

What does 'marxism' mean?



ANSWERS EXTREMISTS

Catholic editor decries supermarket patriotism

By GERARD E. SHERRY

One of the most healthy signs in our national life is the emergence of leading secular newspaper editorials in various parts of the country denouncing the un-American activities of some so-called anti-communist groups.

In California, the reputable and conservative Los Angeles Times recently had a series on the John Birch Society, an ultra right wing group which claims to be fighting Communism.

A semi-discreet document called "The Politician" written and circulated by Robert H. Welch, Jr., founder of the Birch Society, almost insinuates that President Eisenhower is a dedicated Communist and that late President Roosevelt was guilty of treason.

The pamphlet is replete with accusations of disloyalty against many public officials who are charged with deliberately leading the United States toward Communism.

ONLY RECENTLY J. Edgar Hoover, Director of the F.B.I., had reason to caution anti-Communists against using smear tactics. Furthermore Richard Nixon in a letter to the Los Angeles Times warned against un-American methods in fighting Communism. He said smears and innuendo do not help the fight. He added that we must be very careful not to attach a subversive label to anyone simply because we disagree with them.

Significantly, the California State Republican Party has come out strongly against the tactics of ultra right wing groups who are engaged in this political enterprise of the Church ("resisting attacks of communism") and "building a Christian Society", and herewith the means at its command, which although they are external devices, have none the less for their prime object the good of souls.

This is a healthy sign because we are being treated to the spectacle of anti-Communist groups cropping up all over the place. There is nothing wrong with this. Indeed, it could be helpful, but only if such groups are concerned with the problem as part of the broader problem of defending spiritual as well as material values.

This is all related to tactics used by some of our Catholic and anti-Communist groups. One has only to look at the Christian Front, National Association of Union, New Jersey, which publishes "The Catholic Voice" in publication, which is supported by the United States, which has a reputation for being anti-Semitic and anti-Negro.

Editor's Note—This article was written by the editor of the Central California Reporter, official publication of the Fresno Diocese, and appeared in last week's issue of the paper.

Last year it published a story headed "Kennedy's Marxist Record."

Then there are recent charges made by the Cardinal Mindszenty Foundation against the Foreign Policy Association. The Foundation rebuffed old charges against the FPA, quoting a presentation of the Grand Jury of Fulton County in Georgia, which is alleged to have declared the FPA a "subversive organization."

I READ the Grand Jury presentation a long time ago, when it was first issued. It did not declare the FPA subversive. It did, however, question the loyalty of one of the writers for the FPA's "Great Decisions" Program which is conducted through public and Catholic schools.

The writer in question, Mrs. Vera M. Dean, is a part time employee of the FPA. She denies that she was ever active in any Communist front organization.

Some of Mrs. Dean's interpretive writing may not be to our liking, but this doesn't call for us to label her a subversive.

There is one more thing on the Foreign Policy Association. Not only is it endorsed by Republicans and Democrats, including Eisenhower, Nixon and Kennedy; it has a Catholic Bishop on its board of directors. The present director is Bishop Robert Dwyer of Reno, Nevada. His predecessor, Bishop John J. Wright of Pittsburgh, a former director.

The fact that some leading Catholics endorse the Cardinal Mindszenty Foundation, doesn't give it the right to pillory the Foreign Policy Association or any other group.

The Mindszenty Foundation's charges against the FPA have no legal substance. They are mostly innuendo and half truths. The question I ask is this: If the FPA is what the Mindszenty Foundation says it is, why should we establish a member of its board of directors?

Furthermore, it should be pointed out that the Cardinal Mindszenty Foundation is not an official standing in the Church. Its views (Continued on page 10)

SENATOR DODD

Hits excesses of John Birch Society

[Statement on the John Birch Society by Senator Thomas J. Dodd (D-Conn.) made on the floor of the Senate, March 30, 1961.]

It is unfortunate for our society that opinions about Communism recently tend to polarize to extreme positions.

On the one hand, there have always been naive or softheaded people, "ultraliberals" who refuse to believe that Communism can be all evil; who insist that the Communists are like ourselves and that, if we are prepared to be reasonable, coexistence with them is possible; who close their eyes to all the massive evidence that Communism is in international conspiracy committed to the destruction of freedom and religion; who cry "witch-hunt or McCarthyism" at every effort to investigate Communist front organizations; who are sincerely pro-government positions; who are not pro-Communist, but react with far greater emotion against every manifestation of anti-Communism than they ever seem capable of displaying against Communism.

At the other extreme, there are those who are sincerely anti-Communist but who believe that everyone who disagrees with them is either a Communist or a member of the Communist Party. Every political figure who has been guilty of an error in judgment.



SENATOR DODD

ment or a policy that failed, is certainly a member of the Communist conspiracy.

THESE EXTREME positions begot and encourage each other. The "ultraliberal extremist" becomes more extreme every time he is presented with evidence that someone has been the target of unjust or exaggerated accusations.

The "ultraconservative extremist" becomes more extreme, more set in his views, with every new manifestation of "ultraliberal" tolerance towards Communist and Communist front organizations.

For these reasons, Mr. President, I believe that the distinguished Senator from North Dakota performed a real service when he brought to the attention of the John Birch Society on March 8th.

Here is an organization which, over the past several years, dedicated citizens have joined because they are concerned over the Communist successes in recent years and would like to know more and to do something about it. The evidence, however, suggests that many of those who joined the John Birch Society did so in ignorance of the real views of the leadership of the organization.

MR. ROBERT WELCH, the head of the John Birch Society, is certainly opposed to Communism. But how does he oppose Communism? Approximately 4 years ago he brought out a book entitled "The Politician" which was given limited circulation. In his book, Mr. Welch assailed Presidents Roosevelt, Truman and Eisenhower, the late Secretary of State John Foster Dulles, Mr. Allen Dulles, head of the Central Intelligence Agency, Chief Justice Warren, Dr. Milton Eisenhower and many others, as Communists or Communist agents.

To accuse people like President Eisenhower and John Foster Dulles of being Communist agents is an affront to both decency and intelligence. It brings our leaders and our institutions into disrepute, it sows division, it makes it easier for the Communists and the "ultraliberals" to equate opposition to Communism with political lunacy.

I believe, Mr. President, that the extreme views of Mr. Welch are not shared by the great ma-

of the sincere Americans who have joined the John Birch Society because of their genuine concern over Communism. But these views cannot be dismissed out of hand as the individual views of one man. Mr. Welch happens to be the head of the organization. The views in question moreover are recent views, which Mr. Welch has never repudiated.

QUITE INEVITABLY, Mr. Welch's extremism has infected some of his more impressionable followers. It has come to my attention, for example, that the Senator from North Dakota and the Senator from California have been the targets of vicious, organized campaigns of letter-writing. The gist of these letters, some of them addressed directly to the Senators, some of them sent to local newspapers, is that the Senators in question are soft on Communism or are dupes of the Communists. Sometimes these charges are made openly; sometimes they are made by innuendo and implication. The people who write these letters do not identify themselves as members of the John Birch Society, but no knowledgeable person has any doubts about the origins of this despicable campaign of harassment.

But I want to tell the people of America and, in particular, I want to tell the members of the John Birch Society, that there are no stancher anti-Communists in our country than the Senator from North Dakota and the Senator from California. I consider the attacks on them to be beneath contempt.

I agree with the opinion expressed by the conservative Los Angeles Times in its editorial of March 12th. "If the John Birch Society follow the program of their leader, they will bring our institutions into question exactly as the Communists try to do. They will sow distrust, and aggravate disputes, and they will weaken the very strong case for conservatism."

I believe that it weakens the anti-Communist cause and it plays into the hands of the Communist.

(Continued on page 10)

An explanation...

The presentation on this page is obviously not an attempt to give both sides of a controversial issue. Except for the "letter to the editor" below, all the articles are on one side of the fence. The editors feel that enough has already been written on the other side. The Indianapolis Star and News, for example, have done nothing but defend the movie "Operation Abolition." The Criterion editors feel that the movement and the issues at stake are much bigger than this one movie or the John Birch Society... that they are evidence of a growth of the extreme right which could be just as dangerous to America and her ideals as the extreme left.

OPINIONS

Says Criterion 'belittles' anti-Communist efforts

To the Editor: No doubt many Criterion readers were incensed enough by the flippantly ridiculing editorial "Shock Treatment" to be tempted to label the paper pro-Communist. Few would believe them, however, and some even find such flippant ridicule amusing. But not all of us. This one is compelled to object to The Criterion's space being devoted to belittling American concern about Communist infiltration into the United States.

Certainly, Criterion editorial writers are not forced to locate establishe the House Un-American Activities Committee in all its ramifications. And no doubt they do find it amusing in their superior condescension to see people seriously concerned about commie attacks on the committee. They strain a reader's intelligence, however, to expect him to accept their belittling description of a very important House Committee report to all citizens as merely something "to build up emotional pressures." The strain is the greater when one has seen the report, whereas, by his own admission, the editorial writer did not even bother. How then is he qualified to write about it? By all standards he is not qualified. But then he would not doubt have some flippant justification, brimming with ridicule for those narrow-minded enough to see danger in communism.

"I can protect myself from my enemies," goes a classical quotation, "but who will protect me from my friends?" So it is here with the House Un-American Activities Committee. It is not that the radicals who are not very numerous, profiting by this discord are able to make it more acute and end by pitting Catholics one against another."

Again Pius says, "We make another and more urgent appeal for union. Many times our paternal heart has been saddened by the divergencies—often life in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church. Thus it is that the radicals who are not very numerous, profiting by this discord are able to make it more acute and end by pitting Catholics one against another."

Joseph P. O'Mahoney, Indianapolis

Two weeks ago a Catholic paper in a neighboring diocese published an editorial criticizing the documentary motion picture Operation Abolition. The film purports to give an account of the student demonstrations and rioting occasioned by hearings held in San Francisco last May 12-14 by the House Un-American Activities Committee.

The editorial in question asserted that the film contains "blatant" and "extreme" distortions; that it "distorts the chief West Coast investigator for the committee (which is largely responsible for the film's production), admits to gross inaccuracies and that the film as edited contains inaccuracies and distortions.

This week the letters column of the paper includes three strongly worded condemnations of the editorial. Only one of the three letters seriously challenges the editorial's contention that the film

San Francisco newsmen cites film distortions

By HERB CAEN
San Francisco Chronicle

I am in receipt of a good (or bad) stack of mail, most of it insulting and patriotic in the worst way, from some of my fellow Americans who demand to know why I object to the House Un-American Activities Committee film on the City Hall riots, a document titled "Operation Abolition."

The film, incidentally, sells for \$100 a print (although its contents were seized, free, from TV cameramen), and is being shown at a great rate these days by corporations, clubs, schools and the military as incontrovertible evidence of "classic Communist tactics."

Well, for one thing, I object to a government agency coming out so foursquare for truth—and then distorting it. For example, this quote from the narration: "Among the Communist leaders who had an active part in the San Francisco Abolitionists' campaign and the protest demonstrations were (sic) Harry Bridges, who (sic) you see here being escorted out of the City Hall" by police officials moments before the rioting broke out."

Now, the Committee knows perfectly well that at the time rioting broke out Bridges was eating lunch at Oreste's; by the time he got to City Hall the only action taking place was provided by a janitorial crew mopping up the water sprayed on the demonstrators—who were already dispersed or on their way out. Of course, in this connection it should be noted that William Wheeler, the Committee's chief Coast investigator, has stipulated (not as part of a movie) that the film contains distortions.

It is indeed a curious document. Although the Committee's technicians are not to make the preceding book portions, there are no examples of violent action among the students—who were guilty of some, however, many shots of the police (in their unfortunate Storm Trooper helmets) dragging protesting students down the steps in the manner he can only be described, with great charity, as rough. And Chairman Francis E. Walter, pointing out the trained, hard-core Communists" in the crowd, says, "You will see Archie Brown, second in command of the Communist Party in California."

What about 'Operation Abolition'?

Editor's Note—This is the text of an editorial which appeared in a recent issue of the Central California Reporter, official newspaper of the Kansas City-St. Joseph Diocese.

It gives an untruthful account. The other two argue in substance that the film is a legitimate and accurate picture may contain, it might not be criticized because it is an effective weapon against domestic communism.

