MISSAL
Truly the finest, most up-to-date Daily Missal extra large type, simplified arrangement. Official Confirmation Version. Full color illus. Cloth, \$3.75. Leather, 25¢ gold edge, \$5.50

ST. JOSEPH "CONTINUOUS" SUNDAY MISSAL
New! Special price: 25¢. Most beautiful, up-to-date Sunday Missal extra large type, simplified arrangement. Official Confirmation Version. Full color illus. Cloth, \$2.75. Leather, 25¢ gold edge, \$4.50

SAINT JOSEPH SUNDAY MISSAL
Most beautiful "regular" Sunday Missal with extra large type, simplified arrangement. Official Confirmation Version. Full color illus. Cloth, \$2.75. Leather, 25¢ gold edge, \$4.50

SAINT JOSEPH POCKET MISSAL
New complete Missal for Sundays and Holydays with over 700 beautiful, full color illustrations. Large, easy-to-read type. Confirmation Version. Cloth, \$2.50. Leather, 25¢ gold edge, \$4.25

MY LENTEN MISSAL—Small compact book with each Daily Mass in Lent contained in contents, plus many other added features . . . only 92¢

During Lent we are featuring a Clearance Sale of many Religious Articles; Rosaries, Missals, Statues, etc. 15% OFF REGULAR PRICE

INDIANA CHURCH SUPPLY
Formerly Wm. F. Krieg & Sons
CATHOLIC SUPPLY HOUSE
107 S. Pennsylvania St. Indianapolis ME 7-8797



Edited by the Cleric Seminarians of West Baden College

Toleration

By JOSEPH A. BRACKEN, S.J.

Religious toleration is an American ideal, one of the famous "Four Freedoms." Protestants, Catholics, and Jews can live in the same neighborhood, share and meet the same community problems.

This ability to set religious differences aside to meet a common goal is the source of our national strength and vitality. Yet isn't there a problem here for Catholics? How can we as Catholics tolerate Protestants and Jews in the practice of their faith? Don't we believe that ours is the one true Church? If so, then how can we be in conscience tolerate other religions?

The answer is simple in theory, though a little more difficult in practice. We admire and respect the person and his right to believe what his conscience tells him is right. But we do not for a minute tolerate his belief itself unless it happens to be correct. Let me illustrate by an example.

Many Protestants believe that Christ instituted only two sacraments, Baptism and Eucharist, and that even these two sacraments don't have to be received by the "believer" to go to heaven. Certainly I respect and therefore tolerate any Protestant who sincerely believes this as part of his faith, but I cannot admit that perhaps he and his church are right, in their contention that there are only two sacraments.

Since I know from the Church's teaching that Christ instituted seven sacraments, I would be denying my own faith to admit that perhaps there are only two. Hence, toleration means that while I respect the person who

has the belief, I need not admit that his belief is correct.

AT SCHOOL, when an argument over some fact, like the dates of Thomas Jefferson's presidency, we settle the matter by looking in an encyclopedia or reference book. We don't admit that there are three different sets of dates for Jefferson's administration, simply because there are three different opinions on which dates are correct. The encyclopedia proves that only one opinion is correct.

Unfortunately, in religious matters, there is no encyclopedia or reference book in which we can look for proof that our view is correct. We Catholics can turn to the Holy Scriptures, the Holy Church and that He has given it through the Pope and bishops the power of infallibility in teaching faith and morals.

But non-Catholics won't accept that fact. In their opinion, Catholics claim infallibility, but cannot prove it. In one sense, they are right. There is no encyclopedia or final court of appeals to which we Catholics can turn to prove the truth of our faith as easily as looking up dates in a reference book.

All that we can ask non-Catholics to do is to look into, examine the claims which the Church makes, its "credentials," and see how reasonable they really are. Then if they are given the gift of supernatural faith by God, they may be converted and become Catholics. They are, in the meantime, however, we extend our charity to them and pray that God may give them grace to see the truth in the Catholic position.

SOMETIMES, however, Catholics can be too tolerant. They are so eager to get along with non-Catholics, to "mix with the rest of the crowd," that they soft-pedal religious beliefs. For example, if a group of boys and girls are talking about divorce or artificial birth control, a good Catholic might well speak up for the Catholic position. It takes courage to face a crowd and say that you believe divorce and artificial contraception are morally wrong, when you know that others in the group, and perhaps their parents also, favor these practices. Yet always to be quiet about Catholic belief is possibly not a sign of Christian tolerance, but rather, a sign of timidity or

Certainly, there are circumstances when the better thing to do is to keep one's mouth shut; in the presence of older people an untimely remark can be very embarrassing. But there are plenty of occasions when non-Catholics are genuinely interested in what the Catholic Church teaches on a given point. At moments like this we have a chance to act as lay apostles, giving other people a chance to learn about our faith.

Toleration, therefore, is part of our American way of life, and will remain so, as long as people of different religious beliefs live in close cooperation with each other. We Catholics, like other Americans, are ready to tolerate people of all religious beliefs, even though we do not tolerate, i.e., agree with, their religious beliefs. In addition, when the situation arises knowing that we have the truth that others are looking for, we don't hesitate to step forward to witness to our religious convictions.



ARCHDIOCESAN CADET CHAMPIONS—Immaculate Heart of Indianapolis climaxed an outstanding basketball season by winning the 1961-62 Archdiocesan CYO Cadet crown with a 42-38 victory over St. Bridget's, Indianapolis, at Secina last Sunday evening. Coach Tom Keating (now a private in the Army) and Priest Moderator Father John Ryan are seated in the middle of the back row.

Immaculate Heart wins Cadet title

Immaculate Heart of Indianapolis defeated capital city rival, St. Bridget's, 42 to 38, to capture the Archdiocesan CYO Cadet basketball championship at Secina High School last Sunday. Led by Nick Hertz, who scored a game-high 23 points, and Steve Sullivan, the Northstars overcame an early St. Bridget's lead to grab the coveted title for the first time. Al Fox was high scorer for the losers with 20 points.

In the evening consolation tilt, Holy Trinity of New Albany displayed an awesome offensive power to smother St. Andrew's of Richmond, 60 to 30, in the first round. Mike Daniel tallied 28 points for New Albany, and Ken Biggs paced Richmond scorers with 18.

St. Bridget's entered the finals with an action-packed squeaker over New Albany in an afternoon game. In a low-scoring defensive battle the Indianapolis team won out 35 to 33 over the five-point deficit late in the game and tying the count in the closing seconds to put the contest into overtime. Al Fox led the winners with 19 markers, and John Wall's 13 was high for the boys from the banks of the Ohio.

Immaculate Heart had an excellent time in their semifinal match with St. Andrew's, Richmond. The final score was 59 to 42. Sullivan posted 20 points for Immaculate Heart, with Hertz adding 18. John Beckman was outstanding for Richmond. In addition to playing a fine floor game, he was the offensive leader with 16 points.



SENIOR ARCHDIOCESAN TITLEHOLDERS—These lads, representing St. Ann of Terre Haute, broke a dreary jinx extending back to the first days of CYO Archdiocesan basketball competition, as they won the Archdiocesan Senior championship at Secina High School on February 18 by edging Holy Trinity of New Albany in overtime, 99-86, in the title game. It was the Terre Haute deanery's first Archdiocesan title in history. Ted Peak, Executive Secretary and Athletic Director for the Deanery CYO, is showing his satisfaction at the outcome (back row, left). Coach Jay Barrett is standing at the right.

Cy Cipher

CRITERION QUIZ — Eleven teams remained in the Criterion Quiz Contest held Thursday evening. They were: St. Christopher's, Nos. 1, 2 and 3; Holy Spirit, Nos. 1, 2 and 3; Holy Trinity, Nos. 1 and 2; St. Michael's, Nos. 1 and 2; Holy Name, St. Philip Neri, No. 2; Little Flower, No. 1; Sacred Heart, Holy Cross, No. 1; Immaculate Heart, No. 3; and St. Rose of Lima, Knightstown. Except for Knightstown, the teams listed are from Indianapolis. Fourth round matches are tentatively set for Friday, March 9, and the semifinals on March 13.

ONE-ACT PLAY CONTEST.—All entries for the CYO One-Act Play Contest must reach the CYO Office no later than Monday, March 5.

SPRING SPORTS — Entry blanks for Junior and Second Year Football, Basketball and Boys' Track and Field have been mailed by the CYO Office.

ARCHDIOCESAN CONVENTION.—CYO officials announced this week that the annual Archdiocesan CYO convention will be held at Secina High School, Indianapolis, on May 4, 5 and 6.

CORRECTION.—In last week's Criterion under the picture of the St. Rita's Junior Archdiocesan basketball champions, we erroneously identified Jack Durham as the team's coach. He is the coach, and Mr. Durham is the athletic director. We regret the error.

CYO BASKETBALL.—The semifinals and finals of the Holy Cross "cup" Tournament will be held at the Holy Cross gymnasium, Indianapolis, on Sunday, March 4. Holy Spirit will meet St. Mark's 'B' in a 1 p.m. game. The second game at 2 p.m. will match Holy Trinity and Holy Name. The consolation game is set for 7 p.m. and the championship one hour later.

Root out race bias, rabbi urges youth

WILMINGTON, Del.—A rabbi told a parish Catholic Youth Organization here that continued conversations are necessary to eliminate racial and religious prejudice.

"As long as humans continue to speak to each other, there is hope that prejudice will disappear," Rabbi Jacob Kraft of Temple Beth Shalom told the St. Catherine of Siena CYO.

CHURCH BOMBED.—GUATEMALA CITY — The church run by the Capuchin Fathers here was bombed in the 14th explosion set off by terrorists in Guatemala City since the beginning of the year.

Public high school boys offered brief 'retreats'

PARMA, Ohio—A special "spiritual refresher" program geared to the needs of boys in public high schools has been started here at the St. Stanislaus Jesuit Retreat House. Believed to be the only one of its kind in the U.S., the program consists of five once-a-month sessions on Monday evenings. It starts with dinner at 5 p.m. and includes group discussions on specific problems, a chapel talk, confession and Benediction. The same topic is repeated on all Mondays of a given month, giving the boys a chance to make attendance on any Monday of their choice.

JESUIT Father Thomas Godwin, the retreat house director, said a boy could come on the last Monday in February, for instance, and then come on the second Monday in March, the third in April and the fourth in May, if he liked. No reservations are needed, said Father Godwin. The boys are urged to drop in on any Monday, have dinner and stay for the four-hour program. Cost is \$1 to cover the dinner. Opportunities are given for personal interviews with a priest

MOVING? — When moving send or call in your old and new address to The Criterion P.O. box 115. If the change is received by Tuesday, your Criterion will be delivered to the new address that same week.

JESUIT BROTHERS

Assist Jesuit priests carrying on Christ's work. For information, write Brother W. R. Haas, S.J., West Baden College, West Baden Springs, Ind.



REMODELING — No Payment Till May 1st. All Siding - Roofs - Gutters - Finishing - Storm Windows - Room Additions - Bath Rooms. FREE ESTIMATES. NO MONEY DOWN. CALL WA 5-4297.

Hoosier Construction — Your Credit is Good at 2246 N. College Ave.

Asks how to develop Christian personality

Dear Miss Culkin

About a year ago I read in some magazine an article about your work in which you were quoted as saying a woman could develop a more pleasing personality by applying something her religion. I clipped the article and kept it for a long time but later misplaced it. I don't remember the one, I would appreciate your sending me a copy of it or printing it in your column in our Indianapolis paper—The Criterion. Your quote was in a letter appearing at the top of a page.

HAPPY to take care of your request. For all of us interested in developing a more pleasing personality might well find the suggestions helpful. The article to which you refer was in Information magazine.

- Eight ways a woman can develop a Christian personality: 1. Carry the body with the dignity that was given to it when it was made to His image and likeness. 2. Be certain that your dress appeals to your heart and not to his instinct. 3. Recognize God's gifts to other persons by appreciating their beauty and talent. Don't envy or compare them with your own. 4. Realize that the greater capacity a woman has to love others out of the love of God, the warmer, the more charming she will be.

