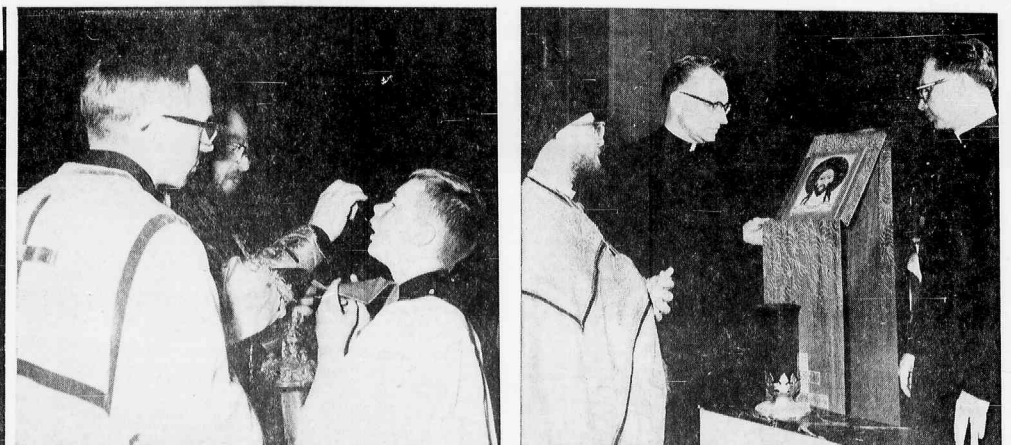




**AT EASTERN RITE MASS**—Four Benedictine monks from St. Procopius Abbey in Lisle, Illinois, visited Bishop Bratt Latin School last Friday to perform the Eastern Rite Liturgy (Mass). Shown above is Father Demetrius, O.S.B., celebrant, as he elevates both species after the Consecration. The Liturgy was celebrated in Old Slavonic language, while the Epistle and Gospel were chanted in the English vernacular.



**BOTH SPECIES**—Sophomore John Thiesing of the Latin School is shown receiving Holy Communion from Father Demetrius under both species. The sacred host, dipped into the wine, is spooned into the mouth of the communicant. The Latin School is in O.S.B. In the Eastern Rite the celebrant of the Liturgy must consume any consecrated species that remain after distribution of Communion.



**EVER-PRESENT ICONS**—A familiar scene at Eastern Rite liturgical services are four icons, prominently displayed before the altar and frequently venerated. Father Demetrius explains their use to Father Joseph Brokhage, Latin School rector, center, and Father Bernard Head, instructor. Special guest for the services was Father Kallistos Samaras, pastor of Holy Trinity Hellenic Orthodox church in Indianapolis. (Staff photos)

# the CRUCIBLE

VOL. 1, NO. 33 INDIANAPOLIS, INDIANA, MAY 19, 1961

## VERMONT RULING STANDS

# High Court backs ban on tuition aid

WASHINGTON—The U.S. Supreme Court has refused to review a lower court's ruling that it is unconstitutional to use public funds to pay tuition of students in church schools.

The court let stand a January 3 ruling by the Vermont state Supreme Court that the practice is unconstitutional. The U.S. high court did not comment on its action (May 13).

In refusing to review the case, the Supreme Court turned down requests from both sides. Both the petitioners and the respondent had asked the court for a ruling.

The case originated in South Burlington, Vt., where the school district had been paying tuition for students attending high schools, including church-run ones, outside the district.

The South Burlington school district had no public high school of its own, and under a 1910 state law, school districts in those circumstances could pay the costs of education.

Students who had to go to school elsewhere.

The controversy began when a Protestant taxpayer filed suit against the school board, charging that his tax money was being used in an unconstitutional manner to support sectarian education.

Five other taxpayers—three of them parents of children whose tuition at a Catholic school was being paid by the school district—entered the case as intervenors on the school board's side.

The court of Chancery of Chittenden County, Vt., held the tuition payment system to be unconstitutional on February 19, 1960. On appeal, the Vermont Supreme Court upheld this ruling last January. Both based their decisions on the First Amendment's ban on an "establishment of religion."

The state high court's ruling was appealed to the U.S. Supreme Court by the five taxpayers, but not by the school board.

Following the appeal, the respondent in the case—the Protestant taxpayer who began the controversy—asked the usual step of requesting that the high court consider the case.

Though he had prevailed in the lower courts, he said he believed that the questions involved in the case "should be considered and authoritatively answered by this court."

The petitioners stated in their appeal that as long as public funds are used for a "valid public welfare purpose," the fact that they go to church-run schools "does not amount to an 'establishment of religion'."

They argued that the education of children is such a valid public welfare purpose.

# Papal encyclical to examine social and economic issues

VATICAN CITY—Major attention will be given in the forthcoming encyclical of His Holiness Pope John XXIII to the status of depressed agriculture in the industrial world and to the problems of underdeveloped nations.

The encyclical will commemorate the 70th anniversary of Pope Leo XIII's encyclical on the condition of the working classes, "Rerum Novarum." The encyclical is ready now but has not been made public because of Pope John's desire to have it reach all Catholic bishops and other Christians of the world at the same time in the official Latin text and in various "spoken" languages.

Pope John revealed in his opening remarks that he was only 10 years old when "Rerum Novarum" was published. He referred to Leo XIII's encyclical as an act of "great courage and of 'courage and determination.'"

The pope said the encyclical sought to show in terms of the "different relations of landworkers and of manual laborers, the so-called proletariat, on the one hand, and the proprietors and employers on the other . . . how indispensable it was to assemble once again the reasons of justice and of equality to the advantage of both sides, invoking as necessary both the intervention of the state and the honest and legal action of those people interested—the workers and the givers of work."

Forty years later, Pope John continued, Pius XI issued a second letter, "Quadragesimo Anno," commemorating Leo XIII's encyclical and reaffirming earlier papal teachings.

"At the summit," Pope John stated, "there was always the supreme principle according to which every relation is governed. That is to say, not unbridled free competition nor overbearing economic power, both blind forces, but the eternal and holy motives of justice and of charity."

After this, Pope John explained, Pius XII asserted himself a number of times on the subject of social and economic relations, extending and clarifying the Church's social teachings.

Now Pope John continued, "We have set ourselves to lead you . . . beyond 'Rerum Novarum' and beyond 'Quadragesimo Anno' to a third document which, commemorating these two previous documents, and adding to them the experiences of social activity which, through the years, have exceeded in the past 30 years, closest to us, adds to them as a reality an even still greater emphasis on the Holy See's complement of Christian doctrine."

The pope expressed regret that he could not offer the encyclical on the very day of the anniversary of "Rerum Novarum" (May 15).

"We wish to confess to you," he said, "that our intention was really to be able to offer you and the whole Catholic Church precisely on this day of the very happy anniversary of 'Rerum Novarum' this third document of general importance in the form of an ample and solemn encyclical letter."

"We are happy to assure you that our promise has been kept. The encyclical is ready. But the concern to have it reach all believers in Christ, and all honest souls scattered the world over at the same time, has multiplied the text and in different spoken languages, has compelled us to postpone somewhat the transmission of the text."

The solemn document, therefore," the Pope continued, "which within a few weeks will be—we love to repeat it—a joy

for your eyes and substantial nourishment for your souls, is broken up into four distinct parts."

The pope said his hearers were familiar with the first part, the synthesis of labor, from what he had said already. But he added that profound innovations have appeared in recent years, such as those "in the internal structures of individual political communities and in the relations binding them to each other."

These changed conditions, Pope John noted, call for greater precision in the teachings of the Church as enunciated by Leo XIII, Pius XI and Pius XII.

Pope John said the problems dealt with by earlier popes still remain today, particularly those "regarding relations between private initiative, subject to the intervention of public powers in the economic field," as well as "of widespread diffusion of types of associations and the various manifestations of life, various for work, needs of justice and the face of productive structure and the most grave point of private property."

The Pope asserted that the third part of his encyclical concerns problems which "are those most evident and urgent and of real historical moment."

and added that "they give tone and characteristic color to this pontifical document."

The first of these problems is agriculture and its present status, the Pope said. He stated that while for thousands of years, indeed "from the first pages of the Holy Bible," agriculture has been man's major occupation, "it is now reduced, and it reduces many, many human communities to a so-called state of depression."

"Among the greatest demands of justice is exactly this justice of re-establishing economic and social balance between the two (Continued on page 12)

## Honors ceremony for altar boys set Sunday, May 21st

An estimated 600 eighth grade altar boys from Indianapolis parochial schools will be guests of the Indianapolis Serra Club at the first annual Honors Ceremony on Wednesday, May 24, in St. Peter and Paul Cathedral. Archbishop Schulte will preside at the 7:30 p.m. affair, intended to amplify the parish altar boy program.

The most outstanding altar boy from each parish represented will be given the Serra Medal of Honor from the Archbishop. The Bishop Bratt Latin School choir will sing.

Dressed in cassocks and surplices, the guests will assemble in the auditorium of Cathedral High School at 7 p.m. Most James P. Galvin, Serra chaplain, will lead the procession into the Cathedral.

Chairman of the event is Hugh Knoll, past president of the Serra Club.

The pope's conciliatory words conveyed through Vatican Secretary of State Cardinal Domenico Tardini to Mr. Cooper to Mr. Daniel Sullivan, Msgr. Sullivan, pastor of the Church of the Good Shepherd in Beverly Hills, gave Sullivan to assure Mrs. Cooper that Mr. Cooper the Last Rites and was present at his death.

It was also made known at the Vatican that Pope John sent his blessing to Mr. Cooper two weeks before his death.

In the telegram of condolence, Cardinal Tardini asked Msgr. Sullivan to assure Mrs. Cooper that he had prayed for the repose of her husband's soul. The Pope also sent her his fatherly blessing.

## ANSWER TO CASTRO

# Report growing faith among Cuban Catholics

Cuba's Catholics are reportedly attending Church services in increasing numbers despite the expulsion of many of their priests and other effects by the procommunist government of Premier Fidel Castro to hamstring practice of the Faith.

The Castro government, perhaps in response to Latin American protests against anti-Church activities, has released some lay leaders and has allowed some resumption of regular church services in Cuba.

Meanwhile, the Bishops of Nicaragua have protested against the persecution of the Catholic Church in Cuba, Haiti and the Dominican Republic. In a joint statement, the Bishops condemned

Castro's desecration against God and His Holy Church and by the diabolical persecution of the clergy in those countries which aims at the destruction of Christian Faith. They called for prayers to end the persecution.

Coinciding with the Bishops' statement was a copyrighted report by the New York Herald Tribune that Premier Castro and Generalissimo Rafael Trujillo, strongman of the Dominican Republic, had agreed to a non-aggression pact in face of rising pressures from the United States and other American Republics.

Cuba's official radio-television network carried a broadcast, picked up in neighboring countries, of a man who claimed to be a Catholic priest. Identifying himself as Guillermo Sardina he said that Catholic priests who do not cooperate with the Castro government would be treated as traitors. He was reported to have spent a year and a half with the Castro forces which overthrew the government of Fulgencio Batista. He was a major and wears an olive green robe of the

same color as the army uniform. The majority of the Bishops of Cuba—who were held under detention in their own residences for a number of days—are reported to be in Havana. Archbishop Enrique Perez Serantes of Santiago de Cuba is believed to be among those in the capital.

Cardinal Manuel Arteaga, Archbishop of Havana, and Bishop Manuel A. Rodriguez of Pinar del Rio, are reported still taking refuge in an embassy.

Though there are still reports of a certain amount of vigilance by the militia, other reports are that the churches are filled, people are receiving the sacraments, including confession, and attendance at Mass is ever increasing numbers.

There were scattered reports that some churches and images were protected by militiamen. Among lay leaders reported released are Dr. Jose Ignacio Lasaga, president of the Committee on National Catholic Organizations, Elioza Sozano de Villalon, of the Catholic Dames and presidents of one and another

(Continued on page 12)

## Official



A general permission for the whole Archdiocese is hereby given for the celebration of Evening Mass on the Feast of Corpus Christi, June 1.

The Chancery Office By Order of the Most Reverend Archbishop

## For the engaged

The spring series of instructions for engaged couples will be held at Cathedral High School, 1416 N. Meridian St., beginning June 26. The five-week course will be given at 8 p.m. on Tuesdays and Fridays. Registration cards must be obtained from the parish priest.

## HONOR POPE

VATICAN CITY—A group of Neonian industrialists presented His Holiness Pope John XXIII with a silver and copper altar piece to commemorate his five years as Patriarch of Venice.



THE DEVIL YOU SAY—Jack Henehagan of Indianapolis listens in dismay as Marie Mastruzzeri of Cincinnati tells of her struggles against Satan in "The Crucible." Arthur Miller's powerful drama of the 1692 witchcraft hysteria in Salem. The tragedy will be presented at 8:15 p.m. Friday and Sunday, May 19 and 21, in the Marian College auditorium. "The Crucible" is the major spring dramatic production of the college drama department. Sister Mary Jane, O.S.F., will direct the two-act play.





### Comment

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

## The race problem I

We Americans are an impatient people. We are proud of the fact. We want results, and we want them right now.

We are impatient about most everything under the sun. Except one thing.

And about this one thing we are extremely virtuous. We are not only most patient, we are most prudent about it.

The race problem, we say, will not be solved in our lifetime and, more than likely, not in many lifetimes. It will be a gradual process, whitey, requiring much education of both Negroes and whites. Those who are pushing us into precipitous action, we say, are really setting the cause back many years. We must be prudent; we must be patient.

This is not the way Americans ordinarily approach a problem. This is untypical of America. And when you come right down to it, everything about the race problem is untypical; it doesn't fit into the American picture.

And that is why we ought to get rid of it. Right away. It is time we approach the race problem in the typical American manner—with impatience, with a determination to get results, immediate results.

