

# Constitution doesn't forbid school aid, expert declares

CAMBRIDGE, Mass. — There is no constitutional problem involved in Federal aid to parochial schools, according to a leading constitutional expert.

Prof. Arthur E. Sutherland of Harvard University here is the author of "Constitutional Law Cases and Other Problems" and "The Law," both of which are used in law schools throughout the United States.

In a statement to the press, Sutherland said:

There is no clear constitutional prohibition against Federal aid to parochial schools; if Congress passed a law providing such aid, there would be no way to bring it before the U.S. Supreme Court for a constitutional decision.

The Harvard law professor cited Article I, Section 8 of the Constitution and a provision of Congress to appropriate funds.

"Congress can spend money on anything it wants," said Mr. Sutherland, "provided it is for the 'general welfare' and does not conflict with any other constitutional provision."

The only other provision with which it might conflict, he added, is the first Amendment to the Constitution which reads, in part: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

Aid to parochial schools would not "impose the free exercise of anyone's religion," he said, and the phrase on "establishment of religion" would probably not cover "anything which is an incident to aiding a church," such as aid to education.

He said that specific aid from tax funds has already been given to religious schools in the Federal lunch programs and in school bus transportation on a local level.

Mr. Sutherland argued that this was aid to students, not to schools: "Can you say that a hot lunch given the pupils in the middle of the morning does not make that school more attractive to parents thinking of sending their children there?"

He applied the same argument to bus facilities and building loans given to religious colleges.

If a law aiding religious schools is passed by Congress, said Mr. Sutherland, it would have no clear constitutional reason to veto it.

"This is not a black or white case. It is one of those things that cannot be answered categorically by turning to the Constitution."

There is no practical way, he said, to bring such a law before the Supreme Court. An ordinary taxpayer could not bring suit against such a law because his involvement in the case would be too "diluted."

"Let's look at it this way," Professor Sutherland said. "You cannot have a court without someone being hurt and bringing suit. Now whose toes are being stepped on if the U.S. government gives aid to private and church schools? Only the taxpayer whose money it is."

"But the Supreme Court has long established the principle that a Federal taxpayer has no standing in court to challenge the constitutionality of a Federal statute."

The ruling against taxpayer suits on constitutional issues dates back to a 1923 Supreme Court decision, he said.

In that year, a Massachusetts woman believed that a Federal law passed to aid divorced mothers was unconstitutional.

As a taxpayer, she brought suit against the Secretary of the Treasury, but the case was thrown out by the Supreme Court.

The case was invoked as a precedent in 1928, when a citizen named Elliott brought suit to eliminate Army and Navy chaplains, claiming a violation of the First Amendment.

The Supreme Court did not decide on the merits of either case, but found that the taxpayers had too "diluted" an interest to bring suit against the government.

Anglican bishop at Catholic rite

ROCKHAMPTON, Australia — The Anglican Bishop of Rockhampton attended the consecration here of Father Francis Robinson, who is Catholic Bishop of Rockhampton.

After the ceremony the new bishop and the consecrator, Archbishop Maximilian de Furstenberg, left the sanctuary to shake hands with the Anglican Bishop, the Most Rev. T. B. Collier, and one of his clergy, Rev. K. Raff.



VOL. 1, NO. 23 INDIANAPOLIS, INDIANA, MARCH 10, 1961

## NCWC OFFICIAL

# Expresses optimism on school loan plan

WASHINGTON—A National Catholic Welfare Conference official said here he thinks Catholic and other private schools will be permitted by Congress to share in Federal aid through a loan program.

"I think he has arrived at his own judgments in his own fair way, and I think we have arrived at our own fair judgment in our own fair way."

"That we are, at the moment, seemingly on opposite poles is more due to the interpretation of what is being said than to actual facts," he added, "because I'm not sure that Mr. Kennedy and my organization here are talking about the same things in the same way."

He didn't mention loans; he did.

A NEWSMAN asked if the Monsignor thought the President is in conflict with his own faith.

"Not at all," he answered. "Asked if he thought a loan program to private schools will be granted by the Congress this year, even though rejected in the last session, the Monsignor replied affirmatively."

The major reason for optimism, he said, is an educational process to acquaint citizens with the purpose and needs of parochial schools.

In the last Congress, Sen. Wayne Morse of Oregon was the sponsor in the Senate of a loan amendment to the Federal aid bill then before that body.

The Morse amendment was defeated by a 49 to 37 vote, with President Kennedy, then a Senator from Massachusetts, voting negative.

Sen. Morse has announced this session of Congress that he will not again sponsor the loan amendment.

He has been asked by the administration to sponsor its Federal aid bill in the Senate, he explained, and because of this, he feels that he is not in a position to sponsor any changes or additions to it.

Joint venture

THE HAGUE—Catholics and Protestants have combined in door-to-door selling of the Bible in this Netherlands capital.

This is believed to be the first joint Catholic-Protestant venture in spreading the Bible and fostering its reading.

It was undertaken at the suggestion of the Protestant Bible Society. Catholic authorities accepted the offer, especially in view of the Protestants' greater experience in house-to-house selling.

Education bodies split over issue of school loans

NEW YORK—Educational associations are split over the question of Federal loans to private schools, with the opposition led by the National Education Association, a Herald Tribune survey shows.

The newspaper also said that there is a difference of opinion on the question of loans among state governors, many shades of opinion among Protestants and no firm Jewish position.

The administrative board of the National Catholic Welfare Conference, Washington, has urged that long-term, low-interest loans be made a part of Federal aid to education proposals before Congress.

The Herald Tribune, in a large survey of opinion (March 5), called the National Education Association "the biggest spender among lobbyists in Washington."

It quoted William G. Carr, executive secretary of the NEA, as in favor of confining Federal aid to the pre-college level to public schools. He said aid to parochial schools would be unconstitutional.

But Dr. Carr supported the President's proposal for construction loans to all types of colleges and for Federal scholarships to students who would be free to choose the college of their choice.

PETITION

REGENSBURG, Germany — Eight thousand Catholics of this Bavarian city have signed a petition to the Holy See for the beatification of the late Pope Pius XII.



PLAN IRISH FAIR AT SCECINA—The Catholic Students Mission Crusade at Secenia Memorial High School, Indianapolis, will sponsor their annual Irish Fair on Friday, March 17. Proceeds from the mission activity will help educate one seminarian, aid the Bishops' Relief Fund, and provide funds for the New Guinea mission of the Sisters of St. Francis, Oldenburg. The Irish Fair, which is open to the public, will start at 5 p.m. with a fish fry and continue until 11 p.m., featuring games, booths and prizes. Discussing project arrangements above are Maribeth Taylor, general chairman, Sister Mercedes, O.S.F., freshman moderator, and Dave George, prize chairman. Other committee members include Ted Wessel, booths, and Bob Roberts, publicity. (Staff photo)

## 'PREPARE FOR THE WORST'

# Future dark, Primate warns Poles

BERLIN — Poland's Primate has warned that dark days lie ahead for the Church in his communist-ruled country and called on Polish priests to defend Church rights at any cost.

Cardinal Stefan Wyszyński spoke in a letter to the nation's priests dated January 12, but only now reported here.

The Cardinal noted that the Church's difficulties are growing because of the "furious fanatic spirit of atheism (that) has arrived" and told priests to "prepare for the worst."

He urged priests to resist government attacks on Church rights—increasingly severe in recent months—"even at the price of punishment, exile or loss of freedom."

"Self-love" and "excessive ambition" have recently joined the schismatic Polish National Church being promoted by the communist government.

"Painful instances of apostasy have been revealed recently," he letter said. "Several priests . . . did not stop at breaking their links with God, but started anti-Church and antireligious activities."

"It is not without pain that we note the increased activities of fallen priests, the organizers of the so-called 'National Church,'" he declared.

It added that priests should follow "the example of our Catholics, who are sometimes more faithful and sacrificing than any of us."

Cardinal Wyszyński's letter was written against this background:

In recent months the communist government has clamped numerous taxes on communities of Religious. When the communities find it impossible to pay the

taxes, the government confiscates their properties.

In September of last year the government told Cardinal Wyszyński to withdraw a pastoral letter condemning it for attacking the Church. The pastoral, later published outside of Poland, denounced attacks on the Christian Faith by "atheism which from month to month increases its activity and fights against the Church with truly inhuman ferocity."

Later it was reported that communist party chairman Wladyslaw Gomułka made a deal to increase the parliamentary representation of Poles, a professed economic and political organization which claims to be Catholic.

Most recently Poland's organized atheists announced plans to step up their anti-Church campaign during 1961.

NEW YORK—Charlayne Hunter, one of the two Negro students who entered the previously segregated University of Georgia last January, was presented here with a citation by the Catholic Interracial Council of New York.

Father John La Farze, S.J., noted priest-author and associate editor of America, national Catholic weekly, awarded the citation to Miss Hunter at an annual membership dinner of the New York C.I.C. Father La Farze is a founder of the Catholic Interracial Council and chaplain of the New York chapter.

Miss Hunter said she was "overwhelmed" by the award which praised "her exceptional and highly exemplary demonstration of quiet poise and Christian strength in the accomplishment of a great thrust forward in the struggle for equal opportunity in education."

UPON HER arrival in New York, Miss Hunter, a convert to Catholicism, was greeted by a group of college students, including members of the National Federation of Catholic College Students and the National Students Association.

Miss Hunter stated that the present attitude regarding Negro students entering the University of Georgia indicated "a toning down of feelings. Most of the students are adjusting, and if they are not totally accepting it," she said, "they are not resisting in an outward way."

THE ATTRIBUTED support she has received in the South to a "dynamic movement" she feels, "is something very sincere." She also noted that college students throughout the country have encouraged her through letters and are vitally interested in the progress of integration at the University of Georgia.

Educators to study revolutionary steps

WASHINGTON — Catholic elementary school teachers and principals will talk about some revolutionary steps in education at their upcoming national meeting in Atlantic City, April 4-7.

Sessions are scheduled on the Montessori method of education, being pioneered in the U.S. by lay people; on the non-graded school and on dropping report cards in favor of parent-teacher conferences.