We find such reactions seriously disturbing—more so than the whole hullabaloo about the film and the events its purports to describe. Without passing judgment—yet—on the merits of the editorial or the film, we reject the kind of anti-Communism that accepts lying as a legitimate and "necessary" anti-Communist technique. If we can't fight Communism with truth, the battle doesn't have us a point; we've already lost.

IT IS A GOOD deal easier to defend this principle of the inviolability of truth than it is to defend the truth in the face of controversy. From the contradictory reports available to us, it appears likely that a middle-aged man in reasonable good health could spend the rest of his life trying to establish exactly what happened in San Francisco last May.

Mr. Kelly said that in his judgment Operation Abolition does contain distortions, and therefore "ought not to be shown by Catholic parishes or other groups, unless the group can obtain the services of a commentator who had actual contact with the events in San Francisco, and who is also a recognized (not self-appointed) expert on communist tactics."

Mr. Kelly asked us to make certain in stating this that he did not wish to be understood as expressing sympathy for the students who took part in the demonstrations. Regardless of the extent to which they were misled by communists, he said, they were guilty of serious irresponsibility resulting in a major service to their country.

Mr. Kelly said that his judgment in the matter was based largely on that of other San Francisco newsmen who have seen the film and heard its commentary, and who also witnessed the events themselves, raw and unedited.

Perhaps a stronger statement would be justified, but we don't see how a weaker one would be.

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Barre GUILD

THE CHURCH AND THE WORLD

Kill abortion bill—Atrocity in Cuba—Race relations

THE VATICAN

◆ Pope John XXIII, at a general audience in St. Peter's Basilica, expressed his joy over the presence of many visitors from all over the world who had come to observe Easter in Rome. The audience was attended by some 10,000 pilgrims, including large groups from the United States.

AT HOME

◆ WASHINGTON—An attorney said here a legal opinion from the Administration is not the way to solve a serious constitutional problem, such as Federal aid to private and parochial schools. Paul R. Connolly said "the law books are full of instances where the Supreme Court has been found wrong." The chairman of the Catholic Lawyers Committee on Equal Educational Rights of the Washington archdiocese commented: "The question of constitutionality of aid to parochial schools or the parochial school program in the Federal law is a completely open question."

◆ The Senate Education Subcommittee has set public hearings for April 17 and 18 on legislation to amend the Federal law on Federal loans to private and parochial schools. Sen. Wayne Morse of Oregon, subcommittee chairman, told the Senate March 29 he would be confined to giving their views on the language of the bill or on amendments to it. "The bill (S. 1482) was introduced by Sen. Joseph S. Clark of Pennsylvania. Sen. Morse is a sponsor.

◆ The Senate Labor Committee has recommended a bill establishing a 320 million program to fight juvenile delinquency. The measure (S. 279) would authorize Federal grants of \$3 million yearly over the next four years, for study and demonstration projects in dealing with delinquency and for training personnel to work in this field. Private nonprofit agencies as well as pro-

vate colleges and universities would be eligible to share in the Federal funds. The bill, sponsored by Sen. Lister Hill of Alabama, would establish a National Advisory Council on Juvenile Delinquency, operating within the Department of Health, Education and Welfare.

◆ CONCORD, N.H.—A therapeutic abortion bill passed by the New Hampshire legislature failed here to muster enough votes to override a veto by Republican Gov. Wesley Powell. The governor appeared before a joint session of the State Senate and House to give his reasons for objecting to the controversial measure which had been bitterly denounced by Catholics, endorsed in Protestant circles. The bill was designed to allow physicians to halt pregnancy in the first 20 weeks if the expectant mother's life was believed to be in danger. While noting that his refusal to sign the bill was politically disadvantageous to him and ran counter to his beliefs as a Protestant, Powell told the legislators that he nonetheless could find no great need for the bill and that there was no "unanimous opinion" among doctors on the issue.

◆ LOUISVILLE — A three-year pyramiding movement "toward more Christian race relations" eventually involving over one million Methodists was envisioned by 200 delegates attending a five-day Methodist Orientation Conference on Race Relations here. They adopted a plan of action which calls for setting up regional race relations committees in each of the 39 episcopal areas of The Methodist Church and 100 local committees in each area in a spreading campaign to combat segregation in the Church and in society. The plan also calls for fields of social and economic life.

◆ JERSEY CITY — If a son County Court has turned down a suit aimed at halting work on a new laboratory of the Jersey City medical center, where the Seton Hall University medical school is located. The suit had been filed by the Jersey City Association for Separation of Church and State. The Catholic school's medical and dental college is located in the city center on a lease basis. The proposed laboratory is located in the medical center hospital, which is seeking the new facility to achieve full accreditation.

ABROAD
◆ HAVANA — A new "diatribe against the Church by Premier Fidel Castro in Holy Week" was followed by violent interference with a Good Friday procession in downtown Havana and the halting of the Holy Week processions.

◆ A committee of three residents of the district, appointed by Mr. Rice to investigate the charges, found:
1) "A pattern seems to have developed that before Catholic teachers can achieve promotion they must resort to the appeals procedure."
2) "There is sufficient evidence to warrant a legislative inquiry as to whether certain applicants for teaching jobs at Queens College were denied employment because of racial or religious origin."

However, Assemblyman Rice's resolution to create "A Joint Legislative Committee on Religious Bigotry in Queens College" died in committee when the Legislature adjourned (March 23). The report by Mr. Rice's constituents lists as its "sufficient evidence" the cases of five Catholics, five Jews and three Negroes who were allegedly the victims of religious or racial bias.

SUMMER COURSES
WASHINGTON—The fifth annual summer institute primarily designed to prepare priests, nuns, Brothers and the laity to work among Puerto Ricans in this country will be held from June 5 to August 5 at the Catholic University of Puerto Rico in Ponce, P.R.

of a Passion play 30 miles from the capital. The traditional penitential procession in the Havana parish of Our Lady of Charity, which attracted 70,000 persons, was marred by six men who came out of the media who came up to the image of the dead Christ and chanted, "Fidel, Fidel." Police arrested 50 persons who had taken part in the procession. They were herded onto a bus and driven off to jail, chanting as they went: "Long Live Christ the King," and "Cuba Si, Russia No!" The Passion play at Havana, was broken up when shots rang out on the plaza where it was performed. Castro militiamen dispersed the crowd of 5,000 and detained all members of the east.

◆ BRENOS AIRES — It is a no-nonsense newspaper gave front-page prominence to a message of Pope John XXIII calling for improvement of social conditions to halt the trek from farms to towns and cities. In connection with a recent Argentine Social Work held under Catholic auspices, Pope John said better living standards for rural workers are necessary to induce them to stay on ranches and farms. In this country, a large-scale exodus of farm workers to industrial areas started during the 1930's regime and it has never been reversed.

◆ LAOS — Laos, the southeast Asian tundra that could make the cold war hot, is one of the least Catholic countries in Asia. While Laos is adjacent to Vietnam, which is second only to the Philippines in its percentage of Catholics in the Far East, the Catholics of Laos constitute only about one per cent of the population. They now total about 2,400 in a population of 2.5 million. The Kingdom, roughly twice the size of Pennsylvania, is predominantly Buddhist in culture and religion. But many of the isolated areas, the holy mountains in this country, are still given to demon-ships.

◆ ENTebbe, Uganda—The first Prime Minister of a self-govern-

ing Uganda will be a Catholic lawyer who has played a major role in the march of this East African nation toward independence. Benedicto K. M. Kiwanuka, 38-year-old leader of the Catholic-oriented Democratic party, won control of the new legislative council in the first nationwide elections ever held here. The elections were the first step toward self-government, which will be proclaimed along with a new constitution in the near future. Full independence will follow soon afterwards. Forty per cent of the 8.5 million natives are Christians, two-thirds of them Catholics.

◆ KONNESREUTH, Germany—Some 2,000 people, including many American soldiers, came to this Bavarian village to witness the stigmata of Therese Neumann

on Good Friday despite pleas by her pastor and herself that she be left alone. Miss Neumann, now 63 years old, is said to have received the stigmata—the marks of the Passion of Christ—and begun to bleed from the wounds in her hands, feet and forehead on Good Fridays 25 years ago.

◆ PENEDONO, Portugal — The municipal council of this small Portuguese town has voted not to accept relief supplied by U.S. Catholics through Catholic Relief Services. The council took its stand to protest against the position of the U.S. government on the Portuguese African territory of Angola. Last March the U.S. voted in the United Nations for an investigation into Portuguese rule in Angola, scene of riots that have taken hundreds of lives in recent months.



AND SISTER, THIS IS THE PARLOR—Two Sisters of St. Benedict view the construction progress on the new convent being erected at Chataford High School, on Crittenden Avenue, near Kessler Boulevard. The 34-bedroom building will house the Sisters serving on the faculties at Chataford and neighboring Christ the King School. Chataford will open its door in September to more than 200 freshmen boys and girls. The present convent Christ the King will house the faculty for the high school. (Another photo on Page One. (Staff photo)

750,000 MEMBERS

300 parishes in U.S. serve Eastern Rite

The authors of the following, one of the few U.S. priests belonging to both the Russian and Byzantine Rites, the Pontifical Oriental Institute in Rome, written a number of works on the Eastern Rites, served as professor of Eastern Liturgies at Fordham University's Russian Institute and is now assistant spiritual director of the Ukrainian Catholic Seminary in Stamford, Conn., and a professor of theology at Fordham University.

By CLEMENT C. ENGLERT, C.S.S.R.

Every day more than 600 Masses are offered in the U.S. in languages other than Latin, often mistakenly thought to be the Church's only liturgical tongue.

These Masses are celebrated by close to 650 priests for the nation's nearly 750,000 Eastern Rite Catholics, who comprise about six per cent of the world's 12 million Catholics who belong to non-Latin Rites. They are offered in close to 300 parishes in 28 states and the District of Columbia in Arabic, Armenian, Greek, Hungarian, Rumanian, Old Slavonic and Syriac.

The Eastern Rites—all but one of which have non-Catholic counterparts—have special significance at present because of the emphasis being placed on Christian unity by the coming ecumenical council.

FOR THE FIRST 300 or 400 years of Christianity there were no fixed rites or how Mass should be celebrated. But as Christianity grew in the fourth century, churches in the cities developed definite patterns of worship, their own characteristic liturgies. The number of lessons from Scripture, the language of the service, the place of hymns, the use of incense, the design of vestments—all these and other things gradually became fixed.

Hence there grew up the chief liturgical families or Rites. These were centered in Rome, Alexandria, Egypt; Antioch, Syria, and later in Constantinople, capital of the Eastern Roman Empire.

From these centers, missionaries went out to convert the neighboring country-side, carrying with them the liturgical forms of their homes. But variations crept in, especially when a mission was far from a center, and eventually still other Rites came into being. Thus the Eastern Syrian usages came to differ from those of the Syrians in Antioch, and the Ethiopians developed their own form of the Coptic (Egyptian) Rite which they had received from Alexandria.

CATHOLICS who today belong to Eastern Rites are all, with the possible exception of the Maronites, descendants of persons who returned to the Church from groups which had been separated from it for different reasons and for varying periods of time.

When Nestorius of Constantinople taught that in Christ there are two persons as well as two natures, and that Our Lady is therefore only the mother of the human Christ, the Council of Ephesus (431) condemned this doctrine. Some Syrians refused to accept the decision and left the Church, fleeing to the Persian Empire. They carried on extensive missionary work, spreading their Nestorian form of Christianity to China and India. Nestorians who returned to the Church in Syria form what we call today the Chaldean Rite. Their chief bishop, called the patriarch of Babylon, lives at Mosul, Iraq. There are about 210,000 of them, includ-

The Byzantine Rite was followed by those in the Constantinople patriarchate, Greek missionaries converted eastern Europe and brought their Rite with them. St. Cyril and Methodius converted many of the Slavs there and translated the Greek liturgy into the Slavonic language. Although the Poles, Czechs, Slovaks, Croats and Slovians belong to the Roman Rite, other great Slav nations like the Russians, the Ukrainians, the Serbs and the Bulgars belong to the Byzantine Rite. The Rumanians, Albanians, some Hungarians and some of the people of southern Italy and Sicily also belong to the Byzantine Rite. The majority of those who practice the Byzantine Rite still use the ancient Slavonic language in the liturgy. The Rumanians and Hungarians now use their own spoken language.

In 1054 the patriarch of Constantinople separated himself from Rome and eventually pulled more and more Eastern Churches into the schism. The story of the schism is one of politics, mutual misunderstanding and personalities—a sad chapter in the history of the Church. The Byzantine Catholics of southern Italy never were separated from Rome. From all the other nations of eastern Europe, groups of Christians eventually reunited with Rome. Hence today we have the great bodies of the Ukrainian, Rumanian, Rumanian and Hungarian Catholics of the Byzantine Rite, with smaller groups of Greeks and Russians. Those not in union with Rome are called "Eastern Orthodox."

BYZANTINE RITE Catholics number about 9,000,000. About 600,000 are in the U.S. and about 250,000 are in Canada. In the U.S. they have three sees, two for the Ukrainians, with an archbishop in Philadelphia, and the other for the Rostins, Hungarians, Ruthenians sometimes called Podcarpathians, with a bishop in Pittsburgh. There are also 370 parishes in Canada there are four Ukrainian dioceses, with bishops at Saskatoon, Edmonton, Winnipeg and Toronto.

There is no U.S. parish for about 10,000 Italo-Greek members of the Byzantine Rite. There are 17 parishes for about 8,000 Rumanians served by 18 priests. There are small Russian parishes in Los Angeles, San Francisco, Chicago and New York.

All the Eastern Rite Catholics in the U.S. are under the Roman Rite Bishops' jurisdiction, except the Ukrainians and Ruthenians.

Uphold charges of prejudice at Queens College

NEW YORK—The issuance of a fifth report upholding the charges of anti-Catholicism at Queens College has been announced by State Assemblyman Michael G. Rice, in whose district the college is located.

A committee of three residents of the district, appointed by Mr. Rice to investigate the charges, found:
1) "A pattern seems to have developed that before Catholic teachers can achieve promotion they must resort to the appeals procedure."
2) "There is sufficient evidence to warrant a legislative inquiry as to whether certain applicants for teaching jobs at Queens College were denied employment because of racial or religious origin."

However, Assemblyman Rice's resolution to create "A Joint Legislative Committee on Religious Bigotry in Queens College" died in committee when the Legislature adjourned (March 23). The report by Mr. Rice's constituents lists as its "sufficient evidence" the cases of five Catholics, five Jews and three Negroes who were allegedly the victims of religious or racial bias.

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CYO Convention to open tonight

By BILL SAHM



Edited by the Cleric Seminarists of West Baden College

Footloose?

For Teens Only has entertained its many readers regularly this year with the outcome of teen-age romances. The young men have attracted attention from all of you who currently like the idea of wearing a class ring that fits—your own. You make a good audience. You have more time to read than your love-weary brothers and sisters.

Kind readers: Christ the Lord, risen from the dead, invites you to be happy with Him. New Life is growing in your souls—a new life that calls you to do new things. The Lord and you make a majority.

Pete was failing math with two months to go. He's going to pass. His teacher, who Pete always thought was a living side rule, was glad to give Pete extra help. He lined up some extra work that Pete made time to do. Pete's mother even liked re-learning a little algebra—enough to check his paper anyway. He found out he had it solid down from 5.00 to 6.00 every afternoon and study. And he could go at it again from 7.00 to 9.00. In fact, once he got started, a lot of things fell into line. Pete even thought of giving his freshman brother a little help through general math. "I have risen and am still with you," (Mass of Easter Sunday.)

Cathy had no prospects on a springtime night. Cathy found out the school dramatic club needed some work on the stage crew for the school play. Long used to being the stage hand, Cathy went steady, she found things went pretty well. Cathy even began to like doing things for people behind the scenes. "I have risen and am still with you."

Joe never was much on dating. He had been "going steady" with the basketball team. This earned him a lot of cheers and a lot of fun. But Joe had forgotten there were other people around his own family. He could hold a

basketball with one hand. But it had been a long time since that big mitt had helped out at home. His little brothers didn't even know he was a star. In fact, they didn't even know him anymore. He began thinking that maybe their home was more than a boarding house. "I have risen and am still with you."

Action

We've said a lot about Catholic Action (whether you know it or not). It was Catholic Action we had in mind when we said modern living called for heroes. It was Catholic Action we were thinking of when we said that the "romantic quest" was not a thing of the past, that there were still worthy to conquer and goals to win. It was Catholic Action we pointed to when we said that the up-coming of the 1961-62 year linked to such groups as Young Christian Students, Solidarity of Our Lady, Legion of Mary, and groups of 20th-century zeal and generosity.

And so it's not at all out of line to point out some Catholic Actionists that have come to our attention in the past few months, so that you, our very intelligent readers, may have some examples of what we mean by 20th-century somethingness in the face of worldwide challenge.

Take the Crowleys, for instance, the Patrick J. Crowley, of Wilmette, Illinois, founder of the Christian Family Movement. We saw and heard the Crowleys (Pat and Patty) a few weeks ago, and saw ourselves realize to know that Catholic Action is not just a possibility these days, not just a gleam in an archbishop's eye. The Crowleys, along with 50,000 other couples in CFM all over the world, are making it work.

WHAT ARE they doing? Well, for one thing they go to daily Mass as a matter of course. (In Mrs. Crowley's words, this is a minimum to ask of CFM'ers.) They are budgeting for foreign students and for foster children. They lead the Christian Family Movement itself, a worldwide organization dedicated to the prayer that husband and wife together with the kids thrown in sometimes) can do in the family area what nobody else can.

For instance, the CFM Annual Inquiry Program committee saw that many, if not most, Catholic families live little or no thought of international affairs. They fail to take that world view that so typified the thinking of our modern popes. (Pope John XXIII, in fact, supported the United Nations—while recognizing its weaknesses—from its start.) So the program committee of CFM met the situation head-on. They came up with a 1961 Inquiry Program on International Life which sought to stir up interest in and action by Christian families the world over in international affairs.

DOES THE inquiry program tell them what's what and let it go at that? Hardly. It offers a series of discussion outlines guaranteed to last the most ambitious CFM group the whole year and more; it offers lists of reading matter and of organizations that can help them in their search for understanding of international problems. In the past few years, the Inquiry Program has covered such other crucial issues as racial integration, labor-management relations, and political life.

We hope it's pretty obvious to readers of FTO that the Crowleys and CFM'ers the world over are not people who are sitting and watching the world go by. They have taken responsibility when they could have sloughed it off. They have gone a-metring and discussing when they could have gone bowling and bridge-playing—and they don't regret a bit of it, we may add. And they have cared—in so many ways besides the few mentioned here—when they could have easily forgotten, erased their memories of a world that needs to be saved. "Take a lesson: CFM will one day count on you—you will you be ready?"

A well-planned mixture of spiritual, cultural, and social events will fill the week-end calendar for some 5500 young CYO-ers from all over the Archdiocese as the Fourth Annual Archdiocesan CYO Convention holds forth at Sececina High School. Registrations begin at 4:30 p.m. this (Friday) afternoon in the Sececina gym, and the opening general session gets underway at 7:30.

Featured speakers are Father Michael Oud, C.F.M., Rector of the Claretian Seminary at Mokena, Illinois, who will present the keynote address at this evening's opening session, and Father George Powers, pastor of St. Leonard's Church, West Terre Haute and faculty member at St. Mary-of-the-Woods College, who is main speaker at Saturday evening's Convention Banquet.

THE SPOTLIGHT over the week-end, which closes with a Sunday morning Communion Breakfast at Holy Cross, also will be focused on other important events and personalities. Fr. Watt, retiring Archdiocesan Youth Council President, will preside at



Social highlights close both nights of the party. . . WXLY's popular deejay, Bob Morrison, will spin the records at tonight's soiree from 8:45 to 11 p.m. The Sececina Dance Band, under the direction of Mr. Sam Rhinoceros, will play the Convention Dance, scheduled from 8:15 to 11 p.m. Saturday night following the Banquet.

THE SECENCIA cafeteria is to be utilized for all the social and eating functions. Delegates may purchase supper this evening after registering. Refreshments for the social mixer and dance, plus two meals, Saturday lunch and the banquet, are offered as part of the registration fee of \$5 (\$8 for late registrants), all in the cafeteria. The Convention Arrangements Committee is under the direction of General Chairman Joseph Delaney.

Out-of-town delegates again will be housed by Indianapolis CYO-ers and their parents. The complicated task was nearing successful completion this week under the direction of Housing Chairman M. A. Olvey.

The major addition to the program is Sunday's, Mass, Communion, and Breakfast at Holy Cross, which is sponsored by the two baseball games and a tennis match. Tomorrow (Saturday) Marian will host the Rose Poly baseball team in a double-header at 1 p.m. The St. Joseph's College tennis squad and the golf team of Concordia College.

U.S. Catholic high school tourney plans mapped

By WILLIAM E. RING

WASHINGTON — A blueprint for a nationwide competition which annually would produce a Catholic high school basketball team is on the drafting board.

The project must get the green light of the board of directors of the Knights of Columbus before it is put into operation. Tentative plans for the competition already have been discussed informally with members of the board, who have been reported sympathetic to the project.

THE NATIONAL championship competition would be built along the lines of the annual K. of C. Georgetown University tournament staged in this city. The local tournament attracts teams from all sections of the nation and is rated by some Catholic high school coaches as the outstanding high school basketball competition in the nation.

A. J. (Gus) Coupe, director of the local tournament, explained that the contemplated national championship tournament would climax eight regional tournaments staged throughout the country. "It would work this way," Mr. Coupe said. "We would divide the

country into eight regional districts. In each district the Knights, with co-sponsors if desired, would stage a tournament in the particular area to determine a regional champion. "The regional champions then would be sent to a selected city to compete in a tournament which would produce the undisputed Catholic high school national championship team."

MR. COUPE, who is athletic director at Georgetown Prep School in suburban Garrett Park, Md., said that the site for the contemplated national championship tournament could be moved from one city to another throughout the country.

"One year," he said, "we could hold it in Washington, the next Los Angeles, the next Chicago, and so on."

Thomas J. Trodden, public relations chairman for this year's K. of C. tournament here, said each regional district would be required to pay the expenses of the national championship team to the site of the national tournament. "Other profits made from the regional tournament," Mr. Trodden said, "would be used to aid charitable or educational institutions, along the line which we follow here."

Most weeks full on camp schedule

The CYO Office announced this week that all but two of the regular periods at Camp Ramona Framasa are filled, but that space is still available in the girls' and boys' Pioneer Village Camps and in the last two weeks (August 20 and 27) of Camp Christina for girls.

All weeks at Camp Ramona for girls are filled, and all periods for the boys except August 27-September 2 (added to the program when the other weeks for younger boys quickly filled) and the two weeks for boys 11-13, July 18 and July 25.

In the Pioneer Village section of Camp Ramona, the periods of June 11-17 and June 23-July 1 still are in a few places remaining. All periods for the boy Pioneer Village, July 16, July 23, July 30, August 6, August 13, August 20) are still open.

What About You?

Girls sixteen-and-over are needed to help with the CYO program. They will receive instruction in Catholicism, Latin, and other helpful departments. Eligible at St. Mary of the Angels Convent, Rock Island, Illinois. Will give you more information on this happy life.

... a Franciscan Sister!

Girls sixteen-and-over are needed to help with the CYO program. They will receive instruction in Catholicism, Latin, and other helpful departments. Eligible at St. Mary of the Angels Convent, Rock Island, Illinois. Will give you more information on this happy life.



QUIZ CONTEST WINNERS—Members of the Holy Trinity No. 2 team receive the trophy after winning the 1961 CYO-Criterion Quiz Contest from Holy Trinity No. 1 in the radio finals at Station WFBM on March 23. The priests are Father John Kahle, left, and Monsignor Francis Reine, who served as moderators for the program. The girls are, left to right: Nancy McCracken, Cassandra Mivek, Mary Jane Kristek and Rose Snyder.

QUIZ RUNNERSUP—Holy Trinity No. 1, who lost out to their fellow parishioners by a single question, pose after the broadcast. Members of the team include, left to right: Marilyn Leerkamp, Jeannette Snyder, Jacqueline McCracken and Roseanne Banich.



QUIZ CONTEST WINNERS—Members of the Holy Trinity No. 2 team receive the trophy after winning the 1961 CYO-Criterion Quiz Contest from Holy Trinity No. 1 in the radio finals at Station WFBM on March 23. The priests are Father John Kahle, left, and Monsignor Francis Reine, who served as moderators for the program. The girls are, left to right: Nancy McCracken, Cassandra Mivek, Mary Jane Kristek and Rose Snyder.

Open spring sports at Marian College

Spring sports at Marian College get underway this past week with two baseball games and a tennis match. Tomorrow (Saturday) Marian will host the Rose Poly baseball team in a double-header at 1 p.m. The St. Joseph's College tennis squad and the golf team of Concordia College.

Eight returning lettermen will bolster the Knight's baseball team in its 19-game schedule. A nine-match card is slated for the tennis team, fortified by three lettermen—Tom McHaffey, Bill Daley and Vince Henry. Captain Louis Frisich is the sole returnee of Marian's golf team which faces ten matches.

Schedules are as follows: Baseball—April 8, Rose Poly* (2), 1 p.m.; April 11, Anderson, 4 p.m.; April 15, Hancock, 11 a.m.; April 22, Indiana Tech*, 2:30 p.m.; April 26, Indiana Central, 4 p.m.; April 29, Indianapolis Trolley*, 10:30 a.m.; May 6, Villa Madonna* (2), 1 p.m.; May 13, St. Joseph (2), 1:30 p.m.; May 13, Earlham (2), 1:30 p.m.; May 20, Franklin (2), 1 p.m.; Tennis—April 8, St. Joseph*, April 14, Wabash, April 22, Earlham, April 24, Butler.

Make Summer Months Count

If ready, eligible applicants are invited to take advantage of the summer months by starting their programs now. This would make it possible to be prepared for positions just that much sooner.

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For Additional Information, Contact

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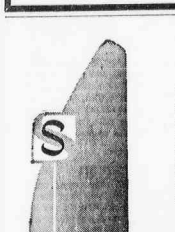
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Saints of East and West

By IGNATIUS HUNT, O.S.B.

In just two and a half chapters the Book of Genesis is going to leap across another great time-gap from the flood to Abraham (Gen. 9, 18 to 11, 32).

It is this section that we now propose to examine, and some very important and interesting material awaits our attention: the Curse upon Canaan, the Table of Nations, the Tower of Babel, and another Priestly genealogy.

We may as well give our points for some unusual observations in literary form, as they are far removed from our own modern ways of writing and thinking, as the ancient writers look more to lessons than to objective history.

It is the Yahvist tradition (noted you will recall, for its colorful and chatty stories) that offers a not-too-easy-to-fathom note about Noah's sons—wine-making, family decency, and the curse hurled at Canaan. Let us see what we can make of it.

When the Flood was over, Noah took his blessing. The wording of verse 9, 18 seems to blithely ignore all that has transpired since 9, 18. We are here informed that the entire earth was re-peopled by Noah's sons—Canaan, son of Ham, now coming in for special attention.

Actually, Noah's sons are looked upon as the ancestors of ethnic groups, the Canaanites being linked to the Hamites (see below). Their re-population of the earth is regarded as the result of the powerful blessing imparted to them by Yahweh (cf. 9, 1 ff.).

NOAH'S UNFINISHED incubation need not in itself raise a moral issue. The fact that he had been present in the ark and got within his tent makes this even more true.

Palestine and adjacent regions have long been famous for their choice and potent wines. Hints of this are discernible in Ex. 18, 8:10 where the heady wines of Moab are spoken of; and in Ezr. 27, 18 where there is mention of the wine of Helbon (north of Damascus), brought into Tyre.

Gen. 9, 27 indicates guilt on the part of Ham, at least for looking discreetly upon his father lying unclothed within his tent. God rebukes him very severely on this point (cf. Dt. 27, 16). The modesty of Shem and Japheth is shown by their almost never mentioning their father's backwards with a cloak to cover their father.

Readers of this section note that the whole guilt is suddenly thrown onto Canaan when Noah awakes. Even if he had been somewhat prepared for this strange course of events by the Yahvist's care always to mention Ham as the father of Canaan, still we note some peculiarities in the account. Ham is called the youngest son in 9, 24 yet all previous registers would give this position to Japheth.

But, more especially, the reader may well query, what did Canaan do to merit the dire curse that fell upon him from the lips of the Israelite Noah, and how did Noah "know" that Canaan was guilty when the text attributes to Ham?

The text, as we have it, has certainly been troubled by additions or subtractions, Canaan perhaps at one time having been listed as the son of Noah in place of Ham. It is not out of the question that the writer wishes to indicate that Canaan committed a sin of sodomy with Noah—something comparable to the act of Lot's daughters in Gen. 13.

ONE THING is certain. This account is aimed directly against the Pharaohs, who were well known to it. The error could only have been made by Sadducees, who regarded the five books of Moses as Scripture and would not have taken Jonas so seriously.

SEARCHING THE SCRIPTURES

From the Flood to Abraham

26, or in another enumeration of verse 27:28; just as Nathanael wonders if anything worthwhile could come out of such a disreputable place as Nazareth (Jn. 1:46). Paul endorses the harsh statements of Epimenides about the Cretans: "The men of Crete are ever liars, venomous creatures, all hungry belly and nothing besides; and that is a true account of them" (Tit. 1, 12, 13; text version).

That the Hebrews were capable of a loathing detestation for their enemies, especially for the immoral, licentious Canaanites, goes without saying. We have already had a good sampling of this in the serpent-polemic of chapter 3, and those who read their Bible will find plenty of material elsewhere—nor should we omit mention of the imprecatory psalms! (Psa. 109 (108) for instance).

After all, the Hebrews were God's chosen people, and those who had been so long and so hardly expect a blessing—not in those times.

Though a curse may roll off our shoulders and soon be forgotten, God's hand endorses the Semites. Curses and blessings were very serious affairs, considered to have permanent effects, even the curses of Jacob-Esau vying for Isaac's blessing (Gen. 27), and the summoning of Balaam by Balak (Num. 22:34) apply illustrate.

Here, as clouded as the incident may otherwise be, the Yahvist writer pours out all his venom on the Canaanites, immoral sodomites, in chapter one, that God's influence and blessing (cf. Gen. 10, 1ff.). In this written judgment, it is most unlikely that he left even the slightest pick of the text attributing to Ham?

HAM AND CANAAN are "painted in the darkest colors." (These are the approximate words of Martin Luther; the expression further on, or after the end of Gen. 10, 1ff.) In this written judgment, it is most unlikely that he left even the slightest pick of the text attributing to Ham?

Whatever else this chapter is, it is not scientific ethnology. The Daphnetites (mostly friends of the Semites) are made up of inhabitants of Asia Minor and the Mediterranean Isles; the Hamites include the southern lands, especially Ethiopia, Arabia, and (1) Canaan.

The Semites lie in between these two groups, and are composed of Egyptians, Assyrians, Arameans, and the Hebrew fathers—sons of Eber. The chapter, with its limited geographical horizons, but with ideas that were common around the time of Solomon (901-822, Albright dating).

We must not fail to point out that P already distinguishes

men according to language (10, 5,20,31), though J in chapter 11 operated under the Yahvist assumption. While some of the descendants mentioned in this chapter, like the famous Hebrew Nimrod, may have been individuals, most of the names are those of peoples or cities. This is comparable to regarding that Great Britain begot the United States.

Yet, despite scientific deficiencies, our chapter is not bereft of value. As the illustrious Chaine stated: "The author has the great outlook of the common origin of all men; and, going through the maze of peoples, he traces out the plan of God who was about to elect one tribe and make preparation for its rise" (Le Livre de la Genese, p. 159).

CHAPTER 11 opens with the story of the Tower and City of Babel (perhaps once two separate stories), related from the Yahvist tradition. The assumption that mankind spoke one language: "All the earth was one lip and the same words" (giving the translation of the Hebrew text).

There are many questions that we may ask about this narrative. Why is it situated here by the editor of Genesis? How historical is it? What is its chief purpose? Let us venture some answers.

The story is most likely situated here since, on the one hand, time had to be given (through chapter 10) for mankind to develop after the Flood (we note a migration in our story), and since, on the other hand, the editor wished to take up the genealogy of Shem next, and this would bring him right up to Abraham.

Hence, though involving not a few disadvantages, this was the best place to present the Yahvist story. To compare it chronologically with the Table in chapter 10 is most difficult, even though "Babel" is spoken of in 10, 10. The traditions are obviously quite independent of one another, nor does the editor make much effort

to bring them into harmony. He includes them as the best information he can get to fill general and sparsely-documented period of pre-Hebrew history.

That this story has some historical kernel to it we need not deny, especially since the "zigurats," grandiose step-like towers built by Mesopotamian monarchs in honor of the astral deities, have been discovered and are of astounding proportions—the first skyscrapers.

Nebuchadnezzar built one at Borsippa, and the materials spoken of in Gen. 11, 3 were actually used in the zigurats. However, the story is mostly fictional in its present form, even though highly didactic.

As the account now stands, its main lesson is this: works undertaken in defiance of God and for purposes of pride are doomed to failure. This is the reason why Yahweh is made to say: "Come! Let's go down and throw their language into confusion." However, the story may originally have been more didactic (before being revised) as its purpose to explain the differences in human language. Thus Father Chaine says:

"THE STORY is an answer of Hebrew folklore to the question of the origin of languages. The ancient Israelites thought that the diversity of tongues had brought about the diversity of peoples. We believe the contrary today. The slow formation of peoples brought about the slow formation of their languages."

Already St. Gregory of Nyssa, a Father and Doctor of the Church, noted this. We must think in terms of many thousands of years when we consider that the Babylonian and Egyptian of the inscriptions have not appreciably varied during more than 3,000 years!

The story of languages is as old as that of mankind. It was not the Bible's purpose to offer information on these matters. It set forth the story of the Tower because the story contained religious teaching and, more than anything else, because it was one of those records that made it possible to tie up the story of Abraham with "primitive events" (ibid., p. 167).

Nor is it impossible that the Hebrew writers wished to include the story as a means of demeaning another enemy, the (Continued on page 9)

THE LIFE OF OUR LORD

Answering His critics

By F. J. SHEED

At the end of the earlier visit to Jerusalem described by John in his fifth chapter, "The Jews sought the more to kill Him, because He did not only break the Sabbath, but also said God was His Father, making Himself equal to God." On the visit we are now considering that second, greater, matter did not seem to have arisen.

Although our Lord spoke again and again of being sent by His Father, of receiving His divine life from His Father, and of His Father as hearing witness to Him, "they understood not that which He said to them" (John VIII.27). In other words, one pre-emptive, they knew that He was speaking of God, but not that He was claiming for Himself a special status. Most of the attack this time was on the Carpenter's breaking of the Sabbath, and upon other points that we should think even less important.

Our Lord challenged His opponents at once, on their accusations that He sinned in healing a stricken man on the Sabbath. They themselves would circumcise a child on the Sabbath if that was when the eighth day fell, how dared they be angry at Him for "healing the whole man on that day?" They simply had not understood Moses.

The crowds reacted variously. Some of them actually believed that He was the Messiah, moved by the miracles that had surrounded Him ever since the baptism by John. Others, strangely attracted, were still bothered by what they knew of His original claim to the idea that the Messiah would come suddenly, as from another world, whereas Jesus had been among them for thirty years, they knew all about Him. What stuck in other thoughts was His being a Galilean. The Messias they knew must be born in Bethlehem—we note that Our Lord is never quoted as mentioning His birthplace.

There was another problem. Why, people asked, did the leaders allow Him to speak openly in the Temple itself? Was it possible that they themselves were beginning to wonder if He might not after all be the Christ? Why did they not arrest Him? That last question, anyhow, the rulers of the Temple settled soon enough. Twice they sent the Temple guard to arrest Him. The first time "no man laid hands on Him" because "He was not yet come" (John VII.30). In other words, God prevented them. But the second time they were prevented by a movement deep in their own souls. Observe what the officers of the guard said:

The chief priests, who were Sadducees, and the Pharisees, now solidly linked in face of a common danger—asked the officers why they had not brought Jesus. The officers answered in a phrase which has always held the forefront of the Christian mind: "Never did man speak like this man." The report to this deserves close study. It was in two parts. The first: So He has exceeded you. The second: Who, anyhow, believes in the seducer?—not the men of power, the Sadducees, but the men of learning and piety, the Pharisees, only the mob—"this accused multitude that knows not the law" (John VII.49) (the nobodies, in fact,

whom Our Lord had told the apostles they must not only serve but reverence).

What effect this report had upon the men of the guard we are not told. But the leaders now had someone of a very different caliber to answer. Nicodemus was one of themselves, a Pharisee, rich, learned. We remember how he visited Our Lord by night and received the glory of the first recorded teaching on the new birth by water and the Holy Spirit (John III). Now he intervened: "Does our law judge any man without first hearing him?" The intervention may seem to us mild enough, anything weaker would have no intervention at all; we feel that a little more boldness would have done Nicodemus credit. But in fact, as being very bold indeed, given the place and the time. As we shall soon see,

the greatest single fact for our lives is our Christian faith. Our entire lives, indeed the culture of the whole Western World, is built around our firm conviction that Jesus Christ lived and died. It would seem obvious that we should want to know all that we can about Him. In view of the miracles that had surrounded Him ever since the baptism by John. Others, strangely attracted, were still bothered by what they knew of His original claim to the idea that the Messiah would come suddenly, as from another world, whereas Jesus had been among them for thirty years, they knew all about Him. What stuck in other thoughts was His being a Galilean. The Messias they knew must be born in Bethlehem—we note that Our Lord is never quoted as mentioning His birthplace.

Yet there are Catholics who do not read book-length biographies of Thomas Jefferson or Abraham Lincoln or the Little Flower, who still have never read a book-length biography of Jesus. In view of His importance to us, it seems pitiable that our knowledge of Jesus, in so many cases, should be confined to the fragmentary bits which are read in the Sunday Gospels.

AT THE VERY BEST, we should have read the complete story of the life of Jesus as written in the New Testament, by Matthew, Mark, Luke and John. After doing that, the Gospel narrative would take on a new meaning for us if we read a book-length biography of Jesus.

There are many such volumes available at any Catholic bookstore or lending library. In these books the authors have drawn upon their scholarly knowledge of the times and customs amid which Jesus lived, in order to flesh out the bare skeleton of the Gospel account. Among the many fine biographies of Jesus which have been written, there is the semi-classic The Christ, the Son of God, written by the Abbe Constant Foudard, favorite of my own. More recent works are the Life of Christ as written by Father Giuseppe Ricciotti, and translated from the Italian. There is also the very good and inexpensive Life of Christ written by the late Father Isidore O'Brien, O.F.M., and a more recent one entitled Only Son, written by the Dominican Father Walter Farrell. Any one of them is well worth the reading.

For our purpose here it must suffice to touch very briefly upon some of the high points in the earthly career of Jesus Christ, Son of God and Son of Man, who became incarnate in the stable cave at Bethlehem on the first Christmas day, the Christ of the Wise Men from the East, guided by a star, to adore the newborn King.

It was a very significant event for us who are not Jews. It was the moment when God took to show, publicly and clearly, the Messiah, the Promised One, had not come merely to save the

from what happened within the next day or so to the man whose name was Jesus. He was being taken one's stand against the seducer could mean excommunication.

Again the report fell into two parts. Like the report to the officers. The first: "Art thou also a Galilean?" The second: "Search the Scriptures and see that out of Galilee no prophet is to arise, of course, would have known that a most famous prophet (John III). Now he intervened: "Does our law judge any man without first hearing him?" The intervention may seem to us mild enough, anything weaker would have no intervention at all; we feel that a little more boldness would have done Nicodemus credit. But in fact, as being very bold indeed, given the place and the time. As we shall soon see,

the greatest single fact for our lives is our Christian faith. Our entire lives, indeed the culture of the whole Western World, is built around our firm conviction that Jesus Christ lived and died. It would seem obvious that we should want to know all that we can about Him. In view of the miracles that had surrounded Him ever since the baptism by John. Others, strangely attracted, were still bothered by what they knew of His original claim to the idea that the Messiah would come suddenly, as from another world, whereas Jesus had been among them for thirty years, they knew all about Him. What stuck in other thoughts was His being a Galilean. The Messias they knew must be born in Bethlehem—we note that Our Lord is never quoted as mentioning His birthplace.

THE FAITH EXPLAINED

Do you know Christ?

By Rev. Leo J. Trese

Jews. That was the almost universal belief among the Jews themselves: that when the Messiah came, he would be of the exclusive property of the children of Israel, and would lead their nation to greatness and glory.

But when the Messiah came, He was not of the lineage of Israel, but of the lineage of the Gentiles, or non-Jews, as we call them. This is why the coming of the Magi is called by the Greek name "Epiphany," which means "a public showing." This is why, too, the event was of such importance for you and for me. Although the feast of the Epiphany, as the Scripture says, is a holiday of obligation in the United States, nevertheless the Church regards it in dignity even ahead of Christmas.

AFTER the visit of the Magi, the subsequent flight of the Holy Family into Egypt to escape Herod's murderous plans, and their return from Egypt to Nazareth—the next glimpse we have of Jesus is when He accompanies Mary and Joseph to celebrate the great feast of the Passover at Jerusalem.

The story of the Child's separation from His parents, and their discovery of it twelve days later in the Temple, is familiar to us. Then the Evangelist St. Luke brings us up short before dropping the veil of silence upon the youth and young manhood of Jesus. "And Jesus advanced in wisdom," says St. Luke, "and age and grace before God and men" (2:52).

That phrase, "Jesus advanced in wisdom," brings up a question that might be worth discussing for a moment: the revelation of whether Jesus was growing up, had to learn things as other children do.

knowledge, in turn, was of three kinds. First there was the beatific knowledge which His human nature received at the moment of His conception, a knowledge which was the result of His human nature's union with the divine nature. This is similar to the knowledge which you and I will have when we see God in heaven.

BUT THERE also was in Jesus an infused knowledge, such as God gave to the angels and to Adam. It is a knowledge directly conferred by God, a complete knowledge of created things, a knowledge that does not have to be laboriously reasoned out from the evidences supplied by the senses.

There also was in Jesus the experiential knowledge, the knowledge-by-experience, which He acquired as He grew and developed. A navigator may know, by his charts and his instruments, that he will encounter a certain island at a certain point in the ocean. Yet when he reaches the island, the navigator adds a experiential knowledge to his previous theoretical knowledge. In somewhat the same way Jesus knew from the beginning what it would be like, for example, to walk on the water, from the experiential knowledge of what it is like to walk only when His legs were strong enough to bear Him. And so, at the age of twelve, St. Luke leaves the Child for another eighteen hidden years at Nazareth.

We might be tempted to wonder why Jesus Christ "advanced" so much of His life in the humble obscurity of Nazareth. From the time He was twelve until He was thirty, the Bible tells us absolutely nothing about Jesus except that "Jesus advanced in wisdom, and age and grace before God and men."

To answer that we have to remember that because Jesus had two natures, human and divine, He also had two kinds of knowledge. He had the infinite knowledge which God has; the knowledge of all things. Jesus had this knowledge, of course, from the very beginning of His existence. To His human nature, as a human being, Jesus had another kind of knowledge, His human

that God measures us, but rather by the fidelity with which we try to do the thing that He has placed in our hands to do—the whole-heartedness with which we try to make His will ours.

ACTUALLY The quiet years He spent in Nazareth were as much a part of His redemption as were the three years of active ministry with which Christ's life ended. While He was wielding a hammer or a saw in Joseph's workshop, Jesus was redeeming us just as truly as when other hands were driving other nails through His own palms on Calvary.

"To redeem" means to buy back something that has been lost, or sold or otherwise given up, sin, man had lost—cast away—his birthright of eternal union with God, eternal happiness in heaven. The Son of God made the man undertake to purchase that birthright back for us. That is why He is called the Redeemer; that is why His work is called the work of redemption.

And just as man's betrayal of himself was caused by his refusal to give God his love (a refusal expressed in the act of disobedience, which is sin), so also man's redemption was in the form of an act of infinite perfect love, expressed in the act of infinitely perfect obedience to God—the man who gave up his whole life upon earth. Christ's death upon the Cross was the climax of His infinite obedience to God.

Whatever God does is of infinite value. Because He was God, very least in Christ, His sufferings were sufficient to satisfy for man's sin, sufficient to compensate for man's rejection of God. The least child suffered by the Infant Jesus in Bethlehem's cave was enough to pay for the sins that man could heap upon the other side of the scales.

IT WAS WHEN He was about thirty years old that Jesus began that phase of His work which we commonly call His public life. This began with His first miracle at the wedding feast at Cana and continued through the end of His earthly ministry. During these three years Jesus traveled up and down the countryside, preaching to the people, teaching them the truths which they must know, and the virtues which they must practice, if they wished to benefit by His redemption.

For although Christ's sufferings were sufficient to atone for every human sin, that did not mean that everyone, automatically, would be freed from sin. It still would be necessary for each man to do, verbally, to apply to himself the merits of Christ's atoning Sacrifice or, in the case of infants, to have them applied through Baptism by another.

As He traveled and preached, Jesus worked countless miracles. Not only because of His infinite compassion did He work miracles, but also because He wanted to prove His right to speak as He did. He was asking a lot from His hearers: when He asked them to believe that He was the Son of God, He left them no room for honest doubt. He asked them to believe in Jesus, to believe that He was the Son of God, He left them no room for honest doubt. He asked them to believe in Jesus, to believe that He was the Son of God, He left them no room for honest doubt. He asked them to believe in Jesus, to believe that He was the Son of God, He left them no room for honest doubt.

During these three years, too, Jesus kept reminding his listeners that the Kingdom of God was at hand. This Kingdom of God upon earth—which we now know as the Church—would be man's preparation for the eternal Kingdom of Heaven. The old Jesus, the Jesus which God had established to prepare the way for Christ's coming, now would end. The old law of fear now would be replaced by the new law of love.

Very early in His public life He chose to use the two men who were to be the first rulers in His new kingdom, the first bishops carry His work. Jesus instructed them in the point of complete obedience to the point of completely "emptying" Himself, to the point of death on Golgotha, or Calvary, which means the "Place of the Skull." Calvary

Know Your Christian Symbols

The Eye Of God

This religious symbol may be found on the back of any dollar bill.

The all-seeing eye symbolizes the omniscience—the all-knowing power—of God. It sometimes is used to represent the First Person of the Blessed Trinity, God the Father, but it properly applies to the Trine God—Father, Son and Holy Ghost. This is particularly so when the eye is enclosed in an equilateral triangle, symbol of the Trinity.

Scriptural justification for the symbol may be found, among other references, in Proverbs (15: 3): "The eyes of the Lord are everywhere, beholding the evil and the good." The iris with its equal but distinct sides forming a single figure, exemplifies the unity and equality of the Three Persons of the Blessed Trinity.

Jesus Christ Himself revealed the existence of the Trinity when He commanded His Apostles to baptize "in the name of the Father, and of the Son, and of the Holy Ghost."

14th in a series sponsored as a reader service by Indianapolis' Outstanding Colonial Mortuary

Preferred by Catholic Families

MORTUARY

MERIDIAN AT 19TH STREET

• ANNE CULKIN

Those rising hemlines

Dear Miss Culkin:

What do you think of the new above-the-knee hemline for spring? I have several dresses. Do you think I would look out of style or silly if I didn't wear my dresses that short?

J.R.

Dear R.: I think you will look silly if you do wear them "that short!" And I would be of the same opinion even though you had attractive knees. A woman (young or old) who really knows her fashion allows designers to serve her, but she will not allow them to dictate to her. She is well dressed because she is never guilty of the extreme. When a new fashion calls for drastic change she will not be one of the first to wear it. She, like all well-bred persons, has no desire to be conspicuous. If the fashion persists and becomes general, fashionable to the majority of women, she will modify it to meet her needs.



Now, J.R., let's apply these principles to the above-the-knee fashion. During the past year the hemline has gradually become shorter. This particular season (spring) some designer's clothes are being modeled by live and show-window models in a style that exposes the kneecap (not the most attractive part of the body at best).

This does not mean that the smartly attired woman will wear her dresses that short anymore than she would allow herself to be equally conspicuous by wearing the below, mid-calf style dress that was popular five years ago. (This spring and summer you will find her dress shorter, but they will cover the kneecap for she will have modified the current fashion to the point where her hemline is in keeping with modesty and

good taste.) This woman, J.R., should be representative of the majority of women.

This spring and summer the dresses are shorter than last year. The really smart woman, however, will see that her kneecap is covered and will, at the same time, satisfy the current fashion and her innate good taste.

Dear Miss Culkin:

Do you think it is all right to give a boy a goodnight kiss after you had a good time with him even though it wasn't a date? Please answer in your column since a few of my friends and I have been wanting to know. Thank you.

Barbara

Dear Barbara: Why will your chances of having a date with him? A kiss is an expression of genuine affection for another person. Only the shallow girl will use it as a form of payment for a date, a handout or a bowing game. Tell your friends they would be wise to use their voices to say "thank you."

Dear Miss Culkin:

My mother has told me again and again how much it recalls her to see a hair in food or to see any-

Fr. Peyton opens

Caracas crusade

CARACAS, Venezuela—Father Patrick Peyton, C.S.C., has begun a four-month crusade for the Family Rosary in this Venezuelan coastal.

The crusade started March 23, the feast of the Annunciation, and will end July 23.

Father Peyton is continuing the same techniques he last used during his 15-month crusade in Chile. His Rosary rallies in 23 Chilean cities, from August, 1959. November, 1960, drew 1,300,000 people.

KC Ladies Guild plans card party

The annual spring card party sponsored by the Ladies Guild of St. Pius X Council, Knights of Columbus, will be held on Thursday evening in the clubhouse, 7159 N. Keystone Ave. The party is open to the public.

Reservations can be made by calling Mrs. Charles Morrow, CL 2-8454, or Mrs. Donald Zuck, CL 2-4145. Mrs. Joseph F. Kurker is chairman.

St. Joan of Arc sets card party

A patio theme will be used in the decorations for the St. Joan of Arc Women's Club Card Party scheduled at 8 p.m. on Thursday, April 13, at the Riviera Club, 1700 Irvington business lamps will be awarded as table prizes. The three grand prizes include a barbecue grill, redwood picnic table and chair lounge.

Mrs. John Furgason Jr. and Mrs. Eugene Egan are co-chairmen. The public is invited.

CALENDAR

- APRIL 7 St. Rita's Social at 8:30 p.m. in the parish hall, 19th and Arsenal. A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove. APRIL 8 The Saturday Social at Holy Cross begins at 8 p.m. in the parish hall, 125 N. Oriental St. APRIL 9 A Card Party at 7:30 p.m. in St. Ann's school basement, 2839 S. McClure. APRIL 10 The Card Party for benefit of St. Jude's Church at 1:30 p.m. in the Shelby St. Savings and Loan Auditorium, 1525 Shelby St.

Movies and Television

NEW YORK—The National Legion of Decency has recommended the 20th Century-Fox movie "Misty" as "superior entertainment" for the family. The legion said: "This film is recommended to the patronage of the entire family as superior, wholesome entertainment."

NASHVILLE, Tenn.—Christians may have to band together and boycott all movies as a last resort if Hollywood does not stop producing films contributing heavily to the "moral slide" in which the public relations industry, the public relations director of the Lutheran Church-Missouri Synod declared.

Asserting that the movie industry has "arrived at a new low," Dr. Oswald J. Hoffman, New York stated that in the picture business today "the moral degradation of our time is so evident as to be inescapable. The pastor also is speaker of the denunciation 'Lutheran Hour' radio program.

Writing in the April issue of "These Times," a Seventh-Day Adventist monthly magazine published here, he charged that the industry "has outdone itself to demonstrate how low the human mind can sink in order to make money."

"Films today," he wrote, "are conforming to a pattern where honesty has been confused with vulgarity; adult themes with adultery, and morality with immorality. Not content with reflecting the moral muddle that undeniably exists in the world, the motion picture makers are making a strong bid to convert the muddle into a puddle."

Dr. Hoffman warned that Christians may have the only alternative of staying away from films altogether "if the motion picture industry does not come to its senses with some effective self-regulation which works, instead of the present system which gives its seal of approval to fathers and mothers are embarrassed to see in the company of their children."

In the meantime, he continued, Christians can stop patronizing unworthy films. "This is not an American censorship; it is American common sense," he stressed.

Report Dominican bishops in danger

SAN JUAN, Puerto Rico — A group of exiles from the Dominican Republic told Archbishop James P. Davis of San Juan in a letter that two Catholic bishops in their homeland are in danger of physical violence at the hands of pro-Trotsky elements. The prelates named were Spanish-born Bishop Francisco Pinal Ramirez of La Vega, and Bishop Thomas F. Reilly, C.S.R., a native of Boston, who is Prelate Nullius of San Juan de la Maguana.

The exiles asked Archbishop Davis to make known that the regime of Generalissimo Rafael L. Trujillo is persecuting the Catholic clergy. They said they felt fully might discourage the dictator from ordering further violence against the priests.



ART DEMONSTRATION—Sister Rita Ann, S.P., artist-teacher-in-charge of St. James the Greater School, Indianapolis, will conduct a painting demonstration with her special art class in Block's auditorium on Saturday, April 15, from 9:30 to 11 a.m. The demonstration is being sponsored by the sixth annual Children's Art Bazaar, which will exhibit the work of grade school artists from April 11 to 15 in the auditorium. (Staff photo)

New religious texts are announced

BOSTON—A Boston textbook publishing firm has announced plans to print a huge series of religious education textbooks adapted from the French for use in Catholic elementary and high schools in this country.

The firm, Allyn and Bacon, Inc., said it will publish the complete Canon Andre Boyer collection published in France by Les Editions L'Esprit. Canon Boyer is one of the most prominent Catholic religious educational psychologists. His team of authors includes some of the foremost Catholic scholars in the world.

Presentation methods offered by his textbooks take into consideration a child's psychology and are designed to permit a pupil to acquire gradually knowledge of Catholicism and belief in it.

REFUGEE AID

NEW YORK—Cardinal Francis Spellman made an appeal to the "charity and understanding" of his people in the New York archdiocese to find home and job opportunities for Cuban refugees who have come to this country.

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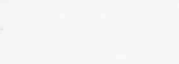
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New Orleans lay group seeking racial justice

NEW ORLEANS—Catholic laymen have established a Catholic Council on Human Relations here to promote "good relationships among peoples of all races in the Archdiocese of New Orleans."

Some 300 laymen voted to establish the council during a meeting at Notre Dame Seminary. Msgr. Charles J. Plautche, chancellor of the New Orleans archdiocese, said the council was formed with the approval of Archbishop Joseph F. Rummel of New Orleans.

"While this is a Catholic laymen's organization," Mr. Henican, the president, said in a statement, "we invite all citizens of good will to consider the approval of the objects of the newly created council and to join with the council in this community-wide undertaking."

HE LISTED four objectives of the new group:

- 1) "To promote good relationships among peoples of all races

in the Archdiocese of New Orleans." 2) "To make known Catholic teaching on racial justice and equality, particularly as it is set forth in the 1958 statement opposing segregation issued by the U.S. Bishops, and to publicize "the quiet, prayerful and decisive," he said. "But act we must."

He noted that changes in the social patterns of the South will not come "overnight." "We know that our action must be both prudent and courageous, quiet, prayerful and decisive," he said. "But act we must."

MR. HENICAN quoted the 1958 Bishops' statement's declaration that racial discrimination "cannot be reconciled with the truth that God has created all men with equal rights and equal dignity."

He further cited the statement's warning that segregation "by its very nature imposes a stigma of inferiority upon the segregated people" and is incompatible with

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Tic Tacker

A total of 1,451 or 76.7 per cent of the 1,882 eighth grade pupils in Indianapolis' 37 Catholic schools registered this past week to enter one of the nine Catholic high schools in the city. This represents an increase of nearly 200 over the previous year, but a decline in percentage. Last year at this time nearly 80 per cent of the total group had registered for Catholic high schools.

For those of you wondering about the impact of the first new Catholic high school (Chateau) which opens in September, we offer the following breakdown of figures:

Chateau, located in the northeast section of the city and which was expected to draw from neighboring parishes, attracted 210 applicants from a total of 15 different parishes. Father John Fish, principal, reports that the girls outnumber the boys nearly two to one—135 to 75. It is fairly evident that the balance of the boys from the area went to Cathedral, which registered 200 or a drop of only 35 from the previous year's registration high.

Secunia Memorial, located on the far eastside, continued to draw the largest number of freshmen—425 against last year's 400. On the southside, Sacred Heart Central registered 171, an increase of 14 over 1960. Among the academicians—St. Mary's attracted 120 (106 last year), St. Agnes, 95 (112 last year), and Our Lady of Grace (Beech Grove) registered 54 day students in a class of 70. Last year OLG registered 37 girls at this time from Indianapolis. Sister Irmingard, O.S.B., principal at OLG, has announced a tuition hike to \$125 for new students.

Brute Latin School drew 88 boys as potential freshmen, as against 75 in 1960. Ladywood School maintained the same enrollment, with about 15 Indianapolis girls enrolling.

In September of 1962 two more Catholic high schools will open for the first time—Chartrand and Breuford Prep. Get in line.

NAMES IN THE NEWS—Norman B. Jenkins of St. Mary's parish, Richmond, has been named-area participation in the Richmond-area participation in the nationwide \$18 million development program of the University of Notre Dame. . . . ND graduate Stephen Pursley of Christ the King parish, Indianapolis, has been awarded a fellowship for a second year of graduate study in mechanical engineering at Purdue University. . . . James A. Eldridge, a member of Cathedral parish and editor of The Carpenter, will graduate on "The Catholic Revival in England" at the Indianapolis Serra Club luncheon on Monday, April 10 in the Marriott Hotel.

SCIENCE FAIR—St. Philip Neri School, the only Indianapolis Catholic elementary school to hold an annual Science Fair, will demonstrate the talents of their youngsters on Tuesday and Wednesday, April 11 and 12, from 7 to 9 p.m. Theme of the project is "History of Earth," featuring displays of Geology, Biology, Anthropology and Progress of Man. J. Earl Owens, a retired insurance executive, is the science instructor at St. Philip Neri.

BELLARMINE FORUM—Readers in the Falls Cities area should be interested in the next pair of debates scheduled at Bellarmine College, Louisville, on April 17 and 18. Co-sponsored by the Louisville Chapter, The Deum International, and the Division of Adult Education of Bellarmine College, the debates feature William F. Buckley, Jr., editor of the "National Review," and William Clancy, education director of "The Church Peace Union" and editor of "World View." Topics: "The Church and the Modern World," April 18—"Current Social-Political Problems and the Mind of the Church." W. Frank Ryan, Jr., will serve as moderator. Write: The Assistant Dean, Bellarmine College, Louisville 5, Kentucky.

Daily paper hits film smut

LOS ANGELES—The menace of smutty so-called "adult" movies is that they are seen by a largely non-adult audience, the Los Angeles Times declared. The Times noted in an editorial that it has several times criticized "gams" films, but that producers have defended them on the grounds that their audience is "sophisticated" and ready for "adult" films. The hole in this plea, so far as the movies are concerned, is that the "adult" subjects . . . are presented to a non-adult audience," the Times commented. "This is self-evident: what is left of the movie box office ranges in its greater part from children through teenagers. And it is pretty hard, even for conscientious parents, to govern the movie selections of their young."

The Times announcement it has established an advertising department committee to screen movie advertising copy and reject material which is "low, suggestive or otherwise undesirable."

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Meeting scheduled by association of state colleges

The Indiana Association of Church-Related and Independent Colleges and Universities will hold its annual meeting on Friday, April 7, in the Columbia Club. Presidents of 28 colleges and universities are expected to attend. The group is composed of non-sectarian supporting institutions in the state.

Mrs. Francis J. Reine, S.T.D., president of Marian College, and head of the association, will welcome participants at a 9 a.m. coffee hour. The business meeting will be held at 10 a.m.

George S. Diener, vice president of Butler University, will lead discussion on the topic "The Private Colleges and Universities Act Enacted by the 1961 Legislature." The luncheon speaker will be Father Virgil C. Plum, S.J., associate professor of political science at Marquette University. His topic will be "The Future Role of Church-Related Colleges."

New officers will be elected during the afternoon session.

Marian to host midwest meeting

Marian College will host the spring meeting of the Central Catholic College Association on Monday, April 10. Purpose of the organization, representing 22 midwest colleges and seminaries, is to exchange ideas in proper organization and procedures of the business office, to establish group purchasing, to strive for unity of efforts and to maintain informal relationships between member colleges.

The program will include panel discussions on "Student Aid," "The Beneficial and Business Office Procedures."

C. T. O'Dwad of Lucas College, Dubuque, is president of the group. Other officers include: Sister Mary Bohorette, Clark College, Dubuque, vice president; and Sister Mary Florine, Cardinal Stritch College, Milwaukee, secretary and treasurer. Sister Mary Esther, O.S.F., bursar, is the Marian College representative.

Marian alumni plan meeting

The Indianapolis Chapter of the Marian College Alumni Association will meet on Tuesday, April 11, at 8:15 p.m. in the Southside Knights of Columbus auditorium, Thompson Road and U.S. 31, South.

Possible constitutional amendments will be discussed at the meeting, which will also include election of officers for the coming year. Mrs. Eugene Heim is current president of the association.

NCMEA meeting to feature concert

Eight archdiocesan high schools will present a musical concert as a feature of the Indianapolis Archdiocesan Chapter meeting of the National Catholic Music Educators' Association on Sunday, April 9, at 2 p.m. in the Marian College auditorium at 2 p.m.

A varied program of choral, ensemble, piano and instrumental music will be offered for member units and guests. Sister Vivian Rose, O.S.F., NCMEA chapter president of Marian College, is in charge of the program.

English teachers to meet April 8

"Morality and Literature" will be the subject of a panel discussion at a meeting of the Archdiocesan Council of Teachers of English to be held on Saturday, April 8, at Sacred Heart Central High School. The session will begin at 1:30 p.m.

Panelists will be Brother Carl, C.S.C., of Cathedral High School, and Father James Doherty, of Brute Latin School.

A brief business meeting will follow the program. Included on the agenda is the ratification of the group's constitution. Father Bernard Heim of Brute is chairman.

Air France pilot ordained a priest

PARIS—A former transatlantic pilot for Air France has been ordained a Trappist priest. He is Father Baudouin, O.C.S.O., who was born Bernard Cordier in 1912 and fought in the Royal Air Force during World War II. After the war he headed Air France's advanced training center for navigators and became a president of the Civil Aviation Navigators' Association. He was chief pilot of Air France's first fleet of transatlantic Constellation, and had 150 Atlantic crossings.



PLAN SINGLE GIRLS' RETREAT—The next Retreat for Single Business Girls will be held at Fatima Retreat House, 111 W. Raymond St., Indianapolis, on April 14-16. Father James Meldrum, O.C.D., will be the Retreat Master. Gift promoters are, left to right, Miss Barbara Graves, Mrs. Ann Herber and Miss Ann Conyers. Reservations may be made by calling Miss Herber at Walnut 3-4625. (Staff photo)

From Flood to Abraham

(Continued from page 7) Babylonians, seat of racial mingling and confusion. We find here again the penchant for punning that the Hebrews (and some moderns) loved so much. Babel is derived from the verb "balal," to throw into confusion. This is not the real etymology. Babel derives from "babili," meaning "door of God."

Gen. 11, 10 brings us to another Priestly genealogy (11, 10-32) which will take us right up to Abraham. This genealogy is doubtless intended to parallel the P genealogy of chapter 5. Again we are given 10 entries, and the formula is about the same, except that the writer does not bother to total the life-span of each patriarch nor does he provide a formal death-tote. This he leaves to the reader. These names are all of the line of Shem. The Hebrews, Greeks, Septuagint, and Samaritan Pentateuch again present variant figures.

A study of these numbers is most interesting and reveals their artificiality and "non-numerical" significance. Longevity was definitely not a doctrine, evidenced by listing the totals from Shem down through Abraham: 600, 323, 434, 269, 239, 230, 148, 205, and 123. And, what is really curious, since the patriarchs sired their sons at such a low age and lived so long afterwards, we find that there are really a mean 25 years from the Flood to Abraham and that Shem would have survived Abraham by 25 years!

It was because the Septuagint translators noticed some of these peculiarities that they thought it better to juggle the figures—which they often did by adding an even 100 years to the date of the death of the first son. This widens the gap between Flood and Abraham, attaining the length of 1,072 years—quite a difference!

WHAT LITTLE we have said by no means exhausts the numerical puzzles of this genealogy. It does seem, however, that P was again interested in showing sin creeping in, thus gradually reducing man's life-span down to . . .

St. Meinrad parents schedule meeting

There will be a meeting of the St. Meinrad Laymen's Organization at the Cathedral High School on Monday, April 10, at 8 p.m. The guest speaker will be Professor David Gilman, who teaches Business and Economics at Marian College. He will speak on his experiences with the U.S. Foreign Service in such countries as Afghanistan, Pakistan, India and Latin America.

Father Herman Romoser, O.S.B., rector of the Minor Seminary, will be present.

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Annual card party, luncheon slated at St. Catherine

The annual Spring Card Party and luncheon sponsored by the Altar Society of St. Catherine of Siena parish, will be held on Sunday, April 16, in the church hall, Tabor and Shelby Streets.

Roast beef or pork special dinners will be served from 11:30 a.m. to 2 p.m. Games will follow at 2:30 p.m. Special prizes to be awarded include a portable television, clock radio and handmade quilt. Door prizes will be awarded throughout the afternoon.

Mrs. Charles Gill, Mrs. Michael McLaugh and Mrs. Julius Armstrong are co-chairmen. Other chairmen include: Mrs. Henry Stewart, Mrs. Michael Krissie, Mrs. Charles Kelley, Mrs. John Mullin, Mrs. John Goelecker and Mrs. Edward Gallagher, tickets; Mrs. James Roberts, Mrs. Raymond Roembo and Mrs. Reese Phillips, prizes.

St. Joseph alumni slate breakfast

The Indianapolis chapter of the St. Joseph College Alumnae Association will hold its annual corporate Commission Mass and breakfast on Sunday, April 9, at Marian College, Mass will begin at 9:30 a.m. in the college chapel and breakfast will follow in the college cafeteria.

Father Donald F. Shea, C.P.P.S., Ph.D., assistant professor of history at St. Joseph College, will be the guest speaker and will represent the college at the breakfast. He will discuss current activities and future plans of the college, which recently announced summer construction of a \$1 million student activity center.

Breakfast reservations may be made by contacting Richard H. Mann, ST 4-3238, chairman of the breakfast committee, or John McAnn, Jr., FL 7-1062, president of the chapter.

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Vermont tuition aid case goes to Supreme Court

WASHINGTON, D.C. — The United States Supreme Court has been asked to rule on the constitutionality of a Vermont law permitting local school boards to pay tuition for students attending Catholic parochial schools.

It is being asked to reverse a unanimous decision by the Vermont State Supreme Court which held that the law is unconstitutional as a violation of church-State separation.

PAUL M. Butler, former chairman of the Democratic National Committee, and a prominent Catholic layman, serving as attorney for a group of parents in South Burlington, Vt., has told the court in a petition for review that if it takes the case it will have an opportunity to rule on constitutional aspects of the present controversy in Congress over federal aid to parochial schools.

"If the holding of the Vermont Supreme Court is permitted to stand, its impact will be felt" throughout the entire nation, Mr. Butler said.

"IT WOULD appear that both the executive branch and many members of Congress, as a result of their understanding of previous decisions of this court, have concluded—erroneously, we contend—that any form of direct payment of public funds to sectarian schools violates the First Amendment," Mr. Butler and three other attorneys for the Vermont parents point out.

"The court's failure to clarify or reverse the Vermont Supreme Court cannot help but strengthen such official conviction of the constitutional limitations on the power of Congress to provide aid for sectarian schools. If the Chief Executive and the Congress exclude the pupils enrolled in the sectarian schools from the benefits of any legislation for (aid) federal aid to parochial schools, pupils of the country, out of a mistaken belief that pupils of such sectarian schools cannot constitutionally be included, their misconception of the applicable law may well be frozen into the pattern of federal legislation."

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AROUND THE ARCHDIOCESE

Retreat at Fatima slated for Terre Haute DCCW

TERRE HAUTE, Ind. — Rev. John Ralchford, of Decatur, Ill., will conduct the retreat for the women of the Terre Haute Deaneary Council from Friday, April 21 to Sunday, April 23, at Our Lady of Fatima Retreat House, 111 W. Raymond St., Indianapolis. All ladies of the Terre Haute Deaneary are invited to attend. Reservations can be made with parish C.W. presidents or by calling Mrs. Joseph Lane at C-3888 not later than Monday, April 17. Mrs. Lane is retreat chairman for the Terre Haute Deaneary.

The Schulte High School Mothers Club will meet at 7:30 p.m., Thursday, April 13, in the high school activities room. A program will be presented by students from St. Mary-of-the-Woods College.

NEW ALBANY
Miss Emma J. Kenny, of St. Augustine parish, Jeffersonville, is the newly elected president of the New Albany Deaneary Council of Catholic Women. Other officers include Mrs. James Van Gilder, of Sacred Heart parish, Jeffersonville, vice-president; and Mrs. Eugene Phipps, of St. Mary's parish, Lanesville, secretary. Mrs. Bernard Glatzback, of Holy Family parish, New Albany is treasurer; and Mrs. Edgar W. Day, of Our Lady of Perpetual Help parish, New Albany, is delegate-at-large. Mrs. Eli Goodman, a member of St. Michael's parish, Charlestown, and Archdiocesan Auditor of the Deaneary, conducted the installation ceremonies.

All ladies of the New Albany Deaneary who plan to attend the Archdiocesan Council of Catholic Women convention in Terre Haute are urged to forward their reservations to Miss Ruth Gohmann, 1229 E. 35th Ave., New Albany, or telephone WI 4-2627, New Albany on or before April 8th.

TELL CITY
Members of the Tell City Deaneary Council of Catholic Women will meet at St. Michael's, Cannelton, on Sunday, April 9. Registration will begin at 1 p.m. and the meeting will open at 1:30 p.m.

SELLERSBURG
The Ladies' Club of St. Paul's Church is sponsoring a party on Sunday, April 9, from 7:30 to 9:30 p.m. There will be door prizes and table prizes. Mrs. Mary Ann Hoyning and Mrs. Hazel Vissing are co-chairmen.

NORTH VERNON
The spring meeting of the North Vernon Deaneary Council of Catholic Women will be held at Immaculate Conception Church at Millhouse on Wednesday, April 12, at 2 p.m.

Mrs. Francis J. Reine, president of Marian College, will be the guest speaker. Rev. Carl Reichenbaler is the host pastor.

Prelate arrested in Angola on sedition charge

LUANDA, Angola.—Police here have arrested Mgr. Manuel Mendes das Neves, 70-year-old vicar general of the Luanda archdiocese, on a sedition charge.

Authorities allege that the monsignor, who is past Negro, was responsible for seditious pamphlets circulated during the mid-March riots in which African troops massacred an estimated 200 whites in the northern region of this large Portuguese west African territory.

Mgr. Mendes das Neves is also suspected of being the ring leader behind the riots, the Lusitania news agency reported here. The agency also stated that the monsignor's activities were under police observation for some time prior to his arrest (Story 21). The prelate has been in complete charge of this large area on several occasions during the absence of Archbishop Moises Alves de Pinho of Luanda.

It has also been learned here that during the riots in the north Italian Father Angelo Graziani, O.F.M. Cap. 42, was killed (March 17) by tribesmen in Pangala along with a Negro priest.

In Buela, a chapel was sacked and sacred images broken.

FIRST HOSPITAL
KANPUR, India — The first Catholic hospital in this city of 1,000,000, one of India's major industrial centers, was opened in ceremonies led by Bishop Leonard J. Raymond of Allahabad.



NEW DEANEARY CCW OFFICERS—Mrs. John T. McQuaide, seated, was recently elected president of the Indianapolis Deaneary Council of Catholic Women. Other officers include, left to right, Mrs. John Stevens, recording secretary; Mrs. Edgar Murray, third vice president; Mrs. Louis Kosman, treasurer; and Mrs. John Clark, second vice president. (Staff photo)

Catholic scholars take look at Church's future

OKLAHOMA CITY—Within 50 years the Catholic Church will see a wider centralization of administration in the diocese while parishes concentrate on the formation of apostolic Christians. The laymen's role will greatly expand, both in participation in worship—which will be mostly in the people's language—and in administrative functions. And unity with other church bodies will be nearer reality, if not a fact, by that time.

These are some of the predictions of seven Catholic experts in special articles written for the Easter edition of The Oklahoma Courier, weekly newspaper of the Oklahoma City and Tulsa diocese.

The experts, including some of the best known Catholic authors in the nation, were asked to project recent and present trends to foresee what the Church would like to be in 50 years. The special fields, they discussed were the liturgy and worship, the layman, structure of the Church, education, mission activity, and ecumenism.

THE AUTHORS were Father H. A. Reinhold of Pittsburgh, Pa.; Father Andrew M. Greeley of Chicago, author of "Church and the Suburbs"; Father Frederick A. McGuire, C.M., executive secretary of the U.S. Mission in Washington, D.C.; Justice George Lawler, professor of Humanities at St. Xavier College, Chicago; James L. Corker, Jr., of Tulsa, well known for his work in the lay apostolate, and Father Joseph Connolly of Baltimore.

Among some of the conclusions drawn by the authors were: Father Reinhold (on liturgy): There is a definite and determinable direction in past changes in the worship of the Church; this reform is not yet half completed; Latin is the last barrier between the worship and the people. "What we call liturgical reform is . . . nothing but a forward-looking adaptation of essential worship to the iron age of complete modernism. The Gospel must be preached even under the straight jacket of new social forms of society, the shape of which nobody can predict."

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Birch

(Continued from page 2)
munist, when anti-Communism can be associated with this kind of sweeping, irresponsible and repugnant charges made against so many distinguished Americans.

I want to commend the American press for bringing this situation to light. I welcome this evidence of vigor and initiative on the part of the press.

The press has a tremendous weapon for public good in the weapon of exposure. It has used it effectively in the case of the John Birch Society. But for some reason which I cannot understand it has not used this weapon anywhere near as effectively against the Fair Play for Cuba Committee, the various offshoots of the "Communist peace offensive," and the other Communist front operations in this country.

There is a job of political balancing to be done. For my own part, I would be more than satisfied if our press devoted as much column space in coming months to exposing the subterranean operations of the Communist Party in this country as they have in recent weeks exposing the excesses of the John Birch Society.

CONTRIBUTORS
THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news and articles in this week. The following names submitted items for this week:

MRS. EDGAR W. DAY, New Albany
MRS. WILLIAM G. LINDSEY, Terre Haute
MRS. LULA EBERHART, Sellersburg

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FARMER'S VIEW

Shameless career

By DANA C. JENNINGS
One of the easiest and best-paying jobs in America is that of the poison pen-ner. You don't need much; just a typewriter, a standard selection of bad names to hurl at your victim, and a knack for tangling the bald lie and the half-truth, slanted truth and truth-out-of-context. You will find a ready market for your character-assassinating filth at a fine fat fee.

One national organization which pretends to represent farmers is giving wide circulation to a low-down piece of propaganda attacking a new national organization of farmers. This dirty green sheet claims that the new organization is headed by crooks and dominated by outside interests, which is, in my opinion, the pot calling the milk jug black. The attacked group wisely ignores this calumny and notes, with quiet satisfaction, that in every locality where this attack is launched, it backfires eventually upon the attackers.

Graymoor friar joins East rite

ROME—Father Casimir Grykiewicz, S.A., of New Britain, Conn., was ordained to the priesthood as the first member of the Graymoor Friars to become a priest of the Byzantine-Slavonic Rite.

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other national farm group has ever tried. Why all this venom? We can only guess that somebody is not so fond of farmers as they pretend; that somebody gets rich milking farm families.

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Speakers are announced for ACCW Convention

TERRE HAUTE, Ind.—Executive Edward W. O'Rourke, father-director of the National Catholic Rural Life Conference, will be the principal speaker at the general meeting of the Archdiocesan Council of Catholic Women, who will assemble here for their 22nd annual convention on April 16 and 17.

Father Pius Barth named to post of Visitor General

Father Pius Barth, O.F.M., Ph.D., retreat master at Alterna Retreat House, has been granted a two-month leave of absence to become Visitor General in the U.S. and Canada for several units of the Franciscan order which depend on major superiors being in the Iron Curtain. The assignment was made by Father Augustine Sepinski, O.F.M., Franciscan Minister General in Rome.

As Visitor General, Father Pius will visit Franciscan priests and Brothers working among immigrants as well as native Americans of foreign-born parents in some 14 dioceses of the U.S. and Canada.

In September Father Pius will assume new responsibilities as President of the Franciscan International Institute of Pedagogy at Grottoferata, in Rome. Purpose of the Institute is to offer courses that will help prepare Franciscan professors, Masters of Clerics and Brothers.

He recently completed a term as Provincial of the St. Louis-Chicago province. During the past 15 years, Father Pius has served as examiner for the North Central Association of Colleges and Universities.

Father Norbert Schmalz, O.F.M., a native of Sacred Heart parish, Indianapolis, has been named as Retreat master at Alverna, along with Father Leonard Fasker, O.F.M.

"The Catholic Woman Today." Special guests will include Archbishop Schulte, Bishop Andrew Grutka of Gary and Miss Clementine Stein, president of the National Laywomen's Retreat Movement, of Bremen, Ind.

MRS. MYRON J. Busby, president of the host Terre Haute Diocese, and general arrangements chairman for the convention, has announced the opening session will be the annual meeting of the archdiocesan board in the Hoosier Room of the Hotel Deming at 2:30 p.m. Sunday, Mrs. Russell M. Wilson of Clinton, archdiocesan president, will preside.

A Civic Meeting for the convention delegates and the public will be held Sunday evening at 7:30 p.m. in the Schulte High School auditorium. Departmental sessions will be held in the Terre Haute House at 9 a.m. Monday, followed by the general meeting at 10 a.m. in the auditorium of St. Benedict's church.

ARCHBISHOP Schulte will celebrate a Pontifical Low Mass at noon in St. Benedict's church. Father John E. Fish, principal of Chataud-High School, Indianapolis, will preach.

Luncheon will be served in the Mayflower Room of the Terre Haute House at 1 p.m., followed by the final business session.

Convention reservations must be made by April 8 with Mrs. Joseph Couvath, reservation chairman, of the individual parish priest.

Open for bids
The purchasing committee appointed by Archbishop Schulte secured necessary furnishings for Chataud High School, currently under construction at Kessler Blvd. and Crittenden Ave., have announced the availability of specifications on desks, tables, laboratory equipment and other facilities.

Details and full particulars on competitive bids for interested firms can be secured at the Dodge Office, 1433 N. Meridian St., or the Construction League Office, 1436 N. Delaware St. Bids are due by April 23.



ANYTHING BUT THAT!—These four lads (l) from Bruté Latin School, Indianapolis, are portraying characters from Moliere's 3-act comedy "The Imaginary Invalid" to be presented on Friday, April 14, and Sunday, April 16, in the Cathedral High School auditorium. Curtain time is 8 p.m. each night. Father James Doherty is the play director. Oh yes, the characters (left to right) above are: Charles Feld, Philip Cain, John Fink and Michael Albright. (Staff photo)

Attorney detects 'snare' in school aid proposal

WASHINGTON—A Washington attorney detects a "snare" in proposals to treat Federal aid to private and parochial schools apart from the general aid bill before Congress.

Paul K. Connolly, Jr., chairman of the Catholic Lawyers' Committee on Equal Educational Rights of the Washington archdiocese, gave his opinion on a television program, "City Side," broadcast by WTOP-TV in the nation's capital.

Mr. Connolly held that long-term, low-interest loans to private and parochial schools for construction would be clearly constitutional if they are part of a bill enacted to benefit the general welfare of education.

This would be the case, he said in response to questions from a panel of newsmen, if the private school aid was incorporated in the bill designed to aid all U.S. education.

CONSTITUTIONALITY is largely a question of method, he said. "Where general welfare legislation is enacted for all persons and religion is secondarily benefited, that legislation is not invalidated," he said.

But a "serious problem" on the Women (Continued from page 1) movements for the promotion of peace.

Dr. Graber said that as a medical doctor she must warn against any inclination to put women in work inconsistent with their physical and psychological nature. She called this "the worst type of discrimination."

THE WORLD Union's representative said her organization deprecates the fact that women are often paid less than men, that they are liable to be fired when they become married or approach maternity, and that they are often prematurely retired.

A representative of the International Federation of Christian Trade Unions, Jeanne Marie Nagels, said her organization also demands absolute equality of rights for men and women workers.

Miss Nagels said: "Woman's imprisonment in the home should not be replaced by her imprisonment in industry. Women must be free to decide their own course of action on an equal footing with men."

BAPTIZED SUBIACO, Italy—A 48-year-old Muslim refugee from the Soviet Union, Norhio Karcegan, was received into the Church here by Coadjutor Abbot Egidio Gavazzi, O.S.B., of the Subiaco monastery.

Congo violence

(Continued from page 1) Kasongo is a Belgian and a member of the White Fathers community, Bishop Richard Cleir, W.F. Members of the Cartel rounded up all the missionary priests and Brothers they could find and lined them up before the Bishop's house. The missionaries were threatened but were not struck.

A large crowd gathered as if by prearrangement to watch the 30 missionaries manhandled by the marauders.

At noon the missionaries were taken by truck about 10 miles to a riverside encampment of the Cartel. There they were slapped by adults and children, accused of shameful vices and put to tasks usually reserved for women.

The missionaries were brought back to Kasongo. At six in the evening the missionaries, still wearing the flour-and-charcoal plaster, were taken to the Kivu provincial government at Bukavu arrived at his residence in Kasongo in time to see the return of the bedraggled and disfigured missionaries.

THE MINISTER of Justice, Mr. Soumailot, bargained throughout the night for the lives of the missionaries. At first the leaders of the Cartel wanted to kill 11 of them and hold the others for a ransom of \$200. Finally they agreed to release all 30 missionaries for a ransom of \$200.

A Congolese priest with connections to the C.F.M. Federation that the application of Christ's "love to the world and our environment is the true test of our religion."

"Why is it," he asked, "that in the United States we still find second-class citizens—Negroes, people of Mexican heritage, other minorities? It is because love is lacking. And because love is lacking, Christ is lacking."

Urging the C.F.M. members to become personally involved in national and international problems, Father Nevins continued: "All of these topics need considerable Catholic discussion. A whole new science of international social justice needs formulation. Lead your support to the United Nations. You as individuals and collectively can bring pressure through Congress and the State Department on the formulation of foreign policy."

OBSCENITY
NEW DELHI, India—A bill to ban obscene movie advertisements will be introduced in Parliament, Indian Minister of Information and Broadcasting, Balkrishna V. Keskar, announced here.

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C.P.A. head urges personal stake in world's problems

ROCKVILLE CENTRE, N.Y.—Members of the Christian Family Movement were urged by the president of the Catholic Press Association to bring their Christian teachings to bear on national and international problems.

C.P.A. president, Father Albert J. Nevins, M.M., told some 200 members of the Rockville Centre Diocesan C.F.M. Federation that the application of Christ's "love to the world and our environment is the true test of our religion."

"Why is it," he asked, "that in the United States we still find second-class citizens—Negroes, people of Mexican heritage, other minorities? It is because love is lacking. And because love is lacking, Christ is lacking."

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considerable prestige in the area was able to obtain two trucks and an escort of soldiers to take the missionaries to Kindu, where they arrived late at night on March 17. At Kindu, troops of the United Nations forces in the Congo arranged for their removal to less-troubled areas. The International Red Cross also offered help to the missionaries.

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