

School aid is target of P.O.A.U. ire

PORTLAND, Ore.—Members of Protestants and Other Americans United for Separation of Church and State met here for their 13th national conference and spent two days lambasting Catholics.

A principal object of their ire was the suggestion that students in Catholic schools have as much right to share in taxpayer education benefits as do children in public schools.

The meeting was also livened by references to the "religious issue" in the 1960 presidential race.

W. Kenneth Haddock, a Methodist minister from Portsmouth, Va., declared that during the campaign it was "not bigotry for a Roman Catholic voter to support a member of his church, but for any non-Catholic to vote against the Catholic candidate was the depth of gross intolerance."

By contrast with 1928, when Gov. Alfred E. Smith of New York, a Catholic seeking the presidency, "suffered because of the religious issue," President Kennedy's campaign "was strengthened by exploiting that issue," Dr. Haddock said.

Most of the other speakers centered themselves with accusations that Catholics are trying by unconstitutional means to get tax funds for schools and hospitals.

GLENN L. ARCHER, executive director of P.O.A.U., said the problem lies down to "discrimination"—"the use of religious influence for the achievement of political ends."

Mr. Archer said an effort to obtain a share of public taxpayer benefits for private institutions is a "criterial threat" whose impetus comes mainly from the U.S. Catholic Bishops.

"It is quite evident to us that the Catholic drive is part of a worldwide pattern," he said. "It is the entering wedge in a scheme which these leaders quite frankly describe to their own people. Every time we pay a dollar for a Catholic school bus, that payment is used as an argument for the legality of a further tribute."

Mr. Archer said that "another critical problem posed by Catholic Action concerns the use of public funds for hospitals which operate under a sectarian medical code."

"Catholic hospitals purport to serve the public, but in practice they are Catholic institutions, a kind of medical practice directed by priests who are not doctors," he said.

Dr. W. A. Crisswell, pastor of the First Baptist Church, Dallas, Tex., said the greatest danger to Church-State separation in the U.S. is "the campaign to shift the cost of Roman Catholic schools to the American taxpayer."

"The campaign being easily deflected because it is sought from the government, such as bus (Continued on page 12)

Says '60 campaign changed public image of Church

FARGO, N.D.—The events of the 1960 presidential campaign made radical changes in the public image of the Church, a Catholic editor said here.

Msgr. Francis J. Lally, editor of the Boston archdiocesan newspaper the Pilot, said the campaign changed the thinking of many Americans about the Church.

Previously, he said, Americans regarded Catholicism as an immigrant, non-American religion, which sought to impose its authority outside the moral sphere.

But the behavior of Catholics during the campaign and the discussions of Catholic belief that cropped up helped persuade many that this image of the Church was inaccurate, he added.

Msgr. Lally said that at the moment there is no public image of the Church to take the place of the one which was erased by the campaign.

He urged U.S. Catholics to take this opportunity to show their fellow Americans what the Church really is like.

Jews at Mass for benefactor

JEHU SALEM—A congregation made up mostly of immigrant Polish Jews attended a Requiem Mass at St. Joseph's Catholic Church in Ramoth, a country town along Israel's coastal plain, for a Catholic patriot who helped to save many Jews from the Gestapo during World War II.

He was Witold Fumekowski, who hailed from the former Polish town of Lutzk, which is now in Soviet territory.

Among those attending his funeral was Abraham Kilder, chairman of the Lutzk Immigrants Association, who recalled that "our late devoted Christian neighbor" had many times helped to save persecuted Jews from the Nazis during the German occupation of Poland at the risk of his own life.

Mr. Fumekowski immigrated to Israel four years ago and settled at Asaklon, where grateful Jewish friends had helped prepare a home for him. However, soon afterwards he contracted an illness to which he finally succumbed.



VOL. I, NO. 21 INDIANAPOLIS, INDIANA, FEBRUARY 24, 1961

COLLEGES ONLY

Church schools omitted in Kennedy's aid plan

WASHINGTON — President Kennedy ruled out any Federal aid to church-related grade and high schools in the administration's proposed aid to education program.

But he called upon Congress to establish a program of grants, scholarships and loans for both public and private colleges and their students. Church-related colleges were not ruled out.

This education message did not raise the question of giving aid directly to nonpublic school pupils or their parents. Nor did it mention auxiliary services.

The Chief Executive's message

made a special point of noting the exclusion of aid for nonpublic schools, estimated to enroll about 6.8 million children.

"In accordance with the clear prohibition of the Constitution," he wrote, "no elementary or secondary school funds are allocated for constructing church schools or paying church school teachers' salaries."

The President's proposal would give \$2.3 billion in the next three years to states for public grade and high school construction and for public school teachers' salaries.

President Kennedy said the constitutional bar he sees as prohibiting aid to nonpublic schools means that pupils in these schools are not eligible to be counted in determining the funds to be given each state.

Mr. Kennedy stressed during the 1960 presidential campaign that he was opposed to unconstitutional aid to church-related schools.

A high administration official was asked if the President and his advisers had given thought to so-called indirect aid to private schools, such as a loan program, but he declined to comment.

In the past Congress, an effort was made to establish a program of government loans, with interest, to help nonpublic schools finance construction, but it failed. Mr. Kennedy voted against it in the Senate.

THE PRESIDENT'S message calls for certain grants to some colleges, in addition to loans and a scholarship program for talented and financially needy students.

These grants would accompany Federal scholarships. Expected to average about \$300 for each scholarship, they are intended to help colleges make up the difference between its cost-of-education and what each Federal scholarship student will pay.

The full Kennedy program, which would cost a total of \$2.7 billion dollars, of which \$2.3 billion will be repaid, is as follows:

1. A three-year program of Federal grants to states which they are free to use for either of both public school construction or teachers' salaries. States would get at least \$15 for each child in average daily attendance at public schools. The total cost is \$2.3 billion.

2. A five-year program of long-term, low-interest loans to colleges, public and private, to help finance construction or renovation of academic facilities, such as classrooms. The cost would be \$1.5 billion. It would be repaid by borrowers.

3. A five-year extension of the present government program of loans to colleges, public and private, to aid in building residential housing. It would cost \$1.3 billion.

4. A five-year program of state-administered scholarships for talented and needy college students. The program would cost up to \$1,000 a year. Students would be free to choose their college. Federal "cost-of-education" grants would be used to pay the balance. The total cost would be \$377.5 million.

PRESIDENT Kennedy's formula for allocating aid will give more to the poorer states, although all states are assured of (Continued on page 12)

Pope urges prayers Vatican Council can be held in '62

ROME—His Holiness Pope John XXIII has exhorted people to pray that the Second Vatican Council can be held in 1962.

He made the appeal at his first Lenten Sunday visit this year. As a young man he drove from the Vatican, his route was lined with thousands of cheering people. For the last part of the drive, he stood in his car to acknowledge the welcome given him.

After exhorting his listeners to abide by the Lenten regulations and to practice patience, mortification and penance, he made a special appeal to everybody to pray that the preparatory work for the ecumenical council might be completed successfully to make it possible to hold the council next year.

Although the Pontiff's appeal would mean any sure indication the council will be held next year, it was the first real public reference to a specific time when John first announced his plans for an ecumenical council in January of 1959.

TO BE HONORED

WASHINGTON—Mrs. Robert F. Kennedy, wife of the Attorney General, will receive the Christian Excellence Medal of Marymount College in suburban Arlington, Va., in a ceremony March 14.

School bus rides are ruled legal for parochial pupils

Fair housing action urged by Catholics

CHICAGO—The National Catholic Conference for Interracial Justice has called for urban Catholic leadership as an indispensable factor in overcoming racial discrimination in large city housing.

In a statement prepared here by the Housing Commission of the NCCIJ, it was stressed that "the injustice of racial discrimination in housing is more and more seen as the number one social problem facing our big cities."

COMMISSION chairman John McDermott declared that housing is a "problem which poses a special challenge for Catholics because we are America's single largest urban group." He urged that Catholics come to the fore in the struggle for racial justice in housing.

Mr. McDermott, who also is head of Chicago's Catholic Interracial Council, said that his NCCIJ group has "as one of its prime purposes to help the Catholic community and Catholic leaders see the opportunity which is uniquely theirs."

The statement asserted that racial discrimination in housing has become a problem of national proportions, "affecting the housing market generally and threatening 'the stability, peace and unity of American civil life.'"

"CITING the 'moral challenge' of housing segregation, it went on further to state that lack of adequate housing for minority groups, and restrictive market practices harm the strength of family life in America."

The report called on Catholic Interracial Council and Catholic parishes throughout the country to develop programs to help solve the housing problem. Catholic parishes and organizations were urged to work with other groups to end the legacy of racism and injustice.

"The NCCIJ is an outgrowth of the Catholic Interracial Council movement founded by Father John LaFarge, noted Jesuit author and former editor-in-chief of America, a national Catholic weekly magazine."

Hit Chicago plan to oust families in redevelopment

CHICAGO — The conservation committee of the Archdiocese of Chicago is disturbed over plans to move thousands of families from the Harrison-Halsted area as asked by the University of Illinois, the Chicago Plan Commission was told here.

Msgr. John J. Egan, chairman of the committee, asked that a survey be made of additional west side areas to be cleared to reach and which would have to be done to secure new homes for the residents.

Also, he asked that consideration be given to redevelopment plans and residential housing in the area south of the university site. This is now regarded as a blighted area.

Immediate plans call for the removal of all families from the first section of the university site to be built, some 43 acres.

The next big movement will come from the 84 acres where two thousand families live.

Msgr. Egan said the population in this area was comprised of mostly Mexican and Puerto Rican families.

Also to be moved are several hundred families who live in areas which are to be part of the university site.

Msgr. Egan's requests were referred to city officials.

Congolese youths kill Belgian priest

USUMBURA, Ruanda-Urundi—A Belgian Catholic priest, Father Etienne Devos, was slain by a band of rampaging nationalist youths in Bukavu, capital of Kivu province in the Congo, it was learned here.

Word of the outrage was brought by Europeans who fled from the capital to this neighboring Belgian trusteeship territory. The news was confirmed in a telephone call to United Nations headquarters in Bukavu.



NEW MONSIGNOR HONORED—More than 300 persons attended a reception last Sunday at St. Mary's parish, New Albany, honoring the pastor, Msgr. James Jansen, V.F., who was recently elevated to domestic prelate. A youthful parishioner, Kevin Hornung, greets Monsignor Jansen in the above photograph. Waiting their turn are his parents, Mr. and Mrs. Robert Hornung. A similar reception was held at Our Lady of Lourdes parish, Indianapolis, for Msgr. James Hickey, who was honored by Pope John XXIII along with Monsignor Jansen.

Southern Bishops cite progress in integration

CHARLESTON, S.C.—The Catholic Church in the U.S. "is moving steadily toward the full Christian solution" of the racial segregation problem, three Catholic bishops of the South asserted in separate statements.

"In justice to our people, we cannot abandon leadership to the extremists whose only creed is fear and hatred," said Bishop Paul J. Hallinan of Charleston in a policy statement issued for his diocese.

The same words were contained in almost identical statements issued by Bishop Francis E. Ryland of Atlanta, Ga., and Sylvania Thomas J. McDonough of Savannah, Ga. The statements were read on the same day at the annual meeting of the Southern Catholic Bishops of the U.S. in their respective dioceses.

"When changing times have called for fresh application of the eternal God-given principles," the bishops stated, "our loyal people have not wavered. Nor will they waver now."

THE STATEMENTS noted that in 1943 and 1958 the Catholic Bishops of the U.S. had outlined the Christian position on the problem of segregation. They pointed out that the Bishops' 1958 letter on the problem attacked legal segregation, or any form of compulsory segregation.

The three Southern bishops said "the influence of the Catholic in the South has not been great on great numbers, but upon great faith."

"The Negro schools which have called for fresh application of the eternal God-given principles," the bishops stated, "our loyal people have not wavered. Nor will they waver now."

KEY POINTS in the statements were these: "Catholic pupils, regardless of color, will be admitted to Catholic schools as soon as this can be done with safety to the children and the schools..."

"The Negro schools which will be continued as long as there is need for them. Their purpose is to reach and teach the Negro, not to segregate him."

"During 1961 the three dioceses will undertake programs of preparation for their people. Pastoral letters, sermons, study clubs and school instruction will explain the full Catholic teaching on racial justice."

The statements stressed that the affirmation of these points "is not just a minimum approach to full Christian justice."

"In a region where our Catholic population is less than 2 percent, it is an honest effort to influence a way of life that has prevailed for many decades," the statements said. "Millions of people have accepted this way of life in good faith. Now, both whites and Negroes face a tremendous challenge—to live in a community with full Christian justice for both."

The bishops said in their statements "the racial problem does not exist in a vacuum and must be solved in the wider context of our missionary work."

"The bishop, therefore, will prudently judge the appropriate response to the situation."

High Court reiterates 1947 stand

WASHINGTON — Tax-paid bus rides for private and parochial school students are permitted under the Federal Constitution, the U.S. Supreme Court has ruled.

The high court dismissed "for want of a Federal question" an appeal seeking reversal of a lower court's ruling which upheld the practice in Connecticut.

Associate Justices Felix Frankfurter and William O. Douglas were in favor of hearing the appeal. The court's other seven members were not.

AT LEAST some private school children ride public school buses in 17 states at present. Supreme courts in six states—California, Kentucky, Maryland, Massachusetts, New Jersey and Connecticut—have ruled that the practice is permitted under their state constitutions.

In five other states—Delaware, Missouri, Oklahoma, Washington and New York—courts have ruled that the practice is not permitted. But immediately after the New York decision, an amendment to the state constitution was enacted authorizing the practice.

The case on which the U.S. Supreme Court has ruled involved a challenge to a Connecticut law which allows private school children to ride buses free of charge after voters in a community have given their approval by referendum.

The CONNECTICUT Supreme Court of Errors held in July, 1959, that the law violates neither the state nor Federal Constitution. It said the measure "primarily serves the public health, safety and welfare, and fosters education."

In the light of our history and policy, it cannot be said to compel support of any church. . . . It comes up to, but does not breach, the wall of separation between Church and State," the Connecticut court said.

It was this decision which the Supreme Court refused to review on the grounds that the case involved no Federal issue.

The court's action was consistent with its 1947 decision in the (Continued on page 12)



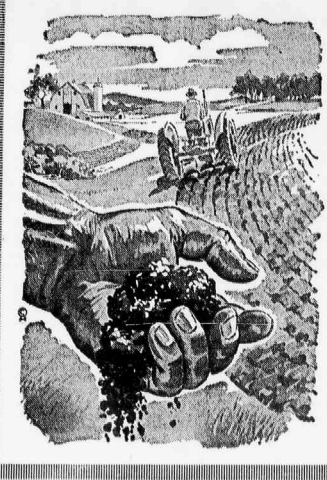
MOMENT OF SILENCE—In this striking photograph, taken by a UPI cameraman, Sister Demetria, W.S., raises a finger to her lips to ask for silence as she stands in front of a altar decorated with candles in Rome. She was attending a ceremony in connection with the recent elevation of Cardinal Joseph E. Ritter. Sister Demetria, who is stationed in the African missions, is the daughter of Mr. and Mrs. Archie Smith, of Holy Angels parish, Indianapolis. Mrs. Smith attended the consistory also.

Lay groups oppose bias in housing

PORTLAND, Ore.—Catholic lay organizations meeting here have adopted a "manifesto of conscience" which urges both to minority groups in getting suitable housing.

KENNEDY CHALLENGE

What can we do about the 'farm problem'?



By JACK WEBER

The "farm problem" facing the new administration is not only the most serious since the drought-depression years of the '30s but it is the nation's No. 1 economic problem, one upon which the whole of our economic well-being can depend. It's not only important to farmers, but to you and me also, because agriculture is such an important segment of our total economy.

Farmers, for example, buy more cars and trucks than any other group, and are the largest consuming group for steel. A collapse of agriculture would have a domino effect, one industry knocking down the next till all segments of the economy have been hit.

To forestall this collapse the government has tried a series of farm programs. They have been effective to a degree, but will quickly become less and less effective because 1) they do not attack the basic cause of the problem, and 2) they are growing continuously more unmanageable and expensive.

None of the farm programs to date has recognized the basic cause of the problem. Each has attacked the symptoms rather than the cause.