General Council to last into fall

Pope indicates

VATICAN CITY—His Holiness Pope John XXIII, who recently asked people to pray that the ecumenical council can be held next year, now indicates his conviction that if it does begin next year, it will still be in progress in November. But there is still no hint as to when the council will convene or how long it will last.

The Pope has approved an appeal for special prayers during November of 1962 asking the aid of the Holy Spirit so that "the Supreme Pontiff . . . may preside over the council with all possible wisdom and courage."

Fides, mission news service of the Sacred Congregation for the Propagation of the Faith, gave some insight into the Pope's thinking on the council schedule by publishing the missionary intentions of the Apostleship of Prayer for 1962. It said Pope John has "approved and blessed" the intentions.

Laymen conduct study of Mass

CRESTWOOD, Mo.—Laymen and women are conducting a weekly series of Lenten lectures in St. Elizabeth parish to explain the Mass to their fellow parishioners.

The Lenten series is attracting more than 100 each night. It was planned by Father James E. Ryan, St. Elizabeth pastor, to replace more traditional week-night Lenten services at which attendance had fallen off.

Father Ryan said the idea for the program began when 12 laymen and women from the parish, through the St. Louis Archdiocesan Council of Catholic Men and Women, made a concentrated study of the Mass.

They wanted to pass on what they had learned to fellow parishioners and approached the pastor with the idea of having an afternoon Seminar. He suggested the week-night meetings.

The format for each evening has a lay man and a lay woman giving the same lecture simultaneously, so the large crowds can be broken up into groups more suited to discussion.

A question period follows each lecture. Then the audience adjourns to the adjacent church, where Father Ryan and his assistant, Father James Rodis, conduct a demonstration of a part of the Mass.

## N. Y. Interracial Council honors Charlayne Hunter

Rev. George Todd, Corydon assistant, dies at age of 38

CORYDON, Ind.—A Pontifical Funeral Mass was offered here Tuesday by Archbishop Schulte for Rev. George P. Todd, 38, assistant pastor of St. Joseph's Church, who died Saturday in St. Joseph's Infirmary, Louisville. He was a victim of leukemia.

A native of Richmond, Ind., Father Todd studied for the priesthood at St. Meinrad, where he was ordained on May 27, 1947. He offered his first Mass in his home parish, St. Mary's, Richmond.

He served for one year as assistant pastor at St. Michael's, Brookville, before being assigned to Corydon. As assistant pastor at Corydon, he was also in charge of the missions at New Middletown and Buena Vista.

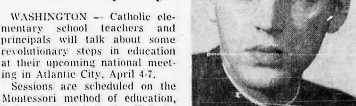
Father Todd was active in civic affairs and had served as treasurer of the Harrison County March of Dimes.

Burial was in St. Mary's Cemetery, Richmond.

Survivors include two brothers, Joseph Todd, of Richmond, and Marion T. Todd, of Lansing, Mich.

FATHER TODD

CADET TOURNAMENT ACTION—Bill Naddo, (white jersey), of St. Patrick's, Terre Haute, goes under for a layup in the final game of the Archdiocesan Cadet tourney held at Our Lady of Lourdes, Indianapolis, last Sunday. Charles Brumfield, of Lee, and Ben Roggie, of St. Paul's, Tell City, attempt to guard the shot. The Tell City aggregation won the game, 46 to 34, and with it the 1961 Archdiocesan Cadet championship. Details on Page 4.



FATHER TODD

To Nirmal all the world looked blue. Even the sun, usually so bright and arassy, seemed like an enormous pale blue bubble.

Normal could stare straight at the sun as long as he kept the piece of broken blue glass in front of his right eye, and held his hand over his left eye.

He turned his head to watch the vultures, wheeling about in the sky. They moved like a squadron of planes over the Calcutta slaughterhouses until the sun began to go down. Then they would settle on the edge of the roof. When the birds became still they would be outlined against the bright sky like a row of paper cutouts.

Nirmal sat in the dust near an old canal that ran right through the city.

Editor's Note—The story of Nirmal will tug at your heart strings. It is the simple tale of a young Indian lad and his mother without any idea of promoting a cause. However, next Sunday, March 12, is the day for the annual "Bibles" Relief Collection in churches throughout the Archdiocese. There are thousands of Bibles in the world today, and their true stories could be written from datelines around the globe. We have a feeling that this poignant story will help you to open your heart for God's unfortunate when the collection basket comes by on Lecture Sunday. Read it and write for the cause.

the bustee where he lived. Bustee is the name for the poor sections of Calcutta.

He was a boy who kept himself busy all the time. That was the best way to forget that his stomach was empty. Nirmal had an empty stomach most of the time.

Nirmal did not run around or jump like eight-year-olds in our country. He played quietly, though he had no toys, he managed to find things to play with. Then his big dark eyes would glisten with delight. The piece of blue glass was as dear to him as anything he had. But he could roll it, and he squeezed it, it made a funny little sound like a whistle.

His little sister Apurna, who was six, cried for the ball, so he kept her happy.

NIRMAL squinted through the glass at the play on the other side of the canal. An open-air school had just started. All the children lined up on the benches were part of the same blue world. They were reciting the words of the Bengali primer. Their voices sounded high and happy like a hymn in church. "Jal Padey, Pata Nadey," he heard. "Water drips, leaf quivers." Two teachers in white sari's led the children every morning and afternoon in the recitation of alphabet and words.

Nirmal thought the greatest fun in the world would be to go to an open air school with other children. He shivered with delight as he said over and over to himself "Jal Padey, Pata Nadey." He could see the thin, tree-like leaves of the neem tree begin to quiver as the monsoon, the rainy season, began. The drops would fall dancing on the leaves and on the canal. How nice it was at first. Then came the downpour that made a mud mess even of their little house. But it was a change from the furnace heat and thick dust of the summer.

Sometimes the bigger children would read stories from books and the younger boys and girls laughed and clapped their hands.

Nirmal put down the piece of blue glass. The world was again a place of bright harsh light and dust. He tried not to feel sad. But he was eight and he was lonely. He could not read like

those children on the far side of the canal.

He remembered the night his mother brought back a book from one of the homes where she worked. The pictures were wonderful. "Can you read any of the letters?" his mother asked him. "No, mother," he told her. "I can't tell one from another." She looked very unhappy.

"Your father could read and write, Nirmal," she told him. "I thought boys learned to read more easily than girls. You study this book and see if you can tell what the letters are." But it was no use. He could not help himself and his mother could not help him because she could not read either.

ACROSS THE canal the afternoon school was finishing. The boys and girls were helping the two teachers carry the benches and the big pictures to a room near a courtyard where they were locked up for the night.

Nirmal wished that he could see the big pictures right up close. They seemed to be made of stamp material and it was from them that the children read off the letters and words.

The boys and girls ran away in all directions, shouting goodbyes to their teachers. He could hear their word "Sisterji," "Sisterji," called loudly to each of the teachers in the white sari.

Nirmal got so sleepy. He remembered how terribly hungry he was and wondered if he would have anything to eat that night.

The sun was going down very fast. It was time to call Apurna and take her home.

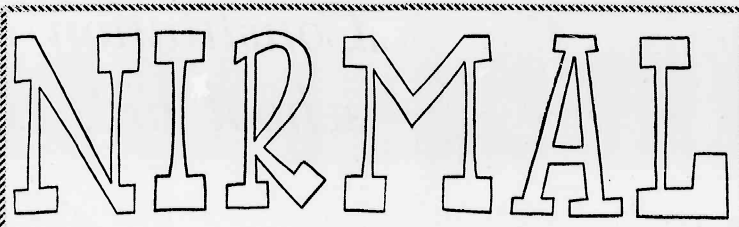
He did not really know what time it was. He could not even tell time because he had never had a clock in his house. But he knew he had to be home before the sun disappeared behind the other side of the canal.

"Wait a minute, Nirmal," she called in her sweet little voice. "I must take up my house for tomorrow." The little girl tucked up her cotton sari, and knelt down

to smooth the dirt floor of her play house. Then she straightened the mud ridge that served as the wall, and carefully walked out through the little opening that marked the door.

She came toward Nirmal, holding tightly the precious rubber ball with the hole in it.

THEY STOOD together for a while to gaze at the canal. The reddening sun was reflected in it, and it looked like a long fiery sword. Apurna clutched his hand as though she was a bit afraid. The boy and girl went home hand in hand. Their home had



# A delightful story for young and old

BY EILEEN EGAN

only one room. Most of the little houses were built around a square courtyard where the noises of crowded families were never ending. But Nirmal's mother had rented a house that stood by itself, quite near the canal.

The floor was of dirt, just like the floor of the tiny play house that Apurna had made for herself. The walls were made of pressed mud, and there was no window. When the sun, mired with heavy sacking, was pulled down, it was completely dark inside. Most of the people in their bustee lived in houses built like that.

A few of the houses had nice hard floors and even little porches where the people could sit, or sleep at night. In the middle of the summer, these were houses where the fathers were alive. The men would smear the mud on the porch and let it dry. This made the floor hard and smooth. This was the way the Bengali houses in that country were made so pleasant to live in.

But Nirmal's father was dead, and his mother worked so hard that she could never get up to the house. Nirmal could barely remember his father. He had died in the spring when Nirmal was four. Many people die in Bengal as spring turns to summer because a disease known as cholera rages through the bustees and the remote camps.

BOYS AND GIRLS in our country hardly know the word Bengal—except perhaps from the Bengal Tiger at the zoo or the Bengal tigers on television. But the real Bengal has little to do with tigers or dashing Lancers. It is an exciting province to live in and a sad one to suffer there, too. That is because the province is filled with refugees.

A refugee is a person who has to leave his home place and find refuge with strangers. The Bengal refugees streamed out of their home villages when the India was divided up between India and Pakistan many years ago. More than three million of them came from the eastern part to the western part of Bengal. Nirmal's father and mother had come from their little village near the town of Calcutta.

Nirmal and Apurna had been born in a big camp that the Indian government had set up to save the lives of the homeless people. It was there that his father had died. When the camp closed, Nirmal's mother brought him and his little sister to Calcutta, the biggest city in Bengal. Along with a million homeless people they found a tiny shelter in a crowded bustee.