Our whole future as a nation may be determined by what we do about the race problem in the next few years. For the race problem is the core of all our problems today. What we do about it is the ultimate test of our commitment to democracy; it is the ultimate test of our understanding of Christianity; and it may be the deciding factor in whether God permits the white race to destroy itself in a nuclear holocaust.

Whether we like it or not, other people judge the sincerity of our commitment to democracy by the way we treat the Negroes and other non-white minorities in our midst.

Let a Negro girl be turned away from the University of Georgia, and within six hours a cab driver and his fare in Pakistan will be discussing the failure of democracy in the United States.

Let an African diplomat be refused service in a Maryland restaurant, and within a day a wave of anti-Americanism sweeps a continent where the United States has been supporting the rise of new nations.

No matter how generous we are with the money, food and medicines we send to Asia, to India, to the natives there can only be shirred up against us by any amateur propagandist who points out how the United States immigration laws imply that Orientals are undesirable.

★ ★ ★

We Americans, understandably, are hurt by the anti-Americanism that is growing everywhere in the world today. The ingratitude of the nations we have helped. The injustice of overlooking our considerable virtues and magnifying one fault out of all proportion. It isn't fair.

But, there is another way of looking at this. The neutral nations, like India, for instance, who were quick to criticize us for aggression in Cuba, though they were practically silent while the Russians enslaved the Hungarians, may be paying us a compliment by their anti-Americanism.

Anti-Americanism is much like a certain brand of anticlericalism. The rest of the world expects more of us because we have dedicated ourselves to the works of perfection among nations: to promoting freedom, the brotherhood and equality of man, the right to rule oneself. When we fail to live up to these ideals, considerable rises against us, as it does against the clergyman who fails to practice what he preaches.

We are still the great hope of those who love freedom everywhere. We are the nation of destiny they look to for leadership against all forms of servitude. Since the vast majority of them are colored—yellow, black and brown—they want to know whether true brotherhood and equality for them are possible on our terms.

There is a social gospel in the democracy we Americans embrace. It is written large and clear in our Constitution and its amendments. But we have been slow to realize all its implications. There is a vision of brotherhood and equality in it. Outsiders have seen it better than we.

They challenge us now. Are you willing to practice what you preach to us in your Constitution? Will you allow a Negro to buy a home where he can meet the price, eat where he pleases, recreate where he chooses? Will you judge him for what he is and not by the color of his skin when he applies for a job or offers a hand of friendship? Do you mean what you say, you Americans, or must we, disillusioned, turn to the Communist comrades who offer a new plan for brotherhood?

We can't wait a generation to answer those demands. Time has run out on us.

★ ★ ★

As Christians, we ought to be doubly impatient and eager for an immediate solution to the race problem. With St. Paul we must be saying "the love of Christ impels" us (2 Cor. 5:14). And what it impels us to do is made as plain as plain can be in the Gospel. St. John records Jesus saying: "A new commandment I give you, that you love one another as I have loved you." (Jn. 13:34 & 15:12)

This was putting new dimensions into the Old Law, which required one to love his neighbor as he loved himself. Christ will be satisfied with nothing less than a love like His own—a love that requires sacrifice of self for one's neighbor.

And the Gospels spell out relentlessly where this leads. Our neighbor is not only those of our own race, those of like interests and attitudes, to us, but every man redeemed by Jesus Christ. The Master's description of how we shall be judged on the way we love or fail to love Him in our neighbor is shockingly clear in its detail:

"Then he will say to those on his left hand, 'Depart from me, accursed ones, into the everlasting fire which was prepared for the devil and his angels. For I was hungry, and you did not give me to eat; I was thirsty, and you gave me no drink; I was a stranger and you did not take me in; naked, and you did not clothe me; sick, and in prison, and you did not visit me.' Then they also will answer and say, 'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?' Then he will answer them saying, 'Amen I say to you, as long as you did not do it' (Continued on page 5)

## No conspiracy

John Kennedy has had, by this time, a chance to sense the fierce light that beats upon a throne or rather, in more democratic words, the fierce pressures focused upon the presidency of the U.S. Thoughtful people, whatever their political allegiance, have admired his composure from the time of his nomination, through his gentlemanly election fight with Mr. Nixon, and up to the present time.

Many of his admirers may well be shaken by an article entitled "The Bishops vs. Kennedy," in this week's Look magazine, in which the writer would have it understood that (a) the American bishops ganged up on Mr. Kennedy to harass him during and after the elections and (b) that the material of the article was prepared with the knowledge and cooperation of Mr. Kennedy.

### QUESTION BOX

## Can an older man enter priesthood?

By MSGR. J. D. CONWAY

Q. Would you think of an older man studying for the priesthood? Would you cast some light on the fact that the majority of vocational ads do not encourage the older man of 30 or 40. Certainly there must be literally thousands that need just a little hand.

A. Your question came at the same time I received a form letter from the Cardinal Archbishop of Boston asking for prayers and donations for the new seminary he is building for advanced vocations. Cardinal Cushing agrees with you that there must be literally thousands that need help and encouragement, and he is convinced that one of the greatest helps will be a special seminary where they can follow a course of studies adapted to their needs, age and background—where it will not be required that they enter a class with lads who might be their sons, and either be bored by lectures beneath their mentality or frustrated by a belated struggle with Latin or philosophy.

The Cardinal sent a pamphlet with his letter. It points out that St. Jerome and St. Ambrose were past 30 before being ordained. That St. John Chrysostom was 39, and other great Saints of the East, like Gregory of Nyssa, Gregory Nazianzen, Cyril and Basil were near middle life. Military experience gave such Saints as Martin of Tours and Ignatius Loyola.

Every age has had delayed vocations, and from them have come outstanding priests. Recent English history has been greatly influenced by Newman, Manning, Benson and Knox, Cardinals Newman and Manning and Monsignor Knox were ordained within two years after their conversion, and Monsignor Benson was only 8 months in the Church when he became a priest, by special directive of Pope Pius X. Among outstanding convert priests were St. Paul, St. Augustine, and St. Ambrose.

In Rome the Bishops of England established the Bede College many years ago, and it has an outstanding record in providing priests of zeal and perseverance. The 1959 class of 14 men was typical; their average age was 46, and nearly all had successful careers behind them. One was an American lawyer, one a British Army Colonel, another a former officer in the Scots Guards. One had been professor of English at the University of Nanking, one an administrative official of a leper colony in Nigeria, two were former Anglican priests, and another a bank clerk.

Because of overcrowding the Bede will not be able to accept American applicants in the future. So the new seminary in the Archdiocese of Boston is badly needed. Cardinal Cushing is convinced that delayed vocations are genuine and will give to the Church many priests who are badly needed, and who will be all the more valuable because of their maturity and experience.

The new seminary will be named for St. Pius X whom the Cardinal calls one of his favorite "liberals."

Q. Maybe I am pretty dumb, but it does puzzle me sometimes why you say in one church is so much shorter than in another. I know it doesn't hurt anybody to be in church a long time, but I thought it should be about the same everywhere.

A. Some Masses are just naturally shorter than others. Compare, for instance, a Requiem Mass with the one said on Ember Saturday. And some priests are just naturally faster than others in both reading and motions and maybe no less devout. The slow man has more time to get distracted! The recent Roman Synod forcefully recommends that a priest ordinarily spend no less than 25 minutes in the celebration of Mass—and that the Sunday explanation of the Epistle and Gospel should not exceed 15 minutes.

Q. Why do parishes in the same diocese differ in the age at which the grade children make their first Communion? Our parish children are in the first grade when they make theirs, and a surrounding parish have them make it in second grade. Both are parochial schools. Those who do not attend the parochial school in our parish make it in second grade.

A. The law of the Church says nothing about grades in school. Here is a summary of it, as found in Canon 854.

1. Children who are too young to understand and appreciate this Sacrament must not be given the Holy Eucharist.
2. In danger of death, they may receive it if they know enough to distinguish the Body of Christ from ordinary food, and can reverently adore it.
3. When there is no danger of death, a more complete knowledge of Christian doctrine and a more careful preparation are required. The child must have a knowledge of the principal mysteries and must be able to receive devoutly.
4. Judgment regarding the readiness of children for their first Communion is to be made by their confessors and their parents.
5. However, it is the pastor's duty to see that children do not receive before they have attained the use of reason and are rightly disposed; and on the other hand to see that they do receive once they have attained the use of reason and are sufficiently prepared. Examinations are proposed as a way for him to find out. And it is presumed that he will rely in a measure on the judgment of teachers and parents.

In a manner reminiscent of a Paul Blanchard, acts and statements by Church authorities within and without the U.S. were cited by the writer in support of the conspiracy thesis. Occurrences, true in themselves, were set into a context that gave them a totally false significance. This is not the place to examine the article in detail, but we might point out, as one example, that Cardinal Spellman was not in favor of the politically embarrassing Puerto Rican pastoral letter of October 18, 1960; that, in fact, he did all he could to dissuade the Puerto Rican bishops from issuing it at that time.

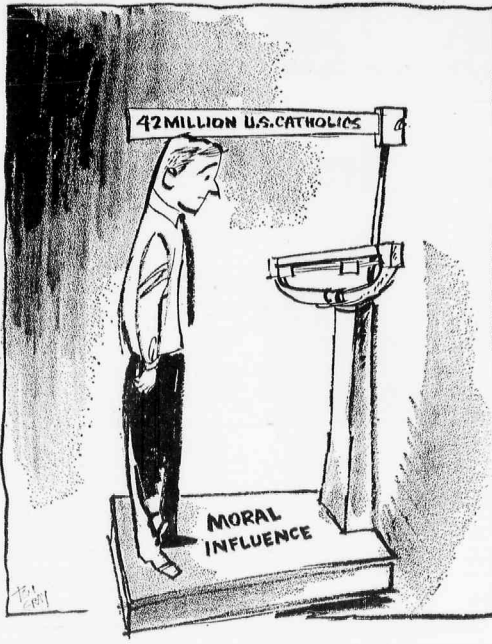
Like any group in the U.S., the American bishops are very interested in any U.S. President's attitude to matters affecting the life of the citizens, but it is not the center of their attention. The center of their attention is the effective discharge of their pastoral responsibilities to the 40,000,000 Catholics in their care. They do and say what they must,

in discharge of these responsibilities, without reference to the political expediences of any party, even one headed by a Catholic.

President Kennedy has his views. The bishops, clergy, and laity of the Catholic Church in America have theirs, not unanimous in every instance. The controversies, and their solution, have hitherto been carried on in accordance with the normal procedures of this great democracy.

A suggestion that the bishops' acts and statements represent a conspiracy and a "blaming" designed especially to embarrass President Kennedy is unworthy without merit. We sincerely hope, for the sake of his personal stature as a statesman, President Kennedy may find it possible to repudiate the Look article and his indicated association with its preparation.

## Still Underweight



### STRAY LEAVES

## East goes east, West goes west?

By MICHAEL BOWLES

Here is an interesting passage from those profound and utterly charming recollections in Father John LaFarge's autobiography, *The Manner is Ordinary*.

"I ventured to ask Mr. Okakura, though I was only about eight years old at the time, his view of the white race. Mr. Okakura kindly explained that the white race had nothing to boast of; in fact, confidentially, it was rather deplorable. I asked him for particulars for Christian reasons. First of all, he said, look at your homes where a multitude of pictures are hung on the wall without regard for sequence of time, place, or logic. They stay there indefinitely and contradict each other in every possible way. Compare your cluttered homes with the Japanese homes, where each day of the years the owner unravels a single *kekemono* and hangs it up on the wall for the family to contemplate. Mr. Okakura mentioned other aesthetic questions. For instance, he said, you consume milk, which is taken from the interior of a cow, as well as butter and cheese—a nauseating practice. As for your morals, look at your dances where men and partially disrobed ladies embrace intimately and parade about their bodies around the social stamp to the sound of loud and strident music until all hours of the morning."

Father LaFarge's father was a successful, and also a wealthy, artist. His house was furnished and decorated in a manner that was in vogue at that time—the 1890's. Mr. Okakura Kakuzo was a friend of the family. "A Japanese, a devout Buddhist, and a very distinguished writer whose works have been translated into English."

Mr. LaFarge's remarks about pictures illustrate very well his countrymen's general attitude to aesthetics and the enjoyment of art-work. We may recall that, disturbed by the intrigues between rival Portuguese and Spanish adventurers trading into Japan in the 16th century, and very alarmed by the social and political disruption they indicated, the Japanese decided to cut off communication with Europeans. They decided at the same time to eradicate any traces of European culture already implanted in Japan—including, incidentally, the seeds of Christianity. The Japanese decided to cut off communication with Europeans. They decided at the same time to eradicate any traces of European culture already implanted in Japan—including, incidentally, the seeds of Christianity. The Japanese decided to cut off communication with Europeans. They decided at the same time to eradicate any traces of European culture already implanted in Japan—including, incidentally, the seeds of Christianity.

Isolation makes for introversion and, fortified by the centuries already immured in Buddhism, Shintoism and Zen, the Japanese approach to perfecting what they lived and worked with took the form of a more and more intense appreciation of smaller and smaller concepts. Craftsman produced miracles of ingenuity in making small things. They produced miracles of concentrated thought in a single idea expressed in a rigidly restricted form—the *haiku*, for example. Musicians concentrated on an intense appreciation of almost imperceptible nuances of rhythm, accent and intonation in a comparatively simple melody. Gardeners concentrated on perfection in order from the use of a few mosses, miniature shrubs, and a bloom or two.

Western culture, influenced by the infinite intellectual vistas opened by Christianity and by the ceaseless innovation of ideas from one country to another, tended toward the organization of large concepts, which would satisfy the mind regardless of incidental minor imperfections.

The landscaping around Versailles could include a complete map or two which a strolling visitor might come upon. The Baroque gardens of Schonbrunn might reveal a statue or a stone balustrade cracked or chipped by exposure to the weather. The broad sweep of a Beethoven symphony could sustain his occasional imperfections in orchestration, in the technical imperfections of players. The enjoyment of many pictures in a room could be none the less real because they presented what Mr. Okakura said was a disregard "for sequence of time, place, or logic."

As is common in any civilized controversy, there is right on both sides. Japanese, and Orientals in general, may rightly think the Western attitudes to aesthetic appreciation are rambling and untidy. They may be right. The Oriental arts are too restrictive. The truth is a harmony which the human race may reach some day if it is not meanwhile too reckless and irresponsible in the handling of explosive atomic energy. True perfection comes from attending rigorously to minor detail while developing large concepts, by not neglecting large concepts while producing microscopic perfections.

Mr. Okakura's remark that the human consumption of cow's milk was a nauseating practice is amusing. It could be argued that the milk of animals is best suited to the consumption of animals! It is interesting to remember that he made them years ago, when the current dances were the waltz, the polka, the lancers and similar activities which are all looked upon now as almost unbearably staid. It was he who introduced into the West the idea of a dance which had a chance to see the results of modern developments in this field. It is shattering to imagine what he might think, and what intelligent Japanese aesthetes must now think, of one result of World War II—the introduction into the West of the idea of that glamorous American institution, the burlesque strip-tease.

Suggested motto for the State Department, Far Eastern section: St. Francis Xavier, pray for us!

### OPINIONS

## Urges adoption of tithing practice

To the Editor:

While we think, "It can't happen here!" Christian education in our own beloved country is being threatened in many ways. We do not seem to understand that the more we eliminate Religion—the very backbone of a free nation, and also the most necessary part of all Truth,—from our way of life, in that very same degree as we remove it, freedom will suffer!

The battle for freedom of souls is raging, and we must rise to our full strength to win it—All—Peace.

We must preserve the religious education of our children, including, if possible, the first fruits to God!

"First fruits are Mine" was always God's desire. This does not preclude that no one should give more, but all should at least offer back the first of their possessions.

Many wonderful articles have been written on tithing, and many parishes, are prospering through it. Why couldn't all of us try it?

One excellent article, in "Our Sunday Visitor," says, "The tenth is due God, before the milk bill is paid; or the rent or house payment; even food itself. Also an excellent method of division of that first tenth was suggested. Thus, if the first tenth were \$2, one-half of it should go to the church collection proper; the second half being equally divided between education and the poor; for the poor give one-half of this [part] to the missions; and the other half, share with those around you. This would restore the early Christian generosity of a "constant mutual charity among you."

Should the poor pay tithes? By all means, if it is only fifty cents a month! And teach every child his duty of church support! The poor children of one generation usually grow up to be the rich of the next. Therefore, it would be wrong if they were not taught to handle those talents that must be used only for the good of their fellow citizens.

Should the poor pay tithes? By all means, if it is only fifty cents a month! And teach every child his duty of church support! The poor children of one generation usually grow up to be the rich of the next. Therefore, it would be wrong if they were not taught to handle those talents that must be used only for the good of their fellow citizens.

Confess we keep up our school system in this way? Not only the one we have, but we could soon realize the ideal. "A Catholic education—the brightest eye Catholic child!" We would soon be able to establish a parochial

school beside every Catholic Church. Mrs. Howard Alig Cedar Grove, Ind.

### Latin vs. English

To the Editor:

I have read with interest the opinions expressed from time to time in your column for and against Latin in the Mass as well as lay participation. I learned the acolyte Latin in grade school, and other Mass prayers in choir work, and I use the daily missal which contains both Latin and English side by side, so the responses in Latin and side in the Gloria, Credo, Pater Noster, etc., do not pose a very difficult task for me. I wish to participate whether we retain the Latin or switch to the vernacular because such participation requires concentration and does not permit of mind wandering as I really take an active part as

requested by our good pastors and their assistants. (The Alverno Retreat House has provided some very good training for this program.)

There is one point in particular which should give favor to the vernacular, and that is the potential conversions of non-Catholic guests at Mass. Read it in Latin and as the saying goes, "It is like Greek to them," but read it all in English, which they understand, and they gather at once the profound spirituality of the Holy Sacrifice of the Mass which is the heart, the center, of our Catholic Faith. Every convert to our Faith definitely means one less prospect for Atheistic Communism, and those who read must know that the aim of Atheistic Communism is to convert the entire world to its philosophy with the overthrow of Christianity.

John Maholek Terre Haute, Ind.

### SERMONETTE

## Making marriage work

By REV. JAMES D. MORIARTY

Two young people stand before a minister of God and pledge that they will love each other until their dying day. Two months or two years or ten years later they just can't wait until the divorce court decrees that they once said doesn't count any more. And so divorce becomes a cancer eating away at the very basis of our society. How does it happen that people who at one time are so close together can be driven so far apart?

The answer is simple. Not enough people really work at their marriage. If all couples would work only half as hard pleasing their partner after they are married as they do before then the divorce courts would be a relic of the past. Two young people meet. The spark of love ignites. He is anxious to please her, to be with her to do her every wish. She wants nothing more than to have him near her. She finds excuses for all his faults. She defends his weak nesses, if she sees them at all, against her parents, her brothers and sisters, her friends. In his eyes she can do no wrong. And so in an atmosphere of complete harmony which they themselves create they approach the altar and they pledge their lifelong fidelity to each other. They marry. . . . to live happily ever after!"

He works longer and harder than he ever worked in his life, to get ahead. . . . for her. She does housework which she despises to make the house a home. . . . for him. They both work very hard to make a success of their marriage. . . . which they unconsciously neglect.

At times it doesn't make any difference to him whether the living room is cleaned or not but her attitude of receptiveness does. At times she doesn't care if he never gets a promotion as long as she tells her he appreciates and loves her. These are little but important things which can make or break a marriage. Attention to them brings happiness to a marriage. And yet they are all too often neglected because married people are so busy doing other things. If things have been a little dull around the house lately we do not accuse you of not working. Maybe you've been working too hard. . . . that is, on just plain love. But how hard have you been working on your marriage?

THE YARDSTICK

Opportunity for U. S. Catholics

By MSGR. GEORGE G. HIGGINS

Last week, in rounding out a series of columns on the forthcoming anniversary of the social encyclicals Quadragesimo Anno and Rerum Novarum, reference was made to the importance of the liturgy of the Church in effecting a "reform of morals," with-out which all our efforts in the field of social reform will be superficial.

I pointed out that active participation in the liturgy should develop a sense of fellowship in the economic and political order, which, in turn, will help us to strike the proper balance between the individual and society.

This problem of striking a proper balance has never been perfectly resolved at any stage in human history. At present the scales seem to be weighted in favor of collectivism. This is one of the most successful political experiments in history. We have probably come closer to striking a happy balance than any other people. But we have yet to formulate a completely satisfactory theory of democracy. One political theorist recently pointed out that we still concentrate upon the individual as the sole unit of society and upon the state as the sole source of legitimate power.

To be sure, we do not officially prohibit the formation of voluntary associations midway between the isolated individual and the state. We have an abundance of such organizations. Nevertheless, we have not yet formulated a theory of democracy which overcomes these organizations, that makes them indispensable to free, representative government.

The liturgy will not supply such a theory, but it can spiritually prepare the Catholics of the United States to take the lead in developing such a theory. It is the only means of forming a sense of a more perfect community in the political and economic order. The liturgy, especially the Mass-liturgy, is the great source of those virtues of justice and charity necessary in the quest for community.

No other country is better prepared or more obligated than our own to direct this quest for community in the right direction. Never before in modern times has a country as important as the United States been in such a favorable position to combine the

values of prudent and sound economic planning with the values of freedom under a system of private enterprise.

In many other parts of the world it has been too readily taken for granted that economic planning for the general welfare is primarily the responsibility of government and only secondarily, if at all, the responsibility of free associations of workers and employers. This has led to various types and varying degrees of statism, none of them desirable from the point of view of Christian social teaching.

If we in the United States can succeed in ushering in a new era of labor-management-government cooperation which will combine the values of planning with the values of freedom, we will have the satisfaction of knowing that, by our example of Christian brotherhood in action, we will have benefited the rest of the world as well as our own country.

America will not be able to meet this challenge unless, in the words of Maritain, it is prepared "to raise up the religious

and spiritual potential of its democracy to the height of the cross." And it cannot do this unless the Catholics of the United States provide the leadership which can rightly be expected of them.

Our Lord said, "And I, if I be lifted up... will draw all things to myself" (John 12:32)—all things, political life included. The Collect of the Mass for the feast of Christ the King says, "He is the King of the whole world through whom God has included to restore all things anew"—all things, political life included. It is our inestimable privilege as members of His Mystical Body to cooperate with Him in this holy work of universal restoration and redemption.

Our fellow citizens are sometimes more proficient than we are in the art of politics. This is an unfortunate situation and can be corrected as rapidly as possible, for grace builds on nature. A missal is no substitute for Roberts Rules of Order during a parliamentary debate, nor is a well-trained school cantorum a substitute for a well-trained political caucus. Both, of course, are necessary—the liturgy and political action.

But we, the Catholics of the United States, are in a favored position to exercise sound political and economic leadership, for it is still the Mass that matters most—even in the temporal order.



BOOKS OF THE HOUR

Two orphan's tales

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

Arthur Roth's third novel, The Shame of Our Wounds (Crown, \$3.95) has the depression years in the United States for its time and locale, and, more particularly, centers about a short period in the life of an eleven-year-old boy who has been committed to a Catholic "protectorate" or home for wayward boys.

into this plot as well as into the gang. The painstaking preparations for the "break" alternate for several chapters with a heart-breaking account of the daily life in the Institute. Red feels that they need at least a dollar to finance the expedition, and this they try to earn week by week, mostly by selling their Sunday dessert piece of pie for ten cents.

I think it is true enough to life in its picturing of the minds of orphaned, rootless, desperate children. Even worse, it is perhaps true in its portrayal of the difficult lives of the Religious who administer the Institute; the rebelliousness and deceit of the boys has hardened them and made some almost psychopathic.

Jerry Callum is the son of a widowed father, himself a patient in a mental institution. Having run away several times from an orphanage administered by nuns, he is sent to the New York Catholic Boys' Institute, where the Brothers in charge do their best to cope with the brilliant resistance of their charges to both discipline and religious training.

Finally they have the money and have planned how to use a wooden boat to climb over the wall during an exercise period—and they are off and away, their destination the home of Red's aunt on Staten Island.

Hardest of all to take, perhaps, is an episode in which one of the Brothers, finding a Jewish boy carrying a star of David on the back of a chapel pen, clubs him across the mouth with a crucifix.

Shortly after arriving at the Institute, Jerry is taken into the care of a lad of his own age, Red Malone, whose sole aim is the engineering of an escape from the protectorate. Jerry is taken

Returned by police to the Institute, they are punished severely, but as the book ends the undaunted Jerry is already beginning to save up nickels and dimes for another try.

One can only hope that things have changed in the 20 years since Mr. Roth's own institutional experiences; but one can also sympathize with his indictment of a civilization in which they could ever have been that way.

Apparently at least partly autobiographical, for the book's jacket tells us that the author spent eight years in such institutions, his years not pleasant reading.

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THE QUESTIONS PEOPLE ASK

WHAT DO YOU DO? We are Pope John's mission aid organization for the Middle and Near East. THE CATHOLIC NEAR EAST WELFARE ASSOCIATION backs up missionary Priests, Brothers, Sisters and Nuns in INDIA, JORDAN, EGYPT, SYRIA, LEBANON, IRAQ, TURKEY, INDIA and ETHIOPIA. This tremendous area covers close to 3-million square miles, is populated mostly by pagans. Right now our SPECIAL WORRY are the PALESTINIAN REFUGEES, WHO ARE THE PALESTINIAN REFUGEES?

They are the pitiable fellows, mother and youngsters (over 1,000,000 who lost everything in the Arab-Israeli war). They live in misery in GAZA, JORDAN, LEBANON, SYRIA. They need food, medicine, clothing, shelter... desperately.

WHAT DO YOUR PRIESTS AND SISTERS NEED? Just about everything. They need an army of people like me... offering daily Mass for them, the Rosary, hourly sacrifices. They need the "tools" to work with—chapels, schools, medical clinics, and they need priests and Sisters.

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3. WHEN MAKING YOUR WILL, MENTION THE CATHOLIC NEAR EAST WELFARE ASSOCIATION. 4. EDUCATE A NATIVE PRIEST (\$500) OR SISTER (\$300) to mission work in the Middle and Near East. (Make the payments at your convenience.)

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The race problem I FAMILY CLINIC

(Continued from page 4) for one of these least ones, you did not do it, me?" (Mt. 25:41-43)

The Negroes are far from being the least ones of Christ's brethren, but the lesson is clear: as we love or reject other human beings, we love or reject Jesus Christ. If we refuse to live in the same block with a Negro family, we refuse to live with Jesus Christ. If we turn down a Negro applying for a job merely because he is a Negro, we are turning down Christ.

"A new commandment I give you, that you love one another as I have loved you." That requires at the very least that we love the Negro enough to be hurt a bit financially for him; enough to put up with criticism and accept embarrassment for him.

Is this asking too much? Is it possible to keep Christ's new commandment? By ourselves it is impossible. But no Christian is by himself. He is with Christ or he is not a Christian.

"All who who have been baptized into Christ, have put on Christ." (Gal. 3:27) says St. Paul. And with Paul every Christian should live so as to be able to say: "It is now no longer I that live, but Christ lives in me." (Gal. 2:20) Christ wants to love others in and through us. If we let Christ live in us we shall be able to observe His new commandment.

Does Christ live in me? Does He love others in me? There is no better test today for an American than to ask himself: What am I doing for the Negro? What am I doing to the Negro? Do I even care about the Negro?

The race question for us Americans at this moment in our history is the ultimate test of our understanding of Christianity. (Concluded next week)

Marriage on rocks

By JOHN L. THOMAS, S.J.

Our marriage is going on the rocks fast! We've been married eight years and have four children. My husband never takes me any place yet, resents my going to work, and he never home nights because he belongs to so many organizations and is trying to go home. During my last pregnancy he was so faithful and afterwards told our pastor that he was disgusted with me because I hold him back. All I ask is a little companionship for myself and the children. Is that so wrong?

even in various Christian societies, while the degree of companionship actually achieved in any society tends to differ from couple to couple, for companionship requires an ability to communicate, to work, live, and play together that is not shared equally by all members of society.

It is clear from your letter that you and your husband did not enter marriage with the same definition of companionship or, for that matter, of marriage. He obviously feels that you should be content to stay home and take care of the children, while he remains free to lead his own life as he pleases. In his definition, this is a man's world—women are

(Continued on page 8)

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The Liturgical Week

By REV. ROBERT W. HOVDA

MAY 21—Pentecost or Whit-Sunday. The Church gathers for Mass today to celebrate the coming of the Spirit—God's answer to the human separations and divisions, hatreds and prejudices, symbolized by the Tower of Babel. The Epistle tells us how the Holy Spirit descended upon a common faith and the Gospel stresses the themes of love and peace.

When Jesus, Church and Spirit are divorced only human wills and politics can be the winners.

MAY 24—Ember Wednesday of Pentecost. The three lessons of today's Mass all proclaim the obligation of every Christian to cherish the Spirit, to grow in attentiveness to His impulses, and to speak. This means not only to speak in the liturgy, in public worship, but in the family, every Catholic will bring his mind and will offer his voice in a common praise and prayer with his brothers. But it means also the willingness and the courage to be God's spokesmen outside Mass. The Spirit and the Bread that the structure of the Church, the Spirit grants to them a protection and an infallibility which is not a gift of our Confirmation nor of His eucharistic coming. But that, too, is for all of us. So that our prophetic voices will have a sure test and a solid base.

MAY 25—Pentecost Thursday. Saturday of this week is an ordination day. Today's Mass reminds us that the Spirit works differently in each of us, according to our vocation. The Apostles went out to preach with an authority that compels obedience. This is the special grace of the hierarchy, the apostolic college, our bishops in union with the pope, as the structure of the Church, the Spirit grants to them a protection and an infallibility which is not a gift of our Confirmation nor of His eucharistic coming. But that, too, is for all of us. So that our prophetic voices will have a sure test and a solid base.

The Church is this society of love and peace because it is the society of the Spirit. So it is entirely proper that nowhere does the human intrusion of Babel and petty racial prejudices cause more scandal than in this community and around this altar.

MAY 26—Pentecost Monday. On the Gentiles (translate: Russians, Cubans, Negroes, Filipinos, Chinese, Irish, Norwegians, etc.) also the grace of the Holy Spirit had been poured forth (Epistle). The glory of the New Testament is that it is not a tribal covenant, that it will lend itself to no human pretensions, that its demand of faith is one which any man can meet with God's grace. The Jews were His chosen people, but chosen to give us the way. Our elder brothers in the way they were chosen to recognize that in Jesus the Father had broken every human barrier. "God so loved the world" (Gospel).

MAY 27—Pentecost Tuesday. The Spirit celebrated in our pentecostal feast is no foreign spirit, no spirit whose promptings are counter to the good news of Jesus. Today's Gospel tells us that the Holy Spirit is the Spirit of Jesus. Hence Catholic unbelief of the claims of various times that the prophetic Spirit is testifying against the Church as an institution, that has been the claim of every group in history that has broken from hierarchical obedience.

The Church is this society of love and peace because it is the society of the Spirit. So it is entirely proper that nowhere does the human intrusion of Babel and petty racial prejudices cause more scandal than in this community and around this altar.

The very idea of the Peace Corps is beautiful, even magnificent," the station said.

MAY 28—Pentecost Wednesday. The Spirit celebrated in our pentecostal feast is no foreign spirit, no spirit whose promptings are counter to the good news of Jesus. Today's Gospel tells us that the Holy Spirit is the Spirit of Jesus. Hence Catholic unbelief of the claims of various times that the prophetic Spirit is testifying against the Church as an institution, that has been the claim of every group in history that has broken from hierarchical obedience.

However, it cautioned that "whether its implementation will be as magnificent will depend primarily on those who work in it, and on the strength of the spirit of Christian love which will guide them."

The Catholic can understand the tension, even the impatience, knowing that Church leaders have been keenly studying the situation in recognizing the accents of the Spirit. But he believes that one must still enter by the door into the Kingdom (Gospel), may take longer. It may even be more hazardous in some sense than climbing up another way. But it respects the truth that

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• ANNE CULKIN

# The matter of kissing

Dear Miss Culklin:  
My girl thinks it is not nice for me to kiss her on the dance floor. Do you think there is anything wrong about it? We'll both be looking for your answer.

Not a Romeo

Dear Not A Romeo:  
If you like this girl well enough to want to kiss her, then like her enough not to want to cheapen her. And cheapen a girl a boy does if he becomes too amorous on the dance floor, or for that matter, in any public setting. It would be well, too, for you to remember that if you want to appear to others as a gentleman, your affection will be expressed without an audience. Incidentally, do you by chance know any men who are cadets at West Point? Ask any one of them how many demerits they receive if at any time they display affection in public. It's referred to as P.D.A. at the Point. And the demerits are forthcoming even though the young man is engaged to the girl and hasn't seen her for a year! Happy dancing...



No difference. The answer to both sexes is yes! So... hands off... If you don't want to advertise the fact years from now that you had a skin condition when you were a young person.

Dear Miss Culklin:  
How do you go about changing your personality? There is so much that is wrong about me that I'm disgusted with myself. I'm overweight, and I guess I am mean with my family because I'm always losing my temper. Everyone in the house is mad at me. I pretend, Miss Culklin, that I don't care, but I do. I would like to change everything about me, but I don't know how to begin. Could you help me? I'm not signing my real name but if you answer in the paper I'll read it.

Angela

Dear Angela:  
I recall one time hearing a very practical sermon concerning venial sins. The priest suggested that accomplished, go to the next item on your list that needs changing most. In the meantime, don't give too much thought to your weight. You're, no doubt, eating to excess because of your unhappiness. Once you have succeeded in overcoming the other faults, ask a doctor about a good diet. You will like the new you don't so will your family. Best to you, Angela.

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Edited by the Cleric Seminarians of West Baden College

## The hero?

He had been most unkind and uncharitable. For no reason at all he was sitting in the wooden armchair, tilted up on its hind legs and leaning against the red bricks of the fireplace, sitting there sneering at every Negro that walked past, calling them names under his breath after they had passed, calling the little ones "muggers" and the big ones "niggers" and the fire bell rang.

He was up and on his fire truck, swinging out the wooden doors, careening down the street, screeching to a stop in front of a burning building. While his men dragged out the boxes and connected them to the fire hose and pumper, over her charged up the front steps. The hysterical woman screamed that her children were still in the building.

Through the doorway, up to the second floor, and he was forced back by the heat and flames. Down on his knees he went and he crawled, coughing, his eyes burning, searching in the corners, behind the chairs, on the beds, under the beds. Then he found them, two little bodies unconscious in a corner.

He was getting dizzy. The thought passed through his mind that he might not make it this time. He picked up the two little forms in his arms. He started crawling as best he could back to the starveling. A tongue of flame licked at him; he jerked backwards. A cloud of smoke choked him; he coughed and went on. Finally he made it to the stairs, and he could feel the arms of fellow firemen take the children from him and help him down and out into the fresh air. Later he posed for the photographer with the two Negro children whose lives he had saved.

The next day he was sitting in wooden armchair again. In his lap was a newspaper, folded neatly back to the page which had the picture of a fireman with two little Negro children in his arms. The caption over the picture read: "Hero at Fire!" Below the picture it stated that he had been nominated for a special Hero award and medal. A Negro waited past; the fireman mumbled something. Two little girls walked past and looked at the fire engine. He called them "muggers" and growled. He picked up the paper again, threw back his shoulders and smiled.

One of the greatest inconsistencies in life is the man who can perform some truly heroic action and let the rest of his life get lost in a maze of selfishness and intolerance. When you get right down to it, most of us can go to extremes in extreme cases. The really tough heroic life is the day-by-day life that is completely good. The life reason God doesn't promise rich rewards to the gangster who gives a large donation to charity; the stingy one who talks about his neighbors but benefits on both knees when she passes a church; the fire-ender who puts in one solid good day a year at home or at school.

Life is tough. Life is no bowl of cherries. "Yak, yak," I hear you yank. "You think you're telling us something? If you do, you're nutty," I hear you say.

No, I'm not nutty, at least not to the fireman. Allow me to continue. Since life is no bowl of cherries, then we might just figure something out, some way to, oh say, get around it, o.k.? O.K. In what way?

This way: No, I, think hard on that very point, get it solid in your noggin, namely: Life is tough—not always, not in all its aspects, not every place or every circumstance—but, generally speaking, life is a project; you don't just fall off a log and have it made—not even if you think you do, and if you think you do, then you're the one who's nutty.

No, 2, don't count on life here and now to fully satisfy—it can't do it, it doesn't have what it takes. Don't count heavily on heaven to come through with the goods, because heaven is where God splurges. If you think He's good because of the good things He gives us here and now, then you will be prepared to spend eternity raving about how good He is when you see the riches of the hereafter—and by God's mercy, that's just what your future will be: an eternity of praise.

So give life the old 1-2-3 treatment. You're risen with Christ, okay? Then seek the things that are above! Look up, my fine feathered friend, get your mind off what dress to wear next Friday night, what to do next Friday night, whom to avoid next Friday night, etc., etc., and consider where all this is leading you—supposed to be leading you. See life here and now in the light of life yet to come. What you'll get is perspective—the God-view, the heavenly view of life.

And if you're sure life is no bowl of cherries, you'll be just as certain it's no bowl of vinegar either, not entirely at least, not entirely.

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**RICHMOND'S 'MOTHER OF YEAR'**—Mrs. Wayne Tolen, a member of Holy Family parish, was named "Mother of the Year" by the Young Christian Workers (YCW) groups in Richmond. Inscription on the wooden plaque presented to Mrs. Tolen, second from right, above, reads: "1961 Catholic Mother of the Year—Mrs. Wayne Tolen. Presented by the YCW." Representatives of the YCW (left to right) are: Jane Miller, Pat Harner and Bill Pardeck.

## Richmond Y. C. W. names Mrs. Tolen 'Mother of Year'

RICHMOND, Ind.—A civic-minded mother of six was named Catholic Mother of the Year here by the Young Christian Workers. Mrs. Wayne Tolen, a member of Holy Family parish, was honored by the YCW in recognition of her church and civic activities.

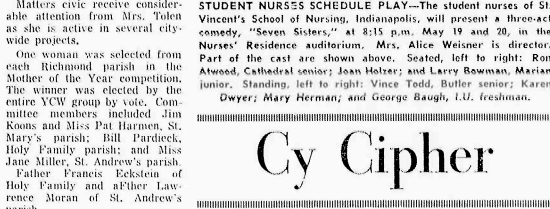
A wooden plaque featuring a gold statue of the Blessed Virgin was presented to Mrs. Tolen by a committee representing the three Richmond units of the Catholic Action organization.

The recipient is active in several church groups, including the Christian Family Movement, the parish choir and women's club and the Catholic Youth Organization. She also leads the Junior Grade books program in Richmond's three parochial schools.

Matters civic receive considerable attention from Mrs. Tolen as she is active in several city-wide projects.

One woman was selected from each Richmond parish in the Mother of the Year competition. The winner was elected by the entire YCW group by vote. Committee members included Jim Koons and Miss Pat Harner, St. Mary's parish; Bill Pardeck, Holy Family parish; and Miss Jane Miller, St. Andrew's parish.

Father Francis Erekstein of Holy Family and Father Lawrence Moran of St. Andrew's serve as YCW chaplains.



**STUDENT NURSES SCHEDULE PLAY**—The student nurses of St. Vincent's School of Nursing, Indianapolis, will present a three-act comedy, "Seven Sisters," at 8:15 p.m. May 19 and 20, in the Nurses' Residence auditorium. Mrs. Alice Weisner is director. Part of the cast are shown above. Seated, left to right: Ron Atwood, Catholic center; Joan Holter; and Larry Bowler, Marian junior. Standing, left to right: Vince Todd, Butler senior; Karen Dwyer; Mary Herman; and George Baugh, I.U. freshman.

## Cy Cipher

**BOYS' CADET TRACK MEET**  
—An estimated 200 young track stars will compete Sunday afternoon in the CYO's annual indoor extravaganza at the CYO Stadium on West 16th Street. There will be 26 separate events in three divisions with a raft of trophies and ribbons up for grabs. The meet starts at 1 p.m. If you're not competing, why not get Mom and Dad to drive you out? They'll enjoy it, too. The admission price is a nominal 50 cents for grownups and two-bits for youngsters.

**REMINDER**—Sunday, May 21, is National Youth Adoration Day for Junior CYO members. Make the day spiritually profitable by participating in this worthwhile activity in your parish.

**VOCATION WORKSHOP**—A few weeks ago we announced the Vocation Workshop to be held on June 2, 3 and 4 at St. Joseph Motherhouse, Tipton, Ind. It's still not too late, folks, to make a reservation. For a unique chance to familiarize yourself with convent life with no strings attached, write to: Sisters of St. Joseph, R.R. 2, Carmel, Ind. Why not do it today.

**SPACE AGE CURRICULUM**—Girls at Nazareth Academy, Cleveland, have really entered the space age. All "beadniks" pledge to carry the rosary with them at all times. Their motto: "A decade a day keeps the devil away."

**'BEADNIKS' ORGANIZED**—Down in Cincinnati, teen-agers at Elder High School have just organized a new group called the "Beadniks," who pledge to say at least a decade of the Rosary each day. The first degree pledge calls for one decade a day and the second degree pledge a Rosary a day. All "beadniks" pledge to carry the rosary with them at all times. Their motto: "A decade a day keeps the devil away."

**Anglicans support religion classes**

TORONTO—Anglican Church members were urged to fight to retain religious instruction in Ontario's public schools in a pastoral letter signed by Archbishop W. L. Wright of Algoma, Metropolitan of the Ecclesiastical Province of Ontario.

The pastoral, carrying the weight of all 11 Ontario bishops, was read from all Anglican pulpits in the province. In it the archbishop expressed strong support of religious instruction in public schools and declared that no nation can hope to survive without the teaching of Christian spiritual and moral principles.

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**ATHLETE OF YEAR**—Catholic senior Roy Smith, above, was named "Best All-Round Athlete" at the recent spring sports banquet of Cathedral High School. He received the Father Higgins trophy. Smith, who serves as class vice president, gave outstanding performances in football, basketball and track.

**LIBRARY PURGE**

BERLIN—Several thousand leading libraries in cities all over West Germany have been purged of immoral literature in recent years through the joint efforts of Catholic, Protestant and civic organizations aimed at safeguarding the morals of young people.

**Poles confiscate prelates' cars**

BERLIN—Poland's communist government has confiscated the automobiles of three bishops and sold them at auction for back taxes. It was reported here.

The government slapped a 65 per cent tax on the Catholic Church this year by declaring dioceses, parishes and seminaries "private institutions." The tax was made retroactive for 10 years.

Saints of East and West

THE FAITH EXPLAINED

The practice of virtue

By REV. LEO J. TRESE

Are you a virtuous person? Modestly probably would you answer, "No, not particularly so," to that question. Yet, if you are baptized and are in the habit of sanctifying grace, you possess the three greatest virtues of all—the divine virtues of faith, hope and charity. If you were to commit a mortal sin you would lose the virtue of charity (or love for God), but you still would retain the virtues of faith and hope.

Before going any further, perhaps we should recall what the word "virtue" means. In religion virtue is defined as a "habit or permanent disposition which inclines a person to do good and to avoid evil." For example, if you have the habit of always telling the truth, then you have the virtue of veracity or truthfulness. If you have the habit of being strictly honest with regard to the rights of others, then you have the virtue of justice.

If we acquire a virtue of our own efforts, by conscientiously developing a certain good habit, then we call that virtue a natural virtue. Suppose that we decide to develop the virtue of veracity. We become watchful of our speech, careful not to say anything which we know is at variance with the truth.

In the beginning perhaps we find it difficult, especially when telling the truth causes us embarrassment or inconvenience. A few hours (good or bad) are strengthened by repeated acts. Little by little we find it easier to tell the truth when we are not directly asked. It becomes almost second nature for us to tell the truth; it goes to tell a lie.

At that point, we definitely have acquired the virtue of veracity. Because we have accomplished it by our own efforts, we term it a natural virtue.

God may, however, directly infuse a virtue into our soul without any effort on our part. By His almighty power God may confer upon the soul the power and the inclination to perform certain acts that we supernaturally good. A virtue of this kind, a habit bestowed upon us directly by God, is called a supernatural virtue.

Chief among the supernatural virtues are those three virtues we call the theological virtues: faith, hope, and charity. They are called theological (or divine) virtues because they pertain directly to God; it is in God that we believe, in God that we hope; it is God that we love.

THESE THREE virtues are infused into our soul along with sanctifying grace, in the sacrament of Baptism. Even the baptized infant possesses these three virtues, although he will not be able to exercise them until he reaches the age of reason. Once we receive these three virtues they are not easily lost. The virtue of charity, the ability to love God with a supernatural love, will be lost only if, by mortal sin, we deliberately separate ourselves ourselves from God. When sanctifying grace goes, charity goes also.

But even with charity gone, faith and hope may still remain. We lost the virtue of hope only by a sin against hope—by the sin of despair, in which we no longer trust in God's goodness and mercy. Hope also would be lost, of course, if faith were lost. We certainly will not trust in a God in whom we do not believe. And faith itself will be lost only by a grievous sin directly against faith, by a refusal to believe what God has revealed.

Besides the three great virtues which we call the theological or moral virtues, there are four other supernatural virtues which are infused into the soul at Baptism along with sanctifying grace. Because these virtues do not pertain directly to God but rather concern our attitude towards persons and things in relation to which they are called moral virtues.

Aside from faith, hope and charity, all other virtues are moral virtues. The four of which we speak, the four supernatural moral virtues which are infused into the soul with sanctifying grace, are prudence, justice, fortitude and temperance.

These four virtues have a special name of their own; they are called the four cardinal virtues. The word "cardinal" comes from the Latin word "cardo," which means "a hinge." Prudence, justice, fortitude and temperance are called cardinal virtues because they are the "hinge" upon which all the other moral virtues depend.

If a man is truly prudent, just, then he will possess all the other moral virtues too. We might say that these four contain within themselves the seeds of all the other virtues.

For example the virtue of religion, which disposes us to offer to God the worship which is His due, stems from the cardinal virtue of justice. Religion, incidentally, is the highest of all the moral virtues.

It may be of interest to point out two notable differences between natural and supernatural virtues. A natural virtue, because it has been acquired by repeated practice and by repeated self-discipline, makes it easy for us to do a virtuous act. If we practice the virtue. We reach the point, for an illustration, where it is more pleasurable to be truthful than to be untruthful.

On the other hand, a supernatural virtue, since it is directly infused and not acquired by repeated practice, does not necessarily make it easy for us to practice the virtue. I can imagine a person who might possess the virtue of faith to a very high degree and yet be tempted by doubts against faith his whole life long.

ANOTHER DIFFERENCE between natural and supernatural virtues is that the latter increase each increases. A natural virtue, such as an acquired patience, is increased by repeated and persevering practice. A supernatural virtue, however, receives its increase only from God—an increase which does not necessarily pertain to the moral goodness of our actions. In other words, whatever increases sanctifying grace, increases the supernatural virtues. We grow in virtue as we grow in grace.

What do we mean, exactly, when we say, "I believe in God," "I hope in God," or "I love Him"? In our everyday conversation we are likely to use words rather loosely; it is good occasionally to use the words in their original meaning of the words we use.

"Faith" is a good word to start with. Of the three divine virtues which are infused into our soul at the time of our Baptism, faith is the most basic. It is obvious that we cannot hope in or love a God in whom we do not believe.

Divine faith is defined as "the virtue by which we firmly believe all the truths God has revealed, on the word of God revealing them, who neither deceives nor is deceived." There are two key phrases there: "firmly believe" and "word of God." They will merit examination.

To believe means to accept as true. We believe something when we give it our definite and unquestioning assent. We can know how to use the word when we say, "I believe it will rain tomorrow," or "I believe this is the nicest summer we ever had."

In both these cases we merely are expressing an opinion; we surmise that it may rain tomorrow or we hope for the nicest summer we've had. This is one point to bear in mind—an opinion is not really a belief. But not all certainty is faith. I do not say that I believe something if it is something I can only see and not touch. I do not say that I believe that two plus two equals four. I know that two plus two equals four. It is something which I can understand and prove to my own satisfaction. Knowledge of this kind, concerning facts which can be perceived and grasped, is called understanding rather than belief.

BELIEF THEN—or faith—is the acceptance of something as true on the authority of someone else. For a long time the bulk of wisdom-writing in the Old Testament was attributed to him. He was really an inspired prophet, but small part of the inspired wisdom literature, but he probably had a good deal to do with the wisdom movement and may be regarded as a kind of patron-author of many parts of these books.

It is customary to speak of the seven wisdom (sapiential) Books of the Old Testament. These are Proverbs, Psalms, Job, Canticle of Canticles (Song of Songs), Qohélet (Ecclesiastes), Sirach (Ecclesiasticus), and the Book of Wisdom—listed approximately in the chronological order of composition.

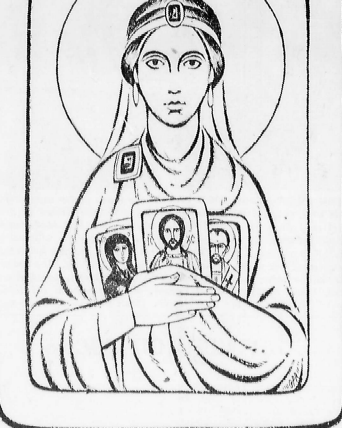
Though the final edition of some of these Books is late, their origins go back many centuries earlier into Israelite history. This is especially true of Proverbs and Psalms. The last two Books in our list are not found in Jewish or Protestant Bibles, though the Catholic Church has declared them inspired and canonical.

ceived the Russian people. But God cannot be mistaken. He can not deceive; He is infinite Wisdom and infinite Truth.

Concerning the truth that God has made known to us, there never can be the faintest shadow of a doubt. That is why true faith is always a firm faith. To entertain doubts about a truth of faith willingly is to question either God's infinite knowledge or His infinite truthfulness.

To speculate, "I wonder whether there really are three Persons in God," or "I wonder whether Jesus really is present in the Holy Eucharist," is to question the credibility of God and to deny His authority. It is, in effect, to reject divine faith.

For the same reason, true faith must be certain. It would be folly to suppose that we can pick and choose among the truths God has revealed, according to our taste. To say "I believe in heaven, but not in hell," or "I believe in Baptism but not in confession," is to say, in effect, "God cannot be trusted." The logical conclusion then is, why believe God at all? The faith of which we have been speaking is supernatural faith, the act of faith which springs from the infused virtue. (Continued on page 9)



ST. THEODOSIA OF CONSTANTINOPLE . . . was tortured and beheaded by the Iconoclasts for hiding three icons from the government searchers. Featday, July 17.

SEARCHING THE SCRIPTURES

The literature of wisdom

By IGNATIUS HUNT, O.S.B.

Long before the prophetic period came to a close with Malachi (around 450 B.C.), another important movement had begun. This was the period of the cultivation of wisdom, and it can be traced back at least as far as King Solomon (about 961-922).

This king is noted for his ability to recite wise sayings and to make wise decisions. God gave Solomon wisdom, and he used it in his wisdom. He was often little more than a good translator who takes time to read and meditate. Proverbs is a good translation which approaches quite proper to itself. Many scholars believe that it should not look for too much of a single stamp upon the Wisdom Books of the Old Testament.

ISRAEL WAS NOT the only ancient oriental nation to pursue wisdom. Egypt was also known for this, and in our times we have discovered some remarkable similarities between certain Proverbs and the wisdom sayings of Amen-Em-He.

Now need we believe that Israel surpassed all others in every respect? Egypt was a highly cultured nation, and the sapiential books are most rewarding; they fail to provide answers to many problems that we might think they should solve.

Again, while Greek philosophers and Christian sages developed their own wisdom literature, wisdom (delving into the ultimate causes of all things), Hebrew wisdom remained much simpler. It was often little more than the ability to get along with others and make one's way in the world; or the knowledge of some craft in human life. The good sense to find in the observation and study of God's Law the only satisfying activity in human life.

The Book of Proverbs is notably lacking in supernatural wisdom. In the Canticle, and the name of God occurs but once (and this very doubtfully, in 8, 6, where the term "Yahweh" may mean simply "furious flames," as the Chicago Bible takes it).

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tendency of Proverbs and Ben Sirah to simply pass on "traditional" thought.

The Book of Wisdom savors of the Hellenistic world of Alexandria, and contains many approaches quite proper to itself. Many scholars believe that it should not look for too much of a single stamp upon the Wisdom Books of the Old Testament.

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The term "Wisdom Books" has, in point, but the classification is a rough one, and the Books vary greatly among themselves. Some of them treat other subjects besides wisdom, and the Books vary widely in their treatment of wisdom—among them "the fear of the Lord," which is the beginning of wisdom. This fear of the Lord is something like a humility or honest appraisal of one's self before the all-wise God.

average reader—but the question is: what is its intended meaning?

What the job was, for Job was just about to send out the seventy-two disciples to go ahead of Him to every place where He Himself was to come, bearing the message that the Kingdom of God was near (Luke X).

Does everything in the Book have a double meaning, literal and spiritual, or is there merely a general higher meaning to the entire Book? Or again, is it simply a collection of chaste love poems, without any particular progress, showing the wonders of genuine admiration and love that are the mark of Father and Bride, have for one another?

This latter interpretation is slowly gaining ground among recent Catholic writers. As M. Dubarle, O.P.; J.P. Audet, O.P.; and Jacques Winandy, O.S.B., have all presented such an interpretation of the Book in the past few years. "The song is a mutual exchange of declarations of love and fidelity between two betrothed," is the remark of Father Roland E. Murphy, O. Carm., a leading American scholar who has studied and written about the Book for many years.

Only those unfamiliar with the Old Testament and Hebrew mentality would object against the inclusion of such a Book (so incorporated in the Old Testament. Marriage was not considered unholy by the Hebrews—quite the contrary. The J writer in Genesis 2:24 and in the Book of Malachi wonderfully describes the relationship between man and woman—without of course even considering such a thing as a dedicated life of celibacy.

While we cannot categorically exclude the higher marriage symbolism from the Book, neither can we have it if it is present; and if it is not present, the Book need not embarrass us.

Qohélet (the Preacher, the Assembler?) is one of the strangest books in the Bible. Not a few readers have wondered how it ever found its way into the sacred Canon. Is not its author a blasphemous skeptic who has not sown the seeds of doubt all around him?

The answer to both questions is negative. Qohélet is rather a didactic book, and it is simply to set down his serious reflections on some of the enigmas of life. There is always need of non-traditional thought and Qohélet is one of them.

By F. J. SHEED

In all the Gospels we hear only one man say that he would follow Our Lord wherever He went. Who was he? "A certain man," says Luke (IX.57). Matthew, who places the episode earlier (VIII. 19), takes our breath away with the words: "The man was a scribe, one of the most learned of the Pharisees, a member of the group which contended with Our Lord relentlessly and was foremost in planning His death. That scribe could not have uttered a more total renunciation of his own world for a world that he could see yet hardly have glimpsed. His (fellow-scribes must have been as startled as Levi's fellow tax-extorters on occasion.

The answer he got was: "The foxes have holes, and the birds of the air have nests; but the Son of Man has nowhere to lay His head." Only while He was actually out on the road could He have said this of Galilee; for there was the family home in Nazareth, and in Capernaum there was Peter's house which He had made very much His own.

But in Judea, where He now was, He had no home. There was a house in Bethany where He would spend an occasional night. For the rest, He simply slept where it happened to be at nightfall; even when He was teaching daily in the Temple, we read of His spending the night on the Mount of Olives.

Though it is not talked of, a Christian community must have been already forming. Those who from day to day came to believe in Him would naturally tend to gather—together—the greatest experience any of them had ever had would be a bond. They would talk of what they had seen and heard, would share the latest news of Him. Some fell away after His visit. Giving His flesh to eat and His blood to drink. But some remained and others joined.

How many disciples were there while Our Lord was still upon earth? We tend to answer one hundred and twenty, because that number were in the Upper Room with Peter when one was chosen to fill the place of dead Judas (Acts 1.15). But those were probably only the believers who were in Jerusalem at that time.

St. Paul tells us (1 Cor. XV.6) that between the Resurrection and the Ascension Our Lord "was seen by more than five hundred of the brethren at once." The truth is that we know no notion how many disciples there were. But there must have been more than perhaps we thought, for Him to be able to talk and preach to men from their families, and from their daily work, whatever it was, and send them on a healing and preaching mission.

It depends What is better absolutely may not be better in a particular case. Better to philosophize than to give money away—but not when you are faced with the person in need.—St. Thomas Aquinas.

THE LIFE OF OUR LORD

Joining the Master

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Know Your Christian Symbols



Root Of Jesse

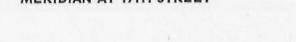
Oh Root of Jesse, A Standard to the peoples before Whom kings are mute. To Whom all nations shall appeal. Come to deliver us; please delay no longer. Here, Where kings are mute, thus addressed to Christ, soon to be born on Christmas Day. This symbol of Christ is derived from the words of Isaiah: "And there shall come forth a root out of the root of Jesse (David's father), and a flower shall rise up out of this root." (Isaiah 11, 1.)

St. Ambrose's interpretation of this prophecy is: "The root of Jesse is the Jews; the stem is Mary; the flower of Mary is Christ."

Isaiah went on to prophesy (11, 10): "In that day the root of Jesse, who stands forth as an ensign of the people, the Gentiles shall beseech, and his sepulchre shall be glorious. Here the Messiah is identified with the root out of which He is risen."

In the Apocalypse (22, 16) Christ reveals Himself as "I am the root and the offspring of David, bright and morning star." The great "O" Ambrose sang at Vespers on Dec. 19 is thus addressed to Christ, soon to be born on Christmas Day. This symbol of Christ is derived from the words of Isaiah: "And there shall come forth a root out of the root of Jesse (David's father), and a flower shall rise up out of this root." (Isaiah 11, 1.)

20th in a series sponsored as a reader service by Indianapolis' Outstanding Colonial Mortuary Preferred by Catholic Families



SEEK RECOGNITION

Tiny Carmelite cloister ignites Swedish debate

By R. C. ELLSWORTH

STOCKHOLM—Debate here bubbled over from Parliament into the press over the fate of a quiet cloister of Carmelite nuns in the south of Sweden.

The nine nuns of Gantofva village are the first to apply for legal recognition of their convent under Sweden's 10-year-old Freedom of Religion Act.

THE NEWSPAPER asks why Catholic mission activity should be feared when the operation of communist organizations in Sweden apparently is not.

Fear of what "a few Belgian nuns" could do is a "strange form of fear of ghosts," the newspaper said.

The six Belgian Carmelites came to Sweden from Ghent in June of 1956. Since then, three Swedish women have applied to join the community, which is situated near the city of Helsingborg, a major terminal for ferries from Denmark.

After the government's Ministry of Ecclesiastical Affairs approved the nuns' petition for approval in January, it asked for Parliamentary approval. Technically, the government was asking the advice of Parliament on "whether there is any need" for such an establishment in the country.

PARLIAMENT turned the government's motion over to its First Law Committee, which rejected it by a vote of 8-6. The committee based its rejection on the fact that the majority of nuns in the convent are foreigners. It also asserted that a cloistered convent could "cause unnecessary religious friction."

The majority of the committee further stated that they considered their views to be in accord with principles of religious freedom in Sweden, and

with Sweden's cultural inheritance and historical and religious traditions.

The vote was taken literally within sight of Riddarholm Church, now the burial church and mausoleum for the royal family of Sweden, which was built by Franciscan friars in the 13th century. Riddarholm is one of the three islands which represent the original foundations of Stockholm.

The proposal went on to Parliament itself. The Upper House approved the action of the First Law Committee by a majority of 21, with six abstentions. The Upper House said the convent should be approved only when the majority of its nuns are Swedish nationals.

But the Lower House disagreed. By a majority of six, with 25 abstaining, the Lower House approved the government's recommendation, though their training and discipline are up to the mother—the father has done his job if he supports them.

With this definition of marriage in mind, he is bound to reject your demands for companionship and cooperation in raising the children. He will also resent your attempts to seek some social life outside the home.

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It is very necessary to recognize the real root of your problems—his definition of what marriage involves for you and himself. The situation will not change for the better unless he revises his definition of roles.

As you mentioned, when you went to your doctor for counseling, he made you do all the talking, he admitted no mistakes, he agreed to everything the pastor said, and then returned home to make your life "a living hell."

Isn't it clear that the pastor's wise counsel went unheeded because your husband simply did not accept his definition of the situation? Your husband was in the spot, since he was caught in infidelity, so without admitting any other mistakes, he went through the routine of counseling to patch things up.

What can you do? Well, Edith, the first step will be to accept the fact that you married a man who evidently doesn't even understand what you mean by companionship and cooperation in raising children. Until he changes his definition of his role in marriage, all your pleas will not only go unheeded but will continue to irritate him.

Second, since he refuses to share an entertainment or social life with you, you should seek some appropriate social outlets either through relatives and friends or in church, school, and community organizations. This will not be too easy with small



PLAN PILLOW CASE CARD PARTY—Members of the committee look over some of the attractive prizes to be given away at the dual card party to be held at St. Jude's parish, 5353 McFarland Road, Indianapolis, on Sunday, May 21. The sessions will begin at 2:30 p.m. and 7 p.m. There will be luncheon for the children, Sandwiches and coffee will be served between sessions.

Marriage on rocks

(Continued from page 5) necessary as wives and mothers, but not as companions; children are accepted as the natural result of marriage, though their training and discipline are up to the mother—the father has done his job if he supports them.

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With this definition of marriage in mind, he is bound to reject your demands for companionship and cooperation in raising the children. He will also resent your attempts to seek some social life outside the home.

It is very necessary to recognize the real root of your problems—his definition of what marriage involves for you and himself. The situation will not change for the better unless he revises his definition of roles.

As you mentioned, when you went to your doctor for counseling, he made you do all the talking, he admitted no mistakes, he agreed to everything the pastor said, and then returned home to make your life "a living hell."

Isn't it clear that the pastor's wise counsel went unheeded because your husband simply did not accept his definition of the situation? Your husband was in the spot, since he was caught in infidelity, so without admitting any other mistakes, he went through the routine of counseling to patch things up.

What can you do? Well, Edith, the first step will be to accept the fact that you married a man who evidently doesn't even understand what you mean by companionship and cooperation in raising children. Until he changes his definition of his role in marriage, all your pleas will not only go unheeded but will continue to irritate him.

Second, since he refuses to share an entertainment or social life with you, you should seek some appropriate social outlets either through relatives and friends or in church, school, and community organizations. This will not be too easy with small

Sister Madeleva plans to retire

SOUTH BEND, Ind.—Sister M. Madeleva, president of St. Mary's College for women at Notre Dame, will retire at the end of the year, she announced she will retire from the administration of the institution in August.

The Holy Cross nun who is internationally known as an educator, poetess and lecturer, announced her retirement at the annual faculty dinner in LeMans Hall at the college on May 13.

Under her administration, the enrollment, teaching staff and number of buildings at the college have tripled. She has been active in the Christian Culture Movement, the Sister-Fordmen program and also established a graduate school of theology for religious and the laity at the college.

Sister Madeleva said after her retirement she will devote her efforts to the career of Christian education and to the work of the Sisters of the Holy Cross.



SISTER MADELEVA

Third Order unit to meet May 21st

The Sacred Heart Fraternity of the Third Order of St. Francis will meet Sunday, May 21, at 9 p.m. in Sacred Heart Church, Indianapolis. Novice instructions will begin at 2:15 p.m.

A day of recollection for members will be held at the Alverta Retreat House on July 1.

PLAN CARD PARTY

The Altar Society of St. Roch's Church will hold their Ladies Day card party and luncheon on Thursday, May 25, in the school hall, 3600 S. Meridian St., from 10:30 a.m. to 2:30 p.m. For reservations call ST 6-9702, or ST 6-8404.

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FRIDAY, May 19—(Tape) Rev. Richard Kavanagh and members of St. Michael's parish. MONDAY, May 22—(Tape) Rev. Francis Van Bente, requested by a listener in Thanksgiving. TUESDAY, May 23—(Live) Rev. Matthew Preske, O.S.B., and members of the Junior Legion of Mary of Our Lady of Grace Academy. WEDNESDAY, May 24—(Tape) Rev. William Knapp. THURSDAY, May 25—(Tape) Rev. Kenny C. Sweeney. This program has been requested by a listener for a Special Intention.

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Radio and TV Programs

Table listing radio and TV programs for various stations including WIBC, WWSW, WWSM, WWSB, WWSV, WWSL, WWSH, WWSK, WWSM, WWSB, WWSV, WWSL, WWSH, WWSK.

Liturgical

(Continued from page 5) must somehow be made to see that they are not forever enmeshed in the web of their sins, but that hope is possible. The pentecostal Church, the Church of the Spirit, is here and now in a "space-between." Important as the space of the world is, it is not the end.

MAY 27—Ember Saturday of Pentecost. Apart from ordination Masses and other solemn occasions, today's Bible readings in the liturgy may be simplified to the first and last two lessons. The first lesson and the Epistle call for gratitude at the coming and operation of the Spirit. The Gospel illustration of Jesus' healing and saving mission assures us that He acts now in the sacrament of the Spirit. The Gospel illustration of Jesus' healing and saving mission assures us that He acts now in the sacrament of the Spirit.

BILL PROTESTED NEW DELHI, India—The Catholic Union of India has protested to the Federal government against a bill introduced in the Madhya Pradesh state assembly which would outlaw conversions among depressed castes and tribes there.

Science Academy nominees listed

VATICAN CITY—Ten new members, including five Nobel Prize winners, have been named to the Pontifical Academy of Sciences.

One of the Nobel Prize winners is Physics Professor Victor P. Hess of Forthum University, New York. The Academy now represents 23 nations. The United States has three members, Italy has 16, Belgium four, England four, Germany four and Spain three. Austria, France, the Netherlands, Switzerland and Hungary have two each. Countries with one each are Argentina, Australia, Canada, Chile, Denmark, Finland, Japan, Ireland, Yugoslavia, Portugal, Sweden and Uruguay.

The religious professions of the present members are: Catholic, 41 (of whom eight are priests), Protestant, 14, and pagan, one. A member of the Greek Orthodox Church and two Jews are among the deceased members.

CLUB TO MEET The Ladies Club of Monsignor Downey Center 3660, Knights of Columbus, will meet at 8:30 p.m. on Wednesday, May 24, in the K of C Council Chambers, on Thompson Road. Mrs. Rose Mary Blanchard is in charge of entertainment.

Newman Mothers set card party

The Newman Mother's Club of Butler University will hold their annual spring luncheon and card party at the Hillcrest Country Club on Fall Creek Road, Thursday, May 25, at 12:30 p.m.

Following the luncheon, the new officers will be presented by Mrs. Georgia McAllister, the incumbent president. Mrs. Gerald J. Carlson is chairman, assisted by Mrs. Raymond Parker, co-chairman.

SLATE CARD PARTY

The annual dual Card Party will be held at Assumption parish, 1410 E. Blaine, Indianapolis, on Sunday, May 21. Euchre and social games will be played in the school hall beginning at and 7 p.m. Luncheon and refreshments will be served between sessions. In addition to regular door and table prizes an AM-FM radio will be given away.

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# Tic Tacker

**FATIMA PARTY TIME.** To assist the around-the-clock effort to raise funds for a new women's house in Indianapolis, the Northside group of the "Friends of Fatima" will sponsor a production of Starlight Musicals this summer at the Hilton U. Brown Theatre. The July 20th showing of "Wizard of Oz" will benefit the retreat house building program. According to chairman Mrs. Louis Krug and assistant chairman Miss Josephine Madden, tickets may be reserved by contacting members of the committee or the Starlight Musicals office, WA-Mt 3-1545.

**COLLEGE CORNER.** Miss Hilda Banfle, a member of Sacred Heart parish, Indianapolis, will be graduated "summa cum laude" from Fontbonne College, St. Louis, on May 28. A graduate of Sacred Heart Central High School, Miss Banfle is the first to receive this high academic honor from Fontbonne in five years. She has been elected to two national Catholic honor societies—Kappa Gamma Pi and Delta Epsilon Sigma. A detestee major, Miss Banfle will intern at St. Louis University Groun Hospitals. . . . Three archdiocesan students recently received honors at Ursuline College, Louisville. Miss Sally Sanner of Madison was named secretary of the Student Council. Miss Nancy Kennedy and Miss Toni Sperl, both of Jeffersonville, were elected senior class treasurer and sophomore class president, respectively. . . . Fagot, campus newspaper of St. Mary-of-the-Woods College, has merited the All American rating of the Associated Collegiate Press. The paper was recently recognized by the Indiana Collegiate Press Association for the best editorial and best feature photos.

**HOME VISIT.** Sister Mary Antonetta (Wilgenbusch), M. M., a native of St. Paul's parish, New Abasco, will return home for a two-week visit beginning May 23. She entered the novitiate of the Maryknoll Sisters in 1936 and has served 21 years in the Hawaiian Islands.

**WINNING DRILL TEAM.** The Ladies Auxiliary, Knights of St. John drill team from Odensburg, won the drill team competition at the recent 58th annual convention of the Indiana Grand Commandery, Knights of St. John, held in Evansville.

**CONGRATULATIONS.** Best wishes to Mr. and Mrs. Paul L. Scheider of Immaculate Conception parish, Millhousen, on the 50th Wedding Anniversary. . . . Also to Mr. and Mrs. George Robards, members of St. Peter and Paul Cathedral parish, who will observe their 25th Wedding Anniversary on May 30.

**FOR WOMEN ONLY.** The importance of being a Catholic woman and the preparation for the demands of this vocation in every community are the major themes of the annual Council of Catholic Women's Leadership Training Institute to be held June 4 to 6 at St. Mary's College, Notre Dame. The Institute has been geared for NCCW officers and committee chairmen on the diocesan, deanery and parish levels. Registrations are being accepted by the college and the NCCW Office, 181 Massachusetts, N.W., Washington 5, D.C.

**NAMES IN THE NEWS.** Miss Mary Ann Dolan of St. Anthony's parish, Indianapolis, was elected vice regent of the state circle, Daughters of Isabella, at their recent convention in Evansville. Named treasurer was Mrs. F. M. Keyhoe of St. Joseph's parish, Shelbyville.

## See underworld 'frame' behind Ratterman arrest

**NEWPORT, Ky.**—Operation "Backfire"—that was the label pinned on the arrest here of George W. Ratterman, reform candidate for sheriff in vice-mistaken Campbell County.

The "backfire" came with these developments: 1. Mr. Ratterman immediately received the wholehearted support and vote of confidence of the Newport Ministerial Association. It charged he had been "framed" by the "underworld." Protestant leaders had actively campaigned for Mr. Ratterman, a Catholic, an effort to rid the county of vice and gambling.

2. An aide to Attorney General Robert F. Kennedy said the Department of Justice was following developments closely, but declined to discuss its investigation while it is in progress. It is known, however, that the FBI is investigating several phases of the arrest.

3. The Committee of 500, a group of civic and business leaders, supporting Mr. Ratterman's candidacy, said applications for membership in the anti-vice drive would exceed 2,000, spurred on by indignation at the arrest of the candidate.

4. A laboratory test indicated that Mr. Ratterman had been under the effects of a drug (chloral hydrate)—sometimes known as "knockout drops"—on the evening he was arrested in a hotel room with a dancer.

**MR. RATTERMAN'S** charge that he was framed by operators of vice and gambling establishments brought agreement immediately from the Newport Ministerial Association.

The Protestant ministers organization charged Mr. Ratterman had been the victim of "a malicious plot by members of the local underworld who are seeking to defame his reputation and discredit the movement to clean up Newport and Campbell County." Declared the Rev. Dudley Pomeroy, chairman of the association's Social Action Committee: "In the light of this development we unanimously affirm our intention to support Mr. Ratterman's candidacy for Campbell County Sheriff."

ANNOUNCING that the arrest would become known as "Operation Backfire," Claude Johnson, spokesman for the Committee of 500, said: "The attempt to smear Mr. Ratterman has failed. It has aroused wide indignation from all sides of indignant citizens who resent the attempt and want to help."

The snowballing campaign against organized gambling, prostitution and illegal liquor traffic in Campbell County, known as the vice capital of Kentucky, has become a full-fledged interdenominational movement since it was launched four years ago by the Newport Ministerial Association. The reform candidacy of Mr. Ratterman, 34 and a Catholic, has the backing of many Protestant groups and Catholic Bishop Richard H. Ackerman of Covington. Numerous denominational groups throughout the state have passed resolutions endorsing the anti-vice drive.

## Pontiff lauds German bishops

**COLOGNE, Germany.**—In a letter to the Bishops of Germany, His Holiness Pope John XXIII has singled out for special praise their aid in preparing for the coming reunification council.

Pope John praised them for the wisdom of their counsel, for the help of their practical experience and the well-pondered judgement they have exercised in the pastoral demands of the times. These, he said, are three characteristics which in their recent reports to the Holy See.

**CUBAN AID**  
MIAMI, Fla. — The American Federation of Labor-Congress of Industrial Organizations has given \$20,000 to Miami's Catholic diocesan center which aids Cuban refugees.

## Catholic prelate fetes Anglicans

**LIVERPOOL, England.**—Catholic Archbishop John C. Heenan of Liverpool gave a reception here in honor of outgoing Anglican Archbishop Arthur M. Ramsey of York and his successor Bishop Frederick B. Coggan of Bradford.

Dr. Ramsey will succeed Dr. Geoffrey Francis Fisher as Archbishop of Canterbury when the latter retires May 31.

Guests at the reception included Anglican Bishop Clifford A. Martin of Liverpool and Catholic Bishop John Murphy of Shrewsbury; Catholic clergymen and many Anglican ministers, some accompanied by their wives.

A spokesman explained the reception had "no significance" but was given because Dr. Ramsey and Dr. Coggan are "old friends" of Archbishop Heenan. The party was held "to mark their new appointments," the spokesman added.

The reception, however, was seen sufficiently significant to be covered by the London Times in its main news page.

## The literature of wisdom

(Continued from page 7) there is sorrow, and he who stores up knowledge stores up grief" (L. 18). We need not argue entirely, but there is some truth in this reflection. The Two-Edged Sword has three chapters (12-14) dealing with the Wisdom Books and their thought. Most recently, the Paulist Pamphlet Bible Series has published *Proverbs*, with text and commentary by J. T. Forestall, C.S.B., and the other Wisdom Books will follow. Here is an area of Old Testament study worthy of our earnest investigation. We can be sure of deriving immense profit and joy from whatever effort we expend in the pursuit of wisdom.

**Next week: Israel's Sacred Songs.**  
(Copyright, 1961 The Catholic Reporter)

Whatever else this is, it is not speculative philosophy. Qoheleth is not denying the existence of a "spiritual soul" since the ancient Hebrews had no such concept. They did not affirm that man is made up of "body and soul." They looked upon man as a unity, and were they to define man (which they never did), they would have called him an animal, not a beast. When man has his life-breath (cf. Gen. 2, 7) leaves him, just as the life-breath of an animal leaves the animal. Nor can we discern where this life-breath goes—up or down.

It cannot justly be stated that Qoheleth affirms the equality of nature between man and beast for such was not the Hebrew thought (note the first chapter of Genesis on this point). Only man is created "to the image and likeness of God."

All that Qoheleth states (and in this is quite correct) is that as far as appearances are concerned, man and beast have a like end. Having no revelation of a blessed immortality to work with, he can only say that man does and decays—as does the animal: "The dust returns to the earth as it once was, and the life-breath returns to God who gave it" (12, 7).

Those who feel just a little cynical will find solace in Qoheleth. Those also who enjoy the honest musings of an objective thinker cannot fail to appreciate both the thoughts of this unusual inspired writer and the tremendous benefits of Christianity. Qoheleth serves as a good preparation for the Christian revelation.

Ben Sirah is a long Book, offering a great variety of information. The author is something of a snob, having traveled, having had the leisure for serbal study, and tending to look down on the man not so blessed. Yet there is much here for profitable reading, and the long praise of the "Fathers" from chapter 44 on is an interesting summary of Hebrew history in the form of minute biographies.

The last of the wisdom Books is called the Book of Wisdom and was written in Greek in Egypt by someone who had felt the impact of Greek philosophical thought. The Book outlines in chapters 10 to the end what we can only call "midrash"—reflection upon and a reinterpretation and reapplication of the great events of the Old Testament.

**WISDOM** was written late, probably around 50 B.C., and offers many a fine piece of advice and much insight into Hebrew history. Its highly developed doctrine on reward and punishment in the next life is most refreshing, and marks a distinct departure from the ordinary Old Testament doctrine.

Hebrew wisdom is a many-sided thing and anyone had something of an air of mystery about it. If it is imperfect in many respects, it is nonetheless one of the great treasures from it. The wisdom movement did not die with the Old Testament. It was carried on in a wondrous manner in the New Testament writings. It should be carried on today within our hearts as we reflect on the meaning of life and work out our problems according to the Will of God.

We recommend most highly the recent volume of Father Roland E. Murphy, O. Carm. *The Seven Books of Wisdom* (Bruce: Milwaukee, 1960) as well as volume III of the *Confessionary*, translation of the Old Testament canon.

## Practice

(Continued from page 7) of divine faith. It would be possible to have a purely natural faith in God and in many of His truths. Such a faith might result from the evidence of nature, which witnesses to a Supreme Being if infinite power and wisdom. Such a faith might result from acceptance of the testimony of countless wise and great men, or from evidence of divine Providence in one's own life.

A natural faith of this kind is a preparation for the genuinely supernatural faith which will be infused, with sanctifying grace, at the baptismal font. But it is only this supernatural faith, this virtue of divine faith which is infused at Baptism, that makes it possible for us to believe firmly and completely in the truths of the most ineffable and mysterious truths, which God has revealed.

## 'Fun Day' slated at Holy Spirit

A sumptuous smorgasbord and an afternoon of fun will be presented by Holy Spirit parish-ers on Sunday, May 21, in the school gym, 7238 E. 10th St. The "taste" tempting dishes on the smorgasbord will be prepared and served by the parish Women's Club from noon to 7 p.m. Kenny Walker, chairman of the Fun Day, has announced that there will be door prizes and games for all age groups.

The proceeds from this affair will benefit the greatly expanded parish youth program.

## 'Honors Day' held at Marian College

Msgr. Alfred J. Horrigan, president of Bellarmine College, Louisville, was the principal speaker of the Honors Day program yesterday at Marian College. Honors were presented to outstanding students by Msgr. John J. Doyle, college chaplain.

Seniors who have been offered one or more fellowships or graduate assistantships include: James Babcock of Indianapolis, Vanderbill University; Francis Williams of Indianapolis, University of Illinois; and Chai Phan of South Viet Nam, University of Detroit. Babcock was presented the All-

France Medal for proficiency in French. Fourteen students were honored for consecutive recognition on the Dean's List, while 18 were accepted into the Honors Program for the 1961-62 academic year.

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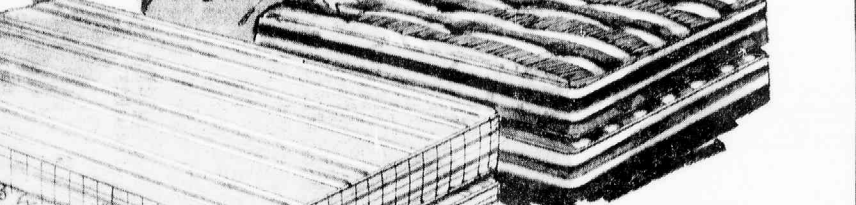
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AROUND THE ARCHDIOCESE

Prayer day, pilgrimage slated by Third Order

TERRE HAUTE, Ind.—A day of prayer for peace combined with a pilgrimage is being planned by the Third Order of St. Francis on Sunday, May 28. The pilgrimage will form at St. Benedict's Church at 2:30 p.m. Transportation will be provided from this point for persons without cars.

Fatima Retreat House, Indianapolis, from Friday, June 2, to Sunday, June 4.

Mrs. Claude Prichard is the chief promoter at St. Bartholomew and Mrs. Francis Swift is chief promoter at Holy Trinity, Edinburg.

**BROOKVILLE** Mrs. Howard Brennan is the newly elected president of St. Michael's parish Mothers' Club. Other officers include Mrs. Bill Dick Leffingwell, vice president; Mrs. Robert Knecht, secretary; Mrs. Eugene Back, treasurer; Mrs. Howard Lanning, Mrs. Leo Gillman and Mrs. Ambrose Singer, trustees.

**RICHMOND** An evening of reflection for members of the four Richmond Christian Family Movements will be held Sunday, May 28, at Holy Family Church. The subject to be discussed will be "Faith, Retiring, and the Future." Rev. Francis Eckstein, assistant pastor at Holy Family and C.F.M. chaplain, will be the moderator. Following the services in church, a social hour is planned.

Don (Pat) Teeple is the newly elected president of the Holy Family Men's Club. Other officers include Willard Hatke, vice president; Jim Stevenson, secretary; and Bill Markley, treasurer.

**OSGOOD** Rev. William Bow, a Glenmary Missionary, will speak of his experiences on Sunday evening, May 21, at 7:30 p.m. in St. John's Parish Hall. A social hour will follow with refreshments served by the ladies of the N.C.C.W. The public is cordially invited.

**TELL CITY** Mrs. Howard Brenner, newly elected president of St. Paul's parish council of Catholic women will preside at a tea on Tuesday, May 22, at the Knights of Columbus Home. The tea, sponsored by the women's organization, will honor delegates to the National Convention of the Catholic Knights of America. Mrs. George Coyle, Jr., is chairman of the committee in charge of arrangements.

Mrs. Charles Dauby, wife of the State President of the Catholic Knights of America will be hostess at a brunch on Monday, May 22, honoring the women delegates and wives of delegates following the 8 a.m. Mass at St. Paul's.



**SUMMER STUDY**—The above instructors at St. Mary-of-the-Woods College have drawn choice summer study assignments. Sister Mary Ruth, Ph.D., seated left, professor of biology, will attend Indiana University; Sister Georgiana, Ph.D., seated right, associate professor of French, will teach at Rivier College in Nashua, New Hampshire; Sister Mary Jean, standing left, associate professor of history, will attend Oxford University, England; Sister Cecilia Clare, center, professor of organ and piano, and Sister Francis Angela, associate professor of public school music, will attend the American Conservatory at Fontainebleau, France.

Priest pleads cause of migrant workers

WASHINGTON — Americans don't realize how much "indecent and unjust" there is in the production of the fruits and vegetables that come to their tables, a Jesuit said here.

Father James L. Vizzard, S.J., a leading critic of the treatment of migrant workers, told a House labor subcommittee: "If for one don't want to eat lettuce that comes to table soiled by so much indecency and injustice."

And I don't think many of my fellow citizens would either, if they knew how salads and fruits and vegetables become available for their enjoyment."

The director of the Washington office of the National Catholic Rural Life Conference told the subcommittee that he would "wholeheartedly endorse" proposed legislation to make crew leaders of migrant farmers register with the government, to end child farm labor, to establish a citizens' council on migrant farm workers' problems and to begin a program to make domestic farm workers available in areas where there is an insufficient number of them.

IN THE MEANTIME, the law which Father Vizzard and others charge is a major factor behind the plight of American farm workers was extended for two more years by the House.

Public law 78 permits the importation of Mexicans to help U.S. growers harvest. Critics claim the Mexicans take jobs from Americans, depress their wages and cause them other economic injuries.

However, the House voted 231 to 137 to extend the law. It beat down a series of amendments, backed by the administration, to write protection for American workers in the law. The bill (H.R. 2010) now goes to the Senate.

Proponents of the present law, chiefly organizations of growers, charge that Mexicans must be brought in because Americans won't do "stoop labor" and that

Announce plans for summer study

ST. MARY-OF-THE-WOODS, Ind.—Five Sisters of Providence on the faculty of St. Mary-of-the-Woods College here have made study plans for the coming summer, two with special grants. Three will study abroad.

Serving as instructor at Rivier College, Nashua, New Hampshire, will be Sister Georgiana, Ph.D., associate professor of French. Rivier College has been designated by the National Defense Education Act as a Foreign Language Institute.

Sister Mary Ruth, Ph.D., professor of biology, will do post-doctoral research in Microbiology at Indiana University on a grant from the National Science Foundation.

Sister Cecilia Clare, professor of organ and piano, and Sister Francis Angela, associate professor of public school music, will study composition under world famous Mme. Nadia Boulanger at the American Conservatory at Fontainebleau, France. They will also spend some time studying Gregorian chant at the Benedictine chant center at Solesmes, France.

Oxford University, England, is the destination of Sister Mary Jean, associate professor of history, who will study English history. Also going to Oxford will be Sister Marie Denise who will join the English department faculty at the Woods in September. She will do research on unpublished letters of St. John Fisher in the Bodleian Library.

"This committee knows that many of the so-called 'farmers' they claim to speak for are hardly more than businessmen or investors out for a quick buck."

"They are about as far as imaginable from the rightly honored and traditional farm families whose mantle of dignity and respect they try to wrap around themselves," he said.

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

- MISS LULA A. SPRINGER, Shelbyville; MRS. WILMA G. LINDNER, Erie, Pa.; MRS. RAYMOND JULLER, Osgood; THELMA KASG, Terre Haute; MRS. CLAUDE L. PRICHARD, Columbus

FARMER'S VIEW They need our help

By DANA C. JENNINGS

Holland is one of the most densely populated areas in the world. Yet no one screams that Holland is overpopulated, or that the Dutch should thwart God's creative plan. The Dutch enjoy one of the highest living standards in Europe because they put to good use the land, the minds and the muscles that God gave them. And He didn't just hand them that land, either. A lot of it, as you know, they battled the sea to get.

Population, as such, is not the problem. The problem is a population growth more rapid than a nation can provide for.

Where a population lives on the verge of starvation its people are

too weak, too disease-ridden, to do the work necessary to get ahead, to provide for their increase.

We have it in our power to help India, Africa, South America restore their people to productive health and vigor so they can do the work necessary to get them back on their feet so that they can build anew. If your duty to your brother in Christ means nothing to you, look at it this way: you can't sell anything to poor people. Help those people make themselves prosperous and they become your customers. Your bread cast upon the waters returns a hundredfold even if you don't deserve it.

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Millhousen couple mark anniversary

MILLHOUSEN, Ind.—Mr. and Mrs. Paul L. Scheidler of R.R. 1, Westport (Millhousen) marked their Golden Wedding Anniversary May 17. A Mass of Thanksgiving was offered last Sunday, May 14, in Immaculate Conception Church here with Father C. E. Hohenbuehler officiating.

The couple has seven children, all of whom are living. They are Urban, Norbert and Tony, all of R.R. 1, Greensburg; Maurice, at home; and two daughters, Sister M. Jonette, O.S.F., St. Louis, Mo.; and Sister M. Janice, O.S.F., of St. Joseph School, Shelbyville, Ind. All were present for the celebration. Mr. and Mrs. Paul Scheidler also have 19 grandchildren.

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# Pope asks unified effort by Catholic Actionists

VATICAN CITY—Not rivalry but unified effort under the leadership of the Church needs to be the primary of the supernatural life, fraternal cooperation, and the service of the Church.

Of the primacy of the supernatural life, Pope John said: "Evangelism is your task, but the apostolate, as you have well understood, is not a human undertaking with temporal objectives; it is a divine enterprise, completely supernatural in its origin and in its ends."

He then said that the conquest of souls requires that the apostolate man live in Christ, assimilating His spirit and His doctrine through a prolonged personal effort of meditation and prayer.

**SPEAKING** of fraternal cooperation, Pope John said: "You know as well as we do that generous energies are sometimes dissipated in fruitless rivalries and in destructive criticisms, but the Church today needs more than ever all the combined energies; if its best sons, associated in perfect harmony."

"If therefore union between you is necessary, you yourselves

understand how much more necessary is union with the Bishop, the head of the apostolate in the diocese.

"This union with the Bishop entails two consequences for your activity. The first is that you should make your projects and your ideas known to your spiritual leaders with complete confidence. . . . The second is that, after requesting them, you should accept with perfect docility the decision taken by the responsible authority of the diocese."

## Cuba

(Continued from page 1)

branch of Catholic Youth, Matteo Jover, president of the Catholic Youth organization for Boys, and Maria Diaz, president of the Catholic Youth organization for Girls.

The Cuban radio network took advantage of the presentation of the Spanish communist refugee Enrique Lister "as a heroic republican leader," to launch new insults against the Catholic priests.

"The presence of General Lister," the radio said, "coincides with the expulsion from our country of the talented priests."

The Cuban radio also charged possession of money as one of the crimes of the Catholic priests who were being rounded up by the government.

A government controlled newspaper (Combate) in Havana said that nearly 2,000 priests and religious have applied to immigration offices to arrange their departure from the country. It said that priests with "no counter revolutionary tendencies" could remain in the country but that "higher clergy, in an international maneuver, have ordered all priests, nuns and religious to leave Cuba."

In addition to Catholics, the Methodists in Cuba have also been the target of persecution. The denomination's Board of Missions in New York reports that 23 Methodist schools have been nationalized by the Castro government. Among them is the new Candler University in Havana, the only Methodist university in Latin America.

**RAISED IN RANK**

VATICAN CITY—Pope John XXIII has raised the Cathedral of St. John in Warsaw to the rank of a minor basilica, the Vatican Radio announced.



**HAPPY BIRTHDAY, FATHER—**Mr. and Mrs. Arnold Cook of Little Flower parish, Indianapolis, felicitate their pastor, Father John Riedinger, on his 79th birthday last Monday. More than 350 parishioners turned out to honor their pastor at a surprise party and contributed \$5,786 to the building fund for a new parish church. A scale model of the church, covered with \$100 in silver, is shown in the background. Earlier in the day, the 930 school children of Little Flower extended their greetings to Father John along with more than \$500 toward the fund. (Staff photo)

## FATHER JOHN'S DAY

### Parish fetes pastor on 79th birthday

By PAUL G. FOX

A grand old man celebrated a birthday the other day—the 79th. Father John Riedinger, popular pastor of Little Flower parish, Indianapolis, shared his eventful birthday with his best friends—his parishioners. A surprise party, complete with cake and cards (which couldn't be blown out), was carefully planned for many weeks by the parish.

Shortly after the successful parish festival a few months ago, a group of parishioners conspired to arrange for the observance of their beloved pastor's birthday on May 15. Operation "Father

John's Day" was carefully plotted in every detail.

Knowing that Father John desired nothing for himself, the group decided to include the activity as part of the year-long campaign to raise the remaining funds for the construction of the long-sought parish church.

Various projects in the past few months has netted over \$40,000 toward the necessary goal.

A LETTER detailing the full particulars concerning "Father John's Day" was distributed to all adults and children in the parish. Envelopes were enclosed for voluntary birthday donations which would benefit the building fund. Imprinted on each envelope was this verse:

Happy birthday, Father,  
Full of laughter and kicks.  
Add our loving contribution  
To your growing church of  
bricks.

"Father John's Day" was first observed Monday afternoon by the 930 school children who filed into the parish auditorium by classes to sing birthday greetings and give their personal offerings to their pastor. The children, whose offerings exceeded \$500, were treated by Father John, Cook and some friends. The replica was "landscaped" with \$100 in silver-dimes and dollars.

"Landscape artist" Mrs. Cook explained the original intention was to contact 79 friends (in recognition of the pastor's 79th birthday) who would each donate \$1 for "decorations."

When the donations were counted, Mrs. Cook said, the total was \$100.10. (The extra coin was presented to the pastor as representing "the last dime" in the parish.)

More than 350 members of the parish turned out to honor their pastor on his birthday. Showing evident signs of emotion, he

## Encyclical

(Continued from page 1)

sectors of human existence," the Pope said.

He pointed out that another problem is created by the state of "misery and hunger in which millions of humans struggle, and the imbalance between economically developed political communities and the underdeveloped ones."

Pope John specified his intention in this field by declaring: "Justly and sacredly, beloved sons, the principle of solidarity among all human beings must be confirmed and exalted, and the duty of communities who have an abundance of the world's goods to go to the aid of those who find themselves in want must be recalled and preached loudly."

THE PRINCIPLE of human solidarity, which requires the more fortunate nations to help less fortunate ones, the Pope declared, rests on the principle of the Lord, which presupposes "the recognition and respect of a common order that is valid for all, which recognizes its foundation in God, the protector and defender, distributor of goods, riches and mercy, and the terrible avenger of injustice and inequity from whom no one can escape."

"It is this basic reason," the Pope said, "that posits and requires the intervention of religion and of the Holy Church even in the social and economic field. Always the Ten Commandments, beloved sons, always the Gospel."

The Pope said in conclusion that he hopes to re-examine the composition of human existence in the light of the Church's teachings and revelation.

"And it is very natural," he stated, "that this teaching having truth as its basis, justice as its objective and love as its dynamic element should not only be learned but assimilated, diffused and carried out into reality."

## Maritain denies he plans to enter religious order

TOULOUSE, France—Catholic philosopher Jacques Maritain has denied a published report that he intends to enter the Little Brothers of Jesus and spend his life as a missionary in the Sahara.

Mr. Maritain said he is merely visiting the Little Brothers of Jesus at their house here.

"I am passing a part of the year in this house where I am living as a friend and not as a member of the community or as a professor," he said.

"I do not hold classes or conferences. I do not envisage entering orders. A man remaining a layman."

The report that he planned to become a missionary was published in an Italian newspaper, L'Avvenire D'Italia.

Professor Maritain is 78. His wife, Raissa, died in November of last year.

# 4 Archdiocesan priests note jubilees this week

Four archdiocesan priests, including the Vicar General, are observing milestones of their religious lives this week.

Msgr. Bernard P. Sheridan, P.A., V.G., will celebrate a High Mass of Thanksgiving in St. John's Church on Thursday, May 25, at 9 a.m. He was ordained on that date 45 years ago at St. Meinrad. No public observance is planned.

Celebrating their 40th anniversaries of ordination are Msgr. John J. Doyle, Ph.D., Marian College chaplain and philosophy professor; Father Carl Busald, pastor of St. Catherine of Siena Church, Indianapolis; and Father Albert Deery, pastor of St. Augustine Church, Jeffersonville. They were ordained at St. Meinrad on May 17, 1921.

Msgr. Doyle offered a Mass of Thanksgiving this past Tuesday morning at Marian College. He was joined by members of the

clergy at a dinner that evening. Members of St. Augustine parish, Jeffersonville, feted their pastor at a public reception on Thursday evening in the school. Father Deery celebrated a Mass of Thanksgiving Wednesday morning.

Father Busald will offer his Mass of Thanksgiving on Sunday, May 21, at 11 a.m. A reception is planned by members of the parish Sunday evening at 7 p.m.

## Archbishop's Schedule

- MAY 21—Catholic Knights of America Mass, Tall City
- MAY 25—Graduation, Immaculate Conception, Cincinnati, 10 a.m.
- MAY 28—Graduation, Father Michael Shawa Memorial, Madison, 7 p.m.
- MAY 29—Graduation, Ladywood School, Indianapolis, 10 a.m.; Graduation, Our Lady of Providence, Clarksville, 8 p.m.

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## Communion Class to note jubilee

Members of the SS. Peter and Paul Cathedral parish First Communion Class of 1911 will attend a special Mass of Thanksgiving in honor of Bishop Joseph Chartrand on May 28.

Members are urged to attend the 7:30 a.m. Mass in the Blessed Sacrament Chapel at the Cathedral. The Mass will be celebrated by one of the three priest-members of the class—Father Matthew Herold, Father Francis Early or Father Amos McLoughlin.

Class members who were not recalled by the sponsoring committee are asked to contact Marvin J. Brezette, CLifford 1-9072, to allow for adequate preparations.

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