



TALENT SHOW FIRST PLACE WINNERS—These talented teen-agers won all the first place trophies in the Tenth Annual Junior CVO Talent Show held recently at Garfield Park, Indianapolis. The best of an original find of 119, they are: Jim Rusk, St. Ann of Terre Haute, Instrumental Division Champion (accordion solo); Connie Eaton, St. Philip Neri, Variety Division Champion (baton solo); Jane Elder, Christ the King, "Best Act of Show," (vocal solo, medley from "Oklahoma"); Maureen and Pat Rogers (the "Rogers Twins"), Vocal Division Champions (vocal duet). Miss Eaton, Miss Elder, and the Rogers twins all won previous awards in the Talent Contest. Jim Rusk's award was his first, but he went to the top of his division in a hurry.

Pope reaffirms Church stand on communism

CASTELGANDOLFO, Italy — His Holiness Pope Paul VI said here that the pastoral efforts of the Church to meet today's problems does not mean that the Church has changed its mind about communism.

Speaking to a group of Italian Bishops and priests who had just completed a week of study on "Pastoral Updating," Pope Paul said:

"Let no one believe that this pastoral solicitude in which the Church gives so much attention in its program today signifies a change of judgment about the errors spread in our society and abroad and condemned by the Church, such as atheistic Marxism, for example."

The Pontiff said that "to seek to apply careful and healing remedies to a contagious and lethal disease does not mean that one changes his opinion about it. It means rather that he seeks to combat it in a more effectively, but also practically. It means that he follows diagnosis with therapy, that he applies healing ointment to doctrinal condemnation."

AT HIS SPECIAL audience for the bishops and priests, who had come here from Orvieto where they held their study week, Pope Paul said that the theme of their studies has special application to the eccumenical council.

"Updating," he said, is one of the council's chief concerns.

Noting that it is a word that Pope John inscribed in the program of the council, Pope Paul said that when it is applied to the Church "it indicates the relation between the eternal values of Christian truth and their insertion in the dynamic reality of human life, so extraordinarily changeable today. . . ."

"It is a word which indicates the relative and experimental aspect of the ministry of salvation, which has nothing more efficacious and which sees how much its efficacy is conditioned by the cultural, moral and social state of the souls to which it is directed."

The Pope described the word "updating" as demonstrating the Church's concern for doing away with outmoded practices, familiarizing itself with new forms, shortening the "measuring distances" between itself and souls, and acquiring a knowledge of "new human phenomena."

In its efforts toward updating, the Pope continued, the Church has the fullest confidence "in the perennial application and productivity of the Gospel." He went on:

"Updating is a word which may be mistaken for granting undue honor to capricious and fleeting fads. . . . But instead it assigns due importance to the rapid and inexorable passing of the phenomena in which we live our lives, and it seeks to conform to the celebrated recommendation of the Apostle: 'Make the most of your time, because the days are evil' (Ephes. 5, 16)."

"It is a word, therefore, which we also adopt with pleasure as an expression of the charity which (Continued on page 9)



VOL. III, NO. 49 INDIANAPOLIS, INDIANA, SEPTEMBER 13, 1963

'AMERICA' SUGGESTS

Catholic intellectuals need 'rights' charter

NEW YORK—Fears that unless certain procedural practices of the Sacred Congregation of the Holy Office are corrected, the Catholic intellectual stands "in jeopardy of being eliminated as a meaningful force in the life of the Church," were voiced in an article in the September 14 issue of America, national Catholic weekly.

Written by Father Robert A. Graham, a Jesuit scholar who is an associate editor of the magazine, the article said the issue has been raised "not by triflers or nobodies, but by top-notch scholars whose learning and good sense are equaled only by their loyalty to the Holy See and their proud respect for the voice of the teaching Church."

Related story, Page 5

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in his own defense. Teachers are ordered to be removed from their posts without having any specific charge made against them, and without being given a chance to defend themselves.

Notice of the condemnation of a book is sometimes made public before the author himself is informed.

The reputation of authors is not adequately safeguarded. Little effort is made to differentiate between a writer with a distinguished record of service to the Church and one who is a declared enemy of the faith. Accusations against authors are not punished when their falsehood is discovered.

Even the bishop whose imprimatur has been granted to the book is sometimes held responsible for its content.

be withdrawn from sale is not consulted or informed.

Grounds for the condemnation are not given, except perhaps in an unofficial and allusive form, without a shred of canonical force, in Osservatore Romano, the Vatican daily.

In disputed areas, such as modern philosophy, which require specialized knowledge, the decision is taken without consulting experts in the field as to the exact meaning of the writing under examination.

IN CITING such criticisms of the Holy Office, Father Graham branded as both unrealistic and unchristian those who would contend that the writers have only themselves to blame because they (Continued on page 9)

Cubans to help ease shortage of teachers

Close collaboration of religious, social, educational and civic agencies and individuals has resulted in a unique resettlement of 45 Cuban refugee families in the Archdiocese.

More than 200 Cuban applicants were interviewed in Miami, Fla., last month by Hoosier education officials to find 45 academically qualified persons to begin a one-year teacher-training project at Indiana State College, Terre Haute.

When the project is completed, in August of next year, the Cubans will be used to alleviate the serious shortage of Spanish teachers in Hoosier schools.

THE FIRST of its kind in the nation, the special program was outlined by the Indiana Language

Program and Indiana State College and approved by the Indiana Teacher Training and Licensing Commission. Courses are designed to introduce the Cubans to the American educational system, psychology of the teen-ager, special techniques in teaching Spanish as a foreign language, and a general introduction to American civilization.

Cosponsors of the program are the Indiana Language Program, the U.S. Office of Education's Cuban Refugee Project, and Indiana State College. Catholic Relief Settlement Service of Miami provided transportation for the Cuban families from the Miami area where they have been living the past several years.

THE INDIANAPOLIS Archdiocesan Bureau of Catholic Charities was instrumental in placing nearly 25 school-age Cuban children in Terre Haute Catholic elementary and secondary schools, no small task because of already crowded classrooms. The agency also will supply additional funds to the families when necessary.

Those selected to participate in the program were chosen on the basis of educational background and competency in the English language. Thirty-two members of the group of trainees hold the doctorate in philosophy degree, six earned the doctor of philosophy degree, and three others hold the equivalent of senior students in college.

Maintenance of the family unit was imperative in the selection. The entire group, including wives and children, numbers 163 persons. There are 31 married couples, two single women, two (Continued on page 9)

More Hungarians going to council

BUDAPEST — Bishop Endre Hamvas of Csanad told a meeting of the Hungarian Bishop's Conference here that the Church in Hungary will be represented at the eccumenical council in Geneva, but by a larger delegation than it was at the first session.

Bishop Hamvas, who is acting chairman of the conference, said the names of Hungarian participants will be announced later.

A word from the Archbishop

TO THE CLERGY, RELIGIOUS AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS

Greetings:

As near as it is to the opening of the second session of the II Vatican Council, Catechetical Sunday, September 15, cannot help but arouse in us special concern for our beloved laity. One of the most frequently discussed topics at the moment is the greater role the laity will have in the mission of the Church when the council's work is finished.

However, beyond the anticipated definitions, the hoped for changes, there is the vital question: "Is the layman ready? Is he ready from the standpoint of training and formation to assume the responsibilities, the new tasks that may be his? In a special way, is this question of concern to the American hierarchy, conscious as its members must be of recent and current criticism directed at lay apathy, ineffective lay leadership, and extensive lay dependence on the clergy. It is not pertinent at this time to review the causes so frequently cited as responsible for this situation. More relevant is the seeking and employing of means which can best serve as a remedy. These remedial measures must then be used to shape and revitalize for more effective action the admirable qualities of loyalty of faith, and of generosity which are not now and have never been questioned.

The layman who would rightfully and properly assume his true position in the apostolate of the Church must be prepared by prayer and study. He must be formed by grace as well as informed by knowledge.

Under the guidance of the Holy Spirit, the Church must continue Christ's work, establishing God's kingdom in souls by associating them with the sacred mysteries of Christ's redemptive existence.

Here prayer particularly as identified with the sacred liturgy plays a role of capital importance. The liturgy, under the guidance of the Holy Spirit, provides for Christians the most efficacious means of living in ever closer union with Christ and the Father. For the Holy Sacrifice of the Mass renews as it does Christ's suffering, death, and resurrection makes available the infinite graces which Christ has merited for us. It is, therefore, by active participation in the Holy Sacrifice of the Mass that Christian souls strengthen the bonds of faith, hope, and charity which unite them with their Divine Head. And through these in-junctions of the divine and human, we take on more of its divinity Who deigned to take on our humanity. Thus, the members of His Body become more and more formed to the ways and likeness of Christ the Head.

When speaking of study, in this instance, it stands to reason one has already fulfilled the minimum requirements of knowledge for himself and those whose education is his primary responsibility. One hesitates in considering the lofty ambitions of the lay apostolate to mention the serious obligation adults have to use the ordinary means of preserving and developing the knowledge of their Faith; or again their grave responsibility to see that those under their charge are in Catholic schools or that youngsters in public schools receive catechetical instruction. Yet for some, whose faith may be weak, whose sense of responsibility dull, this digression in the way of a warning may be necessary. Beyond this, however, we strongly urge participation in Confraternity discussion groups and attendance at adult education programs. For all who are in any way desirous of assuming greater responsibility in the lay apostolate, we urge more intensive and extensive reading of Catholic periodicals and books.

Let then this Catechetical Sunday serve as an occasion throughout the Archdiocese of renewed zeal and enthusiasm for increasing the knowledge of our holy Faith through study, for all who are in any way desirous of assuming greater responsibility in the lay apostolate, we urge more intensive and extensive reading of Catholic periodicals and books.

Faithfully yours,

Paul C. Schulte
Archbishop of Indianapolis

Additional sessions of council foreseen

NOTRE DAME, Ind.—Cardinal Joseph Ritter said "we can expect more than one additional session" after the second phase of the Second Vatican Council concludes on December 4.

"Procedural changes might make a big difference," the Archbishop of St. Louis speculated, "but I know of none that have been publicly announced. All the council Fathers are quite accustomed to the established procedure. This should result in a greater speed in the second session."

Cardinal Ritter expressed his views in an interview with Msgr. Daniel Moore in the current (Sept. 14) issue of Aze Marie magazine, published here. The magazine is editor of the St. Louis Review, archdiocesan newspaper. The interview concerned the Cardinal's views on the second session of the council, which is scheduled to convene September 28 and conclude December 4.

THE CARDINAL said that during the council recess the various commissions have been meeting and he expects the proceedings will be expedited because the schemata have been reduced in both number and size.

Cardinal Ritter agreed the effects of the council should be felt in about 10 years. He said he anticipates there will be "greater interest and acceptance of responsibility on the part of the laity."

Testimonial will honor Msgr. Galvin

A Testimonial Dinner honoring Msgr. James P. Galvin, Ph.D., Archdiocesan Superintendent of Schools, on the occasion of his 25th Jubilee, will be held at the Indianapolis Athletic Club on October 2.

Proceeds of the \$50 per plate dinner will benefit the St. Mary's Hospital.

Child Center, headquarters of the Special Education Department and the Guardian Angels Guild.

WILLIAM P. FLYNN and Mrs. Frank E. McKelvey, evolution of the event, have announced that Msgr. John B. McDowell, Superintendent of Schools for the Pittsburgh Diocese, will be principal speaker at the dinner. About 200 couples are expected to attend.

The Child Center, now in its third year of operations, is supported entirely through voluntary contributions. In addition to having classrooms for the teaching of retarded youngsters, the Center provides offices for administration and clinical services of the Special Education Department.

MSGR. GALVIN, who was ordained in 1928, has served as Superintendent of Schools since 1954. Previous to that he was superintendent of Cathedral High School, Indianapolis, for four years.

Other positions currently held by Msgr. Galvin include: Ecclesiastical Secretary, Director of the Community of Christian Doctrine, Executive Secretary of the Legion of Decency, Censor of Books, Catholic Physicians' Guild member, Serra Club of Indian-apolis chaplain. He was named a Papal Chamberlain in 1957.

Instruction course

A complete course of instruction on the Catholic Faith will be given at the Catholic Information Center, 124 W. Georgia St., Indianapolis, each Thursday, beginning September 19. The classes will begin at 5 p.m. and last one hour. The classes, which will be under the direction of Father Charles Koster, are open to the public without obligation. Further information may be obtained by calling the Catholic Information Center, ME 5-3272, or by stopping in for a visit. Private instruction on the Faith may also be arranged through the Center.



CUBANS TO BEGIN TEACHER-TRAINING PROGRAM—Forty-five Cuban refugees and their families arrived in Terre Haute this past week to begin a unique training program at Indiana State College which will allow them to secure positions in Hoosier schools as Spanish teachers. Shown above are two families and other persons responsible for their resettlement. From left are: Father Donald L. Schmidt and Mrs. Miguel Olivella and their two children, Miguel, 6; and Marguerita, 4; Mr. and Mrs. Rogelio De La Torre, and their four children, Lourdes, 11, Amalia, 10, Rogelio, 5, and Delores, 4; and Dr. Louis Curcio, chairman of ISC's department of foreign language, and director of the Cuban program. Mr. Olivella and both Mr. and Mrs. De La Torre were lawyers in Cuba. During the past three years in Miami, Mr. Olivella worked as a coffee salesman, while Mr. De La Torre was a shipping clerk. (Staff photo)



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PRIEST-EDITOR REPORTS

What the Papal Volunteers are doing in Latin America

By FATHER VINCENT LOVETT

A few months ago an eighty-year-old boy and his sick father arrived by canoe at the little town of Coari, Brazil, 1200 miles up the Amazon River in the heart of the tropical jungle. The pair were without food and the man who had been unable to get out of the canoe for several days was filthy with his own excrement and horrible to look at. The little boy couldn't move his father and the people of the town were unwilling to help because they thought the man had leprosy.

Editor's Note—In this article, the executive editor of the Catholic Reporter, official newspaper of the Kansas City-St. Joseph Diocese, continues his colorful, first-hand report on conditions he encountered during a recent tour of Latin America.

For three days the man and the boy remained in the canoe, and no one would help them or come near them. Then two Papal Volunteers from Kansas City, Miss Haggiotham and Eileen Dreiling, heard about them. They got a truck, lifted the man out of the canoe, took him to an emergency house, and gave him a bath and some food.

When the people saw that the volunteers were not afraid and when they saw the man after he had been cleaned up, they were no longer afraid and they brought blankets and food and visited the man and cared for his son.

In the little more than two years that Papal Volunteers have been working in Latin America, there have probably been innumerable little incidents like this one, in which North American lay men and women have helped people and demonstrated, concretely, Christ's love. But still the PAVLA program is subjected to considerable criticism.



FROM IRELAND TO PERU—Mary Owens came to Sicuan, Peru, from Ireland via Chicago, where she heard about the Papal Volunteer program. She is shown here with one of the older Quechua Indian patients and an orphaned girl who lives at the small hospital operated by American Sisters of Mercy.

MSGR. IVAN Ilich, the controversial director of the Center of Intercultural Formation which operates language and culture training schools for missionaries in Brazil and Mexico, has complained that the quality of volunteers is inferior. Latin America, he asserts, needs the aid of experts, persons with special skills capable of helping to transform the structures of Latin America—not just people of good will and good intentions. The Papal Volunteer program has been sending "warm bodies," he says, and they already have plenty of these in Latin America.

It is difficult for me to determine where Msgr. Ilich would draw the dividing line between the needed experts and the so-called "warm bodies."

Camy Harland of Cincinnati, who majored at Northwestern University in radio, television and film production, with a second major in sociology and who had two years' experience with CARE in promotion and public relations work, would seem to fit easily in the expert class. She is now helping to direct programming of the Church-owned radio station in Natal, Brazil.

Msgr. Ilich also seems to approve of Virginia Jackson, a nurse from Boston. In a *Sign* magazine article, he was quoted

as saying: "A rare exception of a girl—simple, uncompromisingly tough, and generous. . . . If I had to pick one PAVLA member among those I know doing an important job for the Church, I would choose Virginia."

On my last visit I asked Virginia what she thought of her work. Did she think it was worth while and that she was accomplishing something? "I wonder sometimes," she said. "The people stream in here so many of them with 'TI' and the women with their sick babies—and we give them shots and medicines and help to keep them alive. Then I look across the street at the dirt and despair they live in and I wonder 'leave for what?'"

"But I guess that we can at least make them aware that the Church cares about them—their physical needs as well as the spiritual."

Virginia is, as Msgr. Ilich described her, "a rare exception of a girl," a superb Papal Volunteer—but her work and her contribution to the Church and the people of Latin America is not greatly different from that of many other volunteers.

With Virginia at Pampa de Comas are Marie Knowles, another nurse from Boston, and Jeanne Reiser, a social worker from Columbus, Ohio. In Belen, Brazil, La Paz, Bolivia, Arequipa and Sicuan, Peru—as well as other slum parishes in Lima, among the places I visited, there are Papal Volunteer nurses serving the sick poor in much the same way that Virginia Jackson does in Pampa de Comas, living in tough conditions and giving themselves generously.

A PAPAL VOLUNTEER who might seem to fall into Msgr. Ilich's non-expert, "warm body" category is Jan Beardon of Kansas City, a 23-year-old clerk-typist, with one year of college. She was sent with a team of three teachers and a nurse in November to the Margnoll parish in Cerro Colorado hacienda, Arequipa.

Jan serves as secretary-treasurer of the parish credit union, started in January, which enrolled its 100th member during my visit there in June. She also

helps Ann Davison, the nurse, in the operation of the clinic which they started earlier this year, and for which they both received scrolls of appreciation from the mayor in the name of the city of Arequipa.

On the day that I visited the clinic, the two girls worked from 8 a.m. to 3 p.m. and cared for 110 patients before taking a break for a very late lunch. Jan directed the traffic, kept the records and occasionally held a squalling bare-bonned baby so that Ann could give a shot where it belonged. On one occasion when Ann was sick, Jan took over her work and gave the shots and changed dressings.

"It wasn't bad," she commented. "I didn't even faint—except after the first one."

Two other projects Jan began working on this summer were temporarily interrupted when she came down with a mild case of hepatitis. She wrote to me about this:

"After you left I began working with Sister Maria Jose on her catechetical program. I spent hours going through Sister's records on the children in the parish who had not received their first Holy Communion, compiling a list of these children and their addresses. After this I was to go visit the homes and talk to the parents about sending their children to instructions. This would have been a good time also to ask about marriages and baptisms in the families. Anyway, now it will have to wait."

"The project that resulted in quite a surprise was my English class. The girls in the Catholic Action group asked me if I would help them learn English. I agreed and we planned on Saturday afternoons for class. On the first Saturday some high school age boys came by the classroom and later asked me if I could have classes for them. We agreed on Tuesday and Thursday evenings and Saturday afternoons for an hour each time. The first week I had two students, but wasn't too discouraged. The second week there were ten and the third week there were 22 registered and attending. After class we visit and talk about various things—and they help me with my Spanish. They range from 13 to 18 in age."

Maryknoll Father John Kenny, Jan's pastor, says simply: "She is great—and the people love her."

POPE JOHN in Mater of Magistra warns against indulging in

interminable discussions and, under pretext of seeking the better or the best, omitting "to do the good that is possible and is thus obligatory." Jan Reardon might not be the best, ultimately-most-important volunteer. That she could possibly be sent to Latin America, but neither she nor the vast majority of good, solid, competent people who make up the Papal Volunteer corps deserve to be spoken of in contempt as "warm bodies."

It should be remembered, too, that expertise is relative. A Ph.D. may or may not be an expert in a community of Ph.D.'s—and an American high school graduate could qualify as an expert in many fields in an Indian village where no one reads or writes, or understands the rudiments of hygiene and sanitation, or has even scant knowledge of God. There are few North Americans without talents and gifts needed somewhere in Latin America.

The two qualities or skills that would seem indispensable for Papal Volunteers, in addition to the obvious needs of health and the ability to adapt to a new language and culture, are a mature spirituality and the ability to give one's self to others. There is always something to give.

Though I have never met a priest or bishop who had Papal Volunteers working with him and wished that he didn't, and have met many who didn't have them but wished that they did, it would be a mistake to pretend that every Papal Volunteer has been a huge success. Some of the volunteers are accomplishing little; a few probably are doing harm rather than good. Some volunteers have been given inadequate preparation and training for their work; some have been assigned unwise to projects where they could not or would not be used. Some projects should have been screened out and weren't.

Considering the complexities involved in the operation of the program it is not surprising that some mistakes are made. A priest appointed by his bishop to direct the program in his diocese—usually in grad—finds himself suddenly with the responsibility of a small Maryknoll, a mission-sending society.

He must attempt to promote knowledge and awareness of the needs in Latin America; to screen, train and finance volunteers; and, despite frequently formidable communications difficulties, work out Latin American superiors the details of working and living conditions of projects selected, which then must be regularly supervised and needed corrections, adaptations or changes.

The national PAVLA office can, and does, offer some assistance, but operating on a shoestring budget with a handful of people, this help is extremely limited.

Many bishops and priests in Latin America have praised the spirit and work of the volunteers, but Father John Stoffli, a Redemptorist on the Amazon, made an observation that others have not considered. He said: "The volunteers have been good for the priests—in helping them to see the poverty and the value of lay people, not just Papal Volunteers, but their own parishioners. They have helped the priests to learn to work with the laity."

The volunteers don't just bring their talents or abilities with them to Latin America; they bring an idea, a concept—that the laity have an essential, important function in the apostolic-missionary work of the Church. Just the fact that they are in Latin America as fully recognized, appreciated members of the apostolic team is itself a catalytic contribution—the planting of a seed that is bound to grow and to bear fruit.

ANOTHER MAJOR fruit of the Papal Volunteer program that is infrequently recognized is the effect that it can have on the Church in the United States.

The purpose of the Papal Volunteer program in a diocese ought not to be limited to placing half a dozen or 20 or 40 volunteers in Latin American missions; it should go beyond this to begetting the interest, concern and involvement of the whole diocese, and creating in every parish and in every individual commitment to Christ's worldwide mission. It should endeavor to make the doctrine of the Mystical Body a significant reality.

To thousands of people in the Diocese of Kansas City, St. Joseph, for example, names like Belen, or Jatai, or Coripata, or Arequipa, or Cuzco, or Arequipa, do not just abstract terms for unrealized, far-away places. These places have been made familiar, made real to them, because members of their diocesan family are there and they've seen pictures of the people and the places, and have read and heard stories about individuals there.

Belen is where Ann Nenninger and Pat Brueggling and Jo McLarney are—and the little boy, whose illness, when life the volunteers helped save, together with doctors and Sisters and the hundreds of people in the diocese who brought him to Kansas City for the special medical care he needed. Coripata is where Joe Clark "from our parish" is—or Hugh Gregory "my cousin." And so on.



BOSTON VOLUNTEER—The young lady assistant the doctor above is Miss Marie Knowles of Boston. She works in the barracks of Pampa de Comas, on the outskirts of Lima, Peru. The young patient is displaying plenty of lung power.

The diocese has not become more foreign mission-minded; it has just grown—expanded its horizons to reach out to include the poor and the priestless of Latin America, it has knocked down a barrier so that there is no longer "Gentile and Jew," "circumcised and uncircumcised," "barbarian and Scythian" . . . but Christ is all things and all in all."

POPE JOHN'S call to the laity to share his concern for the people of Latin America and to respond in generosity and love to their needs is echoed in his last great encyclical, *Pacem in Terris*:

"There is an immense task incumbent on all men of good will, namely, the task of restoring the relations of the human family in truth, in justice, in love and in freedom—the relations between individual human beings; between citizens and their respective political communities; between political communities themselves; between individuals, families, intermediate associations and political communities on the one hand, and the world community on the other. This is a most exalted task, for it is the task of bringing about true peace in the order established by God."

"Every believer in this world of ours must be a spark of light, a center of love, a vivifying heaven amidst his fellows."

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GRATITUDE—Child-like appreciation for the work of the Papal Volunteers is mirrored in the eyes of this young patient whom Miss Pat Brueggling of Kansas City has been entertaining in the Ordon Tercera Hospital in Belen, Brazil.

THE CHURCH AND THE WORLD

Deny encyclical rumor — School integration — Open marriage study

The Vatican

♦ A "Press Committee of the Council" has been created to provide, according to a Council Press Office communique, "broader and more accurate information" on the council's second session opening September 28. Presiding over the committee will be Archbishop Martin J. O'Connor, a native of Scranton, Pa., who is rector of the North American College in Rome, President of the Pontifical Commission for Motion Pictures, Radio and Television, and Vice President of the Council Commission for the Apostolate of the Laity.

♦ Newspaper reports that Pope Paul VI is preparing an encyclical on the products of gynecology and abortion, according to a Vatican informant. Inquiries at the Vatican Secretariat of State as well as with Vatican Latinists reveal that, at least for the moment, nothing of this nature is in their hands. It is customary for a new pope within the first few months of his pontificate to publish a first encyclical as a outline of his program.

♦ Pope Paul celebrated Mass during his last public Sunday Mass this season in the Alban hill town near his summer home at Castelgandolfo. The Pope's schedule required him to return to the Vatican on September 12, thus ending his residence in the country which began in early August.

♦ The Holy Father is expected to consecrate 14 missionary bishops in St. Peter's basilica on October 20 in connection with World Mission Day. No official announcement has been made of the ceremony but Vatican sources say it will be given special emphasis by the presence of the bishops attending the ecumenical council.

At home

♦ PROVIDENCE, R.I.—A total of 7,256 textbooks have been requested by 4,271 pupils under Rhode Island's new program of lending tax-purchased texts to nonpublic school children. Edward J. Wilcox, associate state commissioner of education of research and planning, described the total of requests as "much more modest than anticipated." The new law provides that an individual private school pupil can apply for a loan of up to \$25,000. Both local communities and the state will share the expense of acquiring the books.

♦ WASHINGTON — President Kennedy praised Catholic education leaders here for taking an interest in improving the educational standards of the world's underdeveloped countries. The President told 60 rectors and deans of Catholic institutions representing the International Federation of Catholic Universities: "We are very proud of what you are doing, of the long tradition which some of your universities represent."

♦ When John S. Gronowski, 43, takes office as Postmaster General, he will become the 18th Catholic to serve in a President's Cabinet. Gronowski, who has been Wisconsin's Tax Commissioner in Madison, Wis., since January, 1960, was named (Sept. 9) by President Kennedy to succeed J. Edward Day, who resigned as Postmaster General last year.

♦ CHICAGO — The Christian Century, an ecumenical weekly published here, has urged Pope Paul VI to publicly dissociate the Catholic Church from the Ngo Dinh Diem regime in South Vietnam. In an editorial, the non-denominational Protestant magazine said the Catholic "could do more than it has done to help salvage a desperate situation" in the Southeast Asian country where the government is in conflict with a Buddhist majority.

♦ HUNTSVILLE, Ala.—A Catholic parochial school here opened quietly on an integrated basis. The school's opening was met with a noisy and uninvited deputation of four local public schools. Two days before Alabama Gov. George Wallace ordered state troopers here in connection with the public school integration, St. Joseph's Parochial School opened its doors with about a dozen white students among its 130 pupils. The white children come from families in an integrated area of Huntsville and the extensive Federal military installations here.

♦ CHARLESTON, S.C.—The "calm dignity" with which racial integration came to Catholic schools here was characterized as an "expression of our Catholic people's confidence in Catholic education" by the diocesan superintendent of schools. Integration in the Charleston diocese became a reality when 15 Negro students were enrolled in four elementary schools. Father J. Fleming McManis, director of the diocesan school system, emphasized that not only was integration accomplished peacefully, but increased enrollment in the nine parochial schools in the Charleston area was an indication of confidence by Charleston Catholics in their schools.

Abroad

♦ ISTANBUL, Turkey.—The Ecumenical Patriarchate of Constantinople has scheduled an "extraordinary" pan-Orthodox meeting

to begin on the island of Rhodes on September 15, and has invited all other Orthodox patriarchates and representatives. No official reason for the meeting was announced, but it was understood that a primary concern would be the question of sending delegate observers to the second session of the Second Vatican Council, which opens in Rome on September 29.

♦ VENICE—Benedictine monks, Orientals and Orthodox ecclesiastics came together here for a three-day scientific conference on the relations between Eastern and Western monasticism. The meeting was tied in to the celebration of the 1,000th anniversary of the founding of the Grand Lavra on Mount Athos, Greece. Ecumenical Patriarch Athenagoras I of Constantinople and Kim Paul I of Greece played leading roles in the celebration. Abbot Benno Gut, O.S.B., abbot Primate of the Benedictine Order, went from Rome to attend.

♦ LONDON — Dr. Michael Ramsey, Archbishop of Canterbury and Anglican Primate, said on his return from the Anglican synod in Rhodes that he did not expect complete organic unity with Rome in the near future. He told a press conference that the Anglicans sought unity not only with the Nonconformists but also with Roman Catholics. He said he expected a very changed Roman Catholic church and an equally changed Anglican church, he said.

♦ OTTAWA, Ont.—Instead of making open "intermediate lodges" such as trade unions, business associations and cooperatives as threats or luxuries, governments should cooperate with them and use them as a source of light and experience, Canada's Catholic hierarchy said here. In their traditional Labor Day message, the bishops said government should regard the intermediate bodies as allies, as in-dispensable supports in the work towards the common good.

♦ QUEBEC, Que.—The 23 Catholic Bishops of Quebec province have asked for major changes in a government measure to put control of schools here under Ministry of Education. The same concern about government control was reflected in a statement from the Protestant Committee of Public Instruction which said the government's proposal does not adequately protect the rights of religious groups. Quebec historically has had a confessional school system. It is supported by the government because of directives by separate Catholic and Protestant committees. There has been no direct authority of the government over schooling.

♦ WARSAW — In Poland, a country reputedly of hide-hound, tra-

ditional Catholicism, the ecumenical movement achieved its apogee when a prominent Lutheran minister, in the fall robes of his own confession, preached the sermon at the principal Sunday Mass in an important Catholic parish here. Dr. Zygmunt Michels, former president of Poland's National Council of Churches, with the express approval of Cardinal Stefan Wyszyński, occupied the pulpit of the church of the Blessed Sacrament on August 18. Half the congregation at the Mass were Protestants, friends and former parishioners of Dr. Michels, a well-known figure in the Lutheran World Federation.

♦ AMSTERDAM — The Dutch Bishops are making a study of the ethical problems of marriage, including the matter of oral contraception. They discussed the matter at their latest national Bishops' conference, but they will not make any judgment for the time being, according to an announcement.

♦ METZ, France — Requiem Mass was offered in the cathedral here for Robert Schuman, a leader of the Catholic-oriented Popular Republican party who was twice premier of France and served many times as its foreign minister. Pope Paul joined President John F. Kennedy, President Charles de Gaulle of France and German Chancellor Konrad Adenauer in sending a message of condolence on the death (Sept. 4) of the French statesman at the age of 71. Schuman was a major figure in postwar moves toward European unity.

♦ SAO PAULO, Brazil — Some 50,000 persons came in person and seven million sent letters or telegrams voicing sympathy for

demonstration in honor of the Archbishop of Sao Paulo, after the Red newspaper Ultima Hora published a cartoon depicting Our Lady of Aparecida, Patroness of Brazil, as a spiritist witch.