That is why Nirmal's mother had to go out all day long to her jobs of work. She always said, "Nirmal, be a good boy until I come back to you tonight. Apurna, obey Nirmal as if he were your father."

Nirmal sat down on the dirt floor and carefully lit a small fat candle. The tree that was left over from breakfast, he gave to Apurna. He was so hungry that he could have swallowed it down like a wolf. But no matter how hungry Apurna was, she always ate daintily like a little queen. Then they knelt in front of a beautiful little statue of the Blessed Virgin and said the prayers their mother had taught them.

The statue was made of mud by Mr. Mondal, one of their neighbors. He baked it and painted it, and sold it to his mother for the leftover sweetmeat roshia gola that she brought back from somebody's banquet. The Blessed Virgin was dressed in a blue sari with a bright red border and she was sitting cross-legged, looking down at the Infant Jesus who was sleeping on her lap.

Apurna went over to her corner of the little mud room and curled up on her piece of sacking. Before Nirmal put out the light to save the precious candle, she was asleep.

Nirmal sat in the doorway with his knees drawn under his chin to protect his head from the wind. He dozed off a bit, he would be ready to jump up and welcome her.

HE NEVER KNEW what she might bring home. She washed the dishes for three large families. In India, a large family means a really enormous one with grandparents, their married sons and daughters, and many grandchildren, all living under one roof. Often they would give her leftover rice and sweet flat chapatis, or even round rishia gola honey balls



Drawings by Robert Strouding of Ave Maria

to bring home. He knew there had been an epidemic of cholera, a special feast if he found pieces of bright soft silver in the rice dyed golden with saffron powder. He was dreaming of rolling the silver with gold and silver in his tongue when his mother's hand on his shoulder woke him up.

Nirmal realized that he had fallen asleep in front of the house, and he tried to creep onto his sacking bed before his mother could find out. But she had awakened and met him at the door.

"Who are these young Sisters? Where can they get so much money?"

"My Muslim neighbor knows them from another bustee. She calls them from Prochariko, the Preachers of Love. But they don't preach, the Muslim woman told me. They do good for those who need them. They even pick up the sick and the dying from the streets and care for them. The Mother who started all this work opened the first school in Motijhil bustee. Mother Theresa is her name. It was under a palm tree next to a big pond. Near the first school has four big rooms for classes. Maybe that will happen here, too."

"Wouldn't it be wonderful if the school could have a roof by monsoon time?" said Nirmal's mother. Her eyes were shining happily.

"But," she asked suddenly, "the Mother who started all this work opened the first school in Motijhil bustee. Mother Theresa is her name. It was under a palm tree next to a big pond. Near the first school has four big rooms for classes. Maybe that will happen here, too."

"That's our work," said Mrs. Mondal with a hint of pride in her voice. The mothers will cook the rice and beans and mix powdered milk in the courtyard next to the neem tree. The food is free because it is given free, by the people in America. The Sisters said that mothers serve meals to about a dozen other free schools."

Monday morning at eight, Nirmal and Apurna were standing in front of their little house. Their mother had scrubbed them with canal water and their clothes were carefully washed.

They were impatient for the smiling Sister to appear. Other children were moving toward the neem tree. There were nearly a hundred of them.

The squeaking cart went by. The looper in the cart was humming a song. His wife stopped for a moment.

"Are you going to have a school here, too? The school for our children begins today. Thirty of them are all ready for the Sisters. Just think, the first school for our children. Nirmal's mother clasped her hands in greeting and then waved at the woman as she pulled the cart away."

Nirmal suddenly thought of something and he laughed to himself. "Sisterji is already late. Her name is Usha and she should have been here with the dawn."

Everybody laughed because Usha means dawn in Bengali. "I know you are going to be a bright wonderful student—just like your father, Nirmal," his mother told him.

thought he had better explain it all.

"Sisterji," he explained, "your name is Usha and I said you shouldn't come in at night. You should come with the dawn."

Everybody laughed again and Sister Usha laughed as loudly as anyone.

Then her face became quite stern and she said, "You also know that Sister Shanti's name means Peace, so from now on that is what we will call her. Peace and Quiet."

The children divided up into two classes and the morning went by in a dream. The sharp pointed leaves of the neem tree cut some of the bright sunlight so that they could see the charts. "Jal Padey, Pata Nadey," murmured Nirmal happily. Sister Usha heard him. "You'll be reciting that soon as you are another class. You are tingled all over. He could hardly wait.

"Then came the meal, two bowls of rice and beans for each child, and a big bowl of milk. They sat on the floor inside the square of the courtyard and smiled happily at one another."

"This food," said Sister Shanti, "comes from far away. It comes from America where people grow a lot of food. They send it to India and other countries to share it with people who can't grow enough food. Ships come every day with wheat and corn and rice and milk powder. Say the word 'America.'"

"America!" said the children wondering. She told them much more.

That night, when Nirmal's mother came home, he was bursting to tell her the news. Over the old chapatis, he pointed out two letters in his book that he could read already.

He told her how Sister Usha had laughed at the joke about her name. Then he told her about the big meal for all the children. "We had two bowls, Mother. We could have had more if we wanted. Sisterji said the food came from the people in America. They send their food out in ships for people who are hungry. Even the children in America give money to help feed hungry children far away. I wasn't hungry a bit. And Apurna—she ate so nicely. But she ate two bowls full."

"And you know what Mother? I looked at the afternoon school through the blue glass again and I like to work! I won't nag anymore. Now I like to look at our bustee the way it is. The neem tree is so lovely. Mother."

"This is the best day I have had since your father and I left our home on the Decca side," said his mother. "I was beginning to lose hope. Now I can have hope for my two darlings—even though they are poor."

She put her arms around Nirmal's shoulders. He felt cozy and ready for sleep. Sisterji, he murmured lovingly. "America."

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# Asks execution of priests who oppose Fidel Castro

HAVANA — Demands that priests who oppose the Castro regime be made to face firing squads have spurred the tempo of attacks against the Church in Cuba.

Cuban labor union chief Jesus Soto told some 5,000 screaming school children (March 1) at an anti-American, anti-religious mass meeting: "We are here to ask the wall [firing squad] for priests and counter-revolutionaries."

The meeting was held as a protest against the bombing of the non-parochial Nobel academy in the Vibora district of Havana. Nine teenage girls were injured in the bombing and one lost the sight of her left eye.

The apparent purpose of the meeting was to blame the Church for the bombing. The Minister of Education, Armando Hart, said after a personal in-

terview that the bombing was "a cowardly attack by counter-revolutionaries."

He also said it was "only logical" to assume that "Falanstic priests were responsible for the criminal attempt." Most of Cuba's 700 priests are of Spanish ancestry.

It was learned that two priests taking commercial courses at the academy and two other male students were held for investigation.

The progression newspaper La Calle also tied the anti-Castro terrorism to the Church. "The Cardinal, the bishops and other Falanstic priests are the real guilty ones," it stated.

The increasing intensity of the attacks on the Church has eliminated any possibility that the state will reverse its avowed intention of abolishing all parochial and private schools in Cuba.

As a matter of fact, progovernment teachers are said to be setting up special "vigilance committees" in private schools to curb the activities of "enemies of Castro."

It was learned that Brother Leoncio Martin, Superior General of the Marist Brothers, has arrived in Cuba from Rome to investigate the taking over of a Marist school in Cienfuegos.

The Association of Young Reds, composed of Castroist "revolutionary" students, took over the school, and are launching bitter attacks against other Marist schools.

The Marists conduct 18 schools in Cuba, with about 200 teachers and 5,000 students. The congregation has already ordered the religious of advanced age to leave Cuba.

(Cuban Premier Fidel Castro was recently quoted as saying that Cuba and the Soviet Union will exchange a thousand children who will engage in agricultural work and study. A source said many of the Cuban children involved in this program will be trained as communist agents.)

The same source said that during the Spanish Civil war more than 400 Spanish children were sent to Russia for training. The source said many of the so-called "Russians" or "Czechoslovak" technicians and teachers presently coming to Cuba are these same children, now grown to be adults.)

WASHINGTON—Bishop Emmet M. Walsh of Youngstown, Ohio, has been elected episcopal chairman of the Legal Department of the National Catholic Welfare Conference.

The selection was made at the annual spring meeting of the NCWC Administrative Board just held here. The action filled a vacancy on the 10-member board, created when Archbishop Joseph E. Ritter of St. Louis was elevated to the College of Cardinals in January.

As an Archbishop, Cardinal Ritter was named Legal Department chairman in 1959. His subsequent elevation to the cardinalate made him an ex officio member of the board, and he relinquished his portfolio.

However, most missions are continuing their pastoral work without interference. And calm is the rule rather than the exception throughout most of this vast territory.

That is not to say that the Church is free of dangers. Communist countries and Arab countries with anti-Christian bias have been giving aid to certain Congolese leaders, who probably have failed under the influence of anti-Christian ideas.

EXTREME nationalism turns its attacks on the Church. And Belgian Free masonry has been waging a powerful and insidious campaign against the Church in the Congo for years. The Masons have been trying most to influence Congolese leaders.

What is the outlook for the Church in the Congo? If the scattered physical attacks become more general, if the ideological attacks become concerted, can the Church withstand them?

The numerical strength of the Church in the Congo is imposing. So is its power to grow, one of the surest signs of vigor.

In 1939 there were 1.5 million Catholics in the Congo. Ten years later there were 2.5 million. At present there are about 4.9 million, plus about 631,000 who are in the long period of preparation for Baptism.

Catholics and Catholic catechisms make up 39 per cent of the population. Their religious formation has been solid. There seems to be good reason to hope that this substantial leaven can help create a Christian society in the Congo. This society would not only withstand tempests but would orient the progress of the nation.

One of the most brilliant achievements of the Church in the Congo has been in the field of education. In 1939 there were already half a million students in Catholic primary schools. Twenty

# Obscenity bills—'Bogus' Christian schools—Red rebuke

## THE VATICAN

♦ A report on Catholic assistance to persecuted Jews in Italy during World War II says that it makes a jail term mandatory for all offenses, including the first.