The situation that a doctor has been similar to that of a doctor treating the red spot on the skin of a child with measles rather than his treating the disease within.

THE SINGLE basic cause of the "farm problem" today is that in the past 20 or 30 years agriculture has become mechanized. It has undergone a revolution parallel to that of industry a hundred years ago.

It has gone from an essentially handcraft industry to mechanized, factory-like production. By "mechanization" we mean, of course, not only the application of machine methods, but also the application of scientific know-how to agriculture.

The misunderstanding of the farm problem has been caused by extraneous factors that have muddled-up a perception of the basic cause, the mechanization of an industry.

Agriculture seemed to be suffering from the drought and Great Depression of the '30s, and then expansion because of World War II, then "adjusting" to post-war conditions, and expansion again during the Korean conflict. But these were all incidental to the main cause, the Agricultural Revolution.

Don't misunderstand, the drought-depression, World War II, the Korean conflict, and their "adjustment" periods have had effects on agriculture both positive and negative, but they were not basic factors in the change.

A FEW STATISTICS tell the story. In a mechanized industry machines take the place of men; each worker produces more per unit of work because of the aid of machines; investment per worker employed increases because he needs machines to work with rather than just his own hands and skills; and the producing unit increases in size because of these other factors.

If the dog-tail cycle kept up for long this is where the movement stepped in with "farm programs."

In order to forestall this collapse of the industry and the whole economy, it was decided to support the price of various basic commodities by buying all that was offered at set prices. This would stop the price from falling lower than the government "support" price.

However, the government could also see that if more and more were put on the market it could go broke buying farm commodities, so it tried to put a limit on the amount produced.

Unfortunately, this philosophy was defined under a philosophy of handcraft production for former years, not in terms of the mechanized industry. It was defined in terms of fewer acres in production.

There were two results: first, as each farmer had fewer acres to plant he used better machinery, cultivation methods, and fertilizers to increase his yields on these acres; and second, the land taken out of production supported crops was put into other crops which caused a decline in price in the other crops because of increased production, and this added to the problem.

THE GOVERNMENT'S answer to this was the Soil Bank, the purpose of which was to take acres out of production entirely so no farm product could be raised on them. The law on soil bank was that farmers took their most unproductive acres out of production and made other efforts on their best land so that total production rose again.

The increased production resulting from mechanization is what has been termed the "farm surplus."

Strictly speaking, economically there is no "surplus" of agricultural products and there never can be. All that can be produced of anything can be sold at some price; all the wheat and corn can be sold if the price goes low enough so they were competitive for other uses, for example, burning in place of coal. All the cotton can be sold if the price goes low enough to use it as house insulation and paper fibre in place of wood products. (Imagine how thin the chips fall where they lie.)

When we're speaking of the "farm surplus" we're not saying that we have more than we can use, we're saying that we have more than can be sold at a price that will return to the producer his costs of production and some return for his labor and investment.

ALTHOUGH government programs have not attacked the basic cause of the farm problem, they have been totally ineffective. Just the fact that the economy as a whole, not only farming, is still operating at a high economic level is evidence that the depression in agriculture hasn't yet become too severe.

While the present system of dealing with the farm problem is partially effective it is becoming increasingly less so, and increasingly more expensive. Positive steps have to be taken to solve the problem, not just the symptoms.

If we draw a parallel between the Industrial Revolution of a century ago and the Agricultural Revolution of today, we see that the cause was the same, the changeover from handcraft to mechanized production.

The emotionalism was the same: the factory method of production was damned as immoral and the abandonment of the working man's one and only source of "save the family loom," "save the back yard iron foundry," and "save the family cobble shop" just as there are cries today of "save the family farm." However, today we see that the factory method of production rather than being an enslaver of the worker has helped improve his lot in America.

The same type of beneficial results can come from the Agricultural Revolution if handled right.

IN CONTINUING the parallel further, we can examine the adjustments that had to be made in manufacturing and apply some of the principles to the agricultural situation today. Adjustments were made in workers, their skills, and their attitudes.

Production, rather than being carried on by small tradesmen in inefficient shops, was carried on by workers in factories that learned specialized skills rather than doing the whole job themselves.

They unionized for protection, and the government passed laws on rates of pay, hours of work, and safety regulations, among other things, in areas where the workers could not protect themselves. The net results have been beneficial to the society as a whole.

Adjustments were made in economic philosophy and law. Handcraft production, because it was so slow and expensive and because it was limited by labor of the people involved, could never hope to satisfy the desires of the society, so the handcraft producers tended to band together to set standards of quality and price. But as mechanization increased production to the point of saturation...

Probably no national issue is more bewildering to the average citizen than the "farm problem." In the accompanying article, Jack Weber, assistant agriculture economist at the University of Idaho, gets to the heart of the problem and suggests how the Kennedy administration can solve it. The article originally appeared as a two-part series in "Work," official publication of the Catholic Council on Working Life, Chicago, Illinois.—The Editors.

would very well bring on a world-wide depression.

THIS WOULD happen in any major mechanized industry that let production go uncontrolled for a time. Take the auto industry. If any auto company let all its factories produce all the cars it could, there would soon be such a glut of this make on the market that prices would tumble not only to cost, but far below cost. Other auto makers would be forced to meet these prices or not sell cars.

Strictly speaking, there would be no surplus of cars, just a "surplus" at prices that would pay a profit or even manufacturing costs. A year's overproduction of autos would probably kill the market for cars for years, since most prospective buyers would pay a car while the price was down. The rest would be a full-scale depression.

The danger of overproduction in a big industry like auto is obvious. We have experienced the ill effects of it in the past—in the panics, depressions, and recessions overproduction has caused because of the laissez-faire philosophy of the 19th and 20th centuries.

THE SAME evils result in agriculture, but it's more difficult to see because the producing unit is so small. Imposing a "free" market on farm products would automatically get rid of surpluses, but the toll in human misery and suffering would be catastrophic.

The surplus problem can be solved with a minimum of suffering while still keeping the industry profitable enough to encourage the technological advancement in needs.

It can be done by: 1. A system of controls covering production, marketing, and prices. 2. Retirement of some land now under production. 3. Direct economic help to farmers who can't make the grade.

These controls, however distasteful, are necessary to help the nation adjust to the new, industrialized type of agriculture that is coming.

IN ORDER to keep prices at a point where the farm industry won't collapse, the amount placed on the market for sale must be controlled. There never has been any misunderstanding of this principle, but to date the policy has been to restrict the amount planted in the mistaken belief that this would limit the amount marketed. But this procedure leads only to more intensified farming of the acres left in production.

The government would still have to guarantee prices very similarly as it does now. But if the amount marketed were restricted, then the government

up in agriculture who won't be able to farm.

For the younger "mobile" farmers to help them adjust to some other line of work.

For the completely "immobile" group.

The youngsters have to be educated to give them the background they need to live in today's un-farming world.

Along with production, marketing and price controls a system of land retirement would have to be worked out so that the owners of uneconomic producing land would be induced to let it be used for some other purpose rather than marginal farm production. We have had some experience in the Soil Bank with this, but the program has not been extensive nor inclusive enough to be really effective.

THE ECONOMIC problem of switching the resources of agriculture to a mechanized industry that produces a social problem as well: what to do for those farmers who can't make the grade in agriculture.

Millions of people are affected. No farm program to date has faced this situation, and it has tended to intensify the problem because it keeps inefficient farm units operating, which even though inefficient, are adding to the "surplus" production and woes of the industry.

Among those farmers who can't economically make the grade, the more intelligent and more affluent ones—we can call them the "mobile" ones—are able to move into other geographic areas and other lines of work. (More than 8 million farmers have moved off the farm since 1940; this is 40 per cent of the 1940 farm population.)

But in severely depressed agricultural areas we now find that the less "mobile" of the farm population still remains, still farming, working themselves further into bankruptcy under living conditions that are unmanageable in America today.

This social problem is three-sided. It involves what should be done:

For the youngsters growing

Because of their bigness and because of the relatively small number of firms involved, industries like auto and mining can regulate their production to what the market will take prices that will make a profit.

It is unthinkable for us today even to try to imagine 10,000 steel mills operating, or 5,000 produce

Secondly, in agriculture a year's supply is turned out—harvested—all at one time, not produced over 52 weeks. There is no way of turning production on and off to meet needs, as you can in an auto factory.

Practically every industry has been helped by the government at some time, and some continue to operate on a partly subsidized basis all the time. Help has been freely given to transportation, electronic, oil, and other industries not so much to help the individuals involved, but for the common good. Agriculture needs this kind of help now.

Justify government intervention, it is necessary again to contrast the farm industry to the other big industries.

ADD to this the natural variation in yield from season to season and from place to place in various seasons, and it becomes apparent that control by the industry itself is extremely difficult if not impossible.

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The farm of the future

What will the farm of the future be like? It will be:

- Larger. Today's average 200-acre farm will be only a small corner of the future factory farm.
• More mechanized. Machinery and methods used today are the mere foreshadowing of great mechanization to come. Today's \$22,900 per worker investment will be small compared to that of the future.
• More technical. In addition to complicated machinery, the use of fertilizers and special chemicals will be stepped up.
• Concentrated and specialized. Agricultural factories of the future will be located where they will have some natural advantage. They will also specialize with wheat to the west for example, corn to the middle west, cotton to the southwest.

Prudence as well as justice demand that such changes come gradually, not in a panic. The author suggests the transition will take from 10 to 15 years and that it will be accompanied by programs to help some of today's farmers and their families to adjust to other types of work.

In any event, the problem concerns not only the farmer, but our entire economy and all of us. We all have a stake in the solution to the farm problem.

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Permit priests two Masses daily

AMOS, Que.—A special indulgent permits priests of the Amos diocese to offer two Masses each day of the year.

Bishop Albert Sanschagrin, O.M.I., administrator of the diocese, said His Holiness Pope John XXIII had granted the indulgent to meet the diocese's desire to send priests to the Latin American mission fields.

The indulgent will be applied in cases where there are two small parishes close together and where it will be possible for one priest to meet their needs, the Bishop said. Thus Mass can be offered in one parish in the morning and an afternoon Mass in the other parish, he added.

Supreme Court's decision on censorship criticized

ST. PAUL, Minn.—The recent 5-4 United States Supreme Court decision upholding censorship of films before they can be shown to the public "opens the door to dangers," in the opinion of a Catholic priest-editor.

Mgr. Francis J. Lally, editor of The Pilot, organ of the Boston, Mass., archdiocese, expressed the view that the new decision is "out of step with previous decisions" and "doesn't seem to me to be a thoroughly good decision."

"PRIOR restraint (censorship before public showing) strikes me as a very serious thing," the editor told a group of Minnesota church and secular newspapermen and college teachers at a

dinner at the College of St. Thomas here.

"It means," he explained in answer to a question, "that a censorship board can remove portions of a film before it is shown to the public."

"What bothers me is that you deprive people of the right to make a judgment in their own name. My further anxiety is that if you can do it with films, why can't you do it with books, newspapers, plays and other material? This seems to me a differentiation I find it hard to justify."

The Supreme Court decision, handed down January 23, upheld the old ordinance in Chicago which required the distributor of a motion picture to obtain a license before exhibiting.

Fear East Congo to fall to Reds

WASHINGTON, D. C.—A spokesman for a Catholic missionary group asserted here that religious persecution in the Eastern provinces of the Congo indicates the area may soon fall under total Communist rule.

Father John A. Bell, director of the White Fathers' New York information office, said members of his society in Eastern and Kivu provinces of the Congo were being subjected to terror and expulsion. Both areas are controlled by pro-Communist governments favorable to the late Lumumba.

IN GERMANY

'Share-the-wealth' plan wins prelate's backing

COLOGNE, Germany — Germany's senior cardinal has given vigorous backing to the government program aimed at giving workers a greater share of owning land and becoming shareholders in industry.

In a Lenten pastoral letter devoted mostly to social and economic matters, Cardinal Joseph Frings said that more widespread distribution of ownership would not only raise the living standards of the area, but strengthen the economy as a whole.

Cardinal Frings, Archbishop of

Cologne and president of the German Bishops' Conference, urged workers to buy only the consumer goods they need, and to invest part of their earnings into investments.

THE PASTORAL touched on many topics. Among them:

- The need for a youth corps to aid underdeveloped nations.
- "Would it not be wise for young people of various occupations to go abroad to the underdeveloped countries for a few years to help in the construction of new installations? Without such personal aid the great work of helping the underdeveloped countries cannot get going."
- The need for bishops and pastors to recognize that they cannot act automatically. "Even the bishop cannot and should not govern his diocese in a purely patriarchal and absolute manner. The cathedral chapter and the administrative council have been established to advise him, and he is required to obtain their agreement in the case of any important decision."
- The "difficult and unhealthy situation" created by working mothers. Cardinal Frings urged increased benefits by the German family allowance system, which now provides about 10 dollars a month for every child beginning with the third, but makes no provision for the first two children.
- Land speculation. The Cardinal said holding back the sale of land needed for housing construction is "not justifiable."

has made nearly 10,000 acres available for home-building—2,718 in Cologne and the archdiocese alone.

CONCERNING the need for more widespread property distribution, Cardinal Frings urged people to buy only the consumer goods they need, and to invest part of their income in savings banks, stocks, mutual funds, or other productive securities.

"Such a broader distribution of property," said the prelate, "will significantly strengthen the national, assure economic development, and aid in elevating the working class and the less well-off sections of society in the social structure and integrate them into the nation as a whole."

The national and regional and local governments "should do their utmost in promoting this development," Cardinal Frings said.

The 74-year-old prelate's emphasis here constituted strong support of a program initiated by the German government last year. The program works on three levels:

1. Tax privileges and special allowances for people in the lower income brackets who put part of their earnings into savings.
2. Tax deductions applicable on a graduating scale for savings periods of from one to five years, and with a maximum of \$1,800—operated over and above the normal 4 per cent interest rate in savings banks.
3. De-nationalization of state-owned firms, with persons in the lower income brackets given the first option to buy stock in the new private corporations as many of the 300 state-owned firms are outstanding examples. Only if these are the Volkswagen automobile plant, with 49,000 employees and a capital of nearly \$500 million.

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Visit from Pope — Aid refugees — Trujillo rebuffed

THE VATICAN

◆ Pope John XXIII received a large group of the blind shortly after a total eclipse threw much of Italy into darkness. He compared the eclipse to his hearers' affliction, "which casts a shadow, though it is only passing." The 160 blind pilgrims were students, professors and directors of the Paolo Colonna Institute of Professional Training for the Blind. They came on Ash Wednesday only a few hours after the total eclipse of the sun passed across Italy.

◆ The Holy Father is having a secluded retreat fitted out in the form of a small private apartment in the ancient tower of St. Peter's. The tower was occupied by Vatican astronomers before World War II, but was completely abandoned since the observatory was transferred in 1940 to the Pope's summer residence at Castelgandolfo. Pope John indicated he would like to occupy the tower, work began on its roof and the apartment is expected to be finished in a few weeks.

◆ Archbishop Philip F. Pocock of Winchelsea has been named Coadjutor with the right of succession to Cardinal James McGuigan, Archbishop of Toronto. Cardinal McGuigan, 66, is spiritual leader of some 350,000 Catholics in the city. He also presided at the resignation of Bishop Georges Melancon of Chicoutimi, Quebec, and has named his Titular Archbishop of the Holy See, Bishop Maurice Pare of Chicoutimi has been named successor to the 74-year-old Pope John.

◆ Bishop John paid an informal surprise visit to a meeting of the preparatory committee for the Second Vatican Council. He asked that the discussions continue and took a seat. Members of the committee, when the meeting was over, he complimented members on their work and gave them his blessing.

◆ The Vatican Library's collection of valuable books, manuscripts and coins has had notable growth in the past year. In recent months seven manuscripts were purchased. The most notable is a Tibetan manuscript presented to Pope John by a Buddhist lama. Another was an unpublished letter of St. Celestine V, the pith of Cardinal Eugenio Tisserant, Dean of the College of Cardinals. Other additions included four rare incunables (books printed before 1500) and a very rare Serbian liturgical work printed in Venice in the 16th century. Private families gave 12,000 volumes from their libraries, and a valuable series of books on musicology (the science of music) were donated by the German government. The addition of 15,000 volumes from the library of the Apostolic Prefecture, most of which date back to between the 16th and 18th centuries, is an important historical source.

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◆ BOSTON—Twelve more diocesan priests will leave the United States soon for Peru to serve as missionaries of the Society of St. James the Apostle. They will join 40 other diocesan priest-members of the society now serving there. The Society of St. James the

APRIL 15, 1961

FLORINCE, Italy — Italy's first total eclipse of the sun in 90 years was seized on for shooting movies depicting the Crucifixion, when "there was darkness over the whole land."

◆ IOWA CITY—Father David M. Stanley, S.J., has joined the staff of the State University of Iowa School of Religion, becoming the second Catholic priest on the school's faculty. Father Robert J. Welch is a permanent professor on the staff. Father Stanley, an outstanding Biblical scholar, is on three years' leave of absence from Regis College, the Jesuit seminary at Toronto, Canada, where he has been serving as professor of New Testament exegesis. His appointment was made possible by a grant from the Danforth Foundation.

◆ PORTLAND, Ore.—A committee to work for resettlement here of families of Cuban refugees has been formed by Father Maurice E. Park, director of Catholic Charities for the Portland archdiocese. Members of the committee include individuals in the archdiocese sponsored resettlement of 40 families of refugee Dutch Indonesians.

◆ WASHINGTON, D. C.—Dr. James A. Dealey, the famed "jungle doctor" who died of cancer at the age of 34 last month, donated his own eyes to the Eye Bank for Sight Restoration in New York. This was disclosed here by MEDICO, Inc., the international medical aid organization co-founded by the physician-creator of an international eye bank with headquarters in Washington, which will serve as a clearing house for shipment of corneal transplants from eyes throughout the world.

◆ SOUTH BURLINGTON, Vt.—The U.S. Post Office Department has overruled John J. Burns, local postmaster, who cancelled the third class mailing permit of the Church of Christ Evangelist here. Mr. Burns had charged that Alvin Jennings, head of the church, mailed leaflets that were "political" not "religious" in November. The mail reportedly quoted Catholic sources in an attempt to show that the Church does not believe church and state should be separate.

Apostle was founded in 1958 by Cardinal Richard Cushing, Archbishop of Boston. It recruits diocesan priests to help relieve the clergy shortage in Latin America. The twelve man will work among Indians of the Andes Mountains of Peru. Eight of them are from the Archdiocese of Boston. The other four are from the Newark, N.J., Archdiocese, the archbishops and the Lafayette, Ind., and Helena, Mont., dioceses.

◆ SAN SALVADOR, El Salvador — Communism continues to be a threat here in Central America's smallest country despite the anti-Red stand of its new government. The danger is a carryover from the leftist regime ousted in 1949, which gave a free hand to pro-Communists and backers of the Communist Party. They are being aided from abroad by exiled leftist leaders. The Red danger was stressed by Archbishop Luis Chavez y Gonzalez, Salvadoran in a pastoral letter issued after the new government came to power. The Archbishop called for a crusade of prayer and penance, and urged reforms to better the social conditions that breed communism.

◆ NEW DELHI—The Holy See's Observer at the Assembly of the World Health Organization announced that the Catholics of Germany have raised \$100,000 for WHO's malaria eradication campaign. Father Henri de Riedmatten, O.P., also told the 14th World Health Assembly that the Holy See has pledged its annual symbolic contribution of \$1,000 to the anti-malaria program of the UN-affiliated organization. He said that Pope John's contribution was "an indication to the Christian community throughout the world that the Holy Father wishes all Christians, individually and collectively, to participate generously in this campaign."

◆ PANCHKUL, India — A self-financing seed grain bank for underdeveloped nations, including India, has been set up here with the help of funds from Germany's Catholic Lenten fund for underdeveloped nations.

◆ DOMINICAN REPUBLIC — The Bishop of the Dominican Republic have turned down, politely but firmly, the request for a visit to the country.

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◆ LONDON—An attempt in Parliament to obtain tax relief for cloistered communities of contemplative monks and nuns has failed. The House of Lords ruled that the objects of a contemplative community are not charitable, a provision necessary for attaining full benefits of the bill under consideration. An amendment which would have granted 50 per cent relief in local taxes for the 60 Catholic contemplative communities was withdrawn in the face of firm government opposition.

◆ PRAGUE—Legalizing of abortion in Communist-dominated Czechoslovakia has resulted in some 100,000 lawful abortions in 1960, as opposed to 21,000 births in the same year. These figures were disclosed in an article in a Communist youth magazine, Mlada Fronta, which severely criticized public attitudes leading to such a high number of abortions. The article said that the state approved 90 per cent of all requests for legal abortions. In

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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.

Barbarian

Have you ever heard of a rich man being executed in the electric chair? Of course not. A rich man wouldn't be caught dead in one of those contraptions. Segregated seating, you might say, prevails in this revolting piece of furniture. A gross crime alone won't qualify you. You must be a friendless, hapless wretch with an incompetent and lethargic lawyer to make that final date with the electric chair.

We are not complaining, mind you, that so few are executed. We are reminding you how inequitable is the application of the "supreme penalty." It is reluctantly and almost capriciously applied—and it ought, therefore, to be abolished. It lacks that essential quality of justice—equality for all men.

What's more there is no longer any justification for thinking that capital punishment is an effective deterrent to crime. Statistics show that its retention or its abolition has no perceptible effect on the incidence of major crimes.

Surely no one will urge the economic advantages of capital punishment. Our society can hardly afford to support its criminals for full life sentences.

What then persuades us to retain this grisly procedure? By what right does society still insist on chaplains and doctors and wardens, and others participating in this macabre rite against all their decent instincts?

People who favor capital punishment in peacetime should be forced to participate in the ritual a time or two. It would soon be abolished.

Wheel of fortune?

The structure of labor-management relations seems to be subject to severe strains in the State of Indiana. Labor demands the "union shop," whereby a business recognizes a union as sole bargaining agent in an employment contract, and the employees of that business are required to be members of that union. The State's "Right-to-Work" legislation declares that it is not lawful to require an employee to be a member of a union as a continuing condition of his employment.

In its turn, the State's "Right-to-Work" legislation is made inoperative for practical purposes by the "agency shop" arrangement, whereby a union may contract that all the employees of a business must pay dues to a union whether all elect to be union-members or not, the idea being that all employees of a business benefit, in any case, from whatever terms of employment are negotiated by a union.

And now, in its turn, the "agency shop" has been declared unlawful in the State of Indiana by a decision of the National Labor Relations Board, a 3-2 majority decision which will add to the strains on labor-management relations.

Still in its turn, the NLRB decision, at the very least, will be subjected to a review when the time comes for President Kennedy to nominate replacements to the board's membership. In fact, the decision may very well be reversed then—if not beforehand through a UAW application to the Federal District courts.

Current events must make it obvious to the meamest intelligence that the progressive development of labor-management relations is essential to the economic well-being of the State. It is also obvious that no development can take place unless there is some sort of surrounding stability.

It is equally obvious that this merry-go-round of legislation and agency decisions which cancel each other successively is a plain sign of instability. This could make Indiana unattractive, in the long run, to companies looking for new sites for their operations; a possibility which, we suggest, has as much interest for Republicans as it has for Democrats.

Frontiers-land

At 2 a.m. last Saturday, in a Bloomington (Indiana) coffee-shop, the police arrested ten university students, five girls and five boys. The charges included illegal possession of liquor. One of the boys, over 21, was charged additionally with "contributing to the delinquency of minors"; his companions on the outing.

The story goes that the boys were handcuffed at the time of their arrest and then lodged in cells in the city jail. The girls were not handcuffed and, more comfortably, were simply locked in a back room of the jail. In jail, however, everyone had to remain until the appropriate university authorities could be found to post bond.

And all these young university students had their names and home addresses published in newspapers—in Bloomington, in Indianapolis and in different home-towns—together with information of their arrest and charge with offenses affecting their good repute. Indeed, one nice, respectable girl, elected the day before by her contemporaries as Queen regnant of the Indiana University Coronation Ball, seems to have garnered somewhere the extra headline, "Former Denver Beauty Arrested at Wild Party."

The arrests, on reportedly inadequate and erroneous assumptions, were described the following Monday by a state prosecutor as all "a comedy of errors." The Bloomington police authorities, for their part, announced that "they were prepared to consider the case closed."

Perhaps it is in the public interest that our police should have no need to fear repercussions from hasty and foolish actions. Perhaps it is in the public interest that the ordinary citizen should have no practical protection from the effects of unjustifiable arrest. Perhaps it is also in the public interest that an arrested person's name, age, home address, occupation, and the nature of the charges against him be published in the nation's press before there has even a preliminary court investigation.

For our part, we are not so sure.

Good neighbor?

State Department officials are being plagued by a phony "letter" which is presented as written to Pope Pius XII by former President Harry Truman. The phony letter is addressed "Dear Mr. Pacelli" and is full of insults. A Spanish version of the thing is being spread throughout Latin America by anti-Catholic and anti-American elements.

This ridiculous little hate-spots would be spotted as phony by almost any literate American. The very fact that

QUESTION BOX

Why a restriction on Communion?

By MSGR. J. D. CONWAY

Q. Our class has been studying about the sacraments and we were wondering why you can receive Communion only once a day, because some of us serve an early Mass, and then we go to a later Mass with the school and we cannot receive Communion.

A. Most of the laws of the Church result from the wisdom and experience of many centuries, based on sound traditions inspired by the grace of the Holy Spirit and prudently adapted to the needs of the times.

If there were no limit on the frequency with which we might receive Holy Communion, some fervent souls might make a superstitious practice of it, receiving at eight or ten Masses a day—and maybe two or three times at the same Mass, if the line of communicants were long enough. They would reason that since Holy Communion unites us to our Lord and fills us with His grace, the more frequently we can repeat it, the more holy we will be; so why not spend our whole lives receiving Holy Communion over and over as fast as we can, and thus become great saints? The sacrament was given us for our perfection, to be used in a sensible way, as we need them. They give us the grace to serve God, to love our fellow man, to control ourselves, and perform good works. They are a means, not a goal. We do not live by the sacraments, but the sacraments give us the grace to live—in a holy and productive way.

Holy Communion is often compared to the material food of our body. Food is good for us, a necessity for life and health. But we do not immediately conclude that we should spend our lives eating. Holy Communion is good for us, a necessity for spiritual life and health, but the Church has decided that one reception a day provides the most beneficial spiritual nourishment. If we receive more often, it will make us less devout, we will make less of the sacrament, and thus it will become superstitious, expecting the sacrament to do all the work, without our fervent cooperation.

Q. I understand that the term Uniat, or Uniate, is offensive to many of the Catholics to whom it is applied. It seems that it is often used with contempt by Russian and Greek Orthodox, and is never used in official Church documents or publications from Rome.

What should we call Catholics of the Eastern rites? Is "Greek Catholic" the proper term? May a Roman Catholic receive Holy Communion in a Greek Orthodox service? May he receive in a Greek Catholic service, or is this in danger of death, but my question deals with ordinary circumstances, as with travelers on a tour.

A. I would suggest the name "Eastern Catholics," or "Catholics of the Eastern Rites," or even "Catholics of Oriental rite." The term "Greek Catholic" is not very appropriate, because only a few Eastern Catholics use the Greek language in their liturgy. Except for the term "Orthodox," which is sanctioned by usage, is not really appropriate for similar reasons; only a minority of the "Orthodox" are really Greek in either nationality or language. It is not proper for us to call ourselves "Roman" Catholics, to distinguish ourselves from Eastern Catholics. They are "Roman" too—in union with the Bishop of Rome, just as we are. We are Western Catholics, or Catholics of the Latin rite.

A Catholic of the Latin Rite may receive Holy Communion in any Catholic Church of Eastern rite, simply out of devotion. Certainly a tourist would be doubly justified.

No Catholic, either Western or Eastern, may receive Holy Communion in a "Greek Orthodox" service. There must be a rare case, however, in which a Catholic could receive, in danger of death, from an Orthodox priest—when no other was available.

Q. Would it be awfully presumptuous for a third party to join in the argument regarding the indulgence attached to making the Sign of the Cross? Or 1952 Raccolta gives the following:

"The faithful, as often as they devoutly sign themselves with the sign of the Cross, with the invocation of the Most Holy Trinity: 'In the Name of the Father, etc., are granted: An indulgence of 3 years."

Whenever they make the same holy sign with blessed water, they may gain: An indulgence of 7 years" (No. 478).

Perhaps the enclosed little manual of indulgences may come in handy sometime, for quick and easy reference.

A. Now that should settle that! Unless someone has later edition of the Raccolta! And there is a certain gratifying vindication about it. You may remember that the first and rather parsimonious statement regarding these indulgences came from a good Sister; she was corrected by one of her very small but alert pupils, who wrote me in neatly printed letters; then I promptly proceeded to correct both of them, armed with an official book, well out of date. Now this present letter comes from another good Sister, more alert to the expansive tendencies of the modern world.

And, Sister, I do want to thank you for that bookish Indulgence Prayers and Aspirations, published by the Benedictine Sisters of Perpetual Adoration at Clyde, Missouri. It is the eleventh edition, published in 1956. But I am still sending in my order for the latest edition of the Raccolta. I don't want third grade children showing me up with their profane questions, to which my confident answers are antiquated.

It is angering Latin American Catholics indicates how little our country is really known and understood south of the border. If they can believe a U.S. President would write such a letter, we are not even beginning to be known.

Just as a U.S. politician must come out loudly for a strong defense system, the Latin politician, it seems, feels he must occasionally slam the United States. This audience expects it. Tons of anti-American propaganda and years of American neglect have both done their work.

The answer to this rumbling animosity is not simple, but friendly Latin American officials are telling us that

Still A Good Neighbor



OPINIONS

Reader presents the Negro viewpoint

To the Editor:

There is an old proverb that says "Ignorance is bliss." If any wonder then that there are so many "blistful" white people in the world.

I am referring particularly to the one who sent the question to the Question Box, in the Feb. 10th edition of The Criterion. At first I was angry that a question using such a degrading word as "nigger" would even be printed, especially in The Criterion. However, after considering its source, my anger gave way to compassion.

There are a few facts that I would like to reveal to 'U' person, and all other white people who do not know them.

All Negroes are not black. Two-thirds of the world's population has dark skin—that is skin darker than the white man's, but they are not all Negroes. Here in the United States, because the slave masters forced the slave women to give birth to babies that in many cases looked as white as those born to the white women.

The children and grandchildren of these babies plus the ones that are being born today of mixed parentage look whiter than some white people. The late Walter White, former Secretary of the NAACP, was a good example of this. Anyone who has even a minute part of Negro in them, to you is Negro. Mr. White was only 1/4 Negro. This he told to the world, because he chose to be one. However, if he had chosen to be white how would one have known that he was not? How do you know that many people whom you have accepted as white, usually are more Negro than Mr. White? Many of them could be as you say "passing." How can you really know?

It is amusing, but more than that, it is pathetic that many of you waste so much time worrying about where the Negroes came from. The answer is, of course, simple, we were made by God the same as you. Jesus Christ, His Son, teaches that we should love one another, because in Him, all men are brothers. In the Holy Bible, the 4th chapter of the First Book of St. John, verse 20, it is written: "If anyone says 'I love God,' and hates his brother, he is a liar. For how can he who does not love his brother, whom he sees, love God, whom he does not see." It is further written in the Book of Apocalypse, chapter 21, verse 8: "But as for the cowardly, and unbelieving, and abominable and murderers and idolaters and all liars, their portion shall be in the pool that burns with fire and brimstone which is the second death." Therefore, instead of worrying about where the Negroes come from, don't you

think you should be worrying about where you are going? Mrs. Savannah D. Curston Indianapolis

Amazed

Indianapolis

To the Editor:

I just got through reading your editorial entitled "Moment of Truth." I was simply amazed at what was said in this editorial. If the facts stated in this editorial are true why haven't the people of this state been told about what's going on. The Negro preacher who stood up for his rights and the rights of his people certainly has my blessing. I just wish I could give him more than that.

You read about the screaming morons in New Orleans and then sit comfortably back and say that it could never happen here. But, evidently it has already happened. What is being done about it? I had heard that the Hoosier state was the most bigoted state in the Union and I am beginning to believe it.

We have one thing that we can

say about all this bigotry, it will sure get us an awful lot of attention, and some people are so mean, small and hateful that it could never happen here. But, I will ever get any attention.

Diane Kurker Indianapolis

"Socialism"

To the Editor: Many of the social reforms such as medical care to the aged, and other welfare statistics that you encourage through your editorials in The Criterion were the instrumental pieces of "social legislation" which led to the disintegration or downfall of the Roman Empire. . . .

Norman Thomas, 1960 candidate for President on the Socialist ticket has said the following: "The American People will never knowingly accept socialism or communism; but under the disguise of state welfare and liberalism they will finally realize one day that they are living under a collective state." Can we profit from history?

Father of 3 Indianapolis

SERMONETTE

Perseverance Pays

By REV. JAMES D. MORIARTY

The grandfather of Edward Bok was commissioned by the King of Denmark to suppress a band of pirates who lived on a desolate island off the Danish coast and who preyed on shipping to and from the mainland. After a few years Grandfather Bok was able to report to the king that the coast had been cleared and that shipping would be safe. As a reward the king offered Bok anything he wished. And Bok asked for a plot of ground on that desolate island. He was warned that the island was barren. It was not a good spot.

His famous answer was simply, "I want to plant trees. I want to beautify it." They argued again that storms and winds which swept the island prevented any growth. Bok insisted that he would plant trees and that some would live. "And if some die or are destroyed," he said, "I will replant new trees in their places."

His wife and he worked for a number of years with determination and persistence. The trees took root. Soon the island blossomed. Birds came and built nests in the branches. Today that is why we need to learn from Grandfather Bok. And there are a large number of settlers. As a result of this one man's determination to make one spot in the world just a little bit better than he found it many people enjoy the beauties of nature, today.

There are many barren spots in the world of living today. There are lives which are isolated like islands. Many are the unhappy, isolated individuals because no one has seen the need or taken the time to plant a seed of generosity, or encouragement. The daily storms of life which batter these people about have not let the first seed take root and those who may have tried to do something are discouraged from trying again. And so the person remains a barren island in the sea of humanity.

real interest by the United States in Latin America's problems is the key to success. We must give concrete help to solve such problems. We must multiply the scholarships available to our Latin neighbors. Most obviously of all, we must get to know our neighbors and become known by them. Not everybody can consider traveling to Latin America, but a great number of people who have never considered such a trip might find it really quite feasible.

But for heaven's sake, don't make things worse by living up to every pre-conceived picture of the shorts-clad, loud-mouthed "Ugly American."

STRAY LEAVES

Please don't flip if there's no quip

By MICHAEL BOWLES

It has been a custom, in this column, to insert in the last paragraph a merry quip or flight of fancy; or something recognizable as an attempt at such. At any rate, the idea has been to reward the diligent and conscientious reader with, as it were, a literary bonbon or lollipop.

You can imagine my chagrin at finding that this grace, this largesse from my Most Benevolent Excellency is being abused. I have come across a reader who reads the last paragraph and not the rest! If, as sometimes happens, there is no merry quip, she—I regret to have to state it, is a member of what we laughingly call "the fair sex"—throws down the paper and says, "Not so good this week." There may be more readers who do this sort of thing—a disturbing possibility.

Notice is hereby given that these presents that the merry quip or joke will not, in future, be invariably at the end of the column. It might appear at the beginning or perhaps half-way through.

"Every Good Boy Deserves Favors" was the wisdom we imbibed with our mastery of the lines of the treble staff, a music score long ago. This profoundly philosophical thought leads naturally to another, that one must be GOOD to deserve favors. And so, the readers of this column are exhorted to be diligent at all times and read right through from beginning to end. Thereby, they would be certain not to miss anything which might cause them to smile or, maybe, to emit a good belly-laugh. And, after all, so little is to be seen in newspapers these days likely to make us light-hearted that we cannot afford to miss any little spear.

On the other hand, it would not be nice to have readers laughing uproariously every time they see this column. Sometimes thought or wit or light or two which would be hoped to cause serious reflection and not hilarity; thoughts on things like the Indiana State Legislature, or—well, you know the kind of thing I mean—important stuff.

What is needed is moderation and good judgment, like what they have in the UN and such places.

Today, the serious part of the column raises a consideration of the ethics of reading other people's letters. I always do it. Don't you? I mean letters left lying around in the house, opened; not, of course, letters taken out of somebody's mailbox and steamed open or anything un-British like that.

It is ethical to read other people's letters whenever a chance offers itself. Almost everyone does and, in an enlightened democratic society like this, what almost everyone does must be right; or, at least, almost right which is almost the same thing, don't you agree?

What is not altogether ethical, however, is to publish the results in a newspaper. This I propose to do now in the public interest—as every civilized character with an eroded conscience says when he wants to do something outrageous.

These paragraphs, extracts from letters written by young ladies, one slightly over and one slightly under the age of fifteen, are published as a warning to politicians who think nobody is watching them.

Exhibit A: "Did you know that N. is in the State Legislature. It meets in Atlanta, and the session has been going on for about six weeks. There is a lot of moan right now about the schools—I'm sure you have been reading about it—Burn the Negroes out, Send 'em back to Africa, etc. Very big deal. But I thinked bigger. There are some people down here with sense, and they are proud of it. They have passed laws that will enable the schools to remain open and be integrated with the sanction of the local school board. We hope, in this manner, to keep our M. schools open. (Not that I'm in favor of school, understand, it's just the principle of the thing.)"

Exhibit B: "I didn't know that N. was (is) on the State Legislature. Why don't you get him to pass a law condemning schools? That would be real swell. I understand that our M. schools carry over 1000 Negroes. The Indiana session last 61 days and so far they have only passed one law in the 40 or so days they have been in session."

(Question Box Continued)

Q. This is the situation: A Catholic man was divorced by his non-Catholic wife on grounds of adultery. He then married the other woman, who was also a divorcee. Then he went to California to live. Now he has returned on a visit to his wife's relatives in California to receive Holy Communion, and the laws of the Church are different in California. And you know he has some of the relatives believing him. I have tried to tell them he has to be wrong. But I am up against a wall. Now am I right or wrong?

A. Brace your back against that wall and stand firm. I am almost certain you are right. Of course you don't tell me whether all these various marriages were valid or not. But this I do know: the laws of the Church, on matters of this kind, are exactly the same in California as they are here. Anybody can go to Mass, of course; and it is possible to imagine that an unscrupulous man, even though living in an invalid marriage, might go to a distant area—where nobody knows his situation—and there receive Communion unworthily and sacrilegiously. But that is his state of mind, not the laws being different in the give-away. Looks like he is trying to hoodwink his relatives as he did his first wife.

FAMILY CLINIC

Father shows respect for God, but he has none for his family

By JOHN L. THOMAS, S.J.

How can you get a man to love and respect his family? Nothing I or any other priest can do is even right. We dread feasts and birthdays because he'll spoil them with a critical outburst. He keeps money for the children's party gifts. The 13 and 15-year-old work after school and he wants them to pay board. The oldest is already self-supporting in college. Tuition, dental bills, etc. We're weary of being criticized and scolded. Yet he never misses Mass and always says his prayers. What can I do?

If you want a brutally frank answer, Martha, the church that your husband will change at this late stage are slim. Going to a competent counselor would help, but from what I know of his type, he will never agree to seek a assistance he needs it. One is never too old to learn, provided one wants to learn. But the saying "You can't teach an old dog new tricks," is generally true because it's hard to convince him that his old tricks aren't all right.

The real problem your letter describes is the tragic separation or divorce between your husband's religious beliefs and practices and his daily conduct; and state it better, between his character and the Christian's Model, Christ.

hearts. Like the Pharisees of Our Lord's days, they regard religion as a set of external rules and practices. If one fulfills these, he's in! There is no carryover from their beliefs to their daily conduct because there has been no change in their hearts. When speaking of Jesus used the frightful term *whitewashed sepulchres*—they are externally proper but filled with dirt within.

Although I realize that there are two sides to every story, the detailed account in your letter needs a type well known to pastors and marriage counselors. Such men usually try to put on a good front in public. At home they make no attempt to control their passions. Manifestations of affection and kindness are met with suspicion or scorn. They are giving an encouragement to wife or children, they are quick to criticize success and crush any signs of enthusiasm. They have no respect for the feelings of

others, even of their small children. They are petty bullies, clowning, deriving satisfaction from seeing the weak suffer.

Yet they like to pose as Christians. Besides insisting on how hard they have to work to support the family, they usually point out that women will try to dominate a man if he doesn't keep them in their place and children will grow up to be no good. If parents are easy on them, in reality, there is no genuine love in their hearts. One sometimes wonders whether their refusal to practice self-control has not developed their very capacity to love.

What can you do? Since you have consulted your pastor and he has been of little effect, any change, this approach seems fit. Should you obtain a separation? Some would counsel this step with the young children you would have to make sure that you could find sufficient means of

interfere with established methods of collective bargaining or infringe on the functions of either labor or management. The Council would recommend programs to encourage economic growth, would consider the problems arising from automation, and would assist in defining the roles of management, labor and government in bringing about full production and full employment.

Mr. Goldberg, in advocating the establishment of a National Council, is merely trying to bail the labor movement out, so to speak.

The reasoning behind this minority point of view is that the membership of the proposed Council would allegedly be weighted in favor of the unions and therefore could be counted upon to promote labor's interests at the expense of management and the public.

By and large, however, public reaction to Mr. Goldberg's proposal has been rather favorable, and at least one prominent spokesman for American manufacturers, Mr. C. R. Cox, president of the Kennecott Copper Company, has stated that the proposal "has merit and would furnish a sound basis for given careful consideration."

I would like to think that Mr. Cox represents the majority point of view in American industry. In view of the proposal by Mr. Goldberg will at least be given a fair hearing, and that anyone can reasonably hope for the best. If the Council doesn't pan out, we can always try another plan. But if it does pan out, however, that the Council, if it is given half a chance to prove itself, will be a great success.

BOOKS OF THE HOUR

Remember the stakes are high. Your children have no one to defend them but you. Since your task will prove difficult, the thought of changing either to give in and avoid quarreling? I would answer that there are consequences of compromise which, being of the sacrament you cannot afford to make. If the present situation on the grass of the sacrament you received at marriage, take a firm Christian stand in defense of your children. You might also reflect that if you continue to give in, your husband will remain unchanged, and there are no battles in heaven.

(Father Thomas will be unable to give personal replies.)

BOOKS OF THE HOUR

Barry Ulanov's *The Holy See*, The Way of St. Alphonsus Liguori (1696-1787) comes in good time for Lent reading that is in conformity with the modern thought (laudable) and a tendency to reversion to the classical sources for religious inspiration.

In a readable and helpful introduction, Fr. Ulanov sketches out the basic elements of the saint's life, beginning with a dramatic conversion from a successful career in the law to the religious life. At first, the young Liguori was attracted to the Jesuits, but was dissuaded therefrom by his father. He was then inspired to found a new community, the Congregation of the Most Holy Redeemer, in 1732.

In this decision, he was aided by a nun, Sister Maria Celeste, who even had a part in the formulation of the rule for the new congregation.

Word of the young religious' sanctity spread abroad, and after many attempts to refuse the episcopal dignity, he was compelled to accept it. During his bishop of the small and stagnant diocese of Sant' Agata, which he ruled from 1762 to 1775, being then known to resign. During his incumbency, he reformed the diocese and systematically reorganized its religious life, but always in charity and with a spirit operating along with efficiency.

It is these qualities that Dr. Ulanov is largely concerned to stress in making his selections from St. Alphonsus' vast output of spiritual and ascetical writings. It is also because the saint has acquired a reputation—completely undeserved—for rigoristic moralizing, and he sets out to remedy this misconception, which it seems to me great success.

All of the saint's major works are drawn upon, and Dr. Ulanov is at the outset a suggested reading plan which follows the Church's year. The anthology is most attractively presented, and should do much to acquaint souls with one who can be of great help in their formation, and to acquaint with St. Alphonsus, perhaps, those who have always known a little about him but that unsystematically and incompletely.

One of the more welcome jobs of reprinting is Sheed and Ward's *The Water and the Fire* (53c). This book, originally published in 1954 and rather quickly thereafter going out of print, has always seemed to me one of the most useful and comprehensive series of prescriptions or remedies these.

Among other subjects, Fr. Vann treats here of the necessity of reviving, in modern life, the values of symbol and sign—the central part that quiet and meditation must play in the acquisition of wisdom—the king of education that must be offered to our children are to have that wisdom—the ways in which the daily life of the Church offers education, wisdom, and symbolic and the nature of true love and the essential of a sense of community, if modern life is to be salvaged.

Although there is a particular chapter devoted to exploring

The real St. Alphonsus

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

It might be pointed out, too, by way of reminder, that the use of sign and symbol is dwelt upon at more length in a later book, a kind of sequel to *The Water and the Fire*, called *The Paradise Tree*.

One of the beauties of Fr. Vann's writing is his ability to draw upon secular as well as sacred literature for apt quotations and illustrations of points, so that in each of his books one not only a highly original work, but the fusing together of many contributions in a way that add to the finished whole.

It has always seemed to me that the largest and largely feminine) public that was so enthusiastic about Anne Lindbergh's *Gift From the Sea* ought especially to be urged to see what can be done with the same set of problems when the Christian and eternal dimension is added to their treatment.

ASK AID FOR CHILE COLOGNE — The Bishops of Germany have asked Catholics to contribute funds for Chile, devastated last year by earthquakes and tidal waves.

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THE YARDSTICK

Lauds idea of Council on Labor-Management

By MSGR. GEORGE HIGGINS

On several occasions during the past few years Secretaries of Labor Arthur Goldberg has proposed that the Government establish a National Council of Labor-Management Advisors drawn from business, unions and the public.

Such a Council, as envisaged by Mr. Goldberg, would not have any political or legislative functions nor would it

interfere with established methods of collective bargaining or infringe on the functions of either labor or management. The Council would recommend programs to encourage economic growth, would consider the problems arising from automation, and would assist in defining the roles of management, labor and government in bringing about full production and full employment.

The last time Mr. Goldberg made this proposal was in a special delivered on December 7, 1949, at the annual Congress of American Industry sponsored by the National Association of Manufacturers. At that time he was still speaking as a private citizen. Within a matter of days, however, he was appointed to the Cabinet. Immediately thereafter he told the press that he would formally recommend to President Kennedy that a National Council of Labor-Management Advisors be established.

Subsequently the President announced, in his State of the Union message, that this would be one of his Executive orders in the near future. The chances are that this Executive order will have been issued because his solution appears in print. The President's prompt decision to implement Secretary Goldberg's proposal represents a significant step forward in the field of labor-management relations.

A National Council of Labor-Management Advisors, not of course, a panacea. It will not and should not even be expected to solve all of our labor-management problems.

On the other hand, there is reason to hope that such a Council might succeed, over a period of time, in creating a better atmosphere in the field of labor-management relations. At the very least it would make it possible for labor and management to meet on a more equal and broader perspective and to relate their wage and price decisions to the requirements of the common good.

It is only fair to note, in passing, that at least a few observers of the labor-management scene are opposed to the establishment of a National Council. *The Wall Street Journal*, for example, says that Mr. Goldberg's proposal is "outmoded and 'misses the point of labor's real interests in today's economic world.'"

An occasional critic has even gone so far as to say derisively, it seems to me—that

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P. O. Box 174 Indianapolis 6, Ind. MElrose 54331

Member Audit Bureau of Circulations Member of the Second Association of Newspapers Entered as Second Class matter at Indianapolis, Ind.

EDITOR: Rev. Raymond T. Bosler, ASSOCIATE EDITOR: Rev. Paul J. Courtney, Rev. James Doherty, N. E. Ch. 11, Bowles; MANAGING EDITOR: Fred W. Erics; ADVERTISING MANAGER: James T. Brady. Price \$5.00 a year. Published Every Friday

Test-tube insemination declared doubly immoral

ROME—Italian scientists who kept an artificially inseminated human embryo alive for 23 days and then destroyed it, erred against the moral law on two counts, a Jesuit biologist has stated.

Father Giuseppe Bosio, S.J., science writer for the Jesuit publication *Civiltà Cattolica*, discussed the experiments in the latest issue of the review.

Father Bosio said the scientists involved erred morally because human beings who do not donate their cells for artificial insemination and because the product of the experiment was destroyed willfully.

"The reproducing cells are not just any kind of common cell," the Jesuit scientist wrote. "They are the seed which can produce a new living being, and this being will have the biological characteristics of the reproducing cells from which it is derived."

"Biologically, it will be the child of the donors of the two complementary producing cells, irrespective of the place of fertilization, whether natural or artificial, or of the place where it will undergo its future development."

For to be morally permissible, Father Bosio said, the experiment would have to have the explicit agreement of the donors. However this agreement "could not have been given for the purpose of creating a foundation in a test tube, not even in the case of a lawfully married couple."

Secondly, artificially inseminated foundation in a test tube is all the more morally unlawful when the embryo is kept alive. The new being will not be able to reach complete development, Father Bosio argued.

"No one can say with certainty that the human soul is not present at what precise moment God plants the human soul in a new organism, though this is not certain it is, however, highly probable

that this takes place at the time of the intimate union of the two reproducing cells which are the origin of life.

"Because of this high probability," he also believes that it is already a human being in the real sense of the word, it is considered natural law and it is considered such by the Church in all its legislation.

"ONE COULD NOT, therefore, willfully interrupt the multiplication of these cells without committing a serious morally unlawful act suppressing their natural vitality with physical or chemical means, which seems to have been the case."

"Indeed, according to the opinion of a famous moralist, we are equally bound to respect the obligation of maintaining and keeping the artificial conditions which are necessary for the preservation of life in that incipient human embryo, whose existence had been created willfully under artificial conditions."

"Only in the case of it was necessary to avail oneself of extraneous means, such as to be resorted to, in order to keep the embryo alive, would it have been lawful to have obtained from providing it with these means, leaving to the course of nature to determine its death."

Sociology study may be required in all seminaries

VATICAN CITY—The Holy See is considering the possibility of instituting a sociology compulsory in all seminaries.

It is also thinking of requiring seminarians to study foreign languages during their vacations.

These projects are reported in the latest issue of the *1950 Activities of the Holy See*, an annual Vatican publication which reviews the work and programs of all parts of the administrative offices of the Holy See. The body responsible for seminary projects is the Sacred Congregation of Universities and Seminaries.

The report said the congregation is preparing a program of studies which will include sociology courses in all seminaries to prepare seminarians the better for their work as priests. It said the congregation has also concluded that foreign language studies should be instituted for vocation periods since languages today are more useful than ever before for one's studies and for life."

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THREE INDUSTRIAL PLANTS

in the village of ASOKAPURAM in INDIA have made this town one of the fastest growing in the area. As a result of this expansion, there is a constant need of more power, with the prospect of steady work many men are moving their families to ASOKAPURAM. Three hundred families are flocking there now and with each new group of arrivals there are always a few families who are in need of a suitable building. The parish Church, the pastor, Father Joseph Checkath, writes to tell us that a beautiful building is needed in which to build a new Church and that his parishioners have pledged ten percent of their salaries every month to see the Church become a reality. The wage scale is so low, however, that even with this monthly ten percent of all the parishioners' wages it would take many years to accumulate sufficient money to build \$25,000 is the amount needed. Can you help us to raise this?

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NATIVE SISTERHOODS are among the greatest assets of our holy Church in teaching children in Mission territories the truths necessary for salvation. The ANTONI-AN SISTERS in the ANTONI-AN SISTERS who do not understand the language in the schools they conduct. SISTERS EMILIE and SISTER GERARD are novices in this Community. They are Lebanese girls who will dedicate their lives to the teaching of Arabic-speaking children. It will cost \$200 for the training of each of them. Could you pay for the training of either of these girls?

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Little Flower, St. Philip win Archdiocesan cage crowns

By BILL SAHM

Little Flower swept its second consecutive Junior title and St. Philip Neri ended Holy Trinity of New Albany's Senior reign as the 1961 Archdiocesan Basketball tournaments for the two upper divisions wound up in a blaze of action at Secunia last Sunday. Little Flower beat St. Catherine, 60-54, to cop the Junior crown in another all-Indianapolis final, while St. Philip Neri upset the defending Senior champions in their final contest, 59-51.

In the Junior title game, St. Catherine led at the first quarter mark, 17-14, but the defending champions were on top, 32-20, at halftime. At the end of three periods, Little Flower had stretched it to three points, at 43-42, and the final margin was six after a furious rally by St. Catherine in the early part of the fourth stanza. Leo Evans led the winners with 21 points, while Doug Lawrie topped the Southsiders with 25.

In the Senior division, it was another case of the winners' slowly pulling away in the second half, although the outcome wasn't decided until the final two minutes, and the lead changed hands 13 times during the contest. The speedy, poley boys, John and Dave, helped turn the tide for St. Philip with their ball-hawking and outside shooting, and Joe Keller combined with Leon Pickens to make the difference on the boards. Pickens led St. Philip with 17 points, while John Mac-Cotton topped Holy Trinity with 15.

SUNDAY afternoon's semi-final games in both divisions produced few surprises, but a lot of fine basketball. Little Flower and St. Philip in 23, while John Mac-Cotton topped Holy Trinity with 15.

MOST OF the excitement was saved for the Senior semi-finals, with St. Philip Neri, the eventual champions, edging St. Michael of Brookville, 76-75. Leon Pickens and Dave Poley poured through 20 points apiece to help the winners, but Ron Bruns of Brookville was the individual star of the entire day. He got 29 points on a variety of shots, bringing St. Michael back into contention late and time again. Holy Trinity won the other berth in the championship game by knocking off St. Paul of Tell City, 46, in the opening Senior game of the afternoon. The winners led most of the way by eight points or more, and Joe Grantz, captain of the Holy Trinity team, led both teams. Bob Arnold was high for Tell City with 21.

AT LOURDES, St. Gabriel of Connersville and Holy Name of Brookville met in a thriller that was finally won by Connersville, 33-22, with the winners nursing a three-point margin through the last minute and half of the contest, outlasting a Holy Name threat. The lead sea-sawed between the wild, hot-shooting winners several times, but in the end, the winners sent their fans home happy at the final buzzer. Dave Klein was the top scorer for the winners with 13 points. Haley led Holy Name with 11 points.

St. Patrick had a slightly easier time of toppling St. Louis of Batesville, 33-23, after a slow first quarter. Big Mike Harris was up with 14 points for the Terre Haute champions. Jack Hottel and Bob Hammer led Batesville with 9.

Cadet finals set Sunday at Lourdes

Four highly-rated clubs will do battle for the most prized title in CIO athletics Sunday afternoon and evening at Our Lady of Lourdes, as the Cadet Archdiocesan Basketball Tournament comes to its annual climax. Semi-final games are slated for 2 and 3 p.m., Indianapolis time, matching the four survivors of last Sunday's first round bouts, with the consolation and championship lifts on the schedule for 6:30 and 7:30 p.m.

AT 2 P.M., St. Paul of Tell City, who back for another shot at the big crown, takes in defending champion St. Mary-Michael of Madison. The 3 p.m. game features St. Gabriel of Connersville and St. Patrick of Terre Haute, winners of first-round contests at Lourdes last Sunday.

AFTER the semi-final sessions, players of all four squads will have a few hours to rest up for the final round. Between sessions, the cafeteria staff at Our Lady of Lourdes will have sandwiches and refreshments on sale. Double session tickets will be sold in the afternoon for six students (including school students). Single session prices are 25c for adults and 15c for the grade schoolers. Pre-school children will be admitted free to both sessions.

LAST SUNDAY'S first-round play featured some fine basketball down south, at St. Paul's gym in Tell City, and one squeaker at Our Lady of Lourdes. At Tell City, Madison's champions sped past Sacred Heart of Jefferson, 42-31, in a thriller, and Walsheigh tied for Marion on scoring honors, posting 17 points apiece, while McDermott's 19 for Joe Kelly was the top mark.

St. Paul, the host team, turned back the challenge of Immaculate Heart's Indianapolis representative, 42-32, in a thriller, and the balanced Tell City attack, with Nick Heier posting 17 for Immaculate Heart.

AT LOURDES, St. Gabriel of Connersville and Holy Name of Brookville met in a thriller that was finally won by Connersville, 33-22, with the winners nursing a three-point margin through the last minute and half of the contest, outlasting a Holy Name threat. The lead sea-sawed between the wild, hot-shooting winners several times, but in the end, the winners sent their fans home happy at the final buzzer. Dave Klein was the top scorer for the winners with 13 points. Haley led Holy Name with 11 points.

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Scores

- ARCHDIOCESAN JUNIOR TOURNAMENT**
 Semi-Finals—Little Flower, Indianapolis, 71, St. Catherine, Indianapolis, 54; St. Philip Neri, Indianapolis, 59, St. Paul, Tell City, 46.
 Finals—Little Flower, 60, St. Catherine, 54; St. Philip Neri, 59, Holy Trinity, 51.
- ARCHDIOCESAN SENIOR TOURNAMENT**
 Semi-Finals—St. Philip Neri, New Albany, 69, St. Michael, Brookville, 75; St. Gabriel, Connersville, 76, St. Patrick, Terre Haute, 75.
 Finals—St. Philip Neri, 76, St. Michael, Brookville, 75; St. Gabriel, Connersville, 76, St. Patrick, Terre Haute, 75.
- ARCHDIOCESAN CADET TOURNAMENT**
 First Round—At Tell City: St. Paul, Tell City, 46, Immaculate Heart, Indianapolis, 32; St. Mary-Michael, Madison, 64, Sacred Heart, Jeffersonville, 41. At Our Lady of Lourdes: St. Gabriel, Connersville, 33, St. Patrick, Terre Haute, 22; St. Louis, Batesville, 23, St. Paul, Tell City, 22.
- QUARTER-FINALS**
 Quarter-Finals—St. Mark, 28, Holy Trinity, 24; St. Paul, 46, Immaculate Heart, 32; St. Gabriel, 33, St. Louis, 23; St. Philip, 59, Holy Trinity, 51; St. Michael, 75, St. Patrick, 75.
- SEMI-FINALS**
 Semi-Finals—St. Gabriel, 33, St. Patrick, 22; St. Philip, 59, Holy Trinity, 51; St. Michael, 75, St. Patrick, 75.
- CONSOLATION GAMES**
 Consolation—St. Paul, 46, Immaculate Heart, 32; St. Mary-Michael, 64, Sacred Heart, 41; St. Gabriel, 33, St. Louis, 23; St. Philip, 59, Holy Trinity, 51; St. Michael, 75, St. Patrick, 75.
- CHAMPIONSHIP GAMES**
 Championship—St. Gabriel, 33, St. Patrick, 22; St. Philip, 59, Holy Trinity, 51; St. Michael, 75, St. Patrick, 75.



JUNIOR ARCHDIOCESAN CHAMPS—Little Flower Junior CYO of Indianapolis climaxed an outstanding year in basketball by winning their second straight Archdiocesan title at Secunia last Sunday. They defeated St. Catherine's of Indianapolis, 60 to 54, in the final game. Ed Scanlon, back row, left, is the coach, and the booming man at the right is Father Robert Borchertmeyer, priest moderator.



SENIOR CHAMPIONS—St. Philip Neri of Indianapolis are the 1961 Senior CYO Archdiocesan champions. They dropped Holy Trinity, New Albany, in the final game last Sunday. With the team are Father Randolph Marshall, priest manager; William Dugichery, coach, back row right. Kneeling in the front row at the extreme right is Dick Chesteron, assistant coach.



Edited by the Cleric Seminarians of West Baden College

Joe Football

I know I get in a rut now and then, but that's not necessarily bad. Depends on the nature of the rut. But what has me going lately is this business of the romantic quest. Mentioning it in a recent column reminded me of the time my class of sophomores covered The Idylls of the King, by Alfred Lord Tennyson, in particular, the "idyll" called "Gareth and Lynette."

In that class was a fellow in the window row, a swarthy, tough-looking Italian lad whom the junior-varsity football coach used to send into the games more or less to disable the opposition. He had a chip on his shoulder for some reason, in class at least; and it seemed that the best his teacher had to offer was destined to go sailing over his dark young head, which, by the way was as brassy as anyone else's in the class.

But not long after I had begun to write him off as a job well begun but far from half done, the class moved into "Gareth and Lynette," a really delightful narrative poem of young love, adventure, and the kind of romance that led young men to do great things. It was full of the spirit of that "new frontier" sort of thing.

The poem began with young Gareth meditating on the high-flying eagle, watching the call to heroism against the pull of his mother's clinging love, and deciding that he must forsake her call to greatness. Tennyson's words drive the point home with force and vigor:

"... the good mother holds me 'still a child' ... in me put forth To weary her ears with one continuous prayer Until she let me fly ... In ever-higher eagle-circles up To the great Sun of Glory, and thence swoop Down upon all things base, and dash them dead. A hand, as Arthur, work out his will, To cleanse the world."

We read those lines. Our friend in the window row forgot himself and began to pay attention. Next we went on to the scene where Gareth takes his loving mother's arm, telling him not to Arthur's care. Again Gareth spoke:

"Man am I grown, a man's work must I do. Follow the dove! Follow the Christ, the King. Live pure, speak true, follow the King—"

Else, wherefore born?"

And again Joe Football near the window perked up considerably.

The story developed further. Gareth went through a month of the "idyll" called "Gareth and Lynette," a really delightful narrative poem of young love, adventure, and the kind of romance that led young men to do great things. It was full of the spirit of that "new frontier" sort of thing.

No doubt about it, Gareth was a noble young man, and through a certain light, humorous touch runs through Tennyson's telling of it (a part, at least), the poem is a story of bravery and dedication, as the Cadet Archdiocesan Basketball Tournament comes to its annual climax.

Double session tickets will be sold in the afternoon for six students (including school students). Single session prices are 25c for adults and 15c for the grade schoolers. Pre-school children will be admitted free to both sessions.

Just then it was football. Later on it was going to be something, many things, more important. Joe Football that day was sweet smell, not of success, but of heroism. "... live pure, speak true, follow the King," he said to himself. "Else wherefore born? Else why was I born?"

THE FESTIVAL, always held immediately following the instrumental contest, brings together all those competing in the contest plus others who enter as Festival participants only.

Other details are to be announced after the entry deadline and music for Festival participants is to be mailed either today or Monday to the participating schools.

Awards will consist of "outstanding" medals to the soloists or ensemble members chosen by the judges for first place in that category, while all other contestants are to receive First, Second, Third, or Fourth Division ribbons, depending on the opinion of the judges. Those playing only in the Festival will be awarded participants' ribbons as symbols of their participation.

HOMES FOR ORPHANS—SEOLU, Korea—Catholic Relief Services-National Catholic Welfare Conference has found new homes in the U.S. for five more Korean orphans, all girls. They will go to homes in Grand Blanc, Mich.; Stockton, Cal.; Oneida, N.Y.; Railway, N.J.; and Patterson, Cal.

Extend deadline

The CYO Office has announced that the deadline for receiving entries in the Cadet Instrumental Music Contest has been extended until Monday, Feb. 27. Entries received by Monday midnight will be honored.

and instrumental contestants. Because of the tremendous response in the two previous contests, the Piano Contest is scheduled for Saturday morning, March 18, with a brief recital following, while the Instrumental Contest and Festival will be staged on Sunday afternoon, March 19.

FATHER ELFORD said that Piano soloists are to compete in five groups, according to experience, beginning with those who have been playing more than five years (Section A), and continuing through Section B (less than five), Section C (less than four), Section D (less than two). A medal is to be awarded to the outstanding soloists in each section, and those who will be featured in the recital which follows the contest. Also, results in each of the sections will be announced at that time.

Instrumental hopefuls will have available the same choice of solo categories as last year: violin,

viola and cello, clarinet, saxophone, oboe and bassoon, flute and piccolo, trumpet, trombone and baritone horn, French horn, cast netellophone and alto horn, snare drum, xylophone and mallets with or without cymbals. In addition, there is to be competition in the following ensemble combinations: string, woodwind, brass, percussion and vocal.

The rules of the contest stipulate that at least three entries must be received for a category before it can qualify for an "outstanding soloist" medal, although ribbons still will be awarded.

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Quiz Contest third round scheduled February 28

Three Indianapolis squads won first-round matches February 16 as the 1961 Junior CYO Criterion Quiz Contest, boasting a field of 52 teams, took the first step in a month-long battle for the championship. With the rest of the local field drawing first-round byes, St. Anthony No. 1, Immaculate Heart No. 2 and St. Catherine No. 1 turned in triumphs to advance into last Tuesday's second round. No results were available from the Richmond, North Vernon, or Terre Haute deparities at this writing.

The third round, scheduled for this coming Tuesday, Feb. 28, will match four Indianapolis survivors in a contest of four local brackets, while the fourth set for Thursday, March 2, will determine the four Indianapolis entrants in the Archdiocesan semi-finals. They'll be joined there by two survivors from Richmond, one from North Vernon, and one from Terre Haute.

A BLIND DRAW will produce pairing for the round of eight, with the contest entering its most active period. CYO Officials reminded moderators for all the competing parishes to adhere exactly to the operating rules which were mailed to all unit adult leaders involved. Also, the Office said that pairings for the March 5 Archdiocesan quarter-finals will be published in next week's Criterion, if results are available early enough from third round matches.

There is an urgent necessity for an outpouring of human sympathy, for evidence that Americans care," it said. "Our career government experts can convey expert help and policy abroad. Our American youth, however, can convey the message that 'Americans care'."

The statement urged that participants in the program be chosen "not only on the basis of civic prudence, moral character and competence, but also of maturity and the capacity to understand and appreciate another culture."

The statement was issued jointly by the CAIP committees on Africa, cultural relations and social questions.

THE CAIP document stressed that the Youth Corps program "is the wish and needs of the peoples with whom we desire to cooperate should be the prime consideration."

WASHINGTON—Proposals for a Youth Corps overseas members would serve overseas members the U.S. with an opportunity for "humanitarian service," a White House disclosure today.

Three committees of the Catholic Association for International Peace said in a joint statement on the Youth Corps proposals.

"There will be difficulties, but certainly we have the national traditions and initiatives to permit us to seize an opportunity like this for humanitarian service, and for mutual cultural and social enrichment," the statement said.

It noted that private groups "have been making valuable contributions" overseas and said use of their resources "would assure the people-to-people approach and humanitarian character" of the Youth Corps program.

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Camp applications ready for mailing

Applications and brochures for the 1961 CYO summer camping season are to be mailed to last year's campers and to all parishes in the Archdiocese on March 1 or 2. CYO Director Father John Elford announced Monday.

Any parents wishing to be placed on the list for the first mailing may call the CYO Office, ME 2-811, or write (1502 West 16th Street) before March 1.

Otherwise, all children of camping age (beginning with girls in the fourth grade and boys in the third grade) will receive a copy of the application-brochure in the classroom.

Registrations for the season at either camp will be accepted by the Office beginning Friday, March 3. Each application must be accompanied by a \$10 deposit, which is applicable to the total camping fee.

Deadline

Junior CYO Thespians and their directors are hereby reminded that today (Friday) is the last day for mailing 1961 One-Act Play entry blanks to the CYO Office.

The Directors' Meeting will be scheduled after all blanks are in, probably some time next week, and all Directors and Priest Moderators will be notified by mail. Siles, rules, times, and judging information are to be discussed at the meeting, with competition scheduled to start about the middle of March and conclude right after Easter. CYO officials said.

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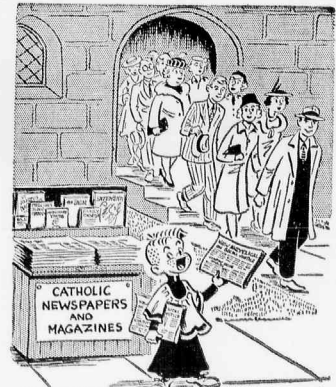
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"Extra! Extra! Read your Catholic newspapers and magazines! February is Catholic Press Month!"

• ANNE CULKIN

Senior has a problem

Dear Miss Culkin:

If you can help me with this, I'll be grateful, because it has me tied, believe me. I'm a senior in high school. For the past two years I have been going steady with a girl who is my classmate. We've been together since we were in high school. I've got to go to college and medical school. Jane, my girl, has said that while I'm at the university, she'd study to be a teacher in the same city. They two weeks ago she suddenly said that she shouldn't go steady any more. We could go right on dating, she said, but she should also see other people. I asked her if she'd changed her mind about me but she said no. Then I asked her if she would go out with other fellows when she is at college. She said she would. I got mad and took her home, and I kept away from her ever since. Maybe I thought she would come to her sense, I don't know. Anyway she hasn't. But her best girl friend tells me that she's all broken up over it.



Miss Culkin, how can I talk sense into her? It's me she wants, I know that. I feel the same way. Our agreement was a good one. We never looked at anyone else. This would be for keeps, I'm sure of it. What should I do? Eddie

Dear Eddie:

What you should do won't be easy—that is, you should try to see this from Jane's viewpoint. As you yourself admit, you can't marry Jane "right away." Actually it takes eight to ten years to complete a medical education, but the rewards compensate for the sacrifice. Meanwhile, both of you will be in new environments with other friends and fresh interests.

Papal Volunteer directors named in many dioceses

WASHINGTON—More than 50 U.S. dioceses have named diocesan directors of the Papal Volunteers for Latin America (PAVLA) program. Their action was taken in response to a joint letter from Cardinal Richard Cushing, Archbishop of Boston, and Cardinal Albert Meyer, Archbishop of Chicago, requesting that a diocesan lay volunteers director be appointed in every diocese in the country.

The growing number of diocesan directors was disclosed in the PAVLA operational plan for 1951, made public here by Father John J. Considine, M.M., director of the Latin America Bureau, National Catholic Welfare Conference. Under the current schedule the first volunteers will be in the field next fall. The operational plan outlines the structure and functioning of the program, under which lay volunteers will go to Latin America to assist lay leaders in the work on behalf of the Church. The Papal Volunteers program was announced by the Holy See last August. The recruitment, screening and obtaining of financial sponsorship for volunteers will be the responsibility of approved diocesan, collegiate or other lay volunteer representatives.

Eldridge to lead Cleveland seminar

CLEVELAND—"The role of the American Catholic in World Affairs in an Age of Revolution" will be the discussion theme of a select group of students and teachers from 10 Catholic high schools here in a two-day workshop, March 3 and 4. James A. Eldridge of Indianapolis will conduct the conferences, aimed to develop leadership among high school students.

The workshop topics—"What is foreign policy?"; "The United Nations, Success or Failure?"; and "What is the West?"; will be followed by discussion and moderator-guided buzz sessions. A minimum of two junior or senior high school students from each of the Cleveland diocesan schools will participate on Friday, March 3. The following day will be devoted to a similar workshop for high school teachers.



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Movies and Television

NEW YORK—A half-hour tribute to the late Dr. Thomas A. Dooley will be presented February 26 on the Lamp Unto My Feet television program. The program will be shown over the Columbia Broadcasting System's television network at 10:30 a.m., EST. "Catholic portions" of the Lamp Unto My Feet series are produced by the CBS public affairs department in cooperation with the National Council of Catholic Men. The program of tribute to Dr. Dooley will consist of a still photo documentary and narration from audiocassette recordings made by the doctor. The doctor's brother, Malcolm Dooley, will also be on the program. Dr. Dooley, known for his medical work in the jungles of Laos, died January 18 of cancer. He was an alumnus of Notre Dame and St. Louis University.

The Lamp Unto My Feet program is carried on a delayed basis in some areas. Viewers should consult their local newspapers for the date and time of the program.

NEW YORK—The engravings of painter Georges Rouault, with a background of prose meditation written by Father Daniel Herrigan, will be featured on the Directions '61 television program February 26 at 1 p.m., EST.

Also on the program will be a discussion of the Montessori method of teaching by Mrs. Nancy Hanbush, headmistress of the Whibly School, Greenwich, Conn. The prose meditation was written by Father Daniel Herrigan, S.J., Lamont poetry prizewinner. Father Herrigan teaches English literature at LeMoyn College, Syracuse, N.Y.

The National Council of Catholic Men produces Directions '61 in cooperation with the American Broadcasting Company's department of public affairs.

Protestants help Catholics found new Bible Society

UTRECHT, Holland—The Dutch Catholic Bible Society, established with the help of Protestants, was inaugurated at a ceremony here when the foundation Bible Society, established by Cardinal Bernard Alfrink, Archbishop of Utrecht. Attending the ceremony were Archbishop Giuseppe Ballarín, Papal Intermuncio to Holland, nearly all the Dutch bishops; and a large group of priests and laymen.

The society, which will be headed by J. Groen, president of the new Bible society, who presented the deeds to the Cardinal. At the same time, he placed in the prelate's hands a copy of a recently completed Dutch translation of the New Testament.

"In this solemn fashion," Dr. Groen said, "we mark the beginning of a new era in which the riches of God's Word can penetrate deeper and deeper into the minds of Catholics, thus creating that spaciousness so characteristic of the Catholic spirit."

Has Janie thought of all this through before she spoke to you? Perhaps. In any case a diocesan faces a constant scientific and logical challenge in his education. Here's hoping you can meet this one head on!

Dear Miss Culkin,
Would you please say a few words about me that do it justice in all or say in public. I find this most embarrassing.
P.N.
Dear P.N.:
To have them fall is one thing and to let them fall is quite another. If it is the former, pull them up at once. You'll receive less attention in so doing than if you permit them to fall to the ankles. If they sag—look for the sign marked "Ladies' Lounge!"

HONOR MISSIONER

LOS ANGELES—Father Michael J. McCallip, superior of St. Francis Xavier Maryknoll Mission here, has been honored by Japan. Japan's Consul General Yukio Hasegawa presented to McCallip the Order of the Sacred Treasure, Fourth Class, for his postwar relief work in Japan.

Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Evansville, and Richmond. Includes station names, times, and program titles.

Notre Dame is given \$265,000 grant

NEW YORK—Notre Dame University is among four universities given Ford Foundation grants to help them make international teaching and research a permanent part of their programs. Notre Dame received a \$265,000 grant for support of its Soviet and East European program. Other grants went to the following universities: Chicago, Northwestern and Pennsylvania. The grants to the four universities total \$7,965,000.

Movie List

- CLASS A-SECTION 1 Merely Unobjectionable for General Audience. Alamo, Adventures of Buckaroo Banzai, Battle on Outer Space, Behind the Great Wall of China, Big Game, Big Night, Blood and Steel, Bobbsey, Boy and the Pirates, The Boy Who Swam with a Crocodile, Breath of a Hero, Circus Stars, Comanche Station, Conspiracy of Hearts, Crackdown, Gunboat, Gunboat '50, Gunboat '51, Gunboat '52, Gunboat '53, Gunboat '54, Gunboat '55, Gunboat '56, Gunboat '57, Gunboat '58, Gunboat '59, Gunboat '60, Gunboat '61, Gunboat '62, Gunboat '63, Gunboat '64, Gunboat '65, Gunboat '66, Gunboat '67, Gunboat '68, Gunboat '69, Gunboat '70, Gunboat '71, Gunboat '72, Gunboat '73, Gunboat '74, Gunboat '75, Gunboat '76, Gunboat '77, Gunboat '78, Gunboat '79, Gunboat '80, Gunboat '81, Gunboat '82, Gunboat '83, Gunboat '84, Gunboat '85, Gunboat '86, Gunboat '87, Gunboat '88, Gunboat '89, Gunboat '90, Gunboat '91, Gunboat '92, Gunboat '93, Gunboat '94, Gunboat '95, Gunboat '96, Gunboat '97, Gunboat '98, Gunboat '99, Gunboat '00, Gunboat '01, Gunboat '02, Gunboat '03, Gunboat 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Tic Tacker

Pastors, other members of the clergy and laymen who are interested in social service are invited by the Catholic Charities Bureau to attend a noon luncheon next Tuesday, Feb. 28, to hear an address by Jean-Francois P. Biesiek, associate professor and director of fieldwork at Loyola University, Chicago.

Father Biesiek will speak to members of the Indianapolis Social Workers' Club on "The Potential Contribution of Religion to Social Work Theory and Practice." The luncheon will be held in the Indiana State Teachers Building in downtown Indianapolis. Reservations for the luncheon can be made with Mrs. Juliana Weber, ME 4-6841.

NAMES IN THE NEWS—John Charles Spotts, a graduate of Secunia Memorial High School, Indianapolis, has been named to the Dean's List at Belmont Abbey College, Belmont, N.C. . . . Joseph P. Hyde, a member of Our Lady of Lourdes parish, Indianapolis, was graduated from St. Joseph's College, Collegeville, last month. . . . Karen Knutsen of St. Andrew's School, Indianapolis, was named a March prize winner in the monthly debate feature of Catholic Miss magazine. She stated her opinion on the topic "The minimum age for driving a car should be 18 in all states." (We don't know whether she's pro or con.) . . . Marian College junior Joseph Mader will represent his school at St. Mary's College, Notre Dame, this weekend in a three-day Medieval Drama Workshop. He will take the role of the Scribe in the Mystery play, "The Woman Taken in Adultery," from the Hegge Cycle. . . . James A. Eudwig, a member of Cathedral parish, Indianapolis, will be the speaker for the annual Newman Day observance at Purdue University on Sunday, Feb. 25. His topic is "Is It Newman's Time?"

REPEAT PERFORMANCE—The Indiana State-Rose Polytechnic Newman Club of Terre Haute successfully defended their state Newman Club championship at the recent basketball tourney in Fort Wayne. The T.H. hallhaws defeated Ball State 89-66 and Purdue 76-63 to take their fourth consecutive state title.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Joseph Patrick of St. Joseph Mission, Carlson, who will celebrate their 25th Wedding Anniversary on Sunday, Feb. 26, with their friends and neighbors in their home. . . . Felicitations also to Mr. and Mrs. Earl Etienne of St. Paul's parish, Tell City, who recently observed their 25th Wedding Anniversary.

OUTSTANDING FIREMAN—Council 437, Knights of Columbus, will present their fourth annual "Outstanding Catholic Fireman" award on Monday, April 10. Chief Charles P. Hill of St. Michael's parish, Indianapolis, co-chairman of the event, invites Indianapolis-area pastors to send in their nominations for the award. His address: Chief Charles P. Hill, Fire Prevention Bureau, 301 E. New York St., Indianapolis, Indiana. Deadline for nominations is April 1.

UPSTATE NEWS—St. Joseph's College, Collegeville, has added a Journalism-Social Science group major to its curriculum which will go into effect next fall. The new sequence is expected to replace the present English-Journalism group major, which was temporarily retained. In keeping with the trend in journalism education, the new program requires the journalism student to take 48 hours, including 36 on the upper level—in journalism, political science, economics and history. Required courses in this group major will include: News Writing and Reporting, Editing, Political Parties and Pressure Groups, Public Administration, International Relations, Ancient and Medieval Political Philosophy, Government and Business, Business Cycles, Recent American History, and History of Modern Russia. (And you thought journalists had it easy.)

Auditions slated by Theatre Guild

The Catholic Theatre Guild of Indianapolis has announced that auditions will be held for its spring production, "Time Out for Ginger," on Sunday, Feb. 26, from 1 p.m. to 4 p.m. Place of the auditions will be the Council Chamber at the K. of C. Hall, 12th and Delaware St. Characters required for the play include three adult men, two adult women, three teen-age girls and two teenage boys. Mary R. Early will direct the play. No dates have been announced for the presentation.

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Hoosier colleges agree to enrollment plan

The 33 Hoosier tax-supported colleges and universities and private-financed schools have agreed to maintain indefinitely a 50-50 balance in their undergraduate, on-campus student enrollment. This decision is one aspect of "The Indiana Plan for Higher Education" which was adopted recently by the respective college and university presidents.

The Indiana Conference on Higher Education, to which all the state's public and private colleges and universities belong, was formed in 1945 to prepare to meet the increased enrollments produced by large numbers of World War II veterans.

One of its primary objectives is to maintain the balance NEA unit formed at Marian College

A student unit of the National Education Association has been formed at Marian College with an initial membership of 67, college officials announced this week. Sister Mary Giles, O.S.F., director of the Student NEA, said the new group has been recognized by the national body and the Indiana State Teachers Association.

Purpose of the student unit is to develop professional attitudes among students preparing to be teachers, leadership in youth groups, and high standards for teachers and participation with local, state and national professional groups. Officers of the charter group are Pauline Boll, Indianapolis, president; Thomas A. Gordon, Chubbuck, vice president; Dorothy Basinski, Ellettsia, O., recording secretary; Rosemary Perrin, Indianapolis, corresponding secretary; and Michael Thompson, Fort Wayne, treasurer.

The 'mysteries' of Genesis

(Continued from page 7) but was carefully recast in the light of modern theology and monothism. We say this with strong conviction for the simple reason that if the material had been directly revealed to the sacred writers (or to Moses), we would not find it presented in variant manners, and this it obviously is in many of its aspects.

Modern biblical scholars are agreed that not only did the Hebrew writers make their "research" an cosmic and human origins rather late in their history, but also that much of the material set forth in these chapters is comparable to accounts current among other nations. The discovery of other flood-stories, or other creation accounts, of other sin-accounts, and other accounts, has opened up an entire new vista on these 11 chapters.

Yet, and this is most important, though the Bible has undeniable similarities to the other accounts, its presentation is revealing of its purity of expression and loftiness of theology—thus differentiating itself in a distinct manner from the pagan writings of Gen 1-11. Let us emphatically state, it is not entirely paralleled in the non-biblical accounts nor will it probably ever be so.

This fact, and the superiority of the biblical narratives, makes us ask where the biblical writers—in this case — and P, plus the final editors—got their information. Was it through revelation? It need not have been, and the variant accounts within these 11 chapters render this less and less probable.

CALENDAR

- FEBRUARY 24**
A Fish Fry at St. Rose's school cafeteria, 2803 S. Meridian St., from 5 to 8 p.m. Carry outs.
- Fish, Shrimp and Pizza at Sacred Heart Cafeteria, 1500 S. Meridian St., from 5 to 7 p.m. Carry outs.
- A Fish Fry at 4 and 2nd Social at 7 at Holy Fm in Beech Grove.
- St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.
- FEBRUARY 28**
Holy Angels Social begins at 6:30 p.m. in the school hall, 28th and Northwestern.
- The Social at Little Flower starts at 6:30 p.m. in the auditorium, 14th and Bosart.



CHAIRMAN — Miss Mary Manley has been appointed East Side Chairman for memberships in the recently organized St. Joseph Auxiliary of the Little Sisters of the Poor in Indianapolis. East Side parishioners who are interested in joining the organization may call Miss Manley at ME 2-5243.

God created

(Continued from page 7) body and soul, without having to experience the dreadful separation of soul from body which we call death.

BUT GREATER than any of these preternatural gifts was the supernatural gift that God bestowed on Adam and Eve. This was nothing less than a sharing, by God, of His own nature with Adam and Eve. In a marvelous way which we shall never fully understand until we see God as He is in heaven, God set His Love (which is the Holy Spirit) flow into, and occupy, the souls of Adam and Eve.

It is a very inadequate example of course, but I like to think of this flow of God's love into the soul as somewhat like the flow of blood in transfusion. Somewhat as the patient is joined to the blood donor by the flow of the donor's own blood, so were the souls of Adam and Eve joined to God by the flow of God's own Love into their souls.

The new kind of life which Adam and Eve possessed as a result of their union with God, His supernatural life, is what we call "sanctifying grace." Later on we shall talk more at length about sanctifying grace, since it plays such an all-important part in our own spiritual lives.

But we can see at once that if God chooses to share His own life with a soul here upon earth, in time—it also means that God will share His own divine life with that soul eternally, in heaven.

As a consequence of this supernatural gift of sanctifying grace, Adam and Eve were no longer destined to an eternal happiness that would be merely a natural happiness; that is, a happiness based upon a purely natural knowledge of God. Who still would be invisible, and a purely natural love of God, Who still would be unseen, now, with sanctifying grace, Adam and Eve would know God as He is, face to face, after their life on earth had ended. Seeing Him face to face, they would love God with an ecstatic love of such intensity as men could never, by his own nature, hope to achieve.

And that is the kind of ancestors you and I had. That is Adam and Eve as God made them.

NEW OFFICERS

The newly elected officers for the St. Catherine of Siena Court No. 109, Ladies Auxiliary of the Knights of St. Peter Lodge, are: Mrs. Nancy Greenwell, grand lady; Mrs. Vivian Jackson, vice grand lady; Mrs. Mary Walker, recording secretary. Other officers include Mrs. Nannie Richardson, treasurer; and Mrs. Jean Porter, Mrs. Mary Guyton and Mrs. Edna Watkins, trustees.

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First Friday

Members of the Neotrual Adoration Society are reminded that Friday, March 3, is the First Friday of the month. The customary watch will be held Friday night and Saturday morning in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral.

Third Order unit to meet Sunday

The Sacred Heart Fraternity of the Third Order of St. Francis will meet February 26 in Sacred Heart Church, Indianapolis. The Fraternity will attend the 7:30 a.m. Mass and receive Corporate Communion.

Notice: Instructions will begin at 2:15 p.m. in the CYO club rooms. At 3 p.m. Father Pergus, O.F.M., will conduct the spiritual exercises.

Council of Nurses states retreat

The Indianapolis Deaneary Council of Catholic Nurses will hold its annual Retreat at Fatima Retreat House, 111 West Raymond Street, March 3rd to 5th.

Rev. Clarence Murphy, S.M.M., will be the retreat master. All nurses are invited to attend.

For reservations call Miss Anne Meyers, AT 3-6018; Miss Della Jennings, ST 6-6067, or Miss Judy Johnson, FL 7-7972.

St. Meinrad parents elect new officers

Mr. John Woodside is the newly elected president of the St. Meinrad Parents Organization. Other officers include Mr. William Hoffman, vice president; Dr. Walter Udawinski, treasurer, and Mrs. Albert Long, secretary.

The organization will meet at 8 p.m. on Monday, Feb. 27, in the Cathedral High School library.

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Catholic pupils high in testing

CINCINNATI—Statewide tests again have shown that parochial school pupils in the Archdiocese of Cincinnati master the basic subjects at least as well as those in public schools and frequently better.

Archdiocesan school officials called the results of the "Every Pupil Tests," administered by the State Department of Education, "gratifying."

"We are not below the state standards in any item," they pointed out, "and we are above the state standards in most items."

Recollection set at St. Catherine

Rev. Salvador M. Castagliola, S.M.M., of Noblesville, will conduct the spiritual exercises at the Day of Recollection for the Altar Society of St. Catherine of Siena Church, on Wednesday, March 1.

The day will begin with Mass at 9 a.m. and close at 2:45 p.m. Coffee and donuts will be available for breakfast, the ladies are requested to bring a lunch.

The day is arranged so that the conferees without having to participate in the entire program.

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AROUND THE ARCHDIOCESE

Msgr. Galvin to conduct men's recollection day

RICHMOND, Ind. — Msgr. James Galvin, Archdiocesan Superintendent of Schools, will conduct the men's day of recollection scheduled Sunday, Feb. 21, at Holy Family Church, from 1:30 to 4:30 p.m. Council members are expected from New Castle, Liberty, Rushville, Comersville, Cambridge City and from churches and organizations in Richmond.

"Christ the Worker," "Christ in the Home," and "Christ in Society" will be Msgr. Galvin's subjects.

James Ellis and Harold Lyle are in charge of arrangements for the Holy Family Men's Club. Joseph Niersbach is District Council president.

The Scout Troop No. 1 will sponsor a breakfast on Sunday, March 12, from 6:30 a.m. to noon in St. Andrew's school dining room. The scouts will be assisted in the arrangements by Frank Schroeder, scoutmaster, and a Richard Brinker, assistant scoutmaster.

A pitch-in supper will precede the initiation of new members into the Little Flower Circle No. 350, Daughters of Isabella on Tuesday, March 14.

A leadership training class for women of the parish is being held each Saturday evening and Sunday morning at St. Michael's parish. The class is being sponsored by the Altar Society. The



MSGR. GALVIN

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topic for this weekend is "How to Hold an Audience."

TERRE HAUTE St. Benedict's Third Order of St. Francis will meet in the church on Sunday, Feb. 26, at 2:30 p.m. Members are urged to bring a guest.

Our Lady of Providence Circle 569, Daughters of Isabella, will hold their regular monthly social at 8 p.m. Tuesday, Feb. 28, in the Padua Room of St. Benedict's Church. Members will roll bandages for the missions. The ladies are asked to bring white goods suitable for bandages. A coffee hour will follow.

A Corporate Communion for the Daughters of Isabella is scheduled Sunday, Feb. 26, at the 8 a.m. Mass at St. Benedict's Church.

NEW ALBANY The Third Order of St. Francis will hold its regular meeting on Sunday, Feb. 26, in St. Mary's Church. Members will attend the Stations of the Cross and Benediction at 2 p.m. The business meeting will follow in the school. Visitors and interested persons are always welcome. Novice instructions will be held in the school at 1:30 p.m.

Ask student aid for new university

WASHINGTON — U.S. Catholic college students have been given the opportunity to join in a drive to help build a Catholic university in Formosa.

Cardinal Richard Cushing, Archbishop of Boston, called on the students to contribute toward construction of the proposed university library.

Cardinal Cushing is director of a \$800,000 fund for underways in this country on behalf of the university.

At his request the National Federation of Catholic College Students is conducting a drive among students to raise funds for the library.

Benedictine nun dies at age of 76

FERDINAND, Ind. — Funeral services were held for Sister M. Cornelia (Margaret Frey), 76, on Tuesday, Feb. 21, in the Convent Church here.

Born in Tell City, she received her early education at St. Paul's Parish School. She entered the novitiate at Ferdinand on December 1, 1904.

During her teaching career, Sister M. Cornelia held assignments at Indianapolis, St. Joseph Hill and Floyds Knobs.



CHORALE PLANS TOUR—Making plans for a joint choral concert that will highlight the St. Mary-of-the-Woods College Chorale tour this week-end are Sister Marie Brendan, S.P., director of the SMW Chorale, Robert Fisher, director of the Bellarmine College choir club, and Father Edwin Schaefer, moderator of the latter group.

St. Mary-of-Woods Chorale announces concert tour plans

ST. MARY-OF-THE-WOODS, Ind.—The St. Mary-of-the-Woods College Chorale leaves Friday morning, Feb. 24, for a concert tour that will include Washington, Ind., Clarksville, Ind., and Louisville, Ky.

At St. Simon's high school, Washington, and Our Lady of Providence high school, Clarksville, the Chorale will sing selections from Britten's "A Ceremony of Carols," Bryan's "These Are the Times," some spirituals, folk songs, and collegiate numbers.

The SMW Madrigal Singers, an cappella group, will also present a set of numbers at St. Simon's and Our Lady of Providence. Concert times are 9:15 a.m. and 1:25 p.m., respectively.

In Louisville, the Chorale will present a mixed-voice choral concert Sunday afternoon with the men's glee club of Bellarmine College. A feature of the program will be their presentation of a Bach Cantata.

The Bellarmine glee club will journey to St. Mary-of-the-Woods College Sunday, March 5, for an evening performance of the joint choral concert.

FARMER'S VIEW Your home town

By DANA C. JENNINGS "If you want to know why some hometown boys go far" writes Harold Coffin in The Saturday Evening Post, "look at their home towns." Let's far back and look at ours. Is there a place for the teenagers to have fun—roller rink or ballroom or even a movie house? Is there a chance for a job when a fellow gets through high school? Does the main street look like something from Death Valley?

High priced brains hired by the cities to figure out what's wrong with their centers point out that many urban centers now show three well-defined ring-like zones encircling the "downtown." First there's the center, the business spots, with a 1700 relic leaning section, which has gone to pot in up against a spanking new glass-and-aluminum skyscraper. Then around that is a slum—a once-respectable residential area now rented at scandalous prices to the oppressed and the underprivileg-

ed. Then around that, out farther, is the bright new growth of mid-class-and-up houses and apartments built since the war. And out beyond that, over hill and dale, are shiny new suburban dwellings taking advantage of light, space and air.

Look at the typical country town and you'll see the same picture on a smaller scale: doddering old tumbleweed stores with here and there a brave attempt at fixing one up or building a new one; around this, a few blocks of old houses in varying states of disrepair; their yards full of junk; farther out, the fresh-painted modern dwellings of the few young couples that have managed to find a way to make a living here.

We can bewail the passing of the country town or we can stir our stumps and do something about it so that even the folks who have to work in the city will want to build their homes in our town.

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Terre Haute DCCM sets annual Recollection Day

TERRE HAUTE, Ind. — The Terre Haute District Council of Catholic Men have been holding a series of meetings under the direction of their new officers, laying plans for their seventh annual Day of Recollection to be held on Sunday, March 12, at Schulte High School.

The Day of Recollection is open to all men of the Terre Haute area, both Catholic and non-Catholic. There is no charge for the day. If desired, a free will offering can be made to help defray expenses.

Registration will start at 9 a.m. at Schulte High School with the formal program starting at 9:30 a.m. Silence is maintained throughout the day, with spiritual reading during the noon meal. The program will close with a Holy Hour ending at 3 p.m.

Richard Conley is chairman of the program this year. Reservations may be made by calling Mr. Conley, Lincoln 8430, Bill Brinkman, Lincoln 2759 or Schulte High School, Crawford 8981.

Boland to receive Bellarmine award

LOUISVILLE, Ky. — Ireland's Frederick H. Boland, president of the United Nations General Assembly, has been named to receive the 1961 Bellarmine Medal of Bellarmine College here.

The medal is awarded each year to a person "who, on the national or international scene, exemplifies in a notable manner the virtues of justice, charity and temperance in dealing with difficult and controversial problems."

Bishop Wright invited the CPA to hold its 1964 convention in Pittsburgh. The CPA board of directors has accepted the invitation.

The CPA announced previously that John C. Diefenbaker, Prime Minister of Canada, will address the convention banquet on May 18.

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Bishop's criticism of Trujillo regime is cut off the air

SEAN JUAN—The bishop who heads the Church in the south-western part of the Dominican Republic was cut off the air when he told his people that reports in the government-controlled press and radio of the country are untrustworthy.

Bishop Thomas F. Reilly, S.S.R., Prelate Nollus of San Juan de la Maguana, spoke (Feb. 12) at the Sunday morning 7 o'clock Mass, which is regularly broadcast over the local radio station.

The Boston-born Redemptorist had already spoken at the 6 o'clock Mass. His sermon was primarily devoted to the approach of Lent, but he made a brief reference to the press and radio. He also charged that the regime had not complied with the six-point request the Bishops of the Dominican Republic made to Generalissimo Trujillo on January 10 to "end the current anti-Catholic campaign."

Bishop Reilly also told his people that the Bishops had refused the government request that Generalissimo Trujillo be granted the title "Benefactor of the Church."

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TELL CITY, IND.

CONTRIBUTORS The Criterion will carry a list of parish and organizational contributions, and other news items. The following persons contributed items for this week: MRS. ELYSE FESSEL, Plymouth; WILLIAM C. NIERSBACH, Richmond; AGNES DEIDER, New Albany; MISS THELMA KLUG, Terre Haute; MISS LULA EHRING, Sellersburg; MISS LILLIAN MORAN, Rushville; MRS. LAWRENCE SAWYER, Terre Haute



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'THEN OR NEVER' Orthodox prelate sees unity 'within 50 years'

ATLANTIC CITY, N. J. — Christian unity must be achieved within the next 50 years, declared the head of the Greek Orthodox Archdiocese of North and South America in an interview here.

"We can't afford to ignore it in these times when Communism, secularism and atheism are making so many gains," asserted Archbishop Iakovos of New York. Although "we can't have theological unity at once," he said, "if we cooperate we can expect it within our lifetime if we have another 50 years to live."

He warned, however, that if unity is not realized within that time "it will never materialize."

THE ARCHBISHOP said he looked with favor at the general movement toward church unity as expressed in the proposal made recently by Dr. Eugene Carson Blake of Philadelphia, visited

clerk of the United Presbyterian Church in the U.S.A.

"It is definitely a step in the right direction," the Orthodox prelate said. "I'm very happy with this. It is very significant in an interview here. We must make the attitudes of the people of the Church, and the present time is most favorable for such an approach."

Theological and dogmatic differences between the Orthodox and Roman Churches— which separated in the 1054 schism—are small, the archbishop continued.

"What makes them look big," he explained, "is the psychological distance between the two. It is the viewpoint of the people that is the most important."

"Theology can't be transmitted to the grass roots. We must make the attitudes of the people of the Church, and the present time is most favorable for such an approach."

Remember Them In Your Prayers

INDIANAPOLIS

† JOHN T. WARD, 76, St. Joan of Arc Church, Feb. 17, 1961. Survivors: wife, Dorothy; daughter, Mary Elizabeth; son, George E. and John E. all of New Albany; and Marie C. of Indianapolis, Ind.

† LAWRENCE VAN CREEVE, 56, former resident of Indianapolis, 55, Ray of Lion Church, Franklin County Cemetery, Indianapolis. Survivors: wife, Mabel.

† JOSEPH L. MEYERS, 70, St. Francis de Sales Church, Feb. 17, 1961. Survivors: wife, Mary; daughter, Mrs. Jack Collins; daughter, Mrs. Elizabeth; son, George E. and John E. all of New Albany; and Marie C. of Indianapolis, Ind.

† JOSEPH TURNER, 84, Holy Trinity Church, Feb. 17, 1961. Survivors: wife, Mrs. Mary; daughter, Mrs. Josephine; son, Frank; son, William; son, John; son, George; son, William; son, Benjamin.

† LUCY HANCOCK, 92, Sacred Heart Church, Feb. 17, 1961. Survivors: son, Albert; daughter, Helen; son, William; son, John; son, George; son, William; son, Benjamin.

† MARY CHRISTIAN, 92, St. Patrick Church, Feb. 17, 1961. Survivors: son, Pauline; daughter, Mrs. William; son, John; son, George; son, William; son, Benjamin.

† CHARLES PRESSER, 74, St. Mark Church, Feb. 17, 1961. Survivors: wife, Mrs. William; son, George; son, William; son, Benjamin.

† MARGARET, 92, St. Joseph Church, Feb. 17, 1961. Survivors: son, Pauline; daughter, Mrs. William; son, John; son, George; son, William; son, Benjamin.

† ANNA M. CLAWSON, 77, St. Mary's Church, Feb. 20, 1961. Survivors: son, William; daughter, Mrs. William; son, John; son, George; son, William; son, Benjamin.

† PATRICK WHELAN, 92, St. Augustine Church, Feb. 17, 1961. Survivors: son, William; daughter, Mrs. William; son, John; son, George; son, William; son, Benjamin.

† MRS. WILLIAM C. RUTLEDGE, 70, Holy Trinity Church, Feb. 17, 1961. Survivors: husband, William; son, Chester A.

ON UNITY BODY

VATICAN CITY—Msr. John M. Osterreicher, director of the Institute of Judaean-Christian Studies at Seton Hall University, Newark, N.J., has been named a consultant to the Secretariat on Christian Unity for the coming eccumenical council.

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Urges U. S. laity to give suggestions for Council

WASHINGTON—The laity of the United States is lagging in making suggestions for the Second Vatican Council to consider regarding the lay apostolate, Martin H. Work, executive director of the National Council of Catholic Men, said here.

Mr. Work just returned from Rome where he attended a three-day meeting of the Permanent Committee for International Congresses of the Lay Apostolate. The committee mapped arrangements for the third World Congress of the Lay Apostolate which will be held shortly after the ecumenical council.

"The laity of Europe are much more articulate in making suggestions to the proper ecclesiastical authorities to be placed before the ecumenical council regarding the lay apostolate," Mr. Work said.

Mr. Work said he expected some findings regarding the lay apostolate will be submitted to the proper authorities for submission to the council as a result of the biennial meeting of the National Council of Catholic Men in Pittsburgh from May 4 to 7.

Theme of the convention will be "The Apostolic Laymen: New Responsibilities in Christian Unity." The theme was selected because of the approaching ecumenical council.

"In our studies and seminars at the convention," Mr. Work said, "we should be able to arrive at some findings to be submitted to the proper authorities. The lay apostolate appears to be placed before the council covers a broad field. It appears that we welcome expressions from lay organizations."

Church schools omitted

(Continued from page 1) the minimum of \$15 for each public school pupil.

In the first year, grants per child would range from the minimum \$15 in New York and eight other states to a high of \$29.67 per child in Mississippi.

Ten per cent of the Federal funds given each state is to be used for a Federally-approved special project. An example given by officials was the need for funds in Washington, D.C., for remedial reading courses for colored children after their schools were integrated several years ago.

The President's proposal urges loans rather than grants to colleges to help build classrooms. It had been earlier reported that grants would be proposed for this purpose. But this approach was allegedly dropped because of the constitutional question of Federal grants to church-related colleges. Officials would not comment on this report.

President Kennedy said the new loan program must be

NEW CATECHISM

LAGOS, Nigeria — A Yoruba-language catechism illustrated by a Nigerian artist has been produced by English-born Father Kevin Carroll, S.M.A., and published by Longmans, Green of London.

"sufficient to enable public and private higher institutions to accommodate the expanding enrollments they anticipate over the next five years."

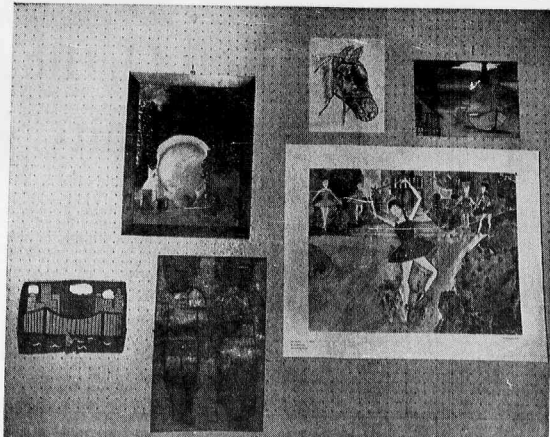
The Chief Executive's proposals for a five-year program of state-administered college scholarships would provide 25,000 scholarships the first year and increase the number to 50,000 by the third year, where it would remain for the following two years.

"THESE scholarships... would be open to all young persons, without regard to sex, race, creed or color, solely on the basis of their ability—as determined on a competitive basis—and their financial need.

"They would be permitted to attend the college of their choice and free to select their own program of study," the President said.

An administration spokesman was asked how the scholarship program's "test-of-education" grants harmonize with the constitutional question of the President's power to award such grants.

Grants to colleges, even church-related ones, are a different matter, he said. They are intended as an aid to the student and not the college.



ART WINNERS ALL—Above is a sample showing of the calibre of art work done by Indianapolis-area Catholic grade school youngsters in the recent competition sponsored by the Creative Arts Board. Forty-five finalists were selected to receive weekly art instructions from two Indianapolis centers starting tomorrow. Twenty-eight parish schools were entered in the competition and the winners represented 20 individual schools. (Staff photo)

Announce winners of art competition

Forty-five young artists from Indianapolis-area Catholic grade schools have been selected to participate in two weekly art classes to be held at St. Mary's and St. James the Greater Schools, beginning Saturday, Feb. 25.

The classes are sponsored by the newly-formed Creative Arts Board, under the auspices of the Archdiocesan School Office, Special Education Department. Originally intended for only 20 youngsters, board members doubled

their plans because of the vast response to the program.

OVER 200 ENTRIES were received in the art competition. One hundred were disqualified because of contest violations. The 45 winners represented 20 parochial schools.

Conducting the class at St. James the Greater, on an alternating basis, will be Sister Rita, S.P., Mrs. Frank Schwartzel and Mrs. W. H. Kortepeter. Instructors at St. Mary's will be Mrs. Joseph Neisse, Mrs. R. K.

Burke, Sy Perszyk, Miss Eileen Recap, Mrs. Dorothy Donahue, Mrs. S. S. Shanbhough, Miss Patricia Gropp and Mrs. Philip Lutz.

Winners from the following schools will meet at St. James the Greater School from 9 to 11:30 a.m. on Saturday mornings: St. Christopher, St. Ann, St. Catherine, St. James the Greater, St. Jude, St. Mark, St. Michael, Holy Name, St. Roch and Our Lady of the Greenwood.

REPRESENTATIVES of the following parishes will meet at St. Mary's School: St. Francis de Sales, St. Andrew, St. Lawrence, St. Luke, St. Joan of Arc, St. Matthew, St. Pius, St. Thomas Aquinas, Holy Angels and Holy Trinity.

The winners are: St. Joan of Arc, Bill Quigley; St. Matthew, Joan Vissing, Steve Frank, Daria Tokarz, Penny Hieck, Patricia Conroy, St. Patrick, Peter Przewozniak, Daniel Brizant, John Jaffer; St. Michael, Bryan Martinez, Richard Gardner, Barbara Healy, R. A. Rhoades, Kathy Dahk, Nike Anne Craig, Mary Lamkin, Valarie Lyons.

St. Pius, Charlene Harve, Tim Conroy, St. Roch, Mark Wynn, Michael J. Morrison, St. Thomas Aquinas, Ann Gray, Steve Drew, Cheryl Landis; Holy Angels, Stephen Hubbard, Anthony Harston; Holy Name, Marcy Peterson; Holy Trinity, John Blazie; Our Lady of the Greenwood, Pat Liss.

St. Christopher, Mary Sherman, Peggy Jo Lawrence, Elaine Renie, Carol Ann Wells, Rosemary E. Keaton, Edwina, St. Francis de Sales, Sharon Grady, St. Ann, Merle Killion; St. Catherine, Marquena Kiefer; St. Ann, Sally Sheehan; St. Lawrence, Kenneth Phillips, Edward Fitzgerald, Ann McNeilis; St. Luke, Todd Reifers; St. James, Margaret Maloney; St. Jude, Dennis Pylitz, Mary Cannon.

Lay Apostolate Congress to follow Vatican Council

VATICAN CITY — The third World Congress of the Lay Apostolate will take place after the forthcoming ecumenical council at the express wish of His Holiness Pope John XXIII.

One of the main topics for consideration at the Second Vatican Council will be the role of laymen in the life of the Church. The council is expected to meet next year.

Announcement that the congress on lay action would meet after the ecumenical council came from the Permanent Committee of the International Congresses for the Lay Apostolate. The announcement followed meetings of the committee's Board of Directors.

The Board received a letter from Cardinal Domenico Tardini, Vatican Secretary of State, commending the Pope's encouragement for its work and his wish that the third world congress take place after the ecumenical council.

"THIS WOULD serve as 'a favorable opportunity for making known and putting into effect the prescriptions and directives of the council concerning the Catholic laity,'" Cardinal Tardini's letter said.

The date of the congress will depend on that of the council. Meanwhile, details of theme and program will be worked out among ecclesiastical authorities and various national bodies for the lay apostolate. This will be done on the basis of studies now under preparation by the Permanent Committee of the International Congresses for the Lay Apostolate.

Previous world congresses were held in 1951 and 1957, both in Rome. At the conclusion of their meetings, the eight laymen of the committee's Board of Directors were presented to Pope John during a general audience (Feb. 8). Archbishop Mario Castellano, O.P., member of the commission preparing questions for the lay apostolate for the ecumenical council, presented them to the Pope.

IN HIS ADDRESS to the general audience, Pope John said that in the time of Pope Leo XII (who reigned from 1878 to 1903) one could count the "lay apostolate" individually, whereas today there are many groups and movements having memberships in the thousands. He said the lay apostolate can almost be called the "eighth sacrament" of the Church today.

The Americas were represented on the Board of Directors by Martin Work of the United States, executive director of the National Council of Catholic Men; Claude Ryan, national secretary of Canadian Catholic Action, and Juan Vasquez of Argentina, president of the International Federation of Catholic Youth. The three were present for the first time at a board meeting.

Father Walsh given Notre Dame post

NOTRE DAME, Ind. — Rev. John E. Walsh, C.S.C., head of the Department of Education at the University of Notre Dame, has been appointed director of the Notre Dame Foundation and assistant to the president, it was announced this week by Rev. Theodore M. Hesburgh, C.S.C., university president. His predecessor, Rev. John H. Wilson, C.S.C., has relinquished the two posts for reasons of health, Father Hesburgh said.

TUITION HIKE DETROIT—Tuition at the University of Detroit will go up about \$18 a semester starting in September.

School bus

(Continued from page 1) Everson case, in which it upheld a New Jersey law permitting the use of public funds to pay the transportation costs of private school students.

In that ruling the court held that the First Amendment guarantees religious liberty "requires the State to be neutral in its relations with groups of religious believers and nonbelievers; it does not require the State to be their adversary."

"State power is no more to be used so as to handicap religions than it is to favor them," the court stated.

A law under which private school students' transportation costs are paid by public funds "does no more than provide a general program to help parents get their children, regardless of religion, safely and expeditiously to and from accredited schools," the court said in 1947.

P. O. A. U.

(Continued from page 1) transportation, textbooks, health benefits, etc. But it finally ends in payment of untold millions of dollars by the government for the support of clerical institutions," he said.

DR. FREDERICK Curtis Fowler, pastor of the First Presbyterian Church, Duluth, Minn., said Catholics ought not to complain about bearing a double financial burden—for both public and private schools—in order to educate their children.

"To whine about the additional cost reveals weaknesses of conviction, not strength," he said. POAU distinguished service awards were presented to three Portland men: Dr. Robert H. Ellis, an obstetrician; the Rev. Edward Terry, a Methodist minister; and Leslie M. Scott, grand chancellor of the Oregon supreme council of Scottish Rite Masons. Mr. Scott was cited as a pro-sever of a "heritage of Freedom." During the election campaign he circulated a letter under his signature advising Blaine not to vote for President Kennedy because he is a Catholic.

Chicago Council of Men is organized

CHICAGO — An Archdiocesan Council of Catholic Men is formally organized.

The organizational work locally was headed by Msgr. Edward J. Kelly, executive director of the Archdiocesan Union of Holy Name Societies.

Cardinal Albert Meyer, Archbishop of Chicago, presided at the organizational meeting of representatives of more than 30 local Catholic men's groups in the Sherman Hotel. Fraternal, professional, nationality, and religious associations are in the federation.

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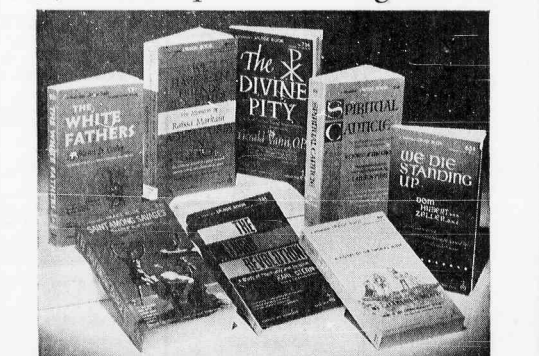
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12x8'9"	Sandwood Textured—All Nylon Pile	119.50	69.44	12x7'11"	Beige Twist—All Acrylic Pile	98.50	47.40
12x10'11"	Parchment Acrylic Pile	219.50	86.63	12x9'	Acrylic Pile	168.00	71.73
12x5'2"	Turquoise Textured—Wool and Nylon Pile	69.50	29.95	12x14'4"	Carmel Beige Textured—All Nylon Pile	212.50	129.59
12x7'	Beige Wilton—All Acrylic Pile	111.50	46.18	10x8'3"	Fawn Beige Plush—All Nylon Pile	198.50	81.81
12x8'6"	Sandwood Textured—All Nylon Pile	148.50	98.71	12x12'6"	All Wool Pile	98.50	35.12
12x7'	Sandwood Textured—All Nylon Pile	83.50	26.00	12x13'7"	Green Nylon Pile	67.50	49.50
12x8'8"	Beige Twist—Wool and Nylon Pile	111.95	40.37	12x10'3"	Turquoise Wool Pile	186.50	83.94
12x5'5"	Black and White Tweed—Wool and Nylon Pile	42.50	19.95	12x8'3"	Sand Nylon Pile	77.50	30.73
12x8'11"	Wool Pile	114.50	42.58	12x8'3"	Green Twist Nylon Pile	142.50	79.80
12x13'	Green Tweed Nylon Pile	210.50	174.50	9'6" x 9'9"	Mocha Nylon Pile	82.50	59.50
				12x8'8"	Sandwood Wool Pile	127.50	52.82
				12x8'4"	Green Twist Nylon Pile	85.50	34.24
				12x8'7"	Sandwood Nylon Pile	83.50	46.20

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