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TAIWAN-BOUND—Sister Carmel and Sister Marie Pius, Sister of Providence missionaries, returned to the Community's foreign mission at Taichung, Taiwan, last week, after spending the summer at St. Mary of the Woods. Both Sisters are on the staff of Providence English College which was recently raised to the status of a four-year liberal arts college, at the request of the Chinese government. Sister Carmel, a native of Fort Wayne, has spent the greater part of the last 30 years in the foreign mission field; Sister Marie Pius, who took her Perpetual Vows August 15, was born on the Chinese mainland, but completed her schooling in Taiwan.

Named to succeed 'Hoodlum Priest'

ST. LOUIS — Father Fred L. Zimmerman, S.J., veteran in Social work, has been named to take over the operations of his longtime friend, the late Father Charles Thomas Clark, S.J., who was famed as "the hoodlum priest."

Father Zimmerman is no

stranger at Dismas House, founded here by Father Clark in his work for rehabilitation of convicts. He used to "mind the store" when Father Clark was called out of town.

Father Zimmerman from 1946 to 1961 was managing director of the Queens Work, national Sociality Center here. More recently he has been working among Negro Catholics as pastor of St. Matthew's parish in Milwaukee. He was principal of St. Louis University High School from 1941 until 1944 when he became an Army chaplain and served in the Philippines.

"I don't expect to be another Father Clark," said Father Zimmerman. "They threw the mold away after they made him. But I'll do my best to carry on his work."

\$2 Million bequest
WHITE PLAINS, N.Y.—A \$2,000,000 bequest has been left to St. Francis of Assisi parish in Mount Kisco by Mrs. Jennie A. Peters, a member of the parish, who died August 12 at the age of 86. The widow of Frank M. Peters, a Chicago industrialist, she left her entire estate to the suburban church. There were no immediate survivors.

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ATLANTA PRELATE

Sees nexus as obsolete for the modern student

LAFAYETTE, La.—Archbishop Paul J. Hallinan of St. Paul wants to see that the Index of Forbidden books has "little relation to the student mind today."

Archbishop Hallinan told delegates to the 48th national convention of the National Newman Club Federation that the Index "may be changed, updated, modified or abolished altogether."

"Whatever the outcome," he said, "it is to be earnestly hoped that the decision will be taken in the spirit of Pope John's opening address to the ecumenical council, in which he said that the Church today 'prefers to make use of the medicine of mercy rather than that of severity' in dealing with error."

ARCHBISHOP Hallinan said the Index "does not touch the university library on an intellectual plane. In fact, it does not touch anything at all on that level."

"The list of named authors and named books is largely unknown to today's student, only the French novelists, certain English philosophers and a few other authors ever appearing on any college reading list," he said.

"Even the prescription by categories does not concern the students as he looks over the highly pornographic content of the average paperback book he commends to his friends."

Archbishop Hallinan said that if the Index "disappears tomorrow," the duty to teach and foster truth will remain for Catholics.

"We must honor the scholar who honestly seeks truth in his field, whether he is on our side or not, whether we like him or not, whether he likes us or not," he said. "Anything else is intellectual dishonesty."

"OUR STUDENTS must include this respect for a scholarship

from us," he continued. "The Church did not suffer when St. Paul walked among the intellectuals of Athens, when Augustine urged his pupils to love intelligence, when Aquinas investigated the philosophy of the Arabian, or when Father Montini read the works of Thomas Mann and Bergson with his students."

"This is the vast burden that is ours, the task of consecrating the intellect to God," he declared. "The task is not easier, although there are more educated minds than a century ago, they are not educated in the things that pertain to God."

"The good news of salvation has not had a good press. It would be a mistake to assume that all Catholic students have Catholic minds."

Archbishop Hallinan spoke of the need of awakening the minds of students to a "genuine de-verity, the joy of finding truth."

"This will be a far more effective means than the Index, because the Index did not touch sins against the mind, which is God's own created instrument for truth."

He wanted of a current tendency to "simony of the intellect." This form of simony, he said, is the "education of the student to sell one's mind for sordid gain or for popularity or for the kind of mediocre achievement or the perversion of other minds."

He urged that the Newman apostolate be viewed "not as an institution, but as a communion of Christian intellect, in which the priest, student, faculty and alumni work together."

DURING convention sessions, Dr. George Shuster, assistant to the president of Notre Dame University and former president of Hunter College, New York City, was given the 1963 Cardinal Newman Award by the organization's Honor Society. He was cited for



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But there were others who would staid their triumph. Controversy raged for years both in this country and abroad. But now due credit has been given. All the world lauds these geniuses, not only for the first flight, but for the creation of the science of aerodynamics and even the invention of the wind tunnel.

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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.

New pupil

A child's faith in his mother is one of the most precious and most powerful forces in the world. This link of life is so simple and yet so strong, with a wisdom far removed from the cynicism and skepticism of the "adult" world.

We read recently of a beautiful and significant case of the bond between mother and child. A little boy in the South, six years old, went confidently with his mother to his first day at school, his first day as the only white child in an all-Negro school.

It was, his mother explained first, a question of distance. But she knew well that you cannot rationalize distance to the bigoted and intolerant. So she gave them another answer, one they probably appreciate little and comprehend less: "We're going to have to start this integration with the children."

We don't know what the governor of the state where this happened thinks about the situation. Even if he doesn't like it, there is really nothing he can do. There aren't enough state troopers in the world to break this bond and stand against this courage. (The mother, we understand, was threatened with death.)

When we read this story, we sensed a new spirit, a new sign of hope for these dark hours. This was enough to blot out the memory of some other mothers who once took their children to school to stand and scream their hatred for all (including their children) to hear. Now their dim dies away.

We know there are other mothers, this time Negro, who are taking their children to school now. We know such a child will hold his mother's hand confidently, even if they must walk down a corridor of hate.

Perhaps, in the world of children, white and Negro, there will emerge an end to the violence and chaos. Perhaps the time will come when the brotherless will dread to hear the simple ringing of the school bell—because it may well toll the end of their persuasion and power, the coming of successive generations with hearts and minds open to each other and closed to the old fears and hates.

In a wonderful line in one of his poems, Carl Sandburg speculates: "Brother may yet line up with brother."

We hope the children of our time will be these "brothers."

Angelus whistle

There are no Angelus Bells ringing in our cities. Something is wrong.

God had something important to tell human beings about work. He didn't want to put it into words that experts might argue over. So, when He came into this world He lived as a carpenter.

There was no mistaking what God meant. In every pagan civilization before the coming of Christ, manual labor was considered something degrading; society was divided into those who worked and those who were too well-born to work, between slave and master. God became a carpenter and began a revolution.

It took a long time for God's idea to sink into the hard heads of men. Even many who were quite willing to accept Christ as God were a long time grasping the idea that gentlemen were not degrading themselves by associating with laborers. That's why early Church law ordered the clergy to do manual labor. The clergy could have obtained support from their people all right, but the Church wanted them to teach by example that work wasn't degrading but noble and had something to do with religion.

At the very core of Christian civilization was this idea that work and religion went together, that work was a service to God. The monks who civilized the barbarians that overran Europe taught them by their own example of work and prayer. But the idea that work and religion go together could make of their people a prayer.

The Angelus Bells that called people to work and to prayer were noisy witnesses for centuries to this Christian ideal of work.

The bells rang out over the countryside, and medieval man would drop his hammer or lift his hands from the plow.

The Angel of the Lord declared unto Mary. And she conceived of the Holy Ghost.

The Virgin Mary got her call from God. Like her, I have my work to do; to plow this field, to cut this stone. By doing it I am working with God.

Behold the handmaid of the Lord. Be it done unto me according to Thy word.

This is what I am supposed to do. The work is not easy; it's monotonous; but this is how I serve God. I was made to work.

And the Word was made flesh. And dwelt amongst us.

God was a carpenter. He was one of us. He worked.

Pray for us, O Holy Mother of God.

Maybe no medieval man ever had all those thoughts while he pruned his Angelus, but the ideas were back in his mind somewhere. Otherwise he wouldn't have heard the bells. Otherwise the Angelus Bells would not have been rung for so many centuries.

There are no Angelus Bells ringing in our cities today. Something is wrong.

The Angelus Bells are not ringing in our cities because the industrial age has so far not been Christianized. There are workers and managers who are Christians, true, plenty of them. But the idea that work and religion go together is certainly not the core of our modern industrial civilization.

The average capitalist today, when he plans a new enterprise or looks for more efficient ways to run his plant, never considers that his occupation has anything to do with the saving of his soul and certainly he would never dream that in all his planning he should be worried about the salvation of those who work for him. Come now, be practical, he argues.

And the average worker is no more Christian in his attitude toward work. For him work is a necessary evil. He wants to be paid as much as possible for the minimum (Continued on page 9)

QUESTION BOX

Dog-lover believes pets go to heaven

By MSGR. J. D. CONWAY

Q. This evening I watched a television program with two actors portraying priests. The story involved a dog which had died, and the supposed priests left the impression that dogs don't go to heaven. I know that animals do not have free wills, but does this mean that animals don't have souls? I would like to believe that if and when I get to heaven I will see dogs and all of God's creatures there giving perfect honor and glory to the Perfect One.

A. You go right ahead and believe what you want; it is your own imagination, so enjoy it. But please don't ask me to share your sentimentality; I can't stand it.

Q. This statement is not taken from the President's speech. It is from the Communist Party Platform for 1928. Don't these demands, made in the Daily Worker 35 years ago by the Communists coincide with the teachings of the Catholic Church? How about rights without responsibilities?

A. The article which you send—a photostat, which I presume to be authentic—is being distributed free (small donation requested) apparently as propaganda against the President's civil rights program. It lists the demands of the Communist Party, as follows:

- 1. Abolition of the whole system of race discrimination. Full racial equality.
2. Abolition of all laws which result in segregation of Negroes. Abolition of all Jim Crow laws. The law shall forbid all discrimination against Negroes in selling or renting houses.
3. Abolition of all laws which disenfranchise the Negroes on the ground of color.
4. Abolition of laws forbidding inter-marriage of persons of different races.
5. Abolition of all laws and public administration measures which prohibit, or in practice prevent, Negro children or youth from attending general public schools or universities.

6. Full and equal admittance of Negroes to all railway station waiting rooms, restaurants, hotels, and theatres.

7. The War and Navy Departments of the United States Government should abolish all Jim Crow distinctions in the army and navy.

8. Immediate removal of all restrictions in all trade unions against the membership of Negro workers.

9. Equal opportunity for employment, wages, hours, and working conditions for Negro and white workers.

My comment: It should be a source of deep shame, humility and repentance for us Catholics that the Communists were demanding 35 years ago the justice and the basic human and civil rights which many of us are still denying to our Negro neighbors. Isn't it a wonder that the Negroes have not become Communists?

Even if the devil came up with a program like this I would be for it hundred per cent, simply because it is right.

Again, presuming this quotation authentic, isn't it a source of national shame that the Communists were 35 years ahead of the U.S. Supreme Court, 35 years ahead of the New Frontier, some ahead of some prejudiced politicians, and who knows how much ahead of the Congress and some of our reluctant bishops?

It is about time that the vaunted justice of our great Democracy and the professed charity of our beloved Church caught up with the exalted principles of Communist propaganda (we are not speaking of Communist achievements).

Q. I would like to know of places I can have Masses said for our deceased by sending a dollar for each. I cannot afford to have them said by our pastor, as he has only high Masses, at five dollars each. It doesn't seem right that only the well-to-do people can afford a number of Masses.

A. I agree with your final comment, and I hope that one result of the Council or of the revision of Canon Law will be a complete change of our discipline regarding Mass stipends. If they cannot be eliminated, then they should be regulated in such manner as to prevent present abuses and causes for disaffection.

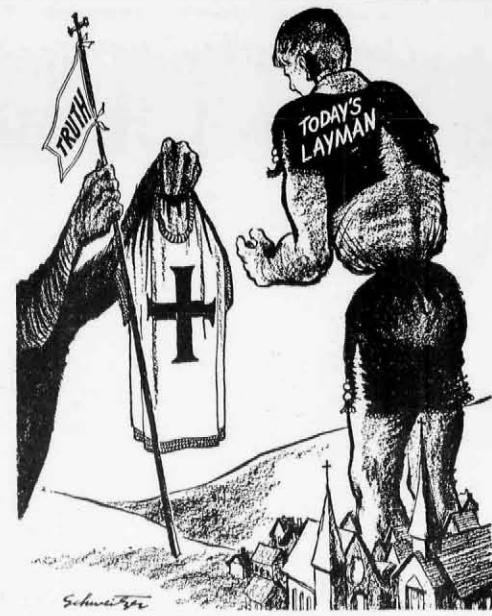
Personally I would like to see them eliminated entirely, except maybe in missionary countries, where they are an important source of daily support. Religious communities of priests also consider them a useful source of income; but there is reason to believe that community life and worship would be better without them.

If my proposed reforms are too radical, then at least the stipend for a high Mass should be made the same as that for a low Mass—without more allowed only if it goes to the organist or choir. This would eliminate the excessive number of high Masses, which fail to serve the devotional needs of the people, which discourage their participation and which are often poorly sung by both celebrant and choir (the word choir, as used here, is a euphemism; it often means a single singer).

As regards your personal problem I am sure there are many missionary societies and religious orders which would be pleased to accept your poor man's stipends. Will not ask one of the priests in your parish about it?

Q. I wrote in a question about a year ago for you to answer my column, but it never has been answered. Here it is again.

A. Stop right there! This question, like your former one, is unsigned. You know that I never use names in my column; but I avoid anonymous questions like poison—which is just what they are very often.



SOCIAL REFORM

Porter Art Chaney had an answer

By WILLIAM J. SMITH, S.J.

If, of a weekday morning, you happened along the corridor of the fourth floor, west wing, of Holy Name Hospital, Teaneck, New Jersey, you would notice a fairly tall, heavy-set Colored employee.

He would be pushing a broom, sweeping the floor or quietly doing some similar sort of task in a patient's room. He is known to the staff and the patients simply as "Arthur."

Fourth West of Holy Name is mine or less the "Priest's corridor." Usually from one to six of the rooms would be occupied by a priest-patient. Arthur is a member of the Mount Olive Baptist Church, Hackensack, N.J. Perhaps that was where his evident respect for the clergy began, but I am inclined to think he brought his reverent, religious attitude with him when he "came North" from Ridgeland, South Carolina, in 1936.

ARTHUR CHANEY's job at Holy Name Hospital, Teaneck, is officially listed as porter. He has served in that capacity for the past ten years. His wife works as a dress operator at the Hackensack Dress Corporation.

No doubt there are thousands of Colored people like Arthur Chaney. But it seemed to me there was some little indistinguishable "something" about him that was different. He was affable without being noticeably articulate. In conversation, words rather than full-flowing sentences seemed to come easier to Arthur Chaney. But it seemed to me you chatted with him for a brief moment or two. But he was unmistakably a thoughtful man, a deeply religious, humble, with a heart warming love for his own people.

Some who knew him for some time may also have known about his "family secret." But about his "family secret" it was not until Thursday morning, the fourth week in June, that "everybody knew the something" that was really remarkable about Arthur Chaney and his family.

The Bergen County Record, in the previous evening's edition, broke the news. There in fine letters was a newspaper picture of Arthur, his wife, their two star-wart sons and a charming daughter. A three-column release told the story.

ARTHUR CHANEY, JR., 27, the image of his father, a "fine broth of a boy!" as the Irish would say, had just successfully completed his course of studies at Howard University Medical School in Washington, D.C., and would begin his internship at Kings County Medical Hospital in Brooklyn, Dewey, the younger son, 19, was following in his brother's footsteps and is a sophomore in pre-med school at Lincoln University, Pa., keeping up the family tradition of scholarship. Carol, as lovely a looking lass as you would want to see, has finished four years musical training at Johnson C. Smith University in Charlotte, North Carolina.

Arthur Chaney's step seemed lighter that morning on the cor-

ridor when "everybody knew." The tilt of his head seemed just a little higher. He had a right to feel humbly, happy about himself and his family.

Scholarships and some outside financial aid helped this family achieve a worthy ambition. But the scholarships were won on merit and were fully implemented by "family sacrifice." The three children, starting with Arthur at the age of 11, worked every summer, after school and part-time to do their share for their own advancement. Mrs. Chaney is still employed as a dress operator at the Hackensack Dress Corporation. Arthur is a porter at Holy Name Hospital, Teaneck. This is a family of which not only themselves but all of us, white and colored, might well be proud.

Arthur Chaney came from a family of ten; four brothers, four sisters. At home, "before coming North," he lived on the "family farm" in Ridgeland, South Carolina, just across the river from Savannah, Georgia. "They took in washing for the white folks," he told me, "and worked the vegetable farm." He had neither time nor opportunity for much

real education for himself. But he learned one lesson early and he never forgot it. It was the lesson of Faith in Almighty God, the power of prayer, true love for family life, the need of education for his devoted children.

THANK GOD, today the doors are opening for the new Colored generation, like the sons and daughter of Arthur Chaney, so that when they have prepared themselves for a better and a higher place in our American society, the opportunity to make full use of their talents will not be denied them.

Mr. and Mrs. Arthur Chaney's children, each of them, have had a college education. No government troops were needed to turn their hopes into a reality. But there was a lifetime of determination, a spirit of family cooperation, a sacrifice of things that others might call luxuries.

The Chaneyes have chosen well. May God speed them in their careers and may this truly wonderful lesson of a humble Hackensack family be an inspiration to thousands of others, both white and Colored, as the news of it spreads far and wide.

Opinions

No wimples

To the Editor: In regard to Archbishop Karl Alter's statement to religious superiors and Sister Marie's talk at the Midwest Vocation Association Meeting, I would like to add my 2c worth.

At the March on Washington on August 28th I saw many Catholic priests actively participating in the demonstrations. (One observer claimed that there were more than 300 priests in the march.) Cardinal Cushing, for example, had a large contingent from Boston; most of them wore red arm-

bands with the words, "Freedom Riders." There were groups of religious orders marching together, such as the Oblates of Mary Immaculate. There were several members of the Catholic hierarchy on the speakers' platform.

But nowhere did I see a wimple! So far as I know there was not one Sister of a Catholic religious order in attendance. I may be wrong. I hope so. But if not, WHY?

Father George Powers St. Leonard Church West Terre Haute, Ind.

YOUR WORLD AND MINE

Brazil's northeast about to explode

By GARY MacEON

Brazil is growing and rubbing with potential explosion. Brazil 75 times as big and 100 times as important as Cuba, occupying half the area and holding half the people of South America.

The conflict is most acute in the poverty stricken northeast, and there also one can witness the dramatic confrontation of the only viable solutions, the Christian and the Communist. This is the biggest underdeveloped area in the hemisphere. Its nine states have 25 million of the country's 74 million population, but per capita income is about \$100 a year, little more than a third of what it is in the rest of Brazil.

The region is mainly rural, and the fight is for the allegiance of the landless peasants who are lucky when they earn 25 cents a day on the huge and primitively operated estates on which they live in virtual serfdom. Why they take the way of the Peasant Leagues or that of the Rural Unions? The names sound almost undistinguishable, but on the difference may hang the fate of the continent.

THE UNITED STATES press has given much more publicity to the Peasant League started about six years ago by Francisco Juliao, lawyer, plantation owner and now also a deputy in Brazil's federal congress. Juliao is a rabble-rouser who proclaims Marxism as the solution to the world's ills and hails Castro as the savior of America's poor.

Land reform is his cry, but what he means is the immediate splitting up of the estates among the peasants who work them, a program which can lead only to perpetuation of the rural stagnation, because land division without education of the new farmers and provision of capital to start them off may provide temporary relief of social pressures but cannot solve the underlying economic weakness.

The Rural Unions were started by a priest, Fr. Antonio Melo Costa, of Cabo (Pernambuco), and he has been a forceful spokesman, at first supported by his efforts for the peasants and even after he started his own movement, he avoided criticism of Communism, stating rather that he stood for these elements which are Christian and just in the programs of Communism and Castroism.

For such views he made many enemies among the conservatives. Nevertheless, his Rural Unions have prospered, and a program has been started in neighboring states. Archbishop Armando Salles de Natal (Rio Grande do Norte) is solidly backing them, and they are also spreading in Ceara, Piaui and Sergipe.

The big practical difference between the two groups is that the Rural Unions are starting by developing internal leadership among the workers. Their program is to begin in the terms more recently promulgated by Pope John in his encyclical, infra, terms which have long been the approach of the Young Christian Worker movement, to "observe, judge and act." They want an evolutionary change rather than the revolution which is the only way to July program. Land seizure and division among unprepared peasants.

BOTH CHURCH and State in Brazil are conscious that the situation is critical. At the instance of the bishops of the country, the government in 1959 set up a Northeast Development Agency (SUDENE) to rehabilitate all of this depressed area. At about the same time, the dioceses which have landholdings—more than 20 of them—decided to distribute these properties to their people.

The Alliance for Progress also became involved, and for a time it seemed as if rapid progress would be made. But more recently, everything seems to be slowing down. The distribution of Church-owned lands is being delayed for lack of rotating funds to provide the new owners with essential technical help, credit, and guidance on social and economic problems. The Alliance and SUDENE are knee-deep in bureaucracy, hamstringing in particular by rules which make it almost impossible for the Alliance to work with non-government agencies such as the Rural Unions.

One major project is to move a million people from the coastal areas to the coastal region which is capable of quick expansion of sugar production. The current world sugar shortage leaving the United States consumer open to Soviet manipulation of the market, may help inspire the Alliance for Progress to give priority to this particular program.

(Question Box Continued)

Q. How far does the Fourth Commandment go along with elders who insistently preach to their married sons or daughters that they are to obey them as long as they live. Do children who are marriedly independent of their parents remain obliged to obey them as regards the purchasing of a home, or furnishing for their home?

A. The Fourth Commandment requires that we must honor our father and mother. It says nothing about the grieving before them in infantile obedience all the days of our lives. A child must obey in manner befitting its age, with growing self-reliance and responsibility. By the time it is 21—or earlier if it marries and leaves the parental home—the child is emancipated from obedience to its parents. And one of the worst things a parent can do is to try to interfere in the family life of a darling son or pampered daughter. Mother's apron strings should be cut completely—along with father's purse strings.

Q. I recently heard a priest say in a sermon that one may gain a plenary indulgence by attending a Mass on one's work. I have not been able to learn more about this. Must a certain prayer be said? Is this indulgence applicable to oneself, or to the souls in Purgatory?

A. The priest spoke the truth. This indulgence was granted by Pope John XXIII to encourage us to sanctify our daily work. No special prayer is needed, but to gain the indulgence daily you must keep yourself in the state of grace, go to Communion once a week, receive the sacrament of Penance every two weeks (unless you are a daily communicant), and pray each day for the Pope's intentions.



AN EDUCATOR'S ANALYSIS

Intellectual freedom within Church seen real poser for council

By GEORGE N. SHUSTER

As the council Fathers continue their deliberations, no question placed before them is likely to be either more crucial or different than that which is presented here. This is the question of freedom of research and inquiry to be reconciled with obedience to the teaching authority of the Church?

In order to understand the issues, one must first of all see what the modern university, on which the local schools necessarily depend, is attempting to do. Its scholars are trying to understand the whole of reality, whether in the form of nature or human nature.

They proceed by formulating a number of guesses about it, which are usually referred to as hypotheses, and then by finding out how well these are supported by the evidence.

Thus—to take a simple example—it was surmised that a substance called insulin caused blood vessels in such a way that they would function poorly.

with the result that heart failure could ensue.

When a careful and extensive study of the data seemed to support this view, the results were published and many doctors now recommend using insulin all over the body in the preparation of foods.

Or, to take another example, after studying the documents a historian may conclude that the great cause of artillery was the principal reason why the great Confederate charge at Gettysburg failed. Of course, both the evidence and the conclusions derived from it may be questioned in these and other cases.

THAT THIS incessant activity of the modern university is of central human importance is obvious. Not only has it already drastically changed the character of man's life on the earth, but it is still doing so and will undoubtedly engender ever greater "revolutions."

Whether any of us like it or not, there are many fundamental ways we are compelled to live as the university decides for us. As

a result, respect for and confidence in the validity of university research is one of the basic characteristics of modern culture.

But it is important to note that the attribution of respect for hypothesis. Each and every one must be and will be challenged again and again, with the result that many will be superseded. Therefore, a measure of "relativity" is implicit in university procedure. This is not a consequence of accepting a doctrine of relativity in principle, but rather of a realization that the world of reality is infinitely complex while the powers of the human mind are limited.

What has been said has, of course, not gone unnoticed by the Church. Pope Pius XII in a particular and very clear understanding of the methodology of modern scholarship and in several statements of notable scope and depth expressed the conviction that there can be no conflict between science and religion. He understands and defines religion.

For instance, in the document reconstituting the Pontifical Acad-

This article outlines the views of an internationally known educator on the question of intellectual freedom within the Church—which is expected to come up for deliberation after the Second Vatican Council reconvenes this September 29. The author, a one-time managing editor of the Commonweal, served as president of Hunter College in New York City from 1940 until his retirement in 1950. In 1950, while leaving no stone unturned, he took a two-year leave of absence to accept President Truman's appointment to be U.S. Commissioner for Brazil. On his retirement from presidency of Hunter he returned to his alma mater to serve as assistant to the president of the University of Notre Dame.

emy of Sciences (Oct. 28, 1950), Pius XII reasoned that the scholar is concerned with the world of faith while the deposit of the Faith teaches what transcends time. Since there is no unaided capacity of scope and content, one cannot contradict the other.

Nevertheless, there is a difficulty, and it is a substantial one. Many inferences are drawn from the language in which dogmatic teaching is enshrined, and these are colored by assumptions which are altered as the course of history proceeds. Though the dogmas themselves are not hypothetical, they are subject to revision because of timeless truth because the God

from whom they come is eternal, they are revealed to men who live in a world of change.

THEY SO LONG as a timetable of Creation seemingly outlined in Genesis was read literally, some theologians contended that the theory of evolution must be false because the earth could not be more than a few thousand years old. Today, although many hypotheses which have developed during the course of the study of evolution have been abandoned, the basic fact that there has been no time always the most posit of the earth remains inviolate.

On the other hand, if one argues that the eruption could be complete, as does Cardinal Augustin Bea, S.J., president of the Vatican Secretariat for Promoting Christian Unity, one is saying in essence that the university is once more to be the place in which the inferences are drawn. The sacramental authority of the Church will prescribe the latitude, provided of course always that the deposit of the faith remains inviolate.

that theological authorities outside the university should be the arbiters in each instance, a totally different situation is created. For then the decision will not be scientific—that is, made in the worm of a hypothesis subject to verification—but authoritarian.

HERE THEN, one thinks, is where the modern university stands in mind as the area of freedom in the Church. Perhaps the best way to approach his reasoning is to note that he recommends that there ought not to be one theology but several, even many.

This is not a new idea. In the heyday of their glory the medieval universities knew at least four widely orthodox forms of theological inquiry: The traditional one, rooted in Augustinian thinking; that of St. Thomas; that of the Franciscans, exemplified by such masters as Duns Scotus and St. Bonaventure; and the more mystical, and therefore more eclectic, theology of the Benedictines.

Even if it be true that these

the Thomistic teaching is the most satisfactory, there can be no doubt that the others have been productive of profound wisdom to this very day. The meaning of the phrases "several theologies" is therefore clear. The usefulness of hypothesis is recognized, not (to repeat) in so far as revealed dogma is concerned, but in the whole realm of inference.

A good example of what happens when this concept is adopted may be seen in Cardinal Newman's theory of the development of Christian doctrine. This was once considered venturism. But although today few would probably agree with Newman's exposition in every respect, the central fact of development is well established.

We come therewith to the important question of caveats concerning what the faithful may or may not read. No one quarrels with the general principle that books professionally obscene are forbidden to practicing Christians. They are in a quite elementary sense occasions of sin.

● THE YARDSTICK

Insult to businessmen

By MSGR. GEORGE G. HIGGINS

I recently attended a seminar at which there was a free-for-all discussion as to whether or not the top executives of American industry are being paid too much for their services.

Some of them, it was pointed out, are earning more than \$200,000 a year in straight salary, plus generous stock options and a great variety of other fringe benefits in the form of country club privileges, the use of company planes and yachts and other forms of conspicuous consumption.

There was general agreement in our seminar that there is no thing particularly wrong about this. It was suggested, however, that some of those who are most vocal in their defense of high salaries and generous fringe benefits for business executives are strangely inconsistent when it comes to the question of how much an evangelist should be paid for his services.

I think this is very true. It is my impression, in other words, that some of labor's critics have a tendency to judge the labor movement much more severely than they judge other groups in the American economy. This is particularly true of certain newspapers.

The editors of these newspapers know, of course, that thousands of American businessmen enjoy bonuses and other financial prerequisites far in excess of those accruing to the president of any union. It is difficult, however, even to imagine their getting excited about the fact that

they can only interpret this as mean—as one newspaper recently admitted—that certain editors have a double standard of professional ethics; one for businessmen and a more stringent one for labor leaders. In other words, they seem to think that a businessman is entitled to take as much as the traffic will legally bear, whereas they expect a labor leader, as a representative of the working class, to place reasonable limits on his income and his standard of living and to do so voluntarily.

The American press is doing a genuine service to the labor movement in keeping this ideal alive, for it will be a sorry day indeed for organized labor if its leaders ever get the idea that they are entitled to live in the lap of luxury at the expense of the rank-and-file.

On the other hand, certain newspapers, in my opinion, are being unfair to labor and are doing a great disservice to the business community as a whole, when they fail to point out that businessmen also are expected to place reasonable limits on their standard of living.

To leave the impression that businessmen are entitled to luxuries which are forbidden to conscientious labor leaders is to say, in effect, that businessmen, unlike labor leaders, are not expected to have very high ideals.

This inconsistency is sometimes justified by the frivolous argument that labor leaders are not as well educated nor as capable as

their counterparts in business and consequently should not be paid as much. My answer to that is that if labor leaders were compensated according to their ability, many of them would be millionaires.

It is also argued at times that fabulous executive salaries in the business community are justified by the law of competition which, we are told, more or less automatically brings the best men to the top rewards them accordingly.

This, again, is rather insulting to businessmen. It assumes that they respond primarily, if not exclusively, to financial incentives, whereas scientists, philosophers, statesmen and teachers are rightly expected to be motivated by the non-pecuniary ideal of disinterested service to humanity.

This is not Utopian or a socialist argument in favor of equalizing the wealth, nor is it a criticism of executive salaries from the point of view of morality. It is merely a defense of the American businessman against his self-appointed friends who would reduce him to the level of the purely economic man devoid of ideals and motivated more or less exclusively by pecuniary incentives.

Most of the businessmen of our acquaintance do not fit this description. They are ardent and dedicated individuals, as are the majority of the labor leaders we have met. Exceptions to the rule in either group are open to criticism, but they ought to be judged by the same standard of professional ethics or ideals.

● WHAT OF THE DAY

The spirit of Maryknoll

By REV. JOHN DORAN

It is a frequent question that men who respect what Maryknoll stands for, ask you this question: "Are you a Maryknoll Father?" or "Is your priest traveling the west coast of South America?"

SOLENNLY PROFFERED — Brother Ralph Riehle repeated his perpetual profession as a Glenmary Home Missioner recently in the Chapel of Our Lady of the Fields, Glendale, Ohio. He has been assigned as director of food services at the Glenmary Novitiate, Aurora, Ind. Brother Ralph is the son of Mr. and Mrs. Edward Riehle, of St. Nicholas parish, Summit.

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but that man does need bread, nevertheless.

So often at Maryknoll parish one will find beside the Church the school, the medical dispensary, the agricultural union, the food-stuffs sent by the American Bishops' Relief Organization, the credit union, and at times even the storeroom for the food-stuffs sent by the American Bishops' Relief Organization, the credit union, and at times even the storeroom for the food-stuffs sent by the American Bishops' Relief Organization.

There is a spirit to the Maryknoll Society which is hard to define. It is perhaps best described as being typically American. The Maryknoll Fathers, and there are around two hundred of them in Central and South America, are all men who have had their feet in the States. They are men who have lived with their feet in the States and their hearts in the States.

The Maryknoll Fathers and Sisters are in South America primarily as Missionaries, bringing the glad tidings of the Gospel to many who have not really heard it at all, even though they are baptized.

In a land so short of priests (one parish I visited had a hundred thousand souls in it) so diverse climate, so predominantly rural, vast numbers of Catholics have had very little chance to really know Christ and His Church. To them the coming of the Maryknoll Fathers in 1942 was the beginning of a new era, a new beginning, the years have added more and more workers until the Maryknoll Fathers and Sisters in Bolivia, Peru and Chile form the strong foundation upon which so many of the other missionary efforts of the American Church rest.

Maryknoll has seen its work as primarily spiritual, but not exclusively. It has long since declared that the people to whom it ministers must be raised up materially too. It knows that "Not on bread alone does man live."

Even the arrivals have been harnessed to aid the work of the Maryknoll Missionary in trying to help people. The Missionaries have several radio stations scattered throughout the territory, but also teaching the simple elements of reading, and writing to adults and children outside from any school. Battery radios in the huts have become school teachers that the mind, too, may be fed.

Amid all these works the Maryknoll Missionaries live a typical life. They bring to the work the simple wisdom that men and women cannot work their best unless they have reasonable health and energy.

They try to build their rectories and convents to be comfortable and as home-like as possible, large enough that those who work in from the more remote missions will always find room and hospitality.

One month out of every six the missionaries in the highlands

(many work in the altiplano well over thirteen thousand feet high) are ordered to come down to sea level that they may readjust to more normal living and atmosphere. Those in the jungles must come out twice a year to escape the enveloping heat. These are wise precautions of living to save men and women power for the busy-church shortage of staff.

Bishop Chember, the Father General of Maryknoll, told me at Lima that great strides have been made by the Church in South America during the last twenty years. He pointed out that Maryknoll considers itself a transition, a filling in to do a work that is needed, yet ever ready to move on when the local priests and Sisters are ready to take over.

To me, though, it seems that it will be a long time before they can be replaced in South America. In the meantime thank God that they are there!

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India: The Little Flower Needs Help

One day Zelle Marie Guerin was walking across a bridge in Alencon, a town in France. She passed a man whose appearance struck her. An interior voice said to her, "This is the man I have dreamed of. She discovered it was Louis Martin. They met and married and she became the mother of the child who was to become the age's most fabulous saint—Theresa of Lisieux, the Little Flower. Later with her children growing up, she thought of retiring into solitude, possibly a convent but something said to her: Blossom where God has placed you. Her daughter, Theresina, was dreaming of being a missionary but she was destined to remain a cloistered nun. Today, Saint Theresa is the patroness of the missions and undoubtedly is working over her fellow Carmelites and nuns for their KOTTAPURAM in Southern India. Sister Theresa, their superior, writes appeals to us: 300 families live in our village. The conditions of the people is pitiful. For 400 children have no school. We teach them catechism but we ourselves have no chapel. Six girls wish to join them but the Sisters have to say their prayers in a narrow hallway. They badly need \$2,000 for a chapel. Their Archbishop wants records of their appeal. Maybe the Little Flower has helped you? Any amount sent to these devoted Sisters will be appreciated. Please send it now.

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Perhaps like St. Theresa you once had a desire of being a missionary. Somewhat it wasn't God's plan for you. By adopting a Sister or a seminarian and paying the cost of their education, you can be doing missionary work. We have many names: Sr. MARY JOSEPH and Sr. MARGARET SUREVILLA or ANTONY THECPALAKAL or SEBASTIAN THEKANETH. The cost: \$10 a year for two years for a Sister; training: \$100 a year for six years for a seminarian.

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Do not allow the enjoyment of earthly goods to render our heart insensible to the poor, the sick, the orphans and these innumerable brothers of ours who still lack the minimum that is necessary in order to eat, to cover their naked limbs, to gather their family under a single roof.

—Pope John XXIII.

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12th annual CYO grid Jamboree set Sunday

More than 1,000 Cadet football players, representing 34 parish teams, will be slated up for the 12th annual CYO football jamboree at the CYO Stadium, Indianapolis, on Sunday afternoon, Sept. 15. With a break in the weather, a crowd of at least 6,000 is expected to sit in on the traditional opening of the CYO football season.

The games are scheduled to open at 11:30 a.m. with the flag-raising ceremony slated for 1:15 p.m. The traditional photo program will follow, and then the football action beginning at 1:30 p.m. The Secura High School Band will be on hand to add musical color to the proceedings under the direction of Fred Dean.

THE JAMBOREE will provide coaches and spectators a preview of the coming season.

Competing under the banners of the East (Flames) and West (Packers), teams in Divisions 3 and 4 will take the field during

Grid weigh-in

The annual football weigh-in for the Indianapolis Deane's CYO Cadet and 100 League players will be held at the CYO Stadium beginning at 9 a.m. Saturday, Sept. 14.

Bill Sahn, CYO executive secretary, emphasized that all 100 League players must be weighed without exception. In the Cadet League, weighing of all backs and ends who play an offense is mandatory. While Cadet linemen need not be weighed, it is recommended that they be weighed also.

The first half, with the Division 1 and 2 squads slated for action after the intermission. In a switch from past practice in heighten competition, teams are scheduled for action only against teams from their own division.

FOLLOWING is the schedule, by parishes, for the first half: East, St. James; Assumption vs. St. Ann; St. Jude vs. St. Rita; St. Anthony

vs. St. Luke; St. Carmel vs. Holy Angels; St. Thomas vs. St. Catherine; St. Roch vs. Holy Trinity; St. Pius X vs. St. Bernadette; St. Monica vs. St. Matthew.

The schedule for the second half is as follows:

St. Joan of Arc vs. Little Flower; St. Michael vs. St. Lawrence; Holy Spirit vs. St. Christopher; Sacred Heart vs. St. Philip Neri; Christ the King vs. St. Mark; Immaculate Heart vs. St. Simon; St. Patrick vs. Our Lady of Lourdes; St. Andrew vs. Holy Name.

PLAYING TIME for each team is six minutes.

There is no advance sale of tickets. Admission tickets, priced at 50 cents for adults and 25 cents for youngsters, can be purchased at the gate. Ample parking space is available.

Action in the Cadet League is scheduled to open on Wednesday evening, Sept. 18, with seven games on tap in Divisions 3 and 4.

Games at the CYO Stadium are set for 8 p.m., 6:15 p.m. and 7 p.m.

Teams in Division 1 and 2 open their schedule on Sunday, Sept. 22, along with a full complement in the 100 League.



CANNED GOODS FOR TALBOT HOUSE—A truckload of canned goods was donated recently to the Matt Talbot House, home for alcoholics sponsored by the Indianapolis district Council of Catholic Men. The material was collected by the Young Christian Students and Young Christian Workers groups at St. Anthony's parish, Indianapolis. Shown above are members of the YCS and YCW groups, Eugene Stuppy (second from right), vice president of the Talbot House board of directors, and Raymond F. Albers (right), president of the Indianapolis DCCM. (Staff photo)

Floyds Knobs cops top honors in Tomato Festival

NAVILLETTON, Ind. — Parishioners at St. Mary's, Floyds Knobs, took top honors at the second annual Tomato Festival sponsored by the St. Mary's, Navillette, Junior CYO.

Miss Peggy Krueger, 17, St. Mary's parish, Floyds Knobs, was selected queen of the festival, receiving the crown from Miss Nina Kinberger, last year's queen, who is a member of St. Mary's parish.

The new queen is a senior at Providence High School, Clarks-ville, and the daughter of Mr. and Mrs. Edward Krueger.

The Knobs parish also claimed the first and second place winners in the tomato competition. The younger set came out on top, beating out older competitors. Interestingly enough, a sister-brother combination, Deborah and Jimmy Andres, ranked first and second, respectively with their tomato entries.

Deborah, a seventh grader at St. Mary's school, and Jimmy, a fourth grader, are the children of Mr. and Mrs. James Andres, Floyds Knobs.

Cadet kickball

Thirty-eight teams will compete in the annual Indianapolis Deane's CYO Cadet Girls' Kickball League September 16 through October 14. Play is scheduled mainly on Monday and Friday evenings.

Playoffs will follow the completion of the league schedule. St. Catherine's is the defending champion.

Coaches are asked to phone in results after each game either to Bill Sahn, AT 37250, or Bill Kuntz, ST 67855. Results and standings will be carried regularly in The Criterion.

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Mailbox missionary leads many to Faith

KYOTO, Japan — From the mailbox to the baptismal font is one road to the Church in Kyoto.

The "mailbox missionary" is Father Robert J. Hughes, M.M., of Brookline who sends out an average of 4,000 letters a month to his "yet-to-be-Christians" neighbors in the Nishin area of this ancient capital of Japan. With each letter is a self-addressed postcard.

"We get about five postcards back per thousand letters," explained Father Hughes, who has been using the plan for five years. "We cover the parish only once a year. This way, we don't bother them too much."

THE LETTERS composed by Father Hughes cost a little less than a penny each to print, and are delivered by hand to the homes by Legion of Mary members.

"If I had to pay postage on those letters," explained Father Hughes, "I'd have to go out of business."

The legion members visit the homes of people who have returned postcards and leave a pamphlet about the teaching of Christ. About six days before the start of a new catechism class they go back a third time to invite the person to the class, promising to accompany the newcomers.

"We have about 180 persons studying the catechism each year," said Father Hughes, add-



ing that only 40 or so receive baptism. However, in Japan where conversions are low, this is considered above average. About one-third of the converts trace their first contact with the Church to the letter they received from Father Hughes.

ONE WOMAN found a copy on the street, read it and called the church to see if she could come too. "We don't get many calls like that," the missionary said.

Letters are just a part of the printed apostolate employed by Father Hughes. Every month 6,000 copies of a newspaper written for the average Japanese non-Christian is distributed with local newspapers. Another project is a monthly leaflet telling the Japanese in the area about the Catholic Church and that they are welcome. This material is prepared by the Good Shepherd Movement which is under the direction of the Maryknoll Fathers in Kyoto.

Pros offer grid special

A special CYO Football Night will be held at Victory Field on Saturday, Sept. 21, when the Indianapolis Warriors face Syracuse in a professional league game. All coaches and players are invited to attend.

By special arrangements with Warriors' president Jack Thompson, three CYO players (Cadet or 100 League) will be admitted free with each adult admission ticket.

The CYO squads will be seated in a special section. Head coaches will introduce their teams from the field during half-time ceremonies. Ladies who attend will be given a special souvenir in the form of a handy metal box for keeping valuable papers and securities.

CYO coaches and players are asked to assemble at the CYO Stadium, 1401 W. 10th St., at 6:30 p.m. on Saturday. Tickets may be purchased in advance at the CYO Office, 1302 W. 10th Street.



MEN'S SOFTBALL FINALISTS—St. Lawrence I, (top photo) Division I champions of the Indianapolis Men's Softball League, defeated St. Monica's, Division II champs (bottom photo), 13-11, to grab the 1963 championship. Both teams sported 8-1 records to qualify for the title game. This marks the first season in which the league has had two divisions.

Cy Cipher

CYO CADET HOBBY SHOW—Headline for filing entries in the annual CYO Cadet Hobby Show is Friday, Sept. 27. After entry blanks are received, CYO officials will supply parishes with blanks for each pupil to indicate individual hobby interests and intention to participate in parish hobby shows, which are to be held between October 3 and October 27. The city-wide show will be held at Central 427, Knights of Columbus, on Tuesday, Oct. 29, for best entries in parish competition.

CCD program

LOS ANGELES—The Contraternity of Christian Doctrine will open 51 elementary teachers training centers and 14 secondary teacher training centers this fall. Cardinal James Francis McEntyre, Archbishop of Los Angeles, has directed parishes to invite adults to participate in the parish CCD program by volunteering as teachers and by enrolling public school children in CCD classes.

St. Bernadette lad takes pin honors

Mike Henry, of St. Bernadette's, pulled a 285 actual in smart top honors for boys in the Second Annual St. Philip Neri Junior CYO Bowling Tournament, which wound up on September 1. The leading girl keeper was Bobbie Laratta, St. Simon's, who posted a 342 series.

In addition to the high series, the St. Bernadette bowler took high single game honors with a 211. Bob Rea, of the host St. Philip's team, posted a 472 for the second high series among the boys. Steve Gann, of St. Simon's, was the runner-up girl with 396, including a high single game of 150.

A total entry list of 31 boys and 40 girls participated in the tournament.

Half-Catholic

OTTAWA, Ont. — Catholics number more than half of the total population of metropolitan Montreal. There are 1,641,748 Catholics out of a total population of 2,102,400 according to the 1961 census figures.

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Division 3: St. Ann vs. St. Ann, St. Ann vs. St. Ann, St. Ann vs. St. Ann
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Cathedral slates tribute for Dezelan

INDIANAPOLIS — A special party honoring Joe Dezelan, veteran Cathedral football coach, will be held at the high school on Friday, Oct. 4, following the game at the CYO Stadium against Muncie Central.

Dezelan, who is in his 20th year at Cathedral, also will be honored at half-time. Under his tutelage, the Irish have compiled a record of 133 victories, 43 losses and five ties. They have lost only one city game since 1958.

Robert V. Welch is general chairman for the post-game celebration. Several hundred former Cathedral graders are expected to take part.

Race parley

CHICAGO—The National Catholic Conference for Interracial Justice has scheduled its annual convention for Washington, D.C., from November 14 to 17. The conference said the convention's theme will be "Poverty, Race and Religion: Challenge to a Catholic Community."

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FAMILY CLINIC

'Selling' America to foreign students

By REV. W. W. IMBORSKI

Guest Columnist for Fr. John L. Thomas, S.J.

I have heard loads of foreign student hospital programs run by the Church...

A Catholic home. He "gave up on the Church that didn't really care..."

ing and teasing. The sense of humor and pride of territory vary from country to country.

Being together is a universal act of fellowship and sharing. A pleasant, unbridled meal is a real "gift" to students...

native dish or two which might be a surprising treat for your family too.

Review Waldo's geography book making sure you know the right hemisphere in which your country is located...

green areas on their maps and atlas are the homes of real flesh and blood people...

Love is based on knowledge and respect. When we get to know people we begin to feel for them...

Bring ecumenism into the classroom, educators urged

MANKATO, Minn.—A bishop urged here that Catholic educators bring ecumenism into grade schools and high schools...

"On the high school level and even in the grades the general principles of the ecumenical movement can be taught..."

Stressing the need to bring ecumenism into education, he said that for effective ecumenical work "we must have a clear vision of our non-Catholic brethren..."

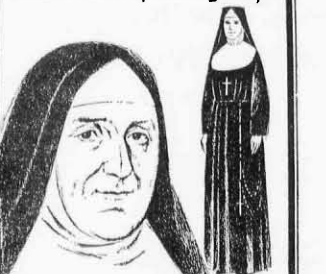
Varied background - single goal

BOSTON—A limotipist, a former Trappist monk, a high school teacher, a tailor, a multithread operator and a U.S. Army atomic weapons specialist will begin their studies for the priesthood in September at St. Philip Neri's School for Delayed Vocations here.

Others beginning their priestly training include an airplane pilot, a youth supervisor, a varsity football player from Notre Dame, a movie-theater manager, a biochemical engineer and a native Irishman who worked as a butcher and saloon keeper in Dublin.

The future priests will concentrate on studying Latin and religion during the nine-month preparatory course.

THE SISTERS OF SAINT JOSEPH



MOTHER ST. JOHN BONNE

In the vineyard

THE CONGREGATION OF THE SISTERS OF ST. JOSEPH was founded in LePuy, France, in 1650. Disbanded during the French Revolution, it was later reorganized by Mother St. Johnbonne at St. Etienne in 1808.

WORKING TO BEAT HELL

Monkey see, monkey do!

By REV. J. T. MCGLOIN, S.J.

Being human to be humans. We are somewhat prejudiced in our own regard. We have an expression, for example, "Monkey see, monkey do," which, while based on some solid fact, doesn't really do it for me...

in a mirror. Imitate those who know where they're going and are willing to choose the right means. Imitate those who are not afraid to do it. Don't bother with the superficial looks whose only ambition is either "All-American" or "Miss America."

You teens, take the good example you see in your parents or in any other adults, and use your youthful sense and eagerness to imitate it, letting any other example, flashier and phoner, stop dead by its foolish perpetrators.

But we go still deeper in our imitations. We imitate even the deepest ideals of others. To imitate the guy who acts as if his intellect was given him only for perpetuating his childhood, is to share foolishness. To imitate the spiritual outlook of someone who is only superficially religious is unworthy of us. It's an insult to our intelligence (and to God) to imitate the character whose whole spiritual philosophy is "I know for can I go without committing a sin..."

Only those with genuine intellectual, spiritual, and social ideals are worthy of our imitation. Only the stupid look up to mediocrity. So when you pick out a model, pick one with the most sense and energy and faith to love God above all things, not just in word but in action. Follow the model who knows that faith is not just a whim or a chore, but the best way to get to God.

But the imitiveness goes a lot deeper than a stinky, or supposed-to-be, walk, or an intricate, or fancy, voice. We imitate actions and attitudes and temperaments and ideals and ambitions and the works.

The important thing, since we are imitators, is that we make sure we choose the right model. Take a superficial thing, like language, for example. Some characters imitate the flimsy language of the youth, while others imitate those who mistake noise for maturity, or because they've noticed that it's the language of adults when the subject is the even temper, the soft-spoken, the generous, instead of on the loud-mouthed braggart who thinks he's superior because he's drinking even when he looks like "hella."

Pick a man or woman for your model. Your parents have quite some little responsibility in this matter of imitiveness, because you are younger and less real than they are, but they imitate you. If your own "ideals" are material, don't expect the kids to do any better. On the other hand, supposedly tucked in to the neck, are the standards of spirituality and morality are based on eternal values, they'll follow you. If you understand the value of these things, instead of a self-centered individual life, your children will become an integral part of that family life. When you live your own family life on these ideals later, not that you give example for example, make it a habit to live this brand of piety/ness a mile off. Live and serve God so that example will be a natural consequence.

The Church must be concerned with every man's service of God, the Jesuit continued. "This cannot be divorced from that process of human growth, which implies the free and responsible exercise of human powers."

"It follows," he said, "that the Church must be concerned with social and political arrangements to the extent that they condition man's use of his human powers. She cannot remain indifferent to the effect of these on him."

IT IS THE DUTY of the layman and the Church, Father Crane declared, to work for a more economic and political order based on the dignity of man.

He went on to advocate that the Church advance with the forces present today in Africa while at the same time disassociating itself from past colonial rule.

"The Church is quite incapable of winning the battle for retention of the old ways," the Jesuit stated. "The only way she can do it is to canonize the new, and these are not incompatible with the retention of the old."

More Catholics HONG KONG—A total of 17-14 new Catholics brought Hong Kong's Catholic population up nine per cent to 235,731, according to official diocesan figures released for the year ending June 30, 1963.

Thank God for the good example there is. You can imitate the wrong people, or you can imitate the right ones. You can go to hell or heaven too.

Share foolishness. To imitate the spiritual outlook of someone who is only superficially religious is unworthy of us. It's an insult to our intelligence (and to God) to imitate the character whose whole spiritual philosophy is "I know for can I go without committing a sin..."

Only those with genuine intellectual, spiritual, and social ideals are worthy of our imitation. Only the stupid look up to mediocrity. So when you pick out a model, pick one with the most sense and energy and faith to love God above all things, not just in word but in action. Follow the model who knows that faith is not just a whim or a chore, but the best way to get to God.

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THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Sept. 15 FIFTEENTH SUNDAY A F T E R PENTECOST. It is hardly surprising that so many of the images the public worship of the Church propose to our minds are connected with elemental things like birth and death, time and history, human acts.

glory of life-through-death, but the latter has been found and invites the former. If we accept the latter we must at least engage ourselves with graceful-faith with the former.

Today's Mass again is Christ operating in mystery to put life where there is death, to transform man in the most radical way possible. This is, after all, basically why we come to Mass. We come to be transformed. It isn't enough at all to speak of duty only, or of praise. For it is we who do the duty and we who give the praise. And what we are is therefore crucial importance. We come to be transformed. We come so that Christ again will identify us with Himself, will feed us with His Mystical Body and make us His Mystical Body. We come because we are only partly living and we want to live fully. So we ask in the Opening Prayer that the Church may "always be ruled by your grace," meaning your life, divine life, life divinized.

Sept. 18 EMBER WEDNESDAY. Again the seasonal days of prayer, fasting, ordaining, which we call Ember days. The Gospel convicts us of our need of new life, a life in which prayer and fasting fit. The Second Reading tells us about listening to the Book of life, the Bible. The First describes the full flowering of life in the Kingdom of Heaven in terms of a perfect harvest in terms of an unflinching enjoyment of the fruits of work well done.

Sept. 16 SS. CORNELIUS & CYPRIAN, MARTYRS. One may wonder, looking at the martyr and the countless kinds of pain and suffering which human ingenuity has contrived for the correction of one's brothers, just what kind of "life" this is—to want and seek and pray for. This divinized life, this Christianed life, into which our eschatistic worship immerses us, hoping that some of it will stick. But it is a choice, we see in both Scripture readings today, between a prioritarian God and His saving deeds and the will those deeds reveal, on the one hand, and a narrow and animal "common sense" on the other.

Sept. 19 ST. JANUARIUS & COMPANIONS, MARTYRS. "Whoever perseveres to the end, he shall be saved" (Gospel). The Christian who perseveres in the eschatistic assembly, returning again and again from his sins, his failures, his detours, to Christ as He acts at the altar in the sacramental deed to save him, to give him life—this man or woman is persevering and is winning the blessing.

Sept. 20 EMBER FRIDAY. Sin, repentance, forgiveness—these are the dominant notes of the covenant—these of today's Mass. The divine love which is His covenanting promise to us is not put off by our perversity. He loves and keeps on loving till He strikes a spark of contrition from our flinty hearts, a spark He needs—to do the work that He would do with us, since He made us free.

Sept. 21 ST. MATTHEW, APOSTLE, EVANGELIST. Today's Mass of the Apostle takes precedence over the Ember Day liturgy. The strange nature of the First Reading is a vision of the life that Jesus brought, the life that He ministers and actualizes in His Church to this day and to the end of time through ministers who are not born but called. The Apostle is not a self-made man, nor is the Christian whom the Eucharist ministers to minister the same burning, living, mobile Word.

Sept. 17 MASS AS ON SUNDAY. As we share the holy Bread today we sing: "The bread I will give you is my own flesh, given for the life of the world." Given for life, and for all the freedom and expansiveness which the risen Christ offers. The moral demands of the First Reading are as much "beyond us" as the

the apostles were afflicted with a delusion but also that the Jewish leaders themselves were haunted by the willful fantasy of an empty tomb.

No, the evidence for the resurrection overwhelming?

No, the evidence is not crushing, it is not absolutely irresistible, it does not, nevertheless, contain the mystery and compel it to assent. Very few, if any, historical truths carry that weight of evidence. A person who has seen the truth to the proof, he can resist the truth of the resurrection and refuse to accept it just as, theoretically, surely he can resist the fact that Alexander the Great or Julius Caesar ever existed.

Q. Is it not possible to maintain that the disciples of Christ were suffering from a hallucination and merely imagined they saw the risen Master?

The "hallucination theory" so commonly held today by those who do not believe in the physical resurrection of Jesus, when it is first glance, to provide a plausible solution to the mystery of Easter. But the empty tomb is not, in fact, impossible solution. For it does not explain the empty tomb. And the empty tomb is what we saw, the primary, massive, indisputable, and undisputed fact of the whole affair. This fact alone, if it is in the theory is undoubtedly the reason why Jewish leaders did not dare to propose it to their people, because they had made themselves laughing-stocks had they done so. Those moderns, then, who so trustingly assume that a hallucination solution is, therefore, simply betray their own unawareness of the real problem. Actually, far from solving the problem, the hallucination theory, if adopted logically compels one to hold not merely that

Q. Why did not Christ furnish us with overwhelming evidence that he rose from death?

Christ refrained from providing irresistible, mathematical evidence for his divinity precisely because he wants to leave room for the play of free choice, to leave space for the exercise of our free will. Christ will force no man to follow him. He is interested only in men's love—and love is never freely bestowed, else it ceases to be love.

Q. Were the disciples themselves disposed at first to believe that Christ had risen from the dead?

No, on the contrary, they were at first frankly incredulous, and felt that they were dealing with a ghost. Indeed, it was only after some time and effort had been expended that Christ was able to convince them that he was really alive again, that he was actually a figure of flesh and blood and had physically risen from death.

From "This is Catholicism" by John J. Walsh, S.J., published by Western College, Cincinnati, 1959.

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VIEWING WITH ARNOLD

Latest Fellini offering is short of perfection

By JAMES W. ARNOLD

To follow "La Strada" and "La Dolce Vita" with still another masterpiece is asking too much of Federico Fellini, the pudgy Italian writer-director whose work rivals only Graham Greene's in providing controversial controversy among thoughtful Catholics at parties and after the late, late show.

In "8½" (titled in honor of the number of films Fellini has made, counting his portion of "Eccoci qua" 70), he has fallen short of the requested miracle. It depends, of course, on what you mean by masterpiece.

The film has considerable wit, originality and beauty, with the stark, exciting visuals so effective in "Vita." But its content is personal, a soul-searching, self-analytic note from the director to his audience. Even the earnest viewer

will find the message difficult and the method often inscrutable. For the first time, Fellini has written openly to the church of obscuring his matter with an artless manner.

The movie explores the inner desires and conflicts of a film director torn by the demands of his art, his co-workers and his confused romantic life. In a sense, it describes the pulls and tugs of existence on every man, for whom each day often seems a jumble of chance, partly fulfilled or botched, partly virtue or sin, pleasure or pain, half-tragic and half-comic. Like the hero of "8½," he seems constantly rushing to plug his finger in one hole or another of an eternally leaking dike.

But the ulterior implications are strained. Mainly, this is about the problem of being a famous director, an artist who wants to produce Great Things but is inhibited on all sides. His producer frets about money, his assistant about growing old and unwanted, an intellectual about whether or not to accept a job, a secretary to be made. The director is also forced to seek the approval of the clergy—"with their backing you can get everything you need in life."

The hero (another silken performance by Marcello Mastroianni) is an Englishman, not Italian. Artistically, the great idea keeps slipping away from him; at one point, he decides, "I want to say it all the same." He is alternately fascinated by his wife (Anouk Teeple), his mistress (Sandra Milo), a dream girl (Claudia Cardinale), and sundry other females encompassed by his hopelessly wandering eye.

His basic impulses are described in a marvelously comic dream sequence in which all his girl friends of fact and fancy are gathered in a barn where he rules as the pampered master, responsible to no one and nothing but his own whim and pleasure. But even this good Freudian daydream is tinged with guilt.

He considers and rejects what he would call the Christian Solution—building his life around the cross, the life order and meaning—because, like an infant freshly loosed from his playpen, he is equally at home in the world of Freudian theory. His ultimate solution is more Freudian than Christian; I am what I am. I can't help myself. Accept me and

love me, not as you want me to be, but as I am.

By judging the content-value of "8½," involves two crucial decisions. What do you think of the hero? What do you think Fellini thinks of him? For all his human and attractiveness, the director is a man trapped by his experiences and views; he resolves his inner conflicts by confession and surrender. What Fellini thinks of him is less clear. But since one of the film's major points is that a director's work is largely a reflection of his own life and background, Fellini can hardly escape the viewer's conclusion that the film is somewhat autobiographical and that the central character has his sympathy.

Another example: Catholicism fares badly in "8½," because the hero's experience with the Church is enlisting—enraged, anti-human, irrelevant to real problems. Outside the Church there is no salvation, only the City of the Devil, lectures the Cardinal, who is the spokesman and a truly repulsive old man.

Unless the author somehow puts this figure in context, more he implies that there is, unless he can find a way to put it in the position of supporting this limited vision as universal, or at least as significant. Again, the moral truth that he is in the position of supporting this limited vision as universal, or at least as significant. Again, the moral truth that he is in the position of supporting this limited vision as universal, or at least as significant.

An artist cannot suspend his judgment of his own creature. This is vital to the whole effect of the work. The scorching reality of Fellini's judgment on the characters of "La Dolce Vita" made that film monumental rather than pornographic.

Technically, "8½" is an brilliant as we have come to expect of Fellini. The virtuoso touch alone makes it worth seeing. But there are flaws. The interplay of reality and dream is not deftly, rather than to follow, with the director playing little jokes on the audience and putting along with symbols. The contrivances of "8½" are embarrassing compared to the simplicity of "La Strada" and "Eccoci qua." The ultra-real; others are caricatures. One squints constantly to see through the shadows. At times there are loud echoes of "Last Year at Marienbad." The subtitles are skimpy; an American audience feels it is missing most of what is said in a script that is already jazy enough.

The film repeatedly broods about heavy questions of the Survival and Worthiness of pictures and their artistic validity, issues symptomatic of a budding Michelangelo complex. Fellini needs to be rescued from the critics of the literary quarters, and allowed to create, as before, without concern for his immortality.

(Legion of Decency: A-4)



NEW NOTRE DAME MOSAIC—Father Anthony Lauck, C.S.C., head of the University of Notre Dame art department and a native of Indianapolis, and Sister M. Ignatia, S.P. (center) of St. Agnes Academy, Indianapolis, view a mosaic completed by summer school art students. Twenty-five thousand pieces of Venetian glass make up the mosaic which has an engineering wall and which can be seen in the foyer of the Engineering Building on the campus. Sister Ignatia and Sister M. Josita, C.S.J., (right), of Reicher Catholic High School, Waco, Tex., were among several nuns working on the project.

Penetrate film industry, prelate urges Catholics

VENICE, Italy—A call to Catholics to penetrate the film industry to produce better movies was sounded by Cardinal Giovanni Urbani, Patriarch of Venice, at a reception held in connection with the Venice Film Festival.

Cardinal Urbani, following the example of his predecessor as Patriarch, the late Pope John, invited dignitaries and film industry leaders who were here for the festival to visit his residence. During the visit he spoke on the problems of today's movies.

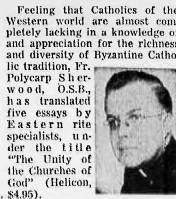
"The cardinal said that there are many motion pictures today which deal with the 'most shameful human passions.' Although he acknowledged that many good films are being produced, he also said that 'painful reality' is always more apparent. It is, he said, the 'in-capacity of the movie industry to deal with the most serious human complexes, from certain themes of exasperated sexuality and from certain problems of congenital perversion.'"

To combat this situation, Cardinal Urbani said, the Church is continuing its programs of reviewing movies, recommending good ones, condemning bad ones and in general backing efforts aimed at educating the taste and judgment of movie goers. He added that he believes that still another Church program should be undertaken, saying:

BOOKS OF THE HOUR

Eastern Churches

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



Feeling that Catholics of the Western world are almost completely lacking in a knowledge of our appreciation for the richness and diversity of Byzantine Catholic tradition, Fr. Polycarp Sherwood, O.S.B., has translated five essays by Eastern specialists under the title "The Unity of the Churches of God" (Helicon, \$4.95).

one another, and at the moment it is perhaps the case that the Orthodox know better than we know them. There then must be a reappraisal of relationships between the Pope and the Bishops (a point made by Fr. Hans Koenig, and anticipated by Pope John XXIII, who strove to indicate that his relation to his brother-bishops was one of communion, rather than of simple primacy.)

The Orthodox, for their part, are acquiring increasing respect for "the ancient principle of living stability manifested through the Papacy." Again, both Romans and Orientals must understand the very essentially of two modes of theological thought and outlook, and two modes of prayer and religious life. Finally, of course, there must be mutual trust.

Two essays suggest further avenues for exploration into the nature of the living Church, both by French Dominicans: Fr. M.-J. "The Fullness of Catholicity and Ecumenism," and the latter known Fr. Yves Congar writes on "Ecumenical Awareness in the East and in the West from the 6th to the 11th Century," a most readable and intelligible discussion of the beginnings of

divergent thought about the Church.

Finally, Fr. Bernard Schultz, S.J., sets out in 30 lucid and readable pages on "Latin Theology and Oriental Theology" some of the basic differences in two modes of thought which yet lead to the one God.

Fr. Sherwood contributes a helpful and convincing introduction on the desirability—even the necessity—that the Western Catholic learn about the richness of his Eastern heritage, even before he sets himself to his part in the task of winning over the Protestants. There is a sort of amateur interest today among a great many Western Catholics in the liturgical aspects of the Eastern rite; an understanding of their thought would seem even more important, and this book is a fine help to that end.

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60% of Catholics in U.S. in favor of Mass in English

HUNTINGTON, Ind.—A preference that the Mass be offered entirely in English was expressed by approximately 60 percent of U.S. Catholics who responded to a nationwide poll.

The poll conducted by Our Sunday Visitor, national Catholic weekly newspaper published here, drew 35,611 votes. Of these 21,246 replies were filed in English, completely in English over the other alternatives: (1) the entire Mass in Latin or (2) part in English in Latin and part in English.

Announcing results of the poll in its September 13 issue, OSV said that 35,611 replies had been received "at press time." OSV editors said later, however, that the flow of ballots has not stopped and that a final compilation will be published in the near future.

The publication pointed out that replies have been received from all 50 states and that voting in all sections of the country "followed an identical pattern, with 60 percent favoring the Mass in English."

Archbishop Guerry

(Continued from page 7)

the Body and Blood of Jesus Christ—in His Sacred Flesh, immolated for the salvation of the world; but it also implies communication in His Mystical Body, in the life of His Church, in the Whole Christ.

To communicate means also to communicate in the Sacrament and in the very Heart of the Divine Victim, and therefore in the dispositions of that Soul and in the sentiments which filled the Heart of Jesus, in His life of charity when He was offering His Supreme Sacrifice for the salvation of the world; those sentiments and dispositions which are still His when He comes to make us share them through the communication of His Eucharist.

Finally, to communicate means to communicate in the sanctifying and transforming action which the Sacred Humanity of Christ exercises with us during those blessed moments when, as communicants, we possess Him in our souls. It is not we who sanctify ourselves; it is the Sacred Humanity which sanctifies us.

These blessed moments after Communion are not, therefore, a time for anxiety, for multiplying words, for reciting vocal prayers, for becoming preoccupied with minor intentions; they are the moments for uniting ourselves with the sanctifying action of the Divine Host of our soul. Through faith, we must enter into direct and intimate contact with His Divinity, and thus, with a will free from all obstacles, we must offer ourselves to the embrace of His love, so that He may have full liberty to act within us and to introduce us into the secrets of His Soul.

The manner of this action
The manner in which the Blessed Eucharist becomes the vital nourishment of our souls, is an action of transformation through assimilation, whereby the soul of the communicant is progressively changed in Jesus, to the point where all that is within it—thoughts, desires, intentions, sentiments—tend to become fully conformed to the thoughts, desires, intentions and sentiments of Christ.

Here, is intended, a mysterious action of the law of assimilation, according to which the stronger, the more energetic, the more living, which masters the weaker. The fire devours the wood, and changes into fire the metal cast into the furnace. So, too, with the fire of the Blessed Eucharist; in that Sacrament, it is not our Lord Who is clothed with our weakness; it is we who, through our weakness, as to much dust to be cast into the furnace of His Sacred Heart, that they may be consumed in the fire of His Love.

It is not we who change Christ into our substance; it is His self who becomes participants of His perfection and of His virtues. It is He, the Head, Who changes His members in Himself, Who gives to them an increase of His life, Who unites them with another by His charity. In Him, "in Christ," they are able to love one another.

If we are to submit to this law of assimilation, we must, therefore, forget ourselves more and more. We must not seek, through unconscious selfishness and a misunderstanding of this mystery of love, to narrow Christ within the limits of ourselves, our own personal life, our own preoccupations. On the contrary, indeed, the action of this mystery of love is to make us penetrate more deeply into the life of Christ, in order that we may be associated with His Redemptive Mission, may taste the fruits of the Redemption, and may be led, united together in Him, to the Father through the Holy Spirit.

Slaying leads to vocations

MONTEBO, Bolivia—The youths of this tiny mountain village are recognizing to the sacrifice that a young U.S. priest made for them here last year by following in his footsteps, an American missionary has reported.

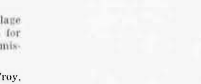
In August, 1962, Father William C. Krueger, M.M., of Troy, N.Y., was murdered by a drunken bartender after an argument in which the priest objected to the sale of liquor to children.

"The vocational climate of the mission has changed as a result of Father Krueger's death," reported Father Dennis P. Browne, M.M., of Vallejo, Calif. "Last year we didn't have a single vocation prospect. Today we have two boys in the seminary and six girls studying for the sisterhood."

Radio and Television

Table listing radio and television programs for various cities including Indianapolis, Richmond, Salem, Evansville, Nashville, Madison, North Vernon, New Albany, and Tell City. Columns include time, station, and program name.

"I tell you, Orville, it will never fly!"



But Orville was right—it flew—and today man is conquering space.

You, too, are conquering space . . . in a different way . . . when you use the advertising columns of this newspaper. For many years, a newspaper's circulation was what a publisher said it was. Advertisers like you had no way of knowing where or to whom their messages were going.

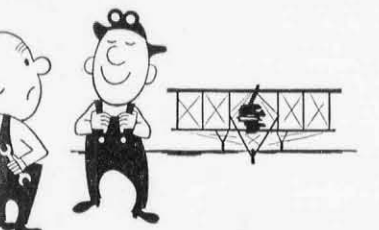
With the help of ABC* facts . . . and your merchandising experience . . . it is a relatively easy job to place your advertising program into an effective sales orbit.

ABC helps to safeguard your advertising dollars by auditing—actually verifying—our circulation. In auditing and through a published report, ABC provides a great many facts on our circulation . . . facts to help you know and understand our circulation audience . . . facts to help you use our advertising space more effectively.

Not all printed publications that solicit advertising are able to supply ABC facts. Some can't meet the exacting membership standards. Others feel advertisers should be satisfied with unverified claims.

We are members of ABC and would be pleased to show you a copy of our latest circulation report. It will quickly demonstrate how you, too, can conquer space.

The Criterion
*This newspaper is a member of the Audit Bureau of Circulation, an association of nearly 4,000 publishers, advertisers, and advertising agencies. Our circulation is audited regularly by experienced ABC circulation auditors. Our ABC report shows how much circulation we have, where it goes, how obtained, and other facts that tell you what you get for your advertising money when you use this newspaper.



The Criterion

With the help of ABC* facts . . . and your merchandising experience . . . it is a relatively easy job to place your advertising program into an effective sales orbit. ABC helps to safeguard your advertising dollars by auditing—actually verifying—our circulation. In auditing and through a published report, ABC provides a great many facts on our circulation . . . facts to help you know and understand our circulation audience . . . facts to help you use our advertising space more effectively. Not all printed publications that solicit advertising are able to supply ABC facts. Some can't meet the exacting membership standards. Others feel advertisers should be satisfied with unverified claims. We are members of ABC and would be pleased to show you a copy of our latest circulation report. It will quickly demonstrate how you, too, can conquer space. The Criterion *This newspaper is a member of the Audit Bureau of Circulation, an association of nearly 4,000 publishers, advertisers, and advertising agencies. Our circulation is audited regularly by experienced ABC circulation auditors. Our ABC report shows how much circulation we have, where it goes, how obtained, and other facts that tell you what you get for your advertising money when you use this newspaper.

Cardinal Ritter given big Bolivian welcome

VIACHA, Bolivia.—An unprecedented demonstration of homage and affection greeted Cardinal Joseph Ritter, Archbishop of St. Louis, when he arrived here for a five-day visit to U.S. Catholics serving in the Bolivian missions.

Thousands lined the streets; brass bands played; women wept; children threw flowers. Veteran political observers, accustomed to strong mixed reactions to U.S. statesmen on their trips to South America, said they had seen nothing like it in their experience.

Nor, clearly, had the U.S. Cardinal—first prince of the Church to set foot in this Amazon Indian country, 20 miles south of the capital city of La Paz and 14,000 feet high in the Bolivian Andes.

COMMENTED Jack Walsh, head of the audio visual department of Monsanto Chemical Company, who witnessed the demonstration:

"I've never seen anything like the warmth with which the Car-

dinal was greeted. Everybody—I mean everybody—was there for miles around. And it was clear they were paying homage to him as a prince of the Church, as a representative of the Holy See itself.

The huge welcome began Aug. 31) the moment Cardinal Ritter's plane set down at the La Paz airport.

Waiting to greet him, in addition to Archbishop Carmine Riosca, Apostolic Nuncio to Bolivia, and Archbishop Abel Antezana y Rojas of La Paz, were Bolivian President Victor Paz Estenssoro, official representatives from the Bolivian Army and state departments, and thousands of people.

But an even warmer welcome awaited him in the Indian city of Viacha. It is here that the Cardinal sent three U.S. priests on foot, and recommended a 40-year-old church, and arranged for Sisters from three different religious communities, as well as a score of Papal Volunteers, to contribute their services.

AT THE OUTSKIRTS of the city, inhabited almost entirely by Amazon Indians, the Cardinal was met by a pomp carrying an episcopal throne.

The throne was draped with Indian blankets, woven especially for the Cardinal by the women of La Paz. As he slowly rode the mile from the city limits to the Church of St. Augustine, flanked by four of the St. Louis mission priests, thousands showed him with content and flowers.

Accompanying him throughout the triumphal tour were three bands—one made up of townspeople, and the other two from the two major military units stationed here.

The next day the whole town—priestless until 1956, when the Cardinal sent St. Louis diocesan priests to Bolivia at the request of the Archbishop of La Paz—turned out en masse in the plaza before the ancient Church of St. John's Academy and a member of SS. Peter and Paul Cathedral. She is the sister of Raymond J. Monaghan, of Holy Cross parish.



AT NURSERY BIBLE SCHOOL—Teachers Mrs. Paul Tegart, left, and Mrs. James Russell assist two young pupils at the Nursery Bible school at Holy Trinity parish, New Albany. The children are Andy Hernandez, 6, son of Mrs. Virginia Hernandez, and Cathy Tegart, 5, daughter of Judge and Mrs. Paul Tegart.

NEW ALBANY PARISH PROGRAM

Pre-schoolers attend Bible class

NEW ALBANY, Ind.—The time-honored Confraternity of Christian Doctrine approach to teaching religion to young people is paying handsome dividends to pre-schoolers of Holy Trinity parish here.

Some 60 three-to-six-year olds will attend a weekly Nursery Bible School throughout the fall and winter months when the Holy Trinity program resumes its second year next month. Fifty volunteer CCD teachers from the parish explain the "teaching hour" during the ten-week session.

An unexpected dividend is the values received by the instructors. Father Bernard Gordon, Holy Trinity's administrator, commented that many adults feel that they cannot explain their religion.

"But they can," he said. "This class gives them an opportunity to do so."

WHILE THEIR parents are attending Mass, the youngsters learn prayers and Bible stories. Four teachers are assigned to each class period, corresponding to the last three Sunday Masses—8, 9:30 and 11 a.m. "Their Hearts Are His Garden" is the text used by the pre-schoolers and teachers.

The fall series will begin about October 27, Father Gordon explained, with another series planned after Christmas.

Father Gordon suggested the program to parishioners shortly

after his arrival 14 months ago. He found the adults receptive to the idea and abundant volunteers.

He has seen such projects before—during his career as a military chaplain, and at Little Flower parish, where he served as assistant pastor, and as pastor of St. Michael's parish, Bradford.

"I think the program is a good idea because it allows the family to come to church as a family," he said. "And perhaps more important is the gaining of positive knowledge of God and His commandments absorbed by the youngsters during an extremely sensitive and perceptive period of their lives."

EARLY-COMERS are kept busy on Sunday with a recital playing and children's records in the first grade room of Holy Trinity School. About 20 Sodality members of Our Lady of Providence High School, Clarksville, serve as Bible instructors. Older women and mothers supplement the instruction corps.

While the teachers are learning how to teach religion, they are also engaged in a brief course of child psychology, according to Father Gordon. They learn about short attention spans and the lively imagination that young people possess.

With such facts in mind, Father Gordon has set up simple rules of teaching: teach only a little at a time, repeat often in different ways, present the truths of

religion as concretely as possible, use pictures and stories and play-acting, and change frequently from one activity to another.

COMMENTING on the CCD-augmented Nursery Bible School, Father Gordon noted:

"A child of four, five or even six, reasons somewhat, but not very much. He is led by love rather than by reason. If we can begin to develop a realization of God's love and a desire to love God in return during these pre-school years, all of our efforts will have been successful."

Intellectual freedom

(Continued from page 5)

spread takes in a quantity of strange fish. Critics point out, for example, that Victor Hugo's "Les Miserables" was forbidden because the priest in the story, who presided at his funeral to run with the candlesticks, was deemed too humanitarian (the action may as a matter of fact have concealed somebody's ire with St. Vincent de Paul). Or again Plaubert's "Madame Bovary," the clearest moral disapproval ever written for boys with romantic ideas about life, was denounced for immorality.

The critics, therefore, feel that although not all of the Index is similarly questionable, it is high time that the Fathers took a good look at it and also at the principle which underlies it. Evidently, however, some means must nevertheless be found for guarding against basic deviations in the presentation of dogma.

POPE JOHN XXIII placed the council's discussions in the framework of ecumenical thinking. The quest for Christian unity necessarily implies freedom of freedom. The task is twofold—first, to discover in what measure Catholics and Protestants jointly cherish a common dogmatic faith; second, to find out if in the realm of inference a reconciliation of views is possible.

Since preparation for this effort is farthest advanced in Northern Europe, the Fathers representing that part of the world have naturally been in the forefront of ecumenism. Such thinking focuses on three topics of the greatest significance: Scripture, the authority which derives from Tradition, and the liturgy.

Of the three the first, namely the study and explication of Holy Writ, is that in which the modern university has been most directly involved, and which therefore presents the greatest challenge. If the council grants to Catholic

Bradford women elect new officers

BRADFORD, Ind.—Mrs. Larry Pruitt is the newly elected president of the St. Anne's Altar and Rosary Society of St. Michael's parish.

Other officers include Mrs. Ernest Gettelinger, vice-president; Mrs. Clifford Schroeder, secretary; Mrs. Porter Nash, treasurer; Mrs. Joseph Kiesler, NCOW delegate, and Mrs. Henry Jacob, alternate.

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HARPER'S

DRUG STORE

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KALB Standard Service

Lubrication Our Specialty
Cor. Walnut & Main Phone 55

Madison

FIRST FEDERAL Savings & Loan Assn.

Main & Jefferson Sts. Ph. 888

McCauley Insurance

"SAFE, SOUND and SURE"

410 Mulberry St. Phone 546

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F. M. DREYLING

"INSURANCE"

731 Main Kl. 7-5156

Evrad Ins. Agency Inc.

JACK EVRAD

907 Main St. Kl 7-2481
Tell City, Ind.

Gambler

— ED SISLEY —

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WERNER DRUG CO.

(Walgreen Agency)

C. F. Werner, Jr. & R. V. Sommer

627 Main St. TELL CITY, IND.
Phone Kl 7-5568

ALVEY CLEANERS & FURRIERS

DON ALVEY ION FISCHER

606 Main St. Phone Kl 7-4386

The Eger Studio

"Portraits—Weddings"

717 Main St.
Phone Kl 7-3479

Zoercher-Gillick Funeral Home

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KI 7-2511 TELL CITY, IND.

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BLANCH-2750 Charleston Rd.
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Paul V. Shrader Funeral Home

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Oxygen Equipment Two-Way Radio

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1715 OAK ST. WH 4-2239



ENTERS CONVENT—Miss Jean M. Monaghan, former regent of Mother Theodore Circle No. 56, Daughters of Isabella, entered the novitiate of the Sisters of Providence, St. Mary-of-the-Woods on September 12. Miss Monaghan is a graduate of St. John's Academy and a member of SS. Peter and Paul Cathedral. She is the sister of Raymond J. Monaghan, of Holy Cross parish.

Brownburg

Brownburg Hardware and Appliance Co.

SPEED QUEEN APPLIANCES and Glidden Paints

SALES and SERVICE
Brownburg Shopping Center
UL 2-4587

Plainfield

C & E DRUGS and SHADY ACRES PHARMACY

"Prescription Specialists"

Free Delivery Service
114 E. Main St. TE 9-4002

Greenwood

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(Justine Road 421 & 31)
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COLUMBUS

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Also 25th St. Shopping Center
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Home Deliveries
New Phone 376-6366
718 Pearl St. Columbus, Ind.

CARPENTER'S REXALL DRUG STORE

5th & WASHINGTON ST.—2739 CENTRAL AVE.

Phone 379-4127 Photo Supplies—Sundries—Gits
Prescriptions—Drugs—Cosmetics 372-7851

New officers

TERRE HAUTE, Ind.—The new officers of the Schutte Mother's Club are Mrs. Richard T. Conley, president; Mrs. Francis Ryan, vice-president; Mrs. St. Anne Shaker, treasurer; Mrs. Ralph Serva, recording secretary; Mrs. William Landeman, corresponding secretary; and Mrs. John Newlin, remembrance chairman.

Officers named

SELLENSBURG, Ind.—The Ladies Altar Society of St. Joseph Hill Church held their opening fall meeting recently in the newly decorated school hall. Officers of the organization are Mrs. John Graf, president; Mrs. Ann Holkamp, vice-president; Mrs. Lena Ehringer, secretary; and Mrs. Clarissa Popp, treasurer. The school faculty were honored guests.

CONTRIBUTORS

THE CRITERION will carry a list of parish memorial contributions and others who have responded since the current issue. The following persons submitted items for this week:

MRS. EUGENIE BERTHOLD, Sellersburg
MRS. CLARA BERRY, Brookletts
MRS. J. A. METZKE, Terre Haute

Gene's Bakery and Delicatessen

Special Cakes & Pastries

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1762 25th St. 372-5311

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Gene Hayes John Thomas
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Martinsville Mooresville

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Highway 46 Phone 3050

The Ripley County Beverage Co., Inc.

412 E. Pearl Ph. 2775



Remember them in your prayers

INDIANAPOLIS
ANASTASCHA SAUER, 75, Our Lady of Lourdes Church, Sept. 13, 1963.
BENJAMIN B. SCHOFFER, 65, Little Flower Church, Sept. 13, 1963.

Indianapolis Parish Shopping List

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Brown's Service Station
1219 S. GARDNER ST.
Service Accessories Car Wash, Road Service

GATEDRAL

STORY'S FOOD SHOPS
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Lowest Possible Prices

MULHERN'S STANDARD SERVICE

NEW LOCATION
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Expert Repairs

HOLY ANGELS

Clark's Walgreen Agency
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Prescription Pharmacy

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HOLY NAME

HOME BEVERAGE STORE
414 E. 18th
Beverages and Snacks

HOLY SPIRIT

SHERIDAN GARAGE
General Repair and Automotive Service

BICYCLES

East Side Bike Store
Schwin Bicycles and Accessories

HOLY TRINITY

SEXTON MOTOR SALES
Retail Used Cars

IMMACULATE HEART

DAVIS GROCERY CO.
Groceries, Meats, Fruits & Vegetables

IMMACULATE HEART

BOKA FLORIST
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Pharmacy Services

JELLED-MAGIC

Berry Bros. Paint Store
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SHOP-RITE

Food Market
Groceries and Household Goods

GAMBRILL PHARMACY

Pharmacy
Prescription and Over-the-Counter Drugs

PARKWAY PIZZA

Pizza and Italian Food
Delivery Service

LITTLE FLOWER

HIMMEL'S PURE OIL
Automotive Oils and Greases

JACK MATHEWS & SON

Auto Parts and Accessories
Tires and Batteries

LEON'S TV

Television and Radio
Sales and Service

DELBO DRUGS

Pharmacy
Prescription and Over-the-Counter Drugs

SINCLAIR & SON

Service Station
Automotive Repairs

NATIVITY

McKEAND DRUG STORE
Pharmacy and Grocery

SACRED HEART

Gruner Sales & Service Co.
Auto Sales and Service

ANGELOS BAR AND RESTAURANT

Italian Food and Drink
Entertainment

ST. ANDREW

SCHULTZ SHOE REPAIR
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DUGGER T.V. SALES & SERVICE
Television Sales and Service

ST. BERNADETTE

TEXACO FUEL OIL
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Laundry and Dry Cleaning
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ST. CATHERINE

MONTE'S PIZZA
Pizza and Italian Food

Needlers Dairy Freeze
Dairy Products

STAN'S SHELL SERVICE

Shell Service
Automotive Oils and Greases

RAY ROSS

Standard Service
Automotive Repairs

MORAN'S

Standard Service
Automotive Repairs

PIC 'N' PAY FOOD MARKET

Food Market
Groceries and Household Goods

Safetyway Quality Foods

Food Market
Groceries and Household Goods

ST. CHRISTOPHER

KIM'KAY BEAUTY SHOP
Beauty Services

ST. FRANCIS

JACK'S BUTCHER SHOP
Meat Market

ART'S DRUGS

Pharmacy
Prescription and Over-the-Counter Drugs

ST. JUDE

BROWN'S HAIR SALON
Beauty Services

Bennett Oil & Oil Co.

Oil and Gas Sales
Automotive Services

BELL Refrigeration Co.

Refrigeration and Air Conditioning
Sales and Service

HANCOCK'S Standard Service

Automotive Services
Tires and Batteries

ST. MARK

Rome Original Coffees
Coffee and Tea

Supreme Bi-Cycle Store
Bicycle Sales and Service

Woodcroft Pharmacy

Pharmacy
Prescription and Over-the-Counter Drugs

MERIDIAN MEAT MARKET

Meat Market
Butcher Shop

ST. MICHAEL

Standard Service
Automotive Repairs

PIC 'N' PAY FOOD MARKET

Food Market
Groceries and Household Goods

Mr. Albert's Hair Styling Salon

Beauty Services
Hair Styling

ST. PATRICK

LILLIE'S BEAUTY SHOP
Beauty Services

ST. PHILIP NERI

VERA'S REGAL MARKET
Food Market

Wolfe Shell Service Station

Automotive Services
Tires and Batteries

DICK & FRANK CARDIS

CATALINA BAR
Entertainment

JACOB MONZEL

Import of German Goods
Specialty Items

JOHANTGEN'S RURAL PHARMACY

Pharmacy
Prescription and Over-the-Counter Drugs

HASSE'S BAKERY

Bakery
Breads and Pastries

JORDAN Funeral Home

Funeral Home
Funeral Services

ST. ROCH

P & H MOTORS
Automotive Sales and Service

Furnaces - Air Conditioning

Heating and Cooling
Sales and Service

ELDER'S Flower & Garden Shop

Floral Services
Garden Supplies

ORME'S Carpets and Interiors

Carpets and Interiors
Sales and Service

ST. THOMAS

Pat Dolle's
Automotive Services

ST. SIMON

North Eastwood Lounge
Entertainment

ST. PATRICK

LILLIE'S BEAUTY SHOP
Beauty Services

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Garden Supplies

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Carpets and Interiors
Sales and Service

ST. THOMAS

Pat Dolle's
Automotive Services

ST. SIMON

North Eastwood Lounge
Entertainment

Hospital schedules reception Sept. 15

BEECH GROVE, Ind. - Governor and Mrs. Matthew E. Welsh head of the list of invited guests who will attend a reception honoring the Sisters of St. Francis...

Assumption sets dual card party

INDIANAPOLIS - A dual card party is slated Sunday, Sept. 15, in the Assumption school hall...

Indianapolis YCA will meet Sunday

INDIANAPOLIS - The Young Catholic Adults of Indianapolis will receive Corporate Communion at the 11 a.m. Mass in St. John's Church on Sunday, Sept. 15...

Enters convent

INDIANAPOLIS - Miss Margaret Ann Brown of Sacred Heart parish entered the Convent of the Sisters of St. Joseph, Tipton, Ind., on September 7...

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MSGR. HIGGINS SPEAKS OUT

Charges realtors' group encourages race bias

SAN FRANCISCO—Msgr. George G. Higgins charged here that the National Association of Real Estate Boards is encouraging racial discrimination in housing.

Archbishop Heenan to Westminster

VATICAN CITY—Archbishop John Heenan of Liverpool has been named Archbishop of Westminster, succeeding the late William Cardinal Godfrey who died in January.

association's recent policy statement which upheld absolute property rights means "that the social teaching of the churches has had practically no influence in the real estate profession."

Msgr. Higgins is director of the Social Action Department of the National Catholic Welfare Conference, Washington, D.C., and is the author of a weekly column which appears in The Criterion and other Catholic newspapers.

In his address, Msgr. Higgins said Negroes have "the duty" to stand up for their rights and clergymen ought to explain this to their congregations.

He also said white Americans are free to disagree with the Negro's tactics in the civil rights drive.

"It is to be hoped," he said, "that religious organizations will do everything within their power to encourage the Congress to en-

act this bill into law at the earliest possible date."

MSGR. HIGGINS brought in the National Association of Real Estate Boards because, he said, its opposition to traditional Catholic teaching on the subject of property.

The association, which he said represents 74,000 individual real estate agents and 1,455 local boards, recently adopted at a Chicago meeting of its board of directors a policy statement on property rights.

Msgr. Higgins said that the statement held that property owners have the right to own and enjoy their property according to their own dictates and the right to occupy and dispose of it without government interference.

"To call a spade a spade, this means that, in NAREB's opinion, property owners should have the legal right to discriminate against Negroes," he said.

The philosophy behind this statement and another NAREB declaration that a realtor doesn't have the obligation to change the mind of an owner who objects to selling to a Negro is "almost a caricature of 19th-century laissez faire individualism," Msgr. Higgins charged.

"The fact that such an important organization still officially subscribes to this philosophy and is still appealing to it as a justification for racial discrimination in the field of housing is most disheartening."

"It means, among other things, that the social teaching of the churches has had practically no influence in the real estate profession," he said.

OF CATHOLIC thought on this subject, he said: "If a property owner's badly formed conscience tells him that he can discriminate against Ne-

'Race decency' pledge drafted

ST. PAUL, Minn.—The pastor of St. Leo's parish here has drafted a "pledge of decency in race relations," similar to the Legion of Decency pledge regarding entertainment.

Father Bernard Murray said he regards the race relations pledge as "far more important" for Catholics than the entertainment pledge.

The "race decency" pledge declares: "I believe that God made man to his image and likeness, that Christ died for all men, that we are members of the Mystical Body."

"Therefore, in my actions I will treat every person whatever his race or creed as a child of God."

"In business, in social life, in housing, in recreation, I will never be guilty of discrimination against any person because of race or color."

"I will respect in every man his human dignity for this is a gift of God."

goes in the sale or rental of his property then Catholic social teaching would say that the government has the right and may even have the duty to intervene, in defense of the Negro's right to decent housing, by enacting an 'open occupancy' law."

Of the argument that realtors have no responsibility to determine the racial, creedal or ethnic composition of any neighborhood, Msgr. Higgins commented: "That's a lot of doubletalk. Real estate agents are not expected to determine the composition of neighborhoods. On the other hand, they are expected to use their influence to promote

the cause of interracial justice in their own profession. To shirk this responsibility in the name of professional ethics comes close to being hypocritical."

Catholic real estate agents, he said, ought to take time out to check the NAREB's statements with the social encyclicals of the Popes on the same subject.

"They will find that the encyclicals flatly reject the notion that anyone has the right to 'occupy and dispose of property without government interference in accordance with the dictates of his conscience,'" he said.

Clergy parley on race slated in St. Louis

ST. LOUIS — Priests of the Archdiocese of St. Louis have been invited by Cardinal Joseph Ritter to attend a three-day "Clergy Conference on Race" here as a prelude to a program of action in our parishes and in the entire archdiocese.

The Archbishop of St. Louis, in a letter to each of his priests, called the meeting for September 17 to 19. He said that he will preside.

NATIONAL Catholic experts in social action and civil rights will participate in the conference, Msgr. George G. Higgins, director of the Social Action Department of the National Catholic Welfare Conference, Washington, D.C., and Mathew Ahmann, executive director of the National Catholic Conference for Interracial Justice, Chicago, are among participants.

The conference is one of the first major moves of the newly established Archdiocesan Commission on Human Rights.

IN HIS LETTER, the Cardinal said: "The Church, especially through its priests, cannot and must not delay any longer in giving leadership in the civil rights issue, since justice and charity have so flagrantly been ignored or rejected."

"It is our wish that the Clergy Conference on Race lead to a program of action in our parishes and in the entire archdiocese. It is also our wish that our priests, well informed on current issues and motivated by a love for all men, will rally our laity to the cause of those who have suffered so long at the hands of those who have denied them not only their God-given rights, but the charity of Christ as well."

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TESTIMONIAL DINNER DIGNITARIES—A \$50 per plate Testimonial Dinner, honoring Msgr. James P. Galvin, Ph.D., (top row, left) Archdiocesan Superintendent of Schools, will be held in the Indianapolis Athletic Club on October 2 to raise funds for the St. Mary's Child Center. Occasion for the dinner is Msgr. Galvin's observance of his Silver Jubilee as a priest. Principal speaker will be Msgr. John B. McDowell, Ph.D., Superintendent of Schools for the Pittsburgh Diocese (top row, right). Co-chairmen of the dinner are William P. Flynn and Mrs. Frank McKinney (below).

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