♦ Two missionary priests are being considered as candidates for the statutory collection in the U.S. Capitol. One is Father Francis Veveur, who cared for victims of Hansen's disease (leprosy) on the Island of Molokai. The other is Father Eusebio Kins, a member of the Society of the Holy Spirit. In hitherto unpublished information on Catholic assistance to Jews during the Nazi occupation of Italy, the report stated that 2,275 Jews were hidden in convents throughout Italy. Another 992 were protected in monasteries and parish rectories. "The number of those who took refuge in the Vatican and at the state is not known, because officially their presence was intended to avoid diplomatic complications," the article says.

♦ Pope John XXIII has dropped in on a meeting of the Commission Against Discrimination which is preparing for the coming ecumenical council. He urged them to give special attention to religious vocations. The Pontiff, speaking in Latin, told the assembled churchmen that priests who are not of good character are not good for the Church, but that candidates for the priestly life must be chosen carefully and cautiously.

## AT HOME

♦ WASHINGTON — Congressmen have introduced a number of new bills designed to cope in various ways with the Communist problem. Sen. Alexander Wiley of Wisconsin introduced a bill which would make a jail sentence mandatory for "anytime violators of Federal anti-smut laws. A bill increasing penalties for those who violate laws introduced in the House in January by Rep. Kathryn E. Gran-

jan of Pennsylvania. It differs from Sen. Wiley's measure in that it makes a jail term mandatory for all offenses, including the first.

♦ NEW YORK—The State Commission Against Discrimination may not investigate charges of bias in the city's municipal colleges. The State Supreme Court has ruled in a decision handed down by the Board of Higher Education, which operates the city's public colleges, that it challenged the commission's right to investigate charges of anti-Catholic discrimination at Queens College. The court ruled that the SCAD was not a legislative commission and that "while the commission might conduct surveys and make recommendations, no sanction is given for it to do so by means of investigative proceedings."

♦ BAKWANGA, Congo — Bishop Joseph Nkongolo of Luebo camp in a local jail to obtain release of three religious missionaries arrested by young recruits in the army of the breakaway Mining State which has been set up in southern Katanga. He remained in the jail until Albert

Kelenji, president of Mining State, offered apologies to the priests and ordered their release. Bishop Nkongolo, a native Congolese, left his see of Luebo in northern Kasai with refugee Baluba tribesmen. They were chased from their homes during former premier Patrice Lumumba's brief Kasai war.

♦ CAPE TOWN, South Africa — Archbishop Owen McCann, O.M.L. of Cape Town has condemned a bill to legalize religious discrimination against Catholics, Jews and some Protestants who want to teach or study at Orange Free State University. "This universal law is not a church law or a private body," said Archbishop McCann. "It has been established for the community as a whole and not for a section. Moreover it is supported from public funds." Jewish and Protestant groups, except those of the Dutch Reformed church, have also termed the bill unjust.

♦ BOMBAY — Cardinal Valerian Gracias, who recently visited Ceylon, expressed hope here that despite the new laws proposed for government take-over of most private schools, the Catholics there would be granted the freedom to run their own schools. He said that the Catholic hierarchy has reinstated some Catholic religious as teachers in the schools. He said the readiness of Catholics to follow the lead of Bishops was another good sign for the future in Ceylon. Asked if India might follow the lead of Ceylon and take over private schools, the Cardinal noted that the Indian Constitution has certain safeguards against such expropriation.

♦ KARACHI—Pakistan is suffering from a plague of secular schools that call themselves by saints' names to borrow the luster of Christian education. The reputation of Catholic schools for better teaching methods, probity and intellectual excellence is partly responsible for this. The bogus Christian schools sprang up after the partition of 1947, when a tidal wave of Moslems quitting India fell upon the new state of Pakistan. Catholic institutions were unable to accommodate all who sought admission. Today in main streets and alleyways, clustered on the walls of office buildings and of refugee huts, are

posters announcing the location of "Catholic schools" that are Catholic only by virtue of the saints whose names they bear.

♦ MOSCOW—Two young painters from Alma-Ata, Kazakhstan, were sharply rebuked by the official organ of the Soviet Ministry of Culture for "combining civil service jobs with religious activity." The magazine, Soviet Culture, said the artists—Vladimir Vasilevich and Victor Emelinov—were employed as cartoonists on a local satirical publication, but spent time on home painting religious icons. "The most disgusting fact is," the magazine said, "that they were given an education on the state's money—an education which they used for selfish purposes."

♦ ROME — Cardinal Giuseppe Siri, Archbishop of Genoa, was disclosed here to have warned the ruling Christian Democratic Party against cooperating with the Left-Wing Socialists led by Pietro Nenni. The cardinal's caution was contained in a letter sent late in February to Aldo Moro, political secretary of the Christian Democratic Party. The precise words in his capacity as president of the Italian Bishops' Commission for Catholic Action,

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there are large Czech communities. Great Britain is now the home of many leading Czech Catholic intellectuals who left their homeland after it came under Communist domination and a bitter anti-Catholic persecution began.

♦ DAVID, Panama—Moral improvement should be the key force in fighting the communist threat in Panama. Bishop Tomas Alberto Clavel Mendez of David said here. Improving the lot of the poor is a necessity, he stated, but it is only a partial barrier against the inroads of communism. "It is necessary to restore the moral foundations of our new generation," the bishop said. "Communism has a mystique and it can be surpassed only by Christianity." He urged that there be respect "for the rights of workers to claim a just salary without being stamped as communists."

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# Most Congo missionaries report no interference

By REV. JOSEPH CEUPPENS

LEOPOLDVILLE, The Congo—Feroocious attacks on priests and missions in widely separated areas of the Congo have given the impression abroad that the Church is undergoing a general persecution in this country.

However, most missions are continuing their pastoral work without interference. And calm is the rule rather than the exception throughout most of this vast territory.

The influence of these Congolese priests and religious, reinforced by 2,359 missionary priests, 794 missionary brothers and 2,793 missionary nuns, is enormous in the battle against materialism.

The dedicated priests and religious in the Congo have caught the same respect among even the pagans that the murder of a priest in Bukavu and of another priest in Kinshasa provoked indignation among virtually all Congolese.

New propaganda drive is mapped by Polish Reds  
BERLIN — Poland's organized atheists have mapped out a four-point plan to discredit the Catholic Church and "demonstrate the great human values" of communism in 1961.

The Polish communist monthly Mysl Wolna outlined the strategy in an editorial in which charged that many members of the Organization of Atheists and Free-thinkers "lack a proper approach to the tasks of atheistic propaganda." There just isn't enough effort being made to rouse the people from their "religious slumber," it said.

The editorial, entitled "Timely Reflections," stressed the need for a more concerted drive during 1961 on these points:

1. Hammer home the idea that the popes have been hostile to Poland, now and in the past. "As far as the present is concerned," it said, "even incorrigible fanatics have become convinced that the change on the papal throne has not in the least modified the policy of the Vatican and its hostile attitude towards Polish matters."  
2. Discredit the Catholic clergy. Distrust and scepticism should be the attitude toward the activities of even those priests who appear to be socially enlightened, by periodical said.

3. Stress the idea of "the fervent patriotism of the atheist." In order to erase the people's concept of priests as the leading patriots.

PROTEST VISIT  
EDINBURGH, Scotland—A resolution protesting against Queen Elizabeth's scheduled visit to Pope John XXIII in May was adopted here by the General Assembly of the General Assembly of the Church of Scotland (Presbyterian).

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By MSGR. GEORGE HIGGINS

About a year ago the U.S. Air Force issued (and shortly thereafter withdrew from circulation) a controversial training manual which alleged that communists have infiltrated some of the nation's Protestant and their over-all federation, The National Council of Churches.

In commenting on this manual, I expressed the opinion, in a column dated April 4, 1960, that the Air Force had been sold a bill of goods. The extent of communist influence in the American Protestant Community, I contended, has been grossly exaggerated.

It is mildly, the reaction of some readers to this criticism of the Air Force manual was somewhat less than flattering. A number of correspondents wrote in no uncertain terms that my defense of American Protestantism was simply appalling. Some of them said we had been unthinkingly taken in by communist propagandists others charged, in effect, that we were knowingly and deliberately peddling the communist line.

Perhaps we ought to take another look at the record which will show that at least two highly qualified experts on the subject of communism and the churches have in recent months substantiated the charges laid in my column on April 4. The first of these experts, Ralph Lord Roy, is the author of a scholarly book entitled **Communism and the Churches** (Harcourt, Brace and Co., \$7.50). Mr.



# Two experts refute charges U. S. clergy 'soft' on Reds

Roy probably knows more about this subject than any other individual in the United States. Moreover, his anti-communist credentials are in perfect order.

Mr. Roy concludes that "The notion that America's churches and religious leaders are significantly influenced by communists or communist sympathizers is absurd."

He makes it clear that communists in America never really attempted or expected to infiltrate the churches and points out that only a small number of clergymen were joined the Party. He estimates the number as between 50 to 100, and many of these, he says, joined for reasons far different from what communist leaders would like to believe.

Mr. Roy is at his best in discussing the communist "front" groups which too many members of the clergy were foolish enough to join. He doesn't exonerate these

clergymen, but he does point out that communist "front" organizations were most popular from 1936 to 1939 and from 1943 to 1946, when it was not considered un-American to sympathize with the Soviet Union.

Mr. Roy insists, however, that "Communist influence within the American churches is near the zero mark" at the present time and asserts that attempts to prove the contrary simply cannot be substantiated.

I have said that Mr. Roy's anti-communist credentials are in perfect order. I know from experience, however, that some readers of this column will not be prepared to go along with this statement merely on my say-so.

I should like to add, therefore, that Mr. Roy's conclusions are substantially the same as those expressed in a recent lecture by Mr. William C. Sullivan, Chief Inspector

of the Federal Bureau of Investigation. I take it that no one will be so brash as to say that Mr. Sullivan has been taken in by communist propaganda or is deliberately peddling the communist line.