SHOE REPAIR — Men's Full Sole and Resoles \$3.50. Mary's White \$1.25. White \$1.50. \$4 while you wait. Thrift Shoe Repair. 8500 Meridian Park Blvd. Indianapolis, Ind. 46214. XAVIER MISSION SISTERS. Xavier Mission Sisters. Xavier Mission Sisters. Xavier Mission Sisters.

St. Joseph Preparatory School — College Preparatory Boarding School for Boys. Supervised study. Small classes. All sports. Advanced placement courses. Summer camp. Write for catalog. BARDSTOWN, KENTUCKY.

Make Your Future Sure — Enter a good, dependable school and make every day count. Remember, "WORK WORKS WONDERS." In this way you can make your future sure, and be a credit to your school. This is the INDIANA BUSINESS COLLEGE of Indianapolis, the others are at Marion, Muncie, Logansport, Anderson, Ellettsville, Lafayette, Columbus, Richmond, and Vincennes. Indiana's leading private business college—established in 1892. See, write, or phone the location preferred.

Chili Supper — Sat.—March 3 (Serving 5 p.m. to 8:30 p.m.). ST. BERNADETTE CHURCH. 4838 FLETCHER AVE. (1 Bl. South 4800 English Ave.). Bowl Chili — 15¢. Coffee, Milk, Salad, Pie or Cake.

What About You? — GIVING YOURSELF to a life completely dedicated to the salvation of souls through prayer, work, sacrifice and joy. Let it be a St. Francis Missionary, Secretary, Accountant, Cook, as well as in other hospital departments and in a new branch of our work in the Catechetical and Social Service Division. There is no greater charity.

BACK AGAIN! — Those Famous FISH & SHRIMP DINNERS. Every Friday 5 to 8 p.m. During Lent 1st Fridays 'til 9 p.m. Full Service—2 Complete Lines.

Secina High School Cafeteria — 5000 NOWLAND AVENUE. One Block South of 16th & Emerson. Plenty of Free Off-Street Parking.

MOBILHEAT BUDGET PAYMENT PLAN — "Our Oil Heat, Can't Be Beat!" LITZELMAN Coal & Oil Corp. FILTERED—METERED ME 7-1318 445 N. HOLMES AVE. "Keep Full Service"

"CUIVED SURFACE" RUG CLEANING — Day Service. SERVICEMASTER — On-Location Carpet and Furniture Cleaning. CALL ME, 7-3331. CROWN — Laundry & Rug Cleaning. 3901 E. WASHINGTON ST.

Grinsteiner Funeral Home — Established 1854. GEORGE N. GRINSTEINER HAROLD D. UNGER. MELORE 2-5374. 1401 East New York St.

CHANCE Funeral Home — N. E. "NORM" CHANCE. — 24 Hr. Ambulance Service — South Side's Newest Mortuary. ST 4-3546. 504 E. NATIONAL AVE. (3800 South)

W. O. JONES I.N.C. — RUG CLEANERS. 4440 N. KEYSTONE LI 6-1504.

Strauss Says: — Dobbs and Cavanagh Hats. "The BEST of your price—no matter what your price!" L. STRAUSS & CO.

L. G. Clements & Sons GENERAL CONTRACTORS — Est. 1883. Specializing in Light and Heavy Repairs Commercial and Residential. 1509 Main St. (Beech Grove) ST. 4-6372.

THE FAITH EXPLAINED

The Divine Sacrifice of the Mass

By Rev. Leo J. Trese

In the previous eight articles we have discussed the Holy Eucharist as a sacrament—the sacrament in which Jesus Christ nourishes our soul with His own Flesh and Blood.

During that discussion we referred to the Mass very briefly, simply pointing out that the Mass is the sacred action by which Jesus makes Himself present under the appearances of bread and wine.

We noted in passing that our English word, "Mass," evolved from the Latin word, "Missa," in the "Ite Missa Est" which the congregation is dismissed at the end of Mass.

These chose this name from the Gospel description of the Last Supper, which tells us that Jesus, having taken bread, "gave thanks and broke, and gave it to them, saying, 'This is my body, which is being given for you; do this in remembrance of me' (Luke 22:19). From these same words of Jesus, the first Christians also gave to the Mass the name of "Breaking of Bread."

FAMILY CLINIC

Family addicted to TV

By John L. Thomas, S.J.

Since we brought television into our family circle, I'm considered "crazy." You see, most folks there like what children like, so where does that put mothers? I tried to make some rules, but because I'm the only one that likes rules, they're "a good." My family has thrown music, good reading, and so on, out the window since we have television. They turn it on any time they like and will watch Westerns, crimes, and ad-reun by the hour. What can I do?

I don't know whether your observations concerning the television viewing tastes of fathers are correct, Mamie, but there isn't much doubt that television is one invention that has profoundly affected the modern home. We read complaints that it has changed the family circle into a semi-circle, and that though it offers a good deal of first grade entertainment, unfortunately most viewers are not past that stage.

As you indicate, it also appears to threaten the development of music, reading, and other desirable forms of self-culture within the home.

This adds up, for it is estimated that American families watch television on an average of six hours per day, and since children and teenagers are undoubtedly the most persistent viewers, as well as users of radio, many of them can't have much time left for other pursuits.

Of course, there is a positive side to the picture. Television offers many excellent programs, and though its educational possibilities have unfortunately not yet been fully realized, it has come to play a significant role in forming public opinion and shaping the popular mind by the news programs, discussions, and portrayals of current national and international events if so assiduously viewed.

Like most modern inventions such as telephones, automobiles, movies, radio, and so on, television tends itself to good use as well as abuse. Because it invades the home and appears equally attractive to young and old alike, however, it probably creates more problems for parents than most other inventions. Difficulties arise from the use of the telephone, car, or radio are confined primarily to teen agers, while in the case of another the television set tends to involve the entire family.

Under these circumstances, common sense requires that parents establish some rules and norms regulating the use of television in the home. For not only are various programs available at the same time, but different age groups within the family—children, teenagers, and adults—have different viewing needs and tastes. Specifically, parents should regulate the amount of time to be spent in front of the set and the type of program to be viewed.

This implies, of course, that parents have some sense of responsibility in this matter. Unfortunately, Mamie, the situation you describe in your home is all too common. Because they do not see their marriage as a sacred trust, a divine mission to bear and raise children in Christ, fathers and mothers never learn how to plan and work together to meet the needs of their families. Such cooperation is required by the very nature of marriage and the family, yet many parents seem utterly unaware of their obligations in this regard. They work out and agree upon no consistent plan for managing their living within their families, so that decisions are made individually and usually on the spur of the moment. As a result, they have no overall plan for dealing with the various problems their children meet at different stages in their development, and the family simply drifts.

What can you do in your situation, Mamie? Since your husband does not share your views on this matter, there is probably little that you can do at this late stage. For many husbands, watching television has become a convenient escape from the responsibilities of marriage and family life, and they too busy to attend to their family matters, to offer companionship to their children. Their childish fixation on such passive entertainment is a sad commentary on their mental and spiritual lives, but like all addictions, it can be overcome only if the victim wishes to make the effort.

However, it seems to me that you can do something about the children. At least when your husband is not home, you can regulate the use of the set—whether they like it or not, this is your obligation. At the same time, you can help them toward an appreciation of better programs by calling their attention to what is being offered and discussing various good programs with them.

You can accomplish a great deal by your example. Keep a supply of good books, magazines and records available. Try to bring topics of wider interest and concern into your conversation with them. Take a genuine interest in their studies and their thinking about what they hope to be in life and what preparation will be needed to achieve their goals. This is indirect, but perhaps more effective in the long run than rules which they see only at the head of the bed in the morning.

Father Thomas will be unable to give personal replies.

for the providing of Holy Communion. The Mass is much, much more than that, as we shall see. It is true that it is at Mass that the bread is changed into the Body of Christ. But we should see the Mass as the greater whole, of which our union with Jesus in Holy Communion is a wonderful part. Even when we receive Holy Communion outside of Mass, we should consider our Holy Communion as an extension to us of the Mass in which was consecrated the Sacred Host which we now receive.

During the Church's infancy (when congregations were much smaller) it was the custom for the priest to send Holy Communion immediately after Mass to those members of the Christian community who were unable to be present. To these absent brethren Holy Communion would be brought sacramental grace; but it also was the bond of union which joined them to the Mass in the Mass which had been offered, and with their fellow Christians who had eaten of this same Holy Bread.

It is in this light that we should perceive our own Holy Communion when circumstances make it impossible for us to receive outside of Mass.

IF THE MASS is not merely the preparatory ceremony which makes Holy Communion possible, what else is the Mass?

First of all the Mass is a memorial of our Lord. "Do this," Jesus says as He makes His apostles priests, "Do this in remembrance of me."

It is natural to the human heart to want to keep fresh the memory of those whom we have loved and admired. Whether it be the memory of a friend, or of our dear dead parents, or brooding figure in the Lincoln Memorial, the world is full of reminders. And who so much wants our love, has left us a memorial of Himself such as only God could fashion.

It is not a picture, not a monument or statue; it is the living Presence of Himself, coming daily among us in the Mass. Here the Mass is the Body and Blood which Jesus immolated on the Cross. Here in the Mass Jesus continues through time that offering of Himself on Calvary, applying now to our souls the merits which He gained for us on Golgotha.

It is not only His death which we remember, but His resurrection, too, by which He has forever conquered death. His ascent into heaven likewise, by the glory which He is determined (we willings) to share with us.

In addition to being a remembrance of our Lord, the Mass is a sacrifice for us to receive outside of Mass. We already have examined at some length this aspect of the matter.

It may however be of some historical interest to us to note how closely the first Christians followed the example of Jesus in annexing the celebration of the

Eucharist to an actual supper. It was a special kind of supper, called the "Agape" (pronounced ag-ah-pah, from the Greek) or "love" supper. The Christian community would gather in the home of one of their members, since of course there were no churches yet, and each member would bring food and wine according to his means, some much and some little or none.

The food would be shared by all to manifest their love for one another. At the conclusion of the meal the "president"—that is, the bishop—would celebrate the Eucharist after the example of Christ.

The Liturgical Week

By Rev. Robert W. Hovda

MARCH 4 — Quinquagesima Sunday. Christian worship is our school of the moral life as well as our school of doctrine. Today's Mass teaches us something about our corporate sinfulness as a race and our individual sinfulness as persons and assures us that Christian hope does not depend on the absence of sin but exists in spite of it.

The Gospel proclaims Jesus' teaching that the sin which is imposed by human sin as the cause of resurrection and redemption. And it is the blind man's cry for help which brings him the promise of salvation.

MONDAY, March 5—Mass on Sunday. Consciousness of sin is, then, even more than virtue, the gateway to the Father's love. The prayer which is the prayer of sin is not chastity, nor sobriety, still less human propriety, but the love hymned so beautifully in the first lesson of this Mass. Sin is a turning away from God who is Love.

Our preoccupation with sins of omission is a mark of a Christian consciousness of sin. As Lent turns our eyes toward our Easter hope, it will teach us through the liturgy to enter the mind and pray with a full realization of the dimensions of evil.

TUESDAY, March 6—Saints Perpetua and Felicity, martyrs. Shrove Tuesday is a day of joy and jubilation for the people of the world. And the Mass of these martyrs gives us reasons for this joy. God is our deliverer, and His first reading from God's Word.

Lent will not mean lifting our selves up by our own bootstraps; but rather, by the grace of God, we will be healed and saved. So, God reaches us in our worship today. He rises up in darkness and sorrow, saying and healing in tears, saying and healing in the sickness of our world—the sickness of isolation and division, of the sickness of the heart, of the sickness of the soul.

WEDNESDAY, March 7—Ash Wednesday. Sinners all, we take the ashes and we pray for mercy. But with what confidence we pray, because already God has shown His mercy. For this Lent

However, a busy's gradually being in custom. Some of the weather Christians would consume their own food and drink without regard for their poor brethren, and some even would drink to excess. It is for such abuses that St. Paul expelled the Corinthians in his First Epistle (1st Cor. 11:20-22). So then when you meet together, it is no longer possible to eat the Lord's Supper. For at that meal, each one takes his own supper, and one is hungry, and another drinks overmuch. Have you not houses for your eating and drinking? Or do you despise the church of God and put to shame the needy?"

The lesson of the Agape however—the need for the practice of charity as a continuing preparation for Holy Communion—was one that must never be forgotten.

The Mass is a memorial of our Lord. It is the perfect memorial, in which His own living Presence keeps always vivid our consciousness of Him.

The Mass is a divine banquet, too. It is a banquet in which God spreads the table with His own Word. God specifies an offering more than a memorial and more than a banquet. It is a sacrifice.

IN THE COURSE of centuries the word, "sacrifice," has lost much of the sharpness of its meaning, and even has come to signify something rather painful and therefore distasteful: the giving up of something we would like to have, or would like to keep.

Originally however the word, "sacrifice," had only one meaning. It was applied to the action whereby an even was offered to God. This still is the correct and most proper meaning of the word. It is from two Latin words, sacra and facere, which mean "to do" or "to make," that our English word "sacrifice," comes. A thing was made holy by being taken from human ownership and human use, and offered to God by a symbolic act of giving.

That God willed to be honored by gifts offered by His creature, man, certainly is a truth which man and Eve carried with them from Paradise. However, even without divine revelation, mankind seems to feel an irresistible urge to offer gifts to God. In the whole range of history there is no people or tribe of whom we have knowledge, who have not offered gifts to God. Sometimes people have been in great ignorance of God and have worshiped false gods and many gods. Sometimes they have been in great ignorance as to what might please God, and even have offered human sacrifices.

But always and everywhere man has sought to offer gifts to God—or to his gods.

AMONG the people who have worshiped the true God, we distinguish three periods of history. The period from Adam until the coming of Christ is called the Patriarchal Age. During this era the people of God tended to live in the flesh, bound together by ties of blood. They were ruled by a patriarch of the tribe, who was the living ancestor from whom they descended. Noah for example was a patriarch, as was Abraham.

THE LIFE OF OUR LORD

Hearts on the cross

By F. J. SHEED

John must have wondered what it meant to give up one's mother. So must the mother who bore him. For she was there too. It had been a day of misery for Salome.

She had begun, with her learning, that her sons—for whom she had demanded places on Christ's right and left when they should come into His kingdom—had run with the rest when the soldiers took Him. On Calvary she saw what looked like the end of the road for her King, saw too who were on His right and who were on His left, and in what posture. Now one of her sons was handed over to be someone else's.

Beside Our Lady and John and Salome, who are least mentioned. Mary of Cleophas was related to Our Lady, and Mary Magdalen out of whom the dying Man had poured His blood. Other of His friends were there, unnamed. But His enemies were there in three, expected by the Chief Priests and scribes and ancients. His inveterate enemies. They had heckled Him in the Temple courtyard and when they were brought into His kingdom, they had continued with heckling and accusation in the High Priest's hall and when they were brought into His kingdom, they had been totally ignoring. "He had answered them nothing."

The time for heckling was over. But there was still mockery: "This Christ is king of Israel, let Him come down from the cross and show us" (Mark XV:32); "He trusted in God, let God now save Him, let God now save His own selves in the Psalm: 'All

deliver Him if He wants Him" (Matthew XXVII:42).

None of this meant a great deal to the Priest on the Cross, concentrating His mind on the Father to whom, and on the race of man for whom, He was offering the redemptive sacrifice. His mockers had no more claim on His attention than any other of the myriads whose sins He was dying that He might expiate. He rose up in darkness and sorrow, Priest at the moment of Consecration might hear people talking or a baby crying at the back of the church. They were on the periphery only: even the agony of His nailed body was peripheral: the Center was drawing His whole being into itself, and His enemies did not expect them. Nor did He, precisely. But suddenly they heard a great voice crying out: "My God, my God, why hast thou forsaken me?" (Matthew XXVII:46). And again: "I thank thee, O Father, because thou hast hidden these things from the wise and prudent, and hast revealed them to the babes and sucklings" (Matthew XXIII:35).

For the moment, too, they must have felt a chill of uncertainty. In spite of the dissolution of its opening, the Psalm ends in triumph. "My cry for help did not go unheeded." Was there a chance that the Lord would do all, thrust their taints down their throats by a last-minute descent from the cross?

Once the idea had thus been forced on them that what was now before their eyes had been described so many centuries before, they would hardly have failed to be reminded (by something else that had not yet) of Psalm LXVIII: "When was thirsty, they gave me vinegar to drink." That, anyhow, the soldiers did not have the last drop of vinegar, that Our Lord said "It is consummated" (John XIX:30). What He had become man to do was now done. He had been made, sufficient and overflowing for the first sin which He had forgiven, and He had known God and the human race, and all the sins by which the breach had been widened. This was Atonement. Dismissed by the annunciation, the meaning of that word is at-onement. God and the human race had been at-oned, now, and forever, they would be at-one.



THE MANIPLE is the ancient mappula, or handkerchief which was draped over the left forearm or carried in the left hand. Originally it was of linen like the other garments, and in the Church used to cleanse sacred vessels. Its modern counterpart is the towel carried over the left arm of waiters in restaurants.

They simply gave back to God things which He Himself had created to begin with—bullocks and lambs and bread and wine. Even all the gold in Fort Knox would in itself mean nothing to God. The Lord was pleased with the gifts of men only because He chose to be pleased; He graciously accepted their little presents as an expression of their love.

But in the Sacrifice of the Mass a new and wonderful element enters. Now for the first time (and daily) mankind can offer to God a Gift that is worthy of God. This was to continue until the final period of religious history would begin with the coming of Christ. This period, from Moses until the advent of the Messiah, is called the Mosaic Age.

With the coming of Jesus Christ a new age began, the Christian Age in which you and I are living. All that had gone before was but a preparation for this final stage in God's plan for man's salvation.

The Patriarchal Age and the Mosaic Age were full of prophecies and figures which kept pointing the signs of the new age, to Christ and His "good tidings" and His perfect sacrifice. We have only to recall Melchizedek, a priest of the Patriarchal Age who offered bread and wine (Genesis 14:18-20). Later, in the Mosaic Age, the Psalmist prophesied concerning Jesus: "Thou art a priest forever according to the order of Melchizedek" (Ps. 110:4).

Or we can turn to the prophet Malachi who foretells the day when God no longer will find pleasure in sacrifices of sheep and oxen, because "... from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of hosts" (Malachi II:1).

THIS TURNS our attention to the reason why the Mass is called the perfect Sacrifice. All other sacrifices previous to the Mass suffered from one great defect: the gifts which were offered had no real value at all as far as God was concerned.

For the moment, too, they must have felt a chill of uncertainty. In spite of the dissolution of its opening, the Psalm ends in triumph. "My cry for help did not go unheeded." Was there a chance that the Lord would do all, thrust their taints down their throats by a last-minute descent from the cross?

Once the idea had thus been forced on them that what was now before their eyes had been described so many centuries before, they would hardly have failed to be reminded (by something else that had not yet) of Psalm LXVIII: "When was thirsty, they gave me vinegar to drink." That, anyhow, the soldiers did not have the last drop of vinegar, that Our Lord said "It is consummated" (John XIX:30). What He had become man to do was now done. He had been made, sufficient and overflowing for the first sin which He had forgiven, and He had known God and the human race, and all the sins by which the breach had been widened. This was Atonement. Dismissed by the annunciation, the meaning of that word is at-onement. God and the human race had been at-oned, now, and forever, they would be at-one.

Radio & TV Apostolate

ROSAERY RADIO PROGRAM WIRE—1430 on Your Dial—Mon., Fri.—7:45 P.M.

FRIDAY, March 2—(Tape) Rev. William Fischer. MONDAY, March 5—(Live) Rev. Robert Borchertmeyer and members of Knights of Columbus, Fatima Council 223. TUESDAY, March 6—(Tape) Rev. Kenny C. Sweeney and members of Catholic Daughters of America. WEDNESDAY, March 7—(Tape) Msgr. August Fulsbueger. This program is sponsored by the memory of Al Fulsbueger on the anniversary of his death.

Advertisement for A.O.H. Funeral Homes, featuring a logo with 'A.O.H. SACRED SINCERE SERVICE' and contact information: Daniel F. O'Riley, 1509 Prospect St., ME 8-1474, 2226 Shelby St., ST 4-2570.

'BABES IN TOYLAND'

Walt Disney film disappointing

By JAMES W. ARNOLD

Although "Babes in Toyland" is an old New York musical (by Victor Herbert), there are no "babes" of the Broadway variety in the new Walt Disney film. The babes are mostly under age 10, and from that point, the picture's audience appeal stretches only about five years in each direction. About all that saves "Babes" from being a renegeator bomb, in fact, are dandy performances by slow business and veterans and clever innovations near the end involving a speedily inspired toy-making machine and an Armadillo of toy soldiers.

The usually astute Disney, for most of the picture, makes stingy use of the film medium. The movie, a Mother Goose fantasy, is presented as a filmed musical, even to opening and closing curtains.

Much of the photography is flat, head-on stuff; you see the action as if from 12th row center in a theater. Except for quick close-ups and an occasional embarrassed boom shot.

The business lingers tenuously on the thin skills of teenage idols Annette Funicello and Tommy Sands, nice kids who are somewhat short of being high-powered entertainers. Miss Funicello, an alumna of the Mickey Mouse club, is attractive in a girl-next-door suit of wags, but has a tiny,

unmusical way with a song. Sands has only an average crooner's voice, praise which these days is faint indeed. But need, as they say in choral school, more power. Annette and Tommy portray nursery rhyme characters (Mary Contrary and Tom the Piper's son) whose romance is studiously undermined by Barnaby (Ray Bolger), a classic melodrama heavy with black cape, waxed moustache and pompadour. Bolger, whose charming scowrow in the 1939 "Wizard of Oz" has endeared him to several generations of children, does the start-and-cackle routine with just enough whimsy to keep lots from cheating their fingers down to the first knuckle.

(The writer, in a spirit of reckless bravado, saw the film in the company of a girl-child, age five, and a thousand other popcorn-crunching youngsters and parents. The kids, as usual, wack fascinated anything that seems tailored for their eyes, especially if children are on the screen. While they doubtless "enjoyed" the movie, there was little exuberance until the big final scenes. This criticism by lack-of-hysteria is more telling than any offered by a besotted, objective adult.)

Most discouraging, however, is Disney and director Jack Donaghy show a painful dearth of new ideas and reliance on the tried-and-true. The picture opens, for example, with an ensemble musical number, gussy with cakes and valentines and ballerinas in leotards. The picture opens, for example, with an ensemble musical number, gussy with cakes and valentines and ballerinas in leotards. The picture opens, for example, with an ensemble musical number, gussy with cakes and valentines and ballerinas in leotards.

Villain Bolger is provided with two lovable, hounding assistants, the same characters who appear in some form or other, in most Disney films. Here they are humans, Henry Calvin (the fat one) and Gene Sheldon (the dumb one), experts at tired but genial slapstick. Mr. Sheldon, who after a brief pants-slamper with a silly smile, has done many of the same bits (e.g., he stumbles and suddenly one leg is inexplicably shorter than the other) in vaudeville for years. He is a delightful mime and entertainer of children, and one hopes producers will favor him from another indelible term on the nightclub circuit.

Disney has again rehired the familiar group of sickeningly cute children (when will he find some who look real rather than as if they just escaped from a state-mentor-evils) who manage to get lost in that same old scary forest populated unsurprisingly, by trees that dance and sing and paper-mache eyes. City kids who have never seen a forest will someday be disillusioned and bored by trees that sing with nests of robins in their hair.

Eventually everybody winds up at Toy Land castle, where bumbling old Toy Man is hopelessly engaged in getting ready for Christmas. The robot commandos are refreshingly absent; doddily Wym makes only funny, boots, putzums, jacks-in-the-box and similar wonderful nonsense. His lively assistant (young Tommy Kirk) invents the toy-making machine, and the latter, the best spoof of science and automation since Alee Guinness' bubbling chemistry set in "Man in the White Suit."

Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Radio, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday. Includes program names and times.

English professor named as speaker

Raymond Warden, associate professor of English at Indiana Central College, will address the Archdiocesan English Language Arts Association at a meeting Saturday, March 1, at Cathedral High School.

Mr. Warden's talk will include an analysis of several pieces by contemporary American poets. Plans will be made during the business session of the meeting for an anthology of student compositions from all the high schools in the Archdiocese. The essays selected will be chosen by a panel of college English teachers and will be used in high school composition classes.

Radio and Television

SUNDAY, MARCH 2
Look Up And Live (TV) - The Mass in its present form and proposed changes in it will be discussed in "The Liturgy Tomorrow," the final program of a five-part series on the liturgy. Father John H. Miller, editor of the Yearbook of Liturgical Studies, and John Mann, executive secretary of the National Catholic Liturgical Conference, the program's guests, will explore and demonstrate the suggested changes in the celebration of the Mass.

Sacred Heart Program (TV) - Father John L. Hochman, S.J., dean of the Jesuit Theological Seminary, Toronto, will speak on "The Eye Hath Not Seen." The program is the last of a series on the subject "Remember Thy Last End."

Announce speaker for Guild meeting
Mrs. Amy Leisher, director of the New Parent Education Center, Indiana University Medical Center, Indianapolis, will be the guest speaker at the 8 p.m. meeting of the Guardian Angels Guild on Tuesday, March 6. The meeting will be held at St. Mary's Child Center, 311 N. New Jersey St. Mrs. Leisher will describe to the parents of physical and mentally handicapped children the services offered by the Parent Education Center.

In the imaginative climax, actor Sands, reduced to thimble-size, leads an army of toy soldiers, shooting marbles and rubber-tipped darts, against Bolger, while the orchestra plays "March of the Toy Soldiers." There is even a stirring duet to "death" by toy soldiers, staged amid canyons of blocks and missile boxes.

The show's best musical number is a comic Spanish caper done by the inimitable Bolger, who also entertains as the voice of Sylvester, a wisecracking goose carried about by (appropriately) Mother Goose, a part played on the talents of Broadway's Mary McCarty. The lovely little song, unappreciated, is played only briefly and in march tempo. It may be that no one in the cast has voice enough to sing it, or that the melody never survived the austere French shores of some-mercials. (Legion of Decency A-1)

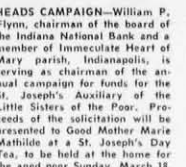
Annual play festival set at Marian this week-end

Six college and university drama groups, and three community theater groups, will participate in the Annual Indian Act Play Festival March 3 and 4 at Marian College.

Festival will be Dr. David Hayes of the speech and drama department at Indiana University. His criteria in judging the performances will include characterization, timing and realism.

Sister Mary Jane directed the three-act play, "Pygmalion and Galatea," by W. S. Gilbert, which will be presented at 8:15 p.m. Saturday in the Marian auditorium. It is being given in collaboration with The Players, the drama group at Marian College.

FOUR ONE-ACT plays will be given Saturday afternoon, starting at 2 p.m. The plays, and their performing groups' origins, are: "The Rope," by Eugene O'Neill, Indianapolis Catholic Theater Guild; "A Victim of the Seal," by Father Francis Kenzel, St. Joseph's College, Rensselaer; "The Slave With Two Faces," by Mary Davies, St. Francis College, Fort Wayne; "Escorial," by Michel de Ghelderode, University of Notre Dame.



HEADS CAMPAIGN - William P. Flynn, chairman of the board of the Indiana National Bank and a member of Immaculate Heart of Mary parish, Indianapolis, is serving as chairman of the annual campaign for funds for the St. Joseph's Auxiliary of the Little Sisters of the Poor. Proceeds of the solicitation will be presented to Good Mother Marie Motherhouse at a St. Joseph's Day Tea, to be held at the home for the aged poor Sunday, March 18.

Vatican launches survey on shrines

VATICAN CITY - The Sacred Congregation of the Council is conducting a survey of shrines throughout the world which have become centers of more than diocesan devotion. The congregation, reporting in the yearbook "Activities of the Holy See in 1951," said the survey will investigate the circumstances, practices and regulations surrounding shrines which have gained great renown. Ann of the survey will be to halt or offset any abuses which may have occurred or which may be tolerated at present. A number of great shrines, such as Lourdes and Fatima, are protected by regulations drawn up by the congregation at their request.

BOOKS OF THE HOUR

'Tract for the times'

By D. B. THEALL, O.S.B.

"Conscience and its freedom," by Fr. Eric D'Arcy (Sheed and Ward, \$3.50) seems to me a very useful "tract for the times" in which we live. Perhaps no other work in our theological philosophy vocabulary is tossed around so carelessly as "conscience," yet the average Catholic who has not had anything like a professional theological training, nor perhaps, even a good philosophical course, is quite likely to be hazy about the true use of the word.

Actual conscience is not, as is so often thought, that habitual grasp of moral principles which dictates in general that good is to be done and evil avoided. For this, philosophers and theologians have another word, "synderesis." The function of conscience, on the other hand, is to decide in a particular case what is to be done or to be avoided. What makes the problem of conscience particularly difficult from the practical point of view is that it is, for many reasons - capable of error.

One of the directions in which conscience may err is that of religious choice, profession, and or worship; and it is with freedom of worship, to use one of the modern phrases, that Fr. D'Arcy is most concerned in the body of his book.

He prefaces his central discussion with a brief history of the philosophical and theological development of the theory of conscience, spending, as one might expect, the greatest amount of space on St. Thomas' handling of the matter.

When he reaches the central issues of religious freedom, Fr. D'Arcy suggests that there are, basically, two "Catholic" views; first, that every adult has a strict right to religious freedom; the other, that the governments of "Catholic" states are not bound, at least as a matter of principle and of strict justice, to extend the right of freedom of conscience to members of other religious denominations, or to those who belong to no faith at all.

Fr. D'Arcy espouses the first view, and supports his case with arguments drawn from authorities ranging from St. Thomas himself to Pius XII and John XXIII. Along the way, he demonstrates how modern states have incorporated the idea of religious freedom into their constitutions, notably the United States, the Australian Commonwealth and the Republic of Ireland. The United Nations Declaration of Human Rights is also cited in this respect.

Two arguments that must always be handled in this connection are those that center about "the duty to prevent evil" and the statement that "error has no rights," and it seems to me that Fr. D'Arcy has done a fine job of explaining the limitations with which these principles may be applied.

Without contributing to the growth of religions of moral indifference, Fr. D'Arcy does not see thinking about the effect upon the communities in which we live of the disappearance of Christianity as a compelling principle. Without such a principle, or concrete consequences form on such subjects as divorce without subsequent remarriage or birth control. Fr. D'Arcy suggests that it is depressing to hear it said that all who advocate such practices are consciously evil. He ends his little book with a quotation from St. Gregory the Great on the advantages of kindness and sweetest ample over force of any kind, in the winning of souls.

The book makes no reference to other contemporary questions in which individual conscience is drawn up from the practical point of view is that it is, for many reasons - capable of error.

Continental Monterey Complete Service All FORD Products McGEE MOTORS, INC. 850 N. Meridian ME. 4-3363 USED CARS Mercury Comet Meteor

DO IT YOURSELF

Don't depend on your wife or friends. Do it yourself, then you'll be sure it's done. Stop by the store on the way home and pick up a case of FALLS CITY BREAD... now wasn't that easy?



when EARNINGS STOP TAXES RENT PAYROLL INTEREST how do you pay?

Business Earnings Insurance Pays Your Fixed Expenses and Gives You Normal Net Profit During Temporary Interruption of Business Caused by Fire or other perils. You insure your building and contents against loss. But how about your profits? How would you meet fixed expenses if fire or other insured perils put you out of business temporarily? Our Business EARNINGS INSURANCE not only pays your normal expenses, but assures your normal gross net, too. It's the modern way to insure the continued operation of your business when disaster strikes. Call us for full information. No Obligation.

GRAIN DEALERS MUTUAL AGENCY, INC. Fire - Auto - Casualty Insurance 1740 N. Meridian St. - Walnut 3-2453

Pennett Furniture AFFORDABLE NOW IN PROGRESS... Richard Bennett's Semi-Annual Deduction S-A-L-E

Everything in Stock on Our Floor at These Savings! - Nothing Omitted! Furnish your home at a SAVING! With nationally-known name furniture from the finest manufacturers in the country. Every Piece of Furniture in Store ON SALE!

4 CONVENIENT WAYS TO BUY Layaway • Cash • 90-Day Charge - No Carrying Charges • 6 to 24 Months, Minimum Carrying Charges FREE Statewide Delivery

Richard Bennett's Semi-Annual Deduction S-A-L-E 4-1/3-1/2 OFF ALL SALES FINAL Our Convenient 4 Ways To Buy Will Be In Effect During This Sale! Open: MONDAY thru FRIDAY 'til 9 P.M. SATURDAY 'til 6 P.M. DANVILLE STORE OPEN - Mon., Tues., & Wed. 10 to 9 p.m. Thurs., Fri., & Sat. 10 to 9 p.m. CLOSED ALL DAY SUNDAY There's Always Plenty of Free Parking

Tic Tacker

NAMES IN THE NEWS—Mary Catherine Rehorst of Terre Haute and Judith Reich of Indianapolis, both students at St. Mary-of-the-Woods College, have been named court members for the college's annual Senior Ball, slated May 3. . . . Louis C. Zabona, a member of Holy Trinity parish, Indianapolis, has been named Vocational Counselor for Crossroads Rehabilitation Center, Indianapolis. He will also serve as Recreation Director there. . . . Sister Mary Bernice, O.S.B., administrator of St. Paul's Homeless, Beech Grove, was appointed to the executive committee of the Indiana Association of Philanthropic Homes for the Aged. . . . Three Cathedral High School students have been nominated to the U.S. Air Force Academy in Colorado Springs. They are Mike Richardson, Gary Taffel and Pete Oatis. Bill Morrison was nominated to the Merchant Marine Academy at King's Point, New York.

JOURNALIST TO SPEAK—Fans of Dale Francis, veteran newspaperman and founder of three Catholic weeklies, will have the opportunity to hear him Sunday, March 11. He will be the principal speaker at the annual Communion Breakfast of the Holy Name Society of St. Lawrence parish, Indianapolis, following the 8 a.m. Mass. According to Fran Rea, program chairman for the breakfast, Mr. Francis will speak on "Catholic and Protestant Relations: The Hope for Unity." Tickets are available through the Centurions of St. Lawrence. Proceeds will benefit a special project of that group.

INCIDENTAL INTELLIGENCE—Among the recipients of the proceeds from the Murat Shrine Circus held in Indianapolis last year was the Little Sisters of the Poor Home for the Aged Poor. The Little Sisters received a check from the Shriners recently. . . . Elizabeth McDonald, feature writer for "Façots," St. Mary-of-the-Woods College paper, received the "Student Press Paladin Award" of the Catholic Students' Mission Crusade for an article concerning summer lay mission work. Both "Façots" and Miss McDonald were recently approved for admission to the National Honor Society. Twenty-five seniors and 11 juniors were named to the charter group.

DISCUSSION TAPES—A series of discussion tapes, each presenting one central idea of family life, have been prepared for family life study groups by Father Conlith Overman, C.P., director of Our Lady's Retreat House, Warrenton, Missouri. Father Overman is the originator of "Coffee Cup Canas," small groups of couples who meet informally in their homes to talk over marriage problems. Priced at \$3 each, the tapes can be ordered from the Mary Shop, 1435 Attica Drive, St. Louis 37, Mo.

INVITATION TO FRIENDSHIP—Friendship House, home of the Catholic interracial movement in Chicago, has issued an open invitation to its 1962 Weekend Programs to be held at Childery Farm, near Chicago. An expanded schedule of four weekends is planned to accommodate the growing numbers interested and to maintain the advantages of a small group. Dates are: May 18-20, July 20-22, August 17-19, and October 19-21. Msgr. Daniel M. Cartwell, F.H. Chaplain, will help participants appreciate anew the greatness of the Christian life. Cost of the Childery Weekend is \$18; for married couples, \$30. Enrollment is limited. For details or reservations, contact: Betty Plank, Friendship House, 4233 S. Indiana Avenue, Chicago 53, Illinois.

SUMMER STUDY—Xavier University, Cincinnati, will offer a summer master's degree program specially designed for high school teachers of chemistry, according to Dr. Richard J. Garascia, chemistry department chairman. Covering five consecutive summer sessions, the program will culminate in the master of education degree with a concentration in chemistry. First courses will begin June 18 and continue through July 27. For information, interested persons should write the Xavier Graduate School, Cincinnati 7, Ohio.

SUPERIOR TO LEAVE—Personable Mother Mary of St. Ita, superior of the Sisters of the Good Shepherd, Indianapolis, the past six years, will receive another assignment following her retreat next weekend. Her successor has not been announced. Mother Ita has been in Indianapolis since 1922, serving as Directress of the Sister Magdalens, Directress of Marydale School and since 1956, superior of the Good Shepherd Sisters. During her stay here there have been no changes among the Sisters except the former Directress of Marydale who was made a superior herself. We wish Mother Ita well. She has accomplished a great deal in the past ten years and has endeared herself to many.

MUSIC FINALISTS—Nearly 50 students of Catholic high schools in the Archdiocese received recognition in the state music contest held recently at Butler University, Indianapolis. The first division winners included: Our Lady of Grace Academy—Marinell Dever, Janice Matthews and Janice Faulkner, piano; and Dawn Krack, saxophone. Immaculate Conception Academy—Olembert Barbara, Fritsch, Rosemary de Bece, Janice Green and Diane Jamison. Cathedral High School—Ted Hinkle, saxophone; Mike Dolben, trumpet; Dave Rathz, clarinet; and Dick Falkner, Dave Smith, Bob Muelhausen, Dan Donnelly and Paul Bush, percussion quintet.

REFRESHER COURSE

Be it a snack, picnic, barbecue or seven course dinner, the refresher course is always Pasteurized, Bitter-free FALLS CITY BEER.

a night in . . .

MEXICO

The Indianapolis Restaurant with a National Reputation
Takes advantage of Monday night each week to bring you a colorful and exciting experience.

LATIN MUSIC
A SPECIAL DISH
PLUS OUR REGULAR MENU
HASTA LUNES

Key West
Shrimp House

261 Madison Ave.



PLAN CARD PARTY—The Altar Society of St. Anthony's parish, Indianapolis, will sponsor a Card Party in the school cafeteria Sunday, March 4, at 2:15 and 7:30 p.m. Mrs. Catherine Walpole, seated above, is chairman, assisted by Mrs. Charles Whitsett, right, co-chairman, and Mrs. Flaviana Graney, door prize chairman. More than 100 door prizes will be given away. In addition, several awards will be given away, including the attractive lamp shown above. (Staff photo)

More power for bishops

(Continued from page 1)
doned because of its hasty adjournment.

Thus, proposals have been considered which seek to permit the bishops to exercise more easily their duties and rights in governing the dioceses with legislative, jurisdictional and executive power according to norms established by canon law.

ALSO CONSIDERED were proposals as to the nature of the relations between a bishop and the pastors who govern individual churches under his jurisdiction. Often discussed in this regard is the problem of the status of an irremovable pastor. Canon law provides that bishops may name certain pastors as irremovable—a status which confers on the pastor a very special characteristic.

He cannot be removed from his parish without recourse to the Holy See.

Many ecclesiastical reviews have argued that bishops should have greater power in changing this status when for various reasons such a pastor can no longer carry out his mission efficiently.

On the third day, the first report examined at length the relation of the pastor to his flock and his function as teacher, priest and pastor. Secondly, the commission considered proposals relating to the duties of the faithful.

DURING the fourth and fifth sessions, the commission exam-

ined problems relating to the various types of religious orders presented by Cardinal Valerio Valeri, president of the Commission of the Religious.

The problem of maintaining and restoring the ancient disciplines of the older orders and at the same time of assuring their effective functioning in today's world are among the major concerns facing the Church.

At the same time, the great increase of secular institutes, whose members live and work in the world, with the problems attendant on their newness and relative worldliness are also of concern to the Fathers of the Council.

There has also been a great tendency to urge the various independent orders and institutes to work more closely together and to cooperate more intimately in the face of the shortage of priests and the dechristianization of once Catholic nations.

At the sixth meeting Cardinal Giuseppe Pizzardo, president of the Commission of Studies and Seminars, reported on the vacation shortage and on the problems surrounding the education and preparation of priestly vocations. Pope John attended this session and expressed his special interest in these problems.

During the commission's final session, Cardinal Pizzardo reported on the status of Catholic universities throughout the world. Cardinal Amleto Cicognani, Pappal Secretary of State and President of the Commission for the Oriental Church, presented a report on the spiritual precepts governing Eastern Rite Catholics.

Evansville plans new Latin School

EVANSVILLE, Ind. — Bishop Henry J. Grimmelmann of Evansville has announced plans to erect a \$300,000 Latin School to accommodate the boys who wish to begin studies for the priesthood. It will open to freshmen in September, 1963.

The Latin School, to be staffed by diocesan clergy, will be constructed adjacent to the new Sarto Retreat House on Kentucky Avenue. It will include six classrooms, study hall, gymnasium, dining room and kitchen. Also included will be dormitory facilities to accommodate a limited number of resident students.

No special campaign for funds will be held. Voluntary donations will be accepted and Bishop Grimmelmann has asked diocesan parishes to double the annual seminary collection to finance the Latin School construction.

Office will aid Spanish-speaking

MIAMI, Fla.—An office to serve Spanish-speaking Catholics in south Florida has been established in the downtown area here by the chancery of the Miami diocese.

Bishop Coleman F. Carroll of Miami appointed Msgr. John J. Fitzpatrick, diocesan director of the Spanish-speaking apostolate, as assistant chancery officer to organize and conduct the new office. Msgr. Fitzpatrick, pastor of the Little Flower parish, Hollywood, is executive editor of the Voice, diocesan newspaper.

A prayer for unity

Following is the text of the Prayer for Unity recited by Pope John XXIII at the recent audience granted to the Lenten preachers of Rome:

"I believe we gathered around this holy chair of Your first vicar on earth, O Jesus. Behold here the lambs and the sheep of Your chosen flock. Save us all, we unite our voice, with Yours in invitation to the brothers who are separated from us, and who are also sons of Your redemption.

"O Jesus, sanctify us constantly more in truth and may all those dispersed brothers of ours hear Your voice and our invitation, and may Your will be fulfilled: And they shall hear my voice and there shall be no one fold and one shepherd (John 10, 16)."

Calendar

FRIDAY, MARCH 2
Neochoral Adoration Society members are reminded that tonight is the First Friday of the month. The customary devotion will be held tonight and Saturday morning in the Blessed Sacrament Chapel at St. Peter and Paul Cathedral.

First Friday Card Party at 8 p.m. in Sacred Heart School Annex, 1209 S. Meridian St. All games played. Caroline Scheib and Leona Kriech chairman. Gold framed mirror to be awarded.

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

A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

SATURDAY, MARCH 3
A Ham and Bean Supper (all you can eat) sponsored by the Cathedral Grade School Mothers' Club from 5 p.m. to 8 p.m. in the grade school cafeteria. Adults 75c, children 25c.

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

A Mardi Gras Vaudeville Show, featuring parish talent, at 8 p.m. in St. Mary's parish hall, Danville. The public is invited. Admission 50c.

A "Last Fling" Dance, sponsored by the 150 Club of Little Flower parish in the parish hall, TV Regional basketball viewing at 8 p.m.; dancing from 9 p.m. to 12 midnight. Knights of Columbus No. 3238 Choral Group will entertain. Public invited.

SUNDAY, MARCH 4
Eucharist Card Party at 2 p.m. and 8 p.m. in St. Anthony's parish hall, 315 S. Warren Ave. Luncheon served between sessions. One hundred door prizes. Mrs. Catherine Walpole, general chairman.

Breakfast after all the Masses, (6, 7:30, 9 and 11 a.m.) in Holy Angels school cafeteria, 28th and Northwest. Public invited. Admission 75c.

MONDAY, MARCH 5
The Card Party, sponsored by the Blue Ladies, at 1:30 p.m. at Union Federal Hall, 5645 E. Washington. Proceeds to benefit the patients at the two veterans hospitals.

TUESDAY, MARCH 6
St. Francis Hospital Guild meeting and luncheon at 12 noon in the hospital auditorium. Mrs. Roscoe E. Ray, chairman; Mrs. Herman B. Grole, co-chairman.

THURSDAY, MARCH 8
The Indianapolis Deaconry Council of Catholic Women will hold their quarterly board of directors meeting at 10 a.m. in the Catholic Community Center, 242 N. College Ave. Mrs. John T. McQuaide will preside.

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

Holy Angels Social at 6:30 p.m. in the school auditorium, 28th and Northwest.

FRIDAY, MARCH 9
A Fish Fry in St. Roch's school hall, 2511 S. Union St., from 4:30 p.m. to 8 p.m. Carry outs. Public invited.

SUNDAY, MARCH 11
Notre Dame Glee Club in concert beginning at 8 p.m. in the Marian College auditorium. Admission 5c.

CATHOLIC MAYOR

PHILADELPHIA—For the first time in its more than 200-year history Philadelphia has a Catholic mayor. James H. Tate, for 10 years a member of the City Council, was sworn in as Mayor to serve the remaining two years of the unexpired term of former Mayor Richardson Dilworth, who resigned the office to campaign for governor of Pennsylvania.

Kansas monks plan Brazil foundation

ATLCHISON, Kan. — Three monks of St. Benedict's Abbey here have been commissioned to establish a monastery at Mineiros, Brazil, in the new Diocese of Jatal.

The abbey announced that the three are Benedictine Fathers Mathias Schmidt, Otho Sullivan and Stephen Bruns.

An exciting church in Mineiros will be made available to the priests by Bishop Dominic Coscia, O.F.M., of Palat. The parish the priests will serve has an area of about 900 square miles.

FATHER DOOLEY

Fr. Dooley named breakfast speaker

Father Eugene Dooley, O.M.I., former chaplain at General Hospital and the U.I. Medical Center, Indianapolis, and assistant pastor of St. Bridget's parish, will be the principal speaker at the 92nd annual St. Patrick's Day Breakfast to be held in the Murat Temple on Sunday morning, March 11. Father Dooley is now stationed at Holy Angels parish, Buffalo, N.Y., and teaches metaphysics and theology at Mt. St. Joseph's Teachers' College and D'Youville College.

The breakfast will follow a 9 a.m. Communion Mass in St. John's Church in downtown Indianapolis.

Father Dooley, who holds the S.C.D. degree, has served as secretary and vice-president of the Canon Law Society of America.

The St. Patrick's Day Breakfast is sponsored by the Kevin Barry Division, Ancient Order of Hibernians. James B. Sullivan is general chairman for the project.

Lucky Celtic Savers!

Like hundreds of other "Celtic families," this family looks forward with confidence to a financially secure future with their Celtic savings. Your savings, too, can earn PROFITABLE DIVIDENDS with INSURED SAFETY at Celtic Federal, where each account is insured up to \$100,000 by an agency of the United States Government. Open an account with \$1 or more, and your savings are readily available the year 'round. Savings received by the 10th earn dividends for the entire month. SAVE BY MAIL! Celtic pays postage both ways!

WOODRUFF'S
Personalized Dry Cleaning Service

1 HOUR SERVICE

ME 8-2311 1170 E. 10th St. Pick Up and Delivery Service

Colonial Will Help You Plan A More Beautiful Home

It's so easy to have the home of your dreams! Let one of our highly skilled decorators help you plan your rooms. You'll be delighted with the tremendous selection of fine furniture and carpeting he will show you . . . and pleased with the way he blends your favorite colors and designs into a home that's fun to live in. There is no charge of course, for Colonial's interior decorating counsel.

Phone ST 7-9321 For Home Decorating Service

Mr. Elmer Roell, one of Colonial's skilled interior designers, will help you solve all your decorating problems.

Colonial FURNITURE CO.

SOUTH
Open: Mon. thru Fri. 11:30-8:30
Shop Saturday 11:30-5:00
2902 SOUTH MERIDIAN

SALES LEADER for 30 YEARS

7898 CARS SOLD LAST YEAR

There MUST Be A Reason . . .

INDIANA'S LARGEST CHEVROLET DEALER

BILL KUHN
NORTH SIDE | EAST SIDE
Chevrolet | Chevrolet

1045 BROAD RIPPLE AVE. 5436 EAST WASHINGTON
CL 5-2471 FL 7-1121

SAFECO—Savings plus Service

You'll save money with SAFECO

If you're a careful driver you can save real dollars with this new plan . . . at the same time have the best insurance possible to buy. Don't delay—come in and get all the facts before you buy or renew. Thousands are saving . . . why not you?

Preferred Risk Insurance Service

A. J. "Andy" Auda
FIRE — HOMEOWNERS — AUTO — LIFE — BOATS
4602 E. 9th St. at Drexel, Indpls.
Bus.: FL 9-5308 Res.: FL 7-7161

SAFECO IS 7 WAYS BETTER • LET US SHOW YOU

AROUND THE ARCHDIOCESE

Pre-Cana lectures set for Richmond couples

RICHMOND, Ind.—A series of six pre-Cana lectures will begin Thursday, March 8, at Holy Family school for Richmond area couples...

The Holy Trinity Boosters will sponsor a Pre-Lenten Dance on Saturday, March 3 in the school gym, East 7th and Market Streets...

The boosters are also completing plans for an awards banquet to honor parish athletic teams scheduled Sunday, March 11, at 5 p.m. in the gym...

MAGNET A Chili Supper and Social will be held at Sacred Heart parish on Sunday, March 4, beginning at 6 p.m.

JEFFERSONVILLE The Grand Order of St. Francis is sponsoring a rummage sale March 9 and 10 to be held at the Playhouse here.

The annual card party, sponsored by St. Augustine's Altar Society, will be held Friday, March 2, at 8 p.m. in the school basement.

TERRE HAUTE The Schulte Band Booster Club will hold a Mardi Gras Dance at the Elk's Club on Saturday, March 3, for the benefit of the Schulte Band.

ST. CROIX A Euchre Party and Social will be held at Holy Cross parish hall on Sunday, March 4, beginning at 1 p.m. (C.S.T.).

BRADFORD A Day of Recollection for men of St. Michael's parish here and other parishes of the New Albany Diocese will be held Sunday, March 11, beginning with Mass at 11 a.m.

New Albany library to conduct annual fund drive Mar. 4th NEW ALBANY, Ind.—The annual fund drive to support the St. Thomas Aquinas Library here will be conducted in parishes of Floyd, Clark and Harrison counties on Sunday, March 4.

FARMER'S VIEW Look at your town

By DANA JENNINGS The typical deteriorating big city today consists of a more or less seamy downtown district ringed by an area of rapidly decaying slums...

We can see the same pattern developing in the rural communities. There's a core of rundown business buildings some abandoned, some partially dismantled...

In many a rural community there is actually "nothing to do". The last movie house died many years ago. If there is a bowling alley it is in the basement of a church and available only on party nights.

In some rural communities a vacated store building has been turned into a dance hall, recreation hall, skating rink, etc. by the young folks who scrubbed, painted, polished, and remodeled most cooperatively.

OPERATION CLEAN-UP Pastor, rural flock 'restore' cemetery

ROME, Ind. — An abandoned church structure has been restored to quiet dignity through the efforts of a rural pastor and a cove of interested neighbors here.

The neglected cemetery was that of St. Peter's mission, located four miles from here on German Ridge. The original frame mission structure was erected in 1863 by Father Michael Marendt of Cannelton and was cared for by the clergy of Cannelton until 1877 when it was attached to St. Mark's, Perry County.

Father Eugene Weidman, pastor of St. Pius parish, Troy, took charge of the cemetery's maintenance and organized an expedition of volunteer workers from Perry and Spencer Counties to clear the area of high weeds, untrimmed foliage and other litter.

Reflections on the abandoned mission were recently made by Libern Ramsey, a farmer who owns the land surrounding the cemetery. He recalls the old church which remained until the 1920's.

Growth is reported in credit unions

MADISON, Wis.—Catholic parishioners and Knights of Columbus organizations in the United States formed 42 new credit unions in 1961, according to the Credit Union National Association (CUNA) here.

The church is now gone only foundation stones remain. But the restored cemetery, situated near the entrance to German Ridge Recreation Park, serves as a picturesque reminder of the Catholic heritage of the Ohio Valley.

Connersville KUNKEL'S Fine Food and Drinks Cash Service Galley Service 2402 Park Rd. Ph. 2860

Charlestown Bortoff's Pharmacy Your Prescription Store Ph. AL 8-2188 Charlestown, Ind.

Gene's Bakery and Delicatessen Special Cakes & Pastries 323 Washington St. 379-4828

Dell Bros. 416 Wash. St. (Downtown) Also 25th St. Shopping Center

REED Funeral Home 702 FIFTH STREET Lovelace Hardware & Electric Co. 379-4537

CARPENTER'S REXALL DRUG STORES 5th & WASHINGTON STS. — 2738 CENTRAL AVE. Phone 379-4477

TELL CITY Peoples Building & Loan Assn. 343 Main Ph. KI 7-3146

The Eger Studio "Portraits — Weddings" 739 Main St. Phone KI 7-4881

FISCHER'S Furniture & Appliances "Frigidaire and Maytag Distributors" 910 Main St. KI 7-2351

Evrad Ins. Agency Inc. JACK EVRAD 907 Main St. KI 7-2481

College to honor General Gruenther LOUISVILLE, Ky.—Gen. Alfred M. Gruenther, president of the American Red Cross, will receive the Bellarmine Medal of Bellarmine College here on May 2.

The CAPE CODDER Seafood RESTAURANT OPEN Tues, Wed, Thurs., Sat. 4 p.m. to 8 p.m. Fri., Sun. 11 a.m. to 8 p.m. 916 Eastern Blvd., Clarksville, Indiana

AURORA Patronize Our Advertisers Ullrich Drug Store 301 - 2nd Street Ph. 37 Savage Appliances 216 Main St. Ph. 309-B

BROOKVILLE Insure and Be Sure Sheets Ins. Agency 749 Main St. Ph. 386

PLUMBING BURKHART'S PLUMBING & HEATING 724 Main St. Ph. 64

MADISON HARPERS DRY CLEANING 122 W. 5th Ph. 63

CHAMPION Fuel Oils — TRI-POINT OIL CO. Phone 675

NEW ALBANY Kannapp's GRADE DAIRY Phone WH 4-2285

Hargo Oil Company Cleaned Filtered FUEL OIL 140 E. Main Ph. WH 4-0581

DAY LUMBER CO. 15th & Shelby Sts. WH 4-6487

Russell's Camera Shop, Inc. WH 4-6317

Paul V. Shrador Funeral Home Established 1840 Oxygen Equipment Two-Way Radio 1715 OAK ST. WH 4-2239

Jeffersonville SAVE TIME SAFELY Dial BUTLER 3-6688 1100 TAXI, Inc. 135 W. Court Ave. Jeffersonville, Ind. Over 30 Years Continuous Service

Lawrenceburg Golden Guernsey Milk "Courtney Dependable Home Delivery" SPRING VALLEY DAIRY E.F.D. 1 Phone 578-B

The Dearborn Gravel Co., Inc. "READY MIX CONCRETE" SAND-GRAVEL-FILL DIRT Cell - 208 - Cell

Brownsburg YOU ARE ALWAYS WELCOME AT FEENEY'S TAVERN 36 E. Main St. Brownsburg, Ind. Good Beer and Sandwiches Phone UL 2-2728

Brownsburg Hardware and Furniture Co. SPOON QUEEN, ADVANTAGE and Glidden Paints SALES and SERVICE UL 2-4587

Plainfield CASE'S MARKET 3223 Salf Service—We Deliver Phone TU 9-3208

C & E DRUGS and SHADY ACRES PHARMACY "Prescription Specialists" FREE DELIVERY SERVICE 114 E. Main St. TE 9-4802

Clemency is asked for Castro victims SANTIAGO, Chile — Cardinal-legate Raul Silva Henríquez, S.D.B., Archbishop of Santiago, has urged clemency for 20 labor leaders under sentence of death in Cuba.

CONTRIBUTORS THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

Best-Cover Milk 2101 Bundy Ave. JA 9-2000

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

KELLY CHEVROLET Greenwood, Ind. TU 1-2377

BUTTZ-HIGGINS MUSIC CENTER Wilgro Shopping Center Junction Route 10 & 210, Phone TU 1-2975

Franklin GET IT AT SWANKS Why Pay More? High Quality & Low Prices

MITCHELL OIL CO. NEED FUEL OIL? NEED TIRES? Phone BR 3-5744 1018 7th St. Bedford, Ind.

766 CLEANERS H. Cannon "Fine Dry Cleaning" 1720 F. Ave. JA 9-4804

Patronize Our Advertisers

Wallerman-Riggle INC. "Home For Funerals" 32 So. 11th Phone 21773 Med. Arts Ph. 2-4056

Wayne Dairy "Your Health is Our Business"

Bedford Pay 'n Pakit IGA Mkt. Quality Meats—Beer & Wine Free Delivery—Open Sundays 1320 - 9th St. BR 5-3121

REED Funeral Home 702 FIFTH STREET Lovelace Hardware & Electric Co. 379-4537

TELL CITY Peoples Building & Loan Assn. 343 Main Ph. KI 7-3146

The Eger Studio "Portraits — Weddings" 739 Main St. Phone KI 7-4881

FISCHER'S Furniture & Appliances "Frigidaire and Maytag Distributors" 910 Main St. KI 7-2351

Evrad Ins. Agency Inc. JACK EVRAD 907 Main St. KI 7-2481

OLYMPIA DAIRY Distributor for Maplehurst "Grade A" Dairy Products Home Deliveries New Phone 376-6366 718 Pearl St. Columbus, Ind. 379-4537

CARPENTER'S REXALL DRUG STORES 5th & WASHINGTON STS. — 2738 CENTRAL AVE. Phone 379-4477

TELL CITY Peoples Building & Loan Assn. 343 Main Ph. KI 7-3146

The Eger Studio "Portraits — Weddings" 739 Main St. Phone KI 7-4881

FISCHER'S Furniture & Appliances "Frigidaire and Maytag Distributors" 910 Main St. KI 7-2351

Evrad Ins. Agency Inc. JACK EVRAD 907 Main St. KI 7-2481

CHAMPION Fuel Oils — TRI-POINT OIL CO. Phone 675

NEW ALBANY Kannapp's GRADE DAIRY Phone WH 4-2285

Hargo Oil Company Cleaned Filtered FUEL OIL 140 E. Main Ph. WH 4-0581

DAY LUMBER CO. 15th & Shelby Sts. WH 4-6487

Russell's Camera Shop, Inc. WH 4-6317

Paul V. Shrador Funeral Home Established 1840 Oxygen Equipment Two-Way Radio 1715 OAK ST. WH 4-2239



Remember them in your prayers

INDIANAPOLIS
WALTER SANDS, Mrs. John of Ann...
M. MARIA JUDKINS, 11, St. Philip Neri Church...
CATHARINE SCHAEFER, 73, St. Michael's Church...

Catholic Daughters of America Card Party
MARCH 3rd
Saturday—1:30 p.m.
Little Flower Auditorium
13th & Bosart
— Everyone Welcome —

Indianapolis Parish Shopping List

Assumption

Brown's Service Station
1218 W. MARKING ST.
Service, Accessories, Car Wash, Road Service...

Holy Angels

BRAUN & SCHOTT MARKET
1184 W. 10th St.
Fine Meats • Quality Fresh and Vegetables

Immaculate Heart

DAVIS GROCERY CO.
Groceries, Meats, Fish & Vegetables
3901 Collier, ME. 4-2703

Little Flower

MAYS PAINT & WALLPAPER CORP.
3923 E. 10th St. FL 6-2415
A DISTRIBUTOR FOR HOY-INDUSTRIAL

St. Catherine

GARFIELD BAKERY
2710 Shelby St. 4-4285
Birthday - Wedding Cakes
Hot Donuts 6:00 A.M.

Cathedral

STOREY'S FOOD SHOPS
Express and Delivery
1303 N. Park, ME. 4-9251

WORTH'S MARKET

10th & MONTECALM ME. 1-3702
Only U.S. Good or Choice Best
Monday-Thursday, 9 a.m. to 4 p.m.

THALE SHELL SERVICE

4881 COLLEGE BLVD. 8-8942
WOLFE TUNING
COMPLETE RADIO SERVICE

LAUGHNER'S CAFETERIA

Emerson at 10th FL 7-0002
LAUGHNER'S STEER-IN RESTAURANT
Emerson at 10th

RADERS SERVICE

Complete Motor and Brake Service
2165 Shelby ST 4-0963

MULHERN'S STANDARD SERVICE

NEW LOCATION
1 WEST 10th ST.
WOLFE TUNING

Holy Cross

Woddells Standard Service
1420 E. NEW YORK ME. 7-9424
Car Wash • Car Wash • Car Wash

Lady of Lourdes

DIRK'S MARKET
Quality and Service
4874 W. Wash. St. FL 7-9036

LAUGHNER'S STEER-IN RESTAURANT

"GOOD FOOD EVERY DAY"
"See Food At Its Best"
Open 11:30 a.m. - 10:00 p.m.

STILLABOWER & SON TEXACO SERVICE

Complete Road and Auto Service
2310 Shelby ST 4-0095

Here to Serve You

LES & GARY'S
Meats • Fish • Groceries • Produce
104 N. East St. ME. 4-1036

McGOVERN'S BAR - RESTAURANT

GOOD FOOD - PACKAGE CARRYOUT
"Premium Meats on Top at Supermarket Prices"
1408 E. Wash. St. ME. 7-0923

BICYCLES

EAST SIDE BIKE STORE
SCHAUM & HOFFER BICYCLES-REPAIR
3422 E. Michigan St. FL 4-0212

SINCLAIR & SON Service Station

10th and EMERSON
Complete Automobile Repairs
"Service Here to Serve You"
4130 E. 10th FL 6-5555

St. Francis

ART'S DRUGS
ARTHUR J. DEWALD
"Your Regular Druggist"
21th St. at Station St. FL 6-6213

Christ the King

"Indianapolis' Finest Independent Supermarket"
Complete Line of Richelieu Fine Foods
1408 E. Wash. St. ME. 7-0923

Holy Name

GREEN'S GULF SERVICE
101 W. MAIN (Bank Bldg) ST. 4-0476
COMPLETE AUTOMOTIVE SERVICE

AUDUBON BARBER SHOP

Ask for Gene or Jim-Specialists in Flat-top SHINE, SHINE and SHIMMLES
5436 E. Washington FL 7-0667

JACK MATTHEWS & SON

RADIO and TV SERVICE
Car Radio, Home-Portable Radio
4130 E. 10th FL 6-5555

St. James

ISIE GUTZWILLER'S
ROAD SERVICE and LUBRICATION
TIRE and BRAKE SERVICE
2962 S. Shelby FL 4-0910

CLEVELAND CLEANERS

3 LOCATIONS
2824 E. 10th
5330 Keystone Shopping Plaza-CL 1-4592
711 E. 10th St. 4-6206

DARI-DELITE

117 W. 10th (Bank Bldg) ST. 6-2112
COOK SERVICE
FREE HOME DELIVERY

BERRY BROS. PAINT STORE

Specialize in Painting
JELLED-MAGIC
No Dip - No Stirring - No Mess
3637 East Washington Street FL 6-3513

HIMMEL'S PURE OIL

GENUINE MOTOR OIL
GENERATOR and AUTOMOBILE OILS
3130 E. 10th St.

St. Joan of Arc

"FRESH CUT MEATS"
PAT DOLLEN'S
We buy our own fruits and vegetables from growers. You receive your fresh and good quality.
648 E. 9th ST 4-3671

WALKER'S SHELL SERVICE

1545 N. Southport Fl. 4-3311
"WE PICK UP AND DELIVER"
PERMANENT OIL CHANGES

SHERIDAN BARBER SHOP

"CRISIS IN HAIR"
4137 E. Washington St.
2nd Floor - 2nd Floor - 2nd Floor
711 E. 10th St. 4-6206

GAMBELL PHARMACY

4402 E. Washington St. Indianapolis, Ind.
FREE PRESCRIPTION DELIVERY
Package Liquors - Money Orders
Fountain Service - Store Orders
314 E. Wash. FL 7-0630

DELBO DRUGS

1521 N. Emerson FL 9-8265
PRESCRIPTIONS
Accurately Filled

St. Mark

Woodcroft Pharmacy
3245 RADFORD
EXPERT PHARMACY SERVICE
ACCURATELY FILLED

CHURCH-SCHOOL-HOME-MAINTENANCE

Contractors - Plumbers - Electricians - Carpenters - Plasterers - Painters - Fencing

For Clogged SEWERS or DRAINS Call... 24 HOURS SERVICE WA. 5-8988

Louis Southerland Roofing - Siding Co. We Specialize in ALUMINUM SIDING Call Day or Night ME 7-6510

HOOPER Factory Authorized SERVICE Complete Line of Parts • New Cleaner Train-In \$10 and UP Home Pick-Up & Delivery - DAY SERVICE 5420 E. Washington FL 7-1186

KERLIN'S MARKET HOME FOR Custom Cut Meats • 5225 E. Wash. FL 7-0625

St. Pius X Super Market • Custom Cut Meats • 71st & Keystone

St. Philip Neri JACOB MONZEL Importer of German Grandfather-Clock & other fine clocks 3515 EAST TENTH STREET Phone ME. 4-9043 Indianapolis 1, Ind.

St. Monica SANDERS BROTHERS AUTO SUPPLIES 6016 N. Michigan Rd. CL 3-3489

St. Rita COMMUNITY LAUNDRY 18th and Marquette ME 7-2310

SPIVEY Home Health, Auto, Plumbing, Electrical, Heating, Air Conditioning, Siding, Garage, etc. ME 4-3337

LOOK BITUMINOUS PAVING • EXCAVATIONS • ROAD OILING F. S. GRADY & SONS INC. 912 S. Somerset CH. 4-3343 (P.O. Box 21004, W. Station)

CAPITOL GLASS COMPANY, INC. • Store Fronts • Furniture Tops • Window Glass • Mirrors • Alysine Fibre Glass • Bailey Glass Sliding Doors • Thermopane

St. Bernadette Gillie Hardware & Supply 2023 English Ave. ME. 4-9028

St. Philip Neri WOLFE SHELL SERVICE Station 1848 S. Michigan East Side - Free Battery Sels. - Wash-Slimes • SERVICE CALLS • ME 7-0005

St. Monica DENNY'S SUNOCO 5835 Michigan Rd. CL 5-0942 ROAD SERVICE • FREE PICK-UP & DELIVERY MOTOR TUNE-UP • BRAKE SERVICE

JORDAN Funeral Home "Home of Funeral Services" 24 Hour Ambulance Service ME 4-4304 ME 4-4303

St. Rita SANDERS BROTHERS AUTO SUPPLIES 6016 N. Michigan Rd. CL 3-3489

PEERLESS HEATING & COOLING ME 4-3431 24 Hr. Radio Dispatched Service on Any Make or Model

LEADED GLASS STAINED GLASS Hand-Painted Special Designs Made For Church Windows Church Windows Repaired 432 S. Missouri ME. 5-1301 Indianapolis

TEXACO FUEL OIL "Bring the Outside For Over Fifty Years" Irvington Ice & Fuel Co. 400 S. Ritter Ave. FL 7-1131

McKENDRICK DRUG STORE "Your Parish Shopping Center" 4832 Southport Ave. FL 6-9791

St. Philip Neri JACOB MONZEL Importer of German Grandfather-Clock & other fine clocks 3515 EAST TENTH STREET Phone ME. 4-9043 Indianapolis 1, Ind.

St. Monica DENNY'S SUNOCO 5835 Michigan Rd. CL 5-0942 ROAD SERVICE • FREE PICK-UP & DELIVERY MOTOR TUNE-UP • BRAKE SERVICE

JORDAN Funeral Home "Home of Funeral Services" 24 Hour Ambulance Service ME 4-4304 ME 4-4303

St. Rita SANDERS BROTHERS AUTO SUPPLIES 6016 N. Michigan Rd. CL 3-3489

REAL ESTATE

AMERICAN ESTATES CO. 5420 N. College CL 1-9402

3440 S. SADDLER DR. KEGLEY REALTY UN. 4-3384

By OWNER! 3440 S. SADDLER DR. KEGLEY REALTY UN. 4-3384

REAL ESTATE, RENTS, INSURANCE Thomas A. Welch Co. 104 Inland Bldg. ME 4-6564

St. Jude New St. Jude's Add. (Shuttle) School and Park) New Central High School Open September, 1962

St. Jude New St. Jude's Add. (Shuttle) School and Park) New Central High School Open September, 1962

St. Mark Woodcroft Pharmacy 3245 RADFORD EXPERT PHARMACY SERVICE ACCURATELY FILLED

Carl's Upholstering LATEST PATENTS. Custom-Built Form. Call ME-4879 or after 5:00 P.M. FL 4-4358

HELP WANTED LADY TO LIVE IN and care for 2 children. Light house work, drive taxi. References required. Call CL 5-2697.

Meridian Meat Market 2749 S. Meridian St. TU 1-9200

MISCELLANEOUS WANT TO BUY practice piano for little girl. Call WA. 5-7552 except Saturday.

Restaurant Waitresses Openings for attractive, capable waitresses. Please send resume to the most pleasant of waiting positions. Only mature career waitresses need apply. This is not work for inexperienced people or second jobs. Many attractive home dining jobs are available. Offered in this issue of the Criterion. 9 a.m. to 1:00 p.m. and 1:00 p.m. to 4 p.m.

St. Philip Neri WOLFE SHELL SERVICE Station 1848 S. Michigan East Side - Free Battery Sels. - Wash-Slimes • SERVICE CALLS • ME 7-0005

St. Monica DENNY'S SUNOCO 5835 Michigan Rd. CL 5-0942 ROAD SERVICE • FREE PICK-UP & DELIVERY MOTOR TUNE-UP • BRAKE SERVICE

St. Rita SANDERS BROTHERS AUTO SUPPLIES 6016 N. Michigan Rd. CL 3-3489

St. Philip Neri WOLFE SHELL SERVICE Station 1848 S. Michigan East Side - Free Battery Sels. - Wash-Slimes • SERVICE CALLS • ME 7-0005

St. Monica DENNY'S SUNOCO 5835 Michigan Rd. CL 5-0942 ROAD SERVICE • FREE PICK-UP & DELIVERY MOTOR TUNE-UP • BRAKE SERVICE

St. Rita SANDERS BROTHERS AUTO SUPPLIES 6016 N. Michigan Rd. CL 3-3489

'Limited' school aid legal, expert declares

ANN ARBOR—Substantial arguments can be made to support the constitutionality of limited Federal aid to parochial schools, a University of Michigan expert on constitutional law said here.

A "respectable body of opinion" supports this view as being in line with Supreme Court rulings and historically sanctioned practices, Paul E. Kauper told a Feb. 21 university speech assembly.

The professor maintained that "the problems we are concerned with are problems of degree and problems that must be answered by reference to a variety of considerations rather than the invocation of some absolute principle of separation of Church and State."

TO ILLUSTRATE his point, Kauper said: "It is plain that parochial schools do have a secular aspect recognized by law and that when a parent sends his children to a parochial school, he is sending them to an institution that satisfies the public purpose of the compulsory educational laws while at the same time exercising his constitutional right to have his children receive religious instruction."

"It is on this ground that a substantial argument can be made that Federal funds may be used to give some assistance to parochial schools in recognition of their secular functions under the compulsory education laws."

"The view that any assistance to parochial schools is unconstitutional stands in sharp contrast with the much readier acceptance of Federal aid to private colleges, including church colleges, Kauper noted.

"The arguments made to support Federal aid to church colleges as part of a program of assistance to higher education are wholly pragmatic and functional in character and seem to have little relevancy in respect to any clear cut principle respecting separation of Church and State," he said.

HE CAUTIONED that the question should not be confused with aid in the form of education as a matter of public policy. The decisions on policy considerations belong to Congress, he noted.

From a constitutional standpoint, Kauper said: "The most pervasive and comprehensive source of power in respect to support of general education is the power of Congress to spend for the 'general welfare.'"

Thus, he added, the "really critical question" is not whether Congress may spend to aid education—certainly this is for the general welfare—but whether because any specific limitation in the Constitution, it is precluded from aiding certain types of educational institutions and their students.

"The principle of separation of Church and State as a limitation on Congress shall make no law respecting an establishment of religion or prohibiting the free

exercise thereof. The critical phrasing here is that Congress shall make no law 'respecting an establishment of religion.'" Kauper pointed out.

"A study of all the relevant precedents of actual court holdings and of historically sanctioned practices makes clear that no authoritative support can be found for the proposition that the First Amendment forbids any kind of aid to parochial schools or to the educational programs there."

TO ILLUSTRATE his point, Kauper said: "It is plain that parochial schools do have a secular aspect recognized by law and that when a parent sends his children to a parochial school, he is sending them to an institution that satisfies the public purpose of the compulsory educational laws while at the same time exercising his constitutional right to have his children receive religious instruction."

"It is on this ground that a substantial argument can be made that Federal funds may be used to give some assistance to parochial schools in recognition of their secular functions under the compulsory education laws."

"The view that any assistance to parochial schools is unconstitutional stands in sharp contrast with the much readier acceptance of Federal aid to private colleges, including church colleges, Kauper noted.

"The arguments made to support Federal aid to church colleges as part of a program of assistance to higher education are wholly pragmatic and functional in character and seem to have little relevancy in respect to any clear cut principle respecting separation of Church and State," he said.



CARD PARTY AWARD—Mrs. John P. Slater, seated, and Mrs. Ray E. Brown admire the JFK-type racker which is one of many awards to be given away at the "Wearin' of the Green" card party to be held at 8 p.m., Friday, March 2, at St. Michael's parish hall, Indianapolis. Also to be given away are almost 100 coffee cakes baked and donated by Mr. and Mrs. Joseph Zur Schimide. Tickets at \$1 each may be purchased at the door. Mrs. John E. Mattingly is chairman and Mrs. J. Robert Beck, co-chairman.

Two appointed to faculty of Chartrand High School

The appointment of two lay faculty members to the staff of Chartrand High School, Indianapolis, was announced this week for the new educational institution.

James MacGregor, football line coach and instructor for the past seven years at Providence High School, Clarksville, has been named head football and track coach of the school. He is a graduate of Flazet High School and Bellarmine College, both of Louisville.

DAVID MILLER Beckman, also a Flazet graduate, will teach mathematics and science at Chartrand. He will be graduated in June from Bellarmine College and will begin graduate study this summer in Indianapolis. During the first year at Chartrand, Mr. Beckman will assist in the offices in addition to his teaching chores.

The Chartrand faculty will be composed of Sisters of Providence, diocesan clergy and lay teachers. A faculty house for the Sisters will be completed in time for occupancy by June. The number of teaching Sisters and diocesan clergy assigned to Chartrand has not yet been announced, pending completion of freshman registration in April.

ARRANGEMENTS are now being made to develop adequate transportation to the school, which is located adjacent to St. Jude's parish on Indianapolis' far-southside.

Chartrand will enroll only a freshman class in September, adding one class each year. The principal has not yet been announced.



MR. MACGREGOR



MR. BECKMAN

Believes elections doom school aid

CLEVELAND, Ohio—The chairman of the House Education Committee said here that President Kennedy's bill to aid public schools is dead because this is an election year.

Saying Congressmen do not want to vote on the controversy, Rep. Adam Clayton Powell, Jr. of New York told a questioner at the Women's City Club where he spoke Feb. 22.

"The religious issue associated with the bill has created such pressure that if the measure cleared all committees and came to a vote, at least 50 Congressmen would lose their seats in the November election no matter which way they voted."

SPEAKER NAMED WASHINGTON—Bishop John J. Wright of Pittsburgh will preach September 2 at a Mass here during the 24th annual convention of the American Catholic Sociological Society. The convention will be held at the Catholic University of America from August 31 through September 2.

Court backs church right in elections

MUNSTER, Germany—A church has the right to give its members advice in regard to political elections, according to a ruling of the Higher Provincial Court of North Rhine-Westphalia state.

The court handed down this decision after a socialist candidate in last year's municipal elections had charged in a lawsuit that a pastoral letter of the Catholic Bishops of North Rhine-Westphalia was incompatible with the German Constitution.

The pastoral, issued prior to the elections in March, 1961, urged Catholics to vote only "for candidates who not only live according to Christian principles, but who also try to bring Christian order in public life."

The lawsuit was instituted by a member of the German Social Democratic party. Nominated as a socialist candidate in a small Westphalian village, his party lost less than 10 per cent of the votes in the village, and he lost his bid to become a member of the municipal council.

The candidate charged that the pastoral violated the principle of freedom in voting as well as the German Constitution, and asked the court to consider the election invalid.

The court ruled, however, that the pastoral could not be considered as being juridically equal to the propaganda of a political party. It said the purpose of the pastoral was to give spiritual guidance to members of the Church in matters pertaining to affairs of state.

This guidance, the court ruled, did not transgress the limits of rights which the Constitution gives the Church in public life.

Archbishop Schulte's Confirmation Schedule

Archbishop Schulte has announced his spring schedule which includes 99 Confirmations in 1962.

The ceremonies in addition to meetings and recitations, the being Confirmation schedule was made necessary because of the anticipated extended absence of the Archbishop this fall. He will be in Rome for the Second Vatican Council, which begins October 11.

Unless otherwise indicated, the following appointments are Confirmations:

Monday, March 26—St. Mary, North Vernon, 7:30 p.m.; St. Anne, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Tuesday, March 27—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Wednesday, March 28—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Thursday, March 29—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Friday, March 30—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Saturday, March 31—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 1—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 2—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 3—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 4—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 5—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 6—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 7—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 8—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 9—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 10—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 11—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 12—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 13—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 14—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 15—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 16—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 17—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 18—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 19—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 20—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 21—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 22—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 23—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 24—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 25—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 26—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 27—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 28—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 29—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

Sunday, April 30—St. Ann, 8 a.m.; St. Elizabeth, 8 a.m.; St. Francis, 8 a.m.; St. Joseph, 8 a.m.; St. Michael, 8 a.m.; St. Patrick, 8 a.m.; St. Raphael, 8 a.m.; St. Vincent, 8 a.m.

GARY DAVIS' MUSIC MAKERS STORES
 (Children Includes Largest) - Indianapolis - Columbus
 COLUMBUS 2432 Central St. 4.90-5.00
 No. VERDON 33 N. 5th St. 30
 GREENSBURG 150 Main St. 31

Termites
 Roaches
 Waterbugs
 Mice, Etc.
 57 4-3236

FIELD PEST CONTROL SERVICE
 931 E. John-David Field-Free Inspection

HONORS PRIEST NEW CASTLE, Pa.—The men's club of Temple Israel here has honored Father Vincent V. Stanicewski, pastor of St. Philip and James Church, with its second annual Brotherhood Award. Father Stanicewski was cited for work in the United Food, Bag Sales, Red Cross, Mayor's Safety Committee, Kiwanis and National Labor Relations Board.

NEAR THE NEW
CONN O'ROGAN WINTER SPINET
 Marion Music Co.
 108 S. PENNSYLVANIA

EYES EXAMINED
 PRESCRIPTIONS FILLED
 Dr. Jane F. Kernel
 Dr. Donald R. Hialt
 OPTOMETRISTS
 HOURS: 9:00-5:00 DAILY
 WEDNESDAY 9:30-12:00

Hoosier Optical Co.
 26 N. Pennsylvania ME 5-9629

• The Name and Place to Remember ...

PIERSON-NORGE Cleaning & Laundry Village
 2025 East 10th Street (Just WEST of Hamilton) ME 9-0646
 Open 7 days a week 7 a.m. to 12 Midnight

NORGE - 16
 COIN OPERATED DRY CLEANING MACHINES

• THE TIME AND COST OF DOING-IT-YOURSELF ...

30 MINUTES 8 Dts. \$1.60

• THE CLEANEST, MOST MODERN, COLORFUL place in town

ALL APPOINTMENT to CONSOLE YOU AT ALL TIMES FREE TV Comfortable Lamp Area

• THE RAIN WATER SOFT WATER FOR YOUR LAUNDRY

30 JUDGE AGITATOR WASHERS 25 Dts. Heavy Duty Washer

• THE PLANT FOR FINISHED DRY CLEANING ...

EXPERIENCED PROFESSIONAL DRY CLEANING SERVICE 40 YEARS at this location

SMART SECRETARY WANTED

Wanted: Secretary... Typing speed no object, need not take dictation or answer phone. No filing experience necessary. *Must be able to remember to write...* "Take home FALLS CITY BEER" on boss' appointment pad.

TERMITE Lifetime Guarantee Plan

• References: Numerous Catholic Churches Throughout the State
 • FREE State-Wide Inspection For All Insect and Rodent Pests

Day or Night
WA 3-3383

A-1 Termite Control Service, Inc.
 3205 N. Meridian Indianapolis

JOE McCARTNEY Owner

KRIEG'S Suggests:

For Your Lenten Communications—Bishop Chartrand's Famous Purple Prayer Book—Prayers Before and After Communion. Only 15c

For Your Lenten Devotions: Bishop Chartrand's "Way of The Cross"—with pictures of the Stations and the familiar green cover.....15c with plastic cover for endurance.....35c

Special Quantity Prices and Reductions to Clergy and Religious

— Mail Orders Promptly Filled —

KRIEG BROS. Established 1892
 Catholic Supply House Inc.
 (1 1/2 Block South of Ayres)

ME 8-3416
 ME 8-3417

Rightwingers attack

(Continued from page 3)

"One time to get suspicious is when you see the course, 'religious ethics.' Attacks on organizations also were loudly applauded even when Lowman referred to such community accepted groups as the National Council of Christian and Jews (NCCJ) in derogatory fashion."

The National Council of Churches also, was roundly criticized, and Lowman announced the forthcoming publication of a new Circuit Riders book will include 607 NCC officers and denominational representatives.

Myers Lowman's views were not unusual; he did not voice a message that was rare at Hargis' leadership school. Hargis himself repeated references made by Lowman or others, as the ultra-conservatives often do, by quoting each other as authorities.

OLIVER MADE references to the same arguments against the "liberal" priests when he summed up their philosophy in mimic-tone, fairly spitting out the words "humanitarianism," and "social gospel."

As religion-connected organizations form a target for these ultra-right extremists, they also receive blame as being the main opponents of Billy James Hargis and his Christian Crusade, L. E.

"We are not branded as anti-Semite—an epithet which he and Hargis feel is undeserved."

White, also apparently as proud as was Lowman that a good number of Catholics are on the side of the ultra-right, cited a recent publication of a tabloid section in several Catholic weekly newspapers. The four-page section, entitled, "Our Moral Obligation to Oppose Communism," was written by a Jesuit priest.

"Take the author's name off of that and put on the name of Billy James Hargis, and you couldn't tell the difference," said White of the article.

Whether it is Hargis' ministerial background, and his confessed desire to "retire" to radio preaching of the Bible exile more, or some other reason that causes the Christian Crusade to dwell on religion as a major factor in its anti-Communism can't be sorted out. But the paradox is there.



Harry J. Feeney

Feeney-Kirby Mortuary
 SUCCESSORS TO
 FEENEY & FEENEY - KIRBY MORTUARIES

One of Marion County's largest and most beautiful funeral homes... now rendering a more personal and complete service because of the merged Feeney & Feeney and Kirby organizations.

Preferred by Catholic Families

Feeney-Kirby MORTUARY
 MERIDIAN AT 19th STREET

Make Memorial Day—your Day of Remembrance

Prepare now to choose a beautiful Barre Guild Monument to immortalize your departed loved one on Memorial Day.

We have a wide choice of monuments guaranteed by the Barre Guild.

BARRE GUILD
 Monuments

Largest Stock of Monuments and Markers for Your Selection. Custom Designed Memorials Created in Our Own Shop.

• CREDIT TERMS
 • STATE WIDE DELIVERY
 • CEMETERY LETTERING

Call: Leo Priller, ME 6-9044—Bud Carr, FL 7-2278

Askren Monument Co. Inc.
 4707 E. Washington St. (Indpls.) FL 7-6229

Famous AYRES \$1 DOWNSTAIRS STORE

TOMORROW ONLY!
DOWNTOWN ONLY!
SHOP 9 to 5:25

Tomorrow—Shop Ayres' Downstairs Famous Dollar Day. Hundreds of timely, wanted items at only \$1. Shop for yourself, your family, your home... for "pin-money" gifts, too! Reap tremendous savings throughout our entire Downstairs Store. Specials in every department. Be here when the doors open tomorrow at 9 a.m. Shop early for best selection.