In addressing 1,000 clergymen at a meeting sponsored by the U.S. Citizens' Committee of Cincinnati, on February 22, Mr. Sullivan labeled as "a patent falsehood" what he described as "the impression among many Americans that the Protestant denominations in particular have been subjected to alarming infiltration and influence by communists."

Mr. Sullivan admitted that "some well meaning, intelligent and patriotic people of distinction—including clergymen—have been induced to give their names—and sometimes their talents—to communist fronts or causes without apparently being aware of their true nature or purpose."

His explanation of this is basically the same as Mr. Roy's. He attributes it to the fact that these clergymen, "because of the busy, self-sacrificing lives they lead," didn't have time to gain a sufficient understanding of communist thought and practice and to the further fact that "in their laudable desire to champion legitimate reforms and to protest acknowledged ills in our society" they allowed themselves to get associated with organizations or individuals seemingly (but only seemingly) sharing their desire to better our country.

Mr. Sullivan concludes, "there can be no question as to the loyalty of the overwhelming majority of the American clergy to the nation and the fact that they have been among the consistent and vigorous opponents of communism."

## BOOKS OF THE HOUR

# An authoritative work on ecumenical councils

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

ject with the ability to write extremely well.

As soon as it was announced that a new encyclical would be to be held, several books appeared surveying the councils of the past years, defining the tasks of such councils, and even prophesying that the next would be the works of the council to come. A few of these seemed at the time satisfactory, but I think the best book likely to appear on the subject is now with us: Msgr. Philip Hughes' **The Church in Crisis: A History of the General Councils 325-1870** (Hanover House, \$4.95). Msgr. Hughes, as those know who have read his general church histories or his works on the Reformation, combines encyclopedic knowledge of his sub-

ject with the ability to write extremely well.

In an introductory chapter "On Councils and General Councils," Msgr. Hughes begins with the remark that the Councils have been treated "are not in the sense in which successive sessions of Congress are a unity. Each... is an individual reality, each has its own special personality. This is partly due to the fact that each had its origin in a particular crisis of Church affairs, partly to the fact that they are strung out over 1500 years of Church history, and that the human beings who constitute the Council can be as remote from the crisis as the victims of the persecution of Diocletian in the fourth century from the victims of Bismarck in the 19th." It is the Church of Christ which links them together.

How the original concepts of general councils developed, what

issues were dealt with between Nicaea 325 and the Vatican Council of 1870, what the relative roles of Pope and Bishops are in the Councils, and what the twenty Councils achieved, individually and collectively—these are the things Msgr. Hughes sets forth lucidly and attractively in his book.

After the four great early Councils of the first five centuries, Msgr. Hughes focuses attention chiefly on the Fourth Lateran Council of 1215, "the greatest of all Councils in its general effect before Trent," on the 15th century Councils of Constance and Basel, on Trent itself.

Finally, he takes up the Vatican Council of 1869-70, about which Msgr. Hughes remarks that we today are in a better position to understand it than its predecessors, because, though it took place 90 years ago, its world was the world of modernity—of parliamentary democracy, of (relative) rapid transportation and of a daily newspaper and the popular magazine.

In his brief account, Msgr. Hughes has captured the essence of that Council's drama—and his book ends with the observation that the acceptance of the decrees of 1870 by the Catholic world "was in the nature of things and meant no more chance than that they have been obeyed especially well, like their fathers for centuries." "There is a brief bibliography of books, and a helpful suggested reading list for those who wish to develop further the interest this fine history is sure to arouse.

Among the new batch of eight Image Books just released by Doubleday, I think two especially worth recommending—Er. Gerald Vann's **The Divine Pity** (2c.), a fine study of the Beatitudes in relation to the relationship of the Gifts and the Gifts of the Holy Ghost; and **Barbara Maritain's** "Biographical" work's brought into one volume. We have been Friends Together and **Adventures in Grace** (\$1.25).

## CONCERT FOR POPE

VATICAN CITY—The symphony orchestra of the Italian radio and television network will present its annual concert for His Holiness Pope John XXIII in the Vatican's Hall of Benedictions on April 12. The program will include compositions by Bach, Beethoven, Monteverdi and Mozart.

## Great Decisions

(Continued from page 4)

were later vigorously repudiated by Atlanta and Macon newspapers and by the Savannah (Ga.) Diocesan Council of Catholic Women or by the Institute of Social Order, St. Louis, Mo. It seems to be of no consequence that the board of directors of the Foreign Policy Association includes such men of integrity and standing as Herman B. Wells, President of Indiana University; Most Rev. John J. Wright, D.D., Bishop of Pittsburgh; James B. Conant, former President of Harvard University; Christian A. Herter, Jr., former Republican Secretary of State; Erik Solheim, chairman of the executive committee of the Board of Directors of RCA, and others. It seems to be of no consequence that **Our Sunday Visitor** specially invited Mr. Polson to write an article supporting the FPA and rebutting statements made by its own regular columnist, Father Richard Gander.

As we all know, a calumny, such as a blank accusation of Communism or fellow-traveler-ism, can seldom be rebutted immediately. It can only be endured. The effect of such statements are almost irrevocable, as will be seen, for example, by those who have responded to the series of "Letters to the Editor" in the **Indianapolis Star** and the **Indianapolis News**, followed a whole week later by an editorial attempt to undo the damage.

In the interval, between the reckless assertion and the ultimate emergence of the truth, good people can be misled outright or, at best, confused in mind. The dissemination of full, reliable information, so much needed by the citizen voter in an enlightened democracy, can be inhibited. Healthy, free discussion can be suppressed. And this great nation can be edged that much off in the direction of totalitarianism.

## Mass Calendar

By REV. ROBERT W. HOVDA

**MARCH 12**—Fourth Sunday in Lent. Christianity is a religion of joy, not of sorrow. Long faces and crepe-hanging have nothing to do with Lent, the season of Christian renewal, commitment and reformation. The Lesson tells men to be glad because in Christ mankind is free. Free of the slavery to things and the small and stifling universe which result from a Christ-less world.

The relation of the rather than of law is, as the Gospel shows, centered in the Bread of life, rather than in a rule-book. And the commandment of the Church, the church, the life of freedom, is to be purified through the Lenten observance. It is part of that constant reformation which Catholics believe essential to the Church's life. Lent, then, has a comparative as well as a personal meaning.

**MARCH 13**—Monday of the Fourth Week in Lent. A prophecy of the resurrection and two instances of judgment are the basic readings of today's Mass. All through the Lenten journey, acts in conflict with the normal will of man to affirm life and to respect human goods and values, can be reasonable acts if they lead to resurrection, to a superior value and the affirmation of a higher order of life.

The judgments of Solomon on the mothers and of Christ on the temple merchants stir the souls of Christians out of their torpor to a recognition of ultimate truth and value and goodness.

**MARCH 14**—Tuesday of the Fourth Week in Lent. Even in Moses' time, in the midst of their liberation and election, the people of Israel were inconstant in their faith, succumbing again and again to the temptation of pursuing pagan gods (Lessons). And in the presence of Jesus himself, his Jewish hearers would believe today and tomorrow turn against him (Gospel).

So, too, in the Church, faith is never merely something to be "kept" to be held on to, to be hoarded. It is a gift, a power, which must be exercised. The Christian's "Yes" to God should be renewed and renewed daily. This is the business of Lent.

**MARCH 15**—Wednesday of the Fourth Week in Lent. The new creation of Christ, to be accomplished in the Easter mystery, is the subject of today's Mass. Scandalous sins God will make white. A heart of flesh and a new spirit are his promise, his gift, which is the condition of these gifts is compared in the Gospel to the attainment of sight by the blind man at the same time, accurate, all-embracing.

**MARCH 16**—Thursday of the Fourth Week in Lent. Resurrection from the dead by the (Continued on page 9)

## FAMILY CLINIC

By JOHN L. THOMAS, S.J.

I WAS A GOOD sister until I asked my three married sisters and one married brother to help me support my widowed mother. I had to go to work at 14 because my father drank. Now after 30 years I'm still supporting mother. The other won't help. They say I'm single, working, living with mother, and it's my duty to support her. The factory where I work has never paid and my new job doesn't pay well. What can I do?

Your letter is an attempt to a problem that is perhaps as old as the family itself. There are few cases that better illustrate the tendency of seemingly good people to rationalize or justify their basic selfishness. Although each situation may involve some distinctive incidental characteristics, the essential traits are similar in all.

The problem generally arises as follows. One of the children frequently one of the older girls, goes to work to help support the family. Since her help seems so necessary, she postpones the time for marriage until her sisters and brothers are raised. By this time her opportunities are greatly limited, and at the same time, her parents may have come to rely on her support to such an extent that her marriage would threaten their security. She seems to have no choice but to continue working.

Meanwhile, her sisters and brothers, have started raising families of their own. They are quite content to take the parental situation for granted since it relieves them of all concern. Selfishly forgetting their sister's past dedication and sacrifice, they now assume that she alone has the obligation to take care of their parents.

Of course, they can give many reasons why they can't help. They have their own families to support, their sister isn't married, she doesn't have any responsibilities, and so on. Hence they are not so ungrateful and indignant when it is suggested that they contribute to the support of their parents. Their sister has chosen to remain unmarried and to live at home. It's her job to support her parents. They are married and have their own responsibility to fulfill.

What they are really saying is that their other sister should have been "smarter" that is, adequately selfless when she was younger. If she had used her head and married as they did, the problem would be different. She

has only herself to blame for the present situation and she's going to have to live with it. They're just not in position to help, while as an unmarried person, she has no other obligations. In fact, it's her duty.

This line of reasoning apparently soothes many a conscience. As one cynic has remarked, the convenient thing about being a rational creature is that one can find good reasons for doing about anything one wants to do. But such specious reasoning doesn't answer moral problems. We must start with definite principles and apply them to the situation at hand.

What moral principles apply here? The relationships between parents and children are the subject of one of the Ten Commandments and consequently touch the very foundations of the moral and social life. While they are immature, children owe their parents love, honor, respect and obedience. Obedience ceases when they are grown up, but the other qualities remain. The Commandment obviously requires that children support their aged parents if they are in need. This obligation, like all the others, is perpetual, that is, it cannot be derogated or put off on one child, although circumstances may be such that one will be in a better position to help than the others. Hence it should be clear that your sisters and brothers have a serious obligation to help support your mother. The fact that you are unmarried or are living in with your mother does not re-

lieve them of the obligation. The obligation is personal, and although the extent to which each child may be able to help may vary, there is no way of getting around the essential obligation.

There is a divine commandment involved, and each child must answer to God for its fulfillment. The basic difficulty in your case, and in so many others, seems to stem from the mistaken notion that an unmarried person has no right to a life of her own. Your married sisters and brother think you should dedicate your life totally to the support of your mother. Why should you give all and they give nothing? They argue that they are married. Does this affect their essential obligation? Are they so poor that they are absolutely unable to make any contribution for her support? This does not seem to be the case. In forcing you to carry the whole responsibility they are

clearly stating their refusal to fulfill the Commandment.

What can you do? Perhaps very little. They have refused your request and further demands may so disturb family relationships that your mother will feel unloved and uncared. You can only appeal to their consciences. Remind them that although they may have you in kind of "squeeze play" because you are not wish to hurt your mother, someday God will ask them how they personally "loved their father and mother."

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

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## POPULATION SHIFTS

In INDIA, as anywhere else in the world, occur many jobs become available in particular areas. Several villages in India have had the good fortune of enjoying a "population explosion" because they were chosen as sites for new factories, including IES schools, and a new town in RAJAGIRI in the Archdiocese of CHANGANCHERRY. Within the past few months 28 Catholic families, numbering 183 persons, have come to live in RAJAGIRI because the fathers of these families secured jobs in a new factory there. The priest who has been assigned as the pastor has already baptized 67 converts and has 42 more people under instruction to become Catholics. If his ministry is effective, I think he will continue its effectiveness by a church and a small school. \$2,500 will bring these into being. The people are giving what money they can. Could you help this priest and his parishioners by a donation, large or small? An offering will be appreciated.

The Holy Father's Mission Aid for the Oriental Church

## SAINT JOSEPH'S MONTH

Each year, in most of the Dioceses of our Holy Church, the month of March, dedicated to Saint Joseph, Patron of the Universal Church, is designated as the Sacred Oriental Council Month. During this month, in the Dioceses of the United States, intense physical, mental, and spiritual effort will be expended in explaining and recruiting vocations.

As a result of the tireless efforts of priests and religious in our own country, most of our Catholics are aware of the obligation of fostering vocations in their own families but also of assisting, in whatever way they can, all boys and girls who aspire to the priesthood or religious life. For some Catholics this help takes the form of prayer, for others it also includes financial aid.

We are most grateful to those people who assist us financially in educating and training seminarians and novices in Mission countries under the jurisdiction of the Sacred Oriental Council. Some of these good people pay completely for the education of a seminarian (\$500) or for the training of a novice (\$300); others supply us with the money to build and maintain SAINT JOSEPH'S SEMINARY in INDIA. Or for the training of SISTER BERNAVA SISTER CRUZ MARIA, who are novices of the ADORATION SISTERS, and in INDIA. The full amount need not be paid at one time. If you are not in a position to "adopt" a seminarian or a novice, you become a CHRISTOSTOM or make a monthly deposit in MARY'S BANK.

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# St. Paul's, Tell City, cops Archdiocesan cadet cage crown

By BILL SAHM



Edited by the Cleric Seminarians of West Baden College

## Do your part

Three weeks ago our subject was "600 Years Ago" from the "things were just as bad then" point of view. But let's this week take a look at 600 years ago from another angle. What happened in the 14th century? How did the whole unhappy mess (the popes at Avignon, etc.) finally get straightened out? Who was most responsible for the pope's returning finally to Rome? Did God reach through interlinear clouds and make things right?

He did not. He rarely does. It's almost always us people to get things done. And the thing about us, you know, is that they're free. That is, they don't strictly have to do the things they do; they can do it or not in most cases, depending on the choice they make.

And so in a sense, when God uses people to do His work, He waits on them. He depends on them to make the right choices. He waits for them to be heroes or saints or sinners or good users of His grace or neglectors of it.

Well, then, in the 14th century, on whom did God wait to encourage a falling pope, to urge him to return to Rome, even though the going might be tough? He waited on a woman, no less, on one of the most talented, most beautiful, most charming, women in all history—and one of the best.

Of this woman it might have said (what St. Teresa of Avila would in another century say of herself): "I had rejected God's graces and gone her own way, she would have been one of the wickedest women in history. She was made for greatness, one way or another. The woman? Catherine of Siena. The pope? Gregory XI (1370-78).

Catherine of Siena did not reject or misuse God's graces. She cooperated with them. In other words she did her part of the job—she took on personal responsibility to get things done.

God is in His heaven (as we say in our daily Mass). And all will be right with the world some day, somehow, you and I know and say. But how soon, and how right? The answer is: "As soon as God leaves partly up to you and me."

The gates of hell will not prevail against His Church, he says of that. But men will never be justified in saying that this is God's work, and we can sit back

and watch the wonders of divine providence. This is God's work—and yours. You are like Catherine of Siena, one person with definite responsibility.

Unlike her, you are probably not a saint—not yet at least. But you have the makings. God's part is a sure thing—your part is yours to grab up with confidence in Him and a joyful generosity of your own. Be hopeful, be brave, be determined. Do your part.

## Reign of terror

Parents discussing race relations in their Alabama city (New York magazine, Feb. 19, 1961). They've come out publicly in favor of integration. Father's law practice has suffered considerably. Mother has gotten an average of 14 phone calls daily, all obscene, from segregationists. Her family has stopped speaking to her.

Three-year daughter is left to burst with desire to do something to show her stand for integration. She had wanted to take part in a "Children by Choice" at the Courthouse. "The child really wanted to join them," said the mother. "If she had, the only answer we could have given would have been to leave town." To her daughter a bit later: "I think that you had better want to demonstrate until you have other means of support. If you did demonstrate, we would have no more."

"That who's going to do it unless somebody starts?" the daughter said. "And I wouldn't be alone. I think, I could get two others to do with me."

And so it goes. Reign of terror, reprisals, economic and social, against those who make the move in favor of integration. A few racist agitators frightening the rest of the town into submission. It's a time-honored technique, the rest of the agitators misleads. And don't say it can't happen in Indiana.

In 39 counties in Indiana a Negro was arrested overnight. What do you think would happen in one of those counties if one of its citizens came out publicly against the arrest? Would he be arrested? And if you were that citizen, would you have the nerve, the moral fortitude, to go ahead and arrest the Negro? Live pure, speak true, right wrong . . . else wherefore burn?"

St. Paul of Tell City returned to the top of the CYO Cadet Basketball heap with a vengeance Sunday at Lourdes. The new champions scooped past St. Patrick of Terre Haute, 46-34, in the championship game of the Archdiocesan tournament after upsetting the defending champions, SS. Mary-Michael of Madison, 50-42, in the first afternoon semi-final. St. Patrick made it to the final by outlasting St. Gabriel of Connersville, 31-28. The consolation game went to Madison by a 48-45 count over Connersville.

In the title tilt, St. Patrick made a game of it for the first half, which ended with Tell City on top, 18-13. Tell City settled things conclusively with a red-hot 18-point third quarter, and the Cadet crown was on its way back to the banks of the Ohio instead of the Wabash.

Denny Ball with 15 and Jim Sprinkle with 16 handled the heavy share of the scoring chores for the winners in the title contest.

Mike Harris was practically the whole offensive show for St. Patrick with 20 big points. Jim Bindley and Bill Neddick picked up six pieces to account for 12 of the remaining 14 in the St. Patrick total.

THE CONSOLATION game was a battle from the opening tip with Madison's speedsters coming from behind in the third quarter to eke out a three-point victory. John Wetzel got hot in the last half to lead the winners, ending up with 24 points. He got 11-point assistance from John Guarnio. Connersville almost kept the game with balanced scoring: Bob Caldwell picked up eight, hot-shooting Gary Doyle 12, and John Holmes 10.

Connersville in many respects was the surprise of the tournament. After looking unimpressive

against Holy Name of Indianapolis in the first round, St. Gabriel's lads battled two heavy favorites down to the wire, and distinguished themselves in the process with their excellent play and their outstanding display of sportsmanship.

Father John Elford, Archdiocesan CYO Director, presented trophies to all four clubs after the evening games, building up to the big ones when St. Paul's happy basketballers received their championship award.

THE BIGGEST surprise of the tourney came in the first afternoon semi-final contest when the eventual champions from Tell City knocked off the defending kings from SS. Mary-Michael of Madison, 50-42, in one of the best games in years. Denny Ball was the trigger man for Tell City with 24 points. It was a close contest until the last four minutes, when the fired-up Tell City five put things on ice and assured the victory of a new champion.

St. Patrick of Terre Haute won as expected in the second game, but only after a lot of unexpected trouble, 31-28. St. Gabriel kept coming back from the brink every time things looked impossible. Steady Gary Doyle played an outstanding game for the losers and netted 16 points. Mike Harris had 14 for Terre Haute and worked the defensive board well. He had 8 point help from Bill Neddick.

## Quiz Contest field down to eight teams

The 1961 Junior CYO-Criterion Quiz Contest heads into the quarter-final round (the first inter-deanery round) this Sunday, with four Indianapolis teams matched against a quartet of out-of-town survivors. Survivors will compete in semi-finals on Sunday, March 19.

Three of Sunday's brain bouts are scheduled for out-of-town cities, with only Holy Trinity No. 1 remaining in the Capital City. The West-siders' No. 1 aggregation meets St. Andrew of Richmond No. 1 at Holy Trinity hall at 2 p.m. St. Joan of Arc No. 1 travels to Terre Haute to meet the champion from that deanery (Patrick's No. 1 and Margaret Mary-St. Benedict combination), at 3 p.m.

Down in the North Vernon deanery, either at North Vernon or Madison (the winner still known at this writing) Holy Trinity No. 2 will take on the Southern survivor, while at Richmond, it'll be Holy Cross No. 1 going against Holy Family No. 2 of Richmond in a 4 p.m. match at Holy Family. All times listed are Indianapolis times.

ON MARCH 19, semi-final battles will match the survivor from Terre Haute and the Holy Trinity winner, plus the survivors from Saturday's competition at North Vernon and Richmond.

The finals are set for WFBM Radio on Thursday, March 23, 8:30 a.m. to 9 p.m. Included on the program will run until 8:30.

Last week's crucial Indianapolis battles found four high-scoring teams, which should test the quarterfinals as the only tandem still alive, St. Joan of

## Honor Cub Scouts at Little Flower

Sixteen Cub Scouts from Little Flower Parish received the Parvula Dei Award at the annual Blue and Gold Dinner held here recently.

Those receiving the award were David Johnson, Tom McGuire, Steve Madden, Steve Arvin, Tom Duvall, Tom Miller, David Randolph, and Peter Reitel. Others were Tim Fitzwater, Paul Hickie, John Hines, Mike Bresh, David White, Mike Mahan, Mike Clifford and Mike Huser. Rev. Edwin Soergel is scout chaplain.

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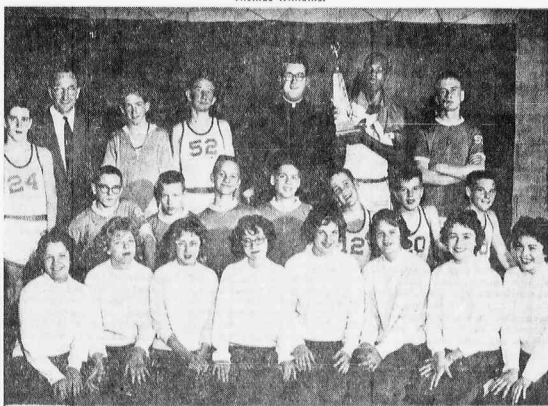
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ARCHDIOCESAN CHAMPIONS—The smiling lads above are the 1961 Archdiocesan CYO Cadet basketball champions from St. Paul's, Tell City, who defeated St. Patrick's, Terre Haute, 46 to 34, last Sunday in the final game at Lourdes, Indianapolis. The priest moderator in the back row is Father Thomas Williams.



RUNNERS-UP—Above is the cadet squad from St. Patrick's, Terre Haute, which finished second to St. Paul's, Tell City, in Archdiocesan play. The priest moderator for the Terre Haute team is Father Paul Voigt.

## Table tennis event opens Sunday

First round action in the 1961 Junior CYO Table Tennis Tournament, expanded this Sunday will include a separate Freshman-Sophomore Division, is slated for this coming Sunday, March 12, at the Table Tennis Center, 234 E. New York St., Indianapolis.

Freshman-Sophomore singles get underway at 1 p.m., and continue in J 5; the Junior-Senior paddle-wielders take over at five o'clock and play through 9 p.m. A total of more than 450 individual entries is expected.

ONLY SINGLES are scheduled for Sunday. Doubles eliminations are set to start Monday, March 13, 8 o'clock in C on Wednesday, March 15, or Thursday, March 16 (if necessary), then move into semi-final and final competition on Monday, March 20, along with

## Adult workshops

The first in a series of four Adult Workshops scheduled by the CYO to explain and promote the new Parish Youth Activity Adult Activity Organization will be held this coming Tuesday, March 14, at 8 p.m. in the meeting room at the CYO Office, 1502 West 16th Street, Indianapolis. Father John Elford, CYO Director, and Bill Sahn, Executive Secretary, are to handle the instruction and discussion sessions Tuesday for East Side adults.

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the singles. Any singles matches left over from this Sunday will be played on Wednesday or Thursday in order to pare the field to the semi-finalists for March 20.

Play on Monday, March 13, Monday, March 20, and any other night necessary will start promptly at 7 p.m. Players are responsible for being on time and remaining at the "Table Tennis Center" each day (or evening) until all possible rounds are completed in their event. Scores for the team awards will start in each event in the round of sixteen, and continue through the finals.

DEFENDING team champion St. Michael is back in force and should make a strong bid to re-tire the trophy. Team awards also will be presented to Freshman-Sophomores and Junior-Senior Division champions. Individual champions and runners-up are to receive handsome individual trophies.

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## Girls' volleyball semi-final round tournament ends

The four survivors from first round contests last night will return to the Holy Cross gym this coming Sunday, March 12, for the semi-finals and finals of the inaugural CYO Cadet Girls' Volleyball Tournament. Semi-finals are scheduled to begin at 4 p.m., the championship game at 9:15, with the winner to receive the championship trophy following the match.

Eight teams were on hand for the opening contests: St. Catherine, Holy Spirit, St. Michael, St. Mark, Holy Cross, St. James, St. Philip Neri, and St. Joan of Arc. Fifteen others not participating in the tournament should be around next winter when the first league season begins, according to results of a questionnaire put out by the CYO office.

A good-sized gym was treated to a sample of the excitement and exercise in store for future Cadet girls when Holy Cross and St. Joan of Arc staged a demonstration match last Friday, March 3, at the Holy Cross hall. The hosts swept the two-game match, 15-13, 15-13.

## Plans shaping up for CYO parley

Housing and reservation blankets went out to all parishes of the Archdiocese this week as Junior CYO units started to line up delegates for the 1961 CYO Convention, scheduled for Friday and Saturday, April 7 and 8, at Secma Memorial High School.

Plans were announced for an addition to the usual convention program. Holy Cross parish will sponsor a Communion "Brunch" on Sunday, April 9, following the 9 a.m. Mass at Holy Cross. The extra spiritual-social event was added to the agenda when program committee members concluded that most delegates remained in Indianapolis Saturday night and were looking for a Sunday group activity.

Father John Elford, Archdiocesan CYO director, said this week that the panel sessions at the convention would focus on a positive approach to the many social pressures which face teenagers in their daily lives.

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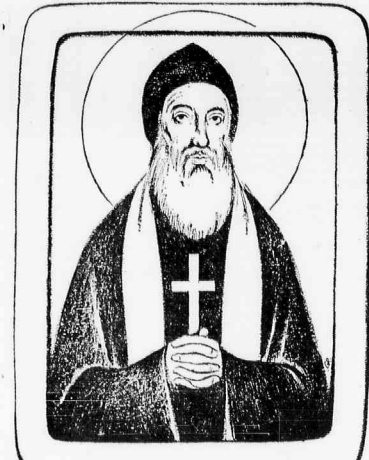
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THE FAITH EXPLAINED

The plight of the human race

By LEO J. TRESE
It once happened that a man was walking along the edge of an abandoned stone quarry. Absent-mindedly the man stepped to near the brink and plunged headlong into the water that filled the bottom of the quarry. When he tried to climb out, he found that there was no toe hold or hand hold in the perpendicular rock cliffs which enclosed the quarry.

Good swimmer though he was, the man would have drowned from exhaustion if a passerby had not seen his plight and rescued him with a rope. As he emptied the water out of his clothes the near victim philosophized a bit. "It's amazing," he said, "how impossible it was to get out of there, considering how easy it was to get in."

THE STORY illustrates rather well the plight of the human race after the sin of Adam. We know that the higher the dignity of a person is, the more serious is an offense committed against that person. If a man throws a rotten tomato at his next-door neighbor, he probably will suffer nothing more than a scolding. But if a man were to throw a rotten tomato at the President of the United States, the FBI would close in and the man might not be at home for his meals for a long time.

It is plain, then, that the seriousness of an offense depends in some degree upon the dignity of the one offended. Since God, the infinitely perfect Being, is the limitless dignity, it follows that the malice of an offense against God is an infinite malice—an evil without limit or measure.

That is why the sin of Adam left the human race in such a dire predicament. The man at the bottom of the quarry. There we were, down at the bottom, with no way of getting back out by ourselves. Whatever a human being may do, is finite, or measurable, in its value. One of the greatest of saints were to lay down his life to atone for sin, the value of his sacrifice would still be a limited value.

Indeed, if every member of the human race, from Adam to the last survivor at the end of the world, were to offer his life to pay humanity's debt to God, the payment still would not be adequate. Collectively it would be a great payment, but it still would not be an infinite payment. It just is not within the power of man to do anything of infinite worth.

After Adam's sin, our fate would have been a hopeless one if no one had come along to bring us a rope. It was God Himself who threw us that rope; it was God Himself who solved our dilemma. The dilemma was that, since only God is infinite, only God would be capable of an act of atonement which would repair the infinite malice of sin. Yet he would undertake to pay for human sin, would need to be human if he were really to take our sins upon himself, really to represent us.

GOD'S SOLUTION is an old story to us now—but it never can become a trite story or a tiresome parody. The man of faith can never cease to grasp at the infinite love and mercy displayed by God, Who decreed, from all eternity, that His own Divine Son should come into the world and unite

By IGNATIUS HUNT, O.S.B.
The priestly story of creation breaks off abruptly in the very center of Gen. 2, 4 as the general editor of Genesis introduces the Priestly tradition (commonly designated by "J") since Genesis 2, 4 is in the language of the terms originated, spells Yahweh as Jahweh.

Superficially, this tradition takes its name from the fact that it uses Yahweh as the name for God. However, its differences from the "Priestly tradition" are much more profound than this—entailing a distinct outlook and manner of presentation.

The J tradition (we will often refer to this as the "J writer," or simply "J") which, as we saw, preoccupied the method and, we might add, genius, J is a subtle and accomplished theologian who always in the Hebrew sense, whose language is free from the formal language of scholasticism.

J, to put it briefly, wants to teach the loftiest and weightiest theological notions through the

most vital lessons and realities. J is interested in theological significance rather than in his world not have us look upon his writing as bereft of historical reliability—far from it!

Here, as much as anywhere in the Bible, we feel the real difficulty in classifying the literary form. At the same time this is of paramount importance if we are to grasp the full impact of J's narrative. The Church's directives have never chosen to say the last word on this question, leaving scholars considerable liberty in degrees ranging all the way from 1909 to 1948.

Although this section of Genesis (2, 4) is sometimes called the "second creation account," this is not the best way to describe it. J does not have the same cosmic interest as the P writer and is not so much interested in the creation of the world as he is in MAN. J has his own way of reflecting method and, we might add, genius, J is a subtle and accomplished theologian who always in the Hebrew sense, whose language is free from the formal language of scholasticism.

J, to put it briefly, wants to teach the loftiest and weightiest theological notions through the most vital lessons and realities.

we ourselves commit. This, which is not inherited from Adam, but which is actually from God, we call "actual sin." Actual sin may be either mortal or venial, depending upon the degree of malice in the sin.

We know there are degrees of gravity in disobedience. A son who disobeys his parents in things that are petty or ways that are thoughtless is not thereby convicted of lack of love for his parents. His love may be a less perfect love, but the love still is there.

However, if that same son should disobey his parents deliberately in a matter that is of grave importance to them, a matter which would hurt them and grieve them deeply—then we would have good cause to conclude that the boy does not really love his parents. At least we could conclude that his love of himself more than he loves them.

The same thing may be said of our relationship to God. If we disobey God in a matter of lesser importance, then it is not necessarily a denial of our love for God. Such an act of disobedience, in which the matter is not grave, we call a venial sin.

For example, to tell a simple lie which harms no one—where there is no "evil" in it—"I was out bowling," when really I was at home watching TV—would be a venial sin.

Even in a matter that is itself serious, His malice that is against me" (Luke XI:23) But there is no contradiction. A man who is trying to free the same of Christ to free the people from devils is not "against" Our Lord; some belief he must have had.

But there is another principle involved too. A man who teaches error, even if he appeals to the name of Christ, must be resisted by those who do not share his faith. John's judgments still had for much element of the thunderous. And of course the Kingdom in which we live is not a Kingdom of peace and love had not yet been founded—any more than it had when they tried to stop the children coming to Our Lord (Mark X:13).

Christ goes on to give further instructions about their attitude to those whom they were appointed to teach. He does not speak in terms of the child He had taken in His arms. Principally, He shows the very respect of the Christian with Himself: "Whoever receives this child in my name receives me; and whoever receives me, receives Him that sent me" (Luke IX:48). In these words we are already hearing an echo of a cry not yet stopped: "Saul, Saul, why persecutest thou me?" He who persecutes the Church is to persecute Christ; to receive in Christ is to receive in the member of the Church. The founder of the Church: the doctrine of the Mystical Body is here.

SEARCHING THE SCRIPTURES

The story of the Garden of Eden

simplest of images and symbols. We can only do him justice by attempting to catch his lessons.

We might add that J sets out to answer a number of very intriguing and vital questions that we ask: How did man (and woman) originate? What is their relationship to one another and to God? How did sin and evil find their way into human life? Why do men and women suffer, each after their own special manner? What hope does the future offer?

The heavily symbolic and imaged stories that J is going to relate in the way forward are as long as 5, 1 (where P takes over again) were meant to answer these questions. And let us not forget, J answers these questions as an inspired writer, and hence as an errorless writer—in the sense in which he intended his message.

WHERE DID J get his information? We can give only a partial answer. There is absolutely no doubt that he was acquainted with some of the early Jewish myths that were in circulation at his time. These he utilized to some limited degree, yet always so that he did not lose sight of his own superior amount.

Gen. 2 must have done so small amount of reconstruction work—judging the past by the present, analyzing most keenly the content of the Hebrew Bible. He was taking care to write in a manner that is more of a theological instruction than a "tape-recording" of an early man.

We are forced to these conclusions by the evidence of the ancient past and especially by what we know of man's long life on earth.

Few scholars today allow that the Garden of Eden was ever a garden. It has been handed down over thousands of years (perhaps 200,000 years or more) in any kind of central form. It may have received some kind of revelation, yet this need not be the case. He assuredly had a marvelous sense of history (though he need not have known about it) under divine inspiration and guidance.

More ambitious readers are invited to study the volume by Haaretz-Emmans, entitled Beginning of Genesis and the Garden of Eden (Doubleday, Inc., 1957). The Price Press, paperback, \$1.95; or the equally excellent work by Harvey Warber, C.M., A Faith Through Genesis (Sheed and Ward, New York). What we are going to discuss today sets the stage for the more important material of chapter 3 (which we will take up next week).

UNLIKE THE P account, our narrative assumes a "dry" state of affairs at the beginning. It is only with verse 6, that water is introduced into the story. Likewise, there is only one day in the narrative, and that is the first day. Obviously, the general editor of Genesis felt no need to "harmonize" the P and J traditions. J's order of creation (man, then animals and birds and finally woman) stands in marked contrast to that of P in chapter one.

It is of our interest to note that, in this account, J quickly rivets his attention on Man. Man is the creature, having both an earthly and sublime side. Not knowing much about the actual first man, J avoids details; he generalizes and reconstructs. He presents God as a divine Potter, forming Man from the clay of the earth (there is an obvious Hebrew word for "pottery" in Gen. 2:7, 22; Job 34, 14 ff.; Ps. 104, 29 ff.).

When Man (to-be) is fashioned into his superior form, the divine Workman breathes the breath of life into his face and Man becomes a living being. We do not know about the breath of life, but we do not denote what we call the "dub" (a term unknown as such to the Hebrews) as "breath of life" or "breath of life" (cf. Gen. 7, 22; Job 34, 14 ff.; Ps. 104, 29 ff.).

Nonetheless, we can gather that Man is on a higher level than the animals both from this (Gen. 2:7) and from the fact that Man is producing Man) and from Man's later functions in the Bible. The Hebrews name the animals and find no one like himself among them. We may say that the Hebrews are no debased notion of man.

thing lofty, and that his work was, not a drudgery.

In verse 18 the writer takes up the delicate question of sex. He makes his readers aware, first of all, of Man's loneliness; for God states: "It is not good for Man to be alone." Then God promises: "I will make for him a helpmate corresponding to him." The animal-sex in verse 19 furthers the same idea, for Man found none of them to be his nature.

Let us recall that marriage in the Old Testament is always considered normal. Celibacy was unheard of—at least for motives common within Christianity. Jeremiah practiced celibacy only to impress upon the people the inevitability of coming disaster.

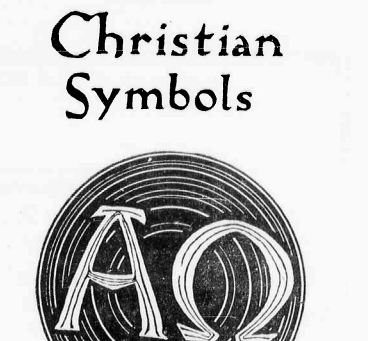
IN VERSE 21 God is presented as a Surgeon. He casts a "deep sleep" upon Man; He works in secrecy and mysterious manner. From a "rib" of Man he forms Woman, Man's counterpart. God then presents the Woman to Man—as one presents a bride. Man is immediately attracted to her; his attention is thoroughly engaged and he heartily acknowledges Woman's equality with him: "Here now is bone of my bone; flesh of my flesh."

He names the Woman ishshah, used as the feminine form of ish (man). Thus while Man shows a certain leadership over Woman by naming her, he also acknowledges her equality of nature with him. Man is attracted to Woman; love is born; and this is something God has placed within the hearts of Man and Woman.

The J writer has a polemical motive in all this, too. He would like to see women, so often degraded by men, loved, honored and respected—as they should be.

Next week: "Through one man sin came into the world." (Gen. 3).

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Man's transferred to the garden signifies his elevation to the supernatural state, to wonderful divine friendship. This is the point of REALITY at which the writer is aiming.

Just as symbolic as the garden are the fine trees that it contains—all kinds of them, beautiful to look upon (providing plenty of shade) and the same time for the heat-oppressed orientals), and furnishing the choicest fruits. Two of the trees claim special attention: the tree of the "tree of life" (common in Babylonian literature), and symbolic of immortality and grace.

The garden is more mysterious. To eat of its forbidden fruit would be the same as asserting moral autonomy, pride, and encroachment on God's sovereignty. It is the one tree from which Man must not eat. This is a precept binding under penalty of losing the gift of immortality.

THE FOUR rivers spoken of in verse 10 are mentioned in a puzzling geography, for they all spring from one river as it passes through Eden. Rivers seldom divide in such a manner; they rather converge. Again, while two of them are the Tigris and Euphrates, the other two seem to be in Asia and Africa.

Man's tasks in the garden are summed up in two: "to work it and guard it. We need not press for details, such as guard it from what?" The tree are meant to be to the man. Man is entrusted with some-

ANNE CULKIN

Embarrassing moment

Dear Miss Culkin:

I attended a very nice dinner where there was a lot of important people. I was just about to get up to go when I spilled my water. I was never so embarrassed and I could not think of what to say. What do you say when you have an accident when eating?



Accidents happen. When they do, the point is to make as little of them as possible. Your hostess will do the same.

Dear Miss Culkin:

How can you stay on a diet if you haven't any will power? I want to lose weight, but that horrible feeling in the stomach is too much for me. What can I do?

Dear Flora:

If a doctor is advising you, and I certainly hope he is, he will suggest certain bulky food that are filling but low in calory content. Diet authorities hold that you need not suffer from hunger as you continue with your diet. The first few days are the hardest and it's then that you need will power. You say yours is weak. Lent would be the ideal time to strengthen it, and Easter an ideal time to buy a new suit at least one size smaller!

Dear Miss Culkin:

I was never so thrilled as I was a month ago when I was elected president of the student body. I want to be a good president, but I also want the girls to like me. So often after I'm elected, people criticize her because they think she gets too busy. Other times they say she doesn't do enough. Where is the happy medium?

Dear Alice Sue:

That happy medium is found in the delegation of authority to those who will faithfully carry out a program. She is slow to take personal credit but swift to give credit to her schoolmates. She has her own ideas as theirs. You constantly hear her say, "What do you think rather than 'I think'." She knows parliamentary law and her meetings are brief and business-like.

This successful president has her own personal friends, however, she's not in just one clique, ignoring the rest of her classmates. This girl is pleasant to everyone and she doesn't get superior airs. For all these reasons she is a fine president, universally liked. Let her be your model, Alice Sue, and congratulations.

Shamrock Drive plans announced

The Annual Shamrock Drive sponsored by the Ladies of Charity will open Sunday, March 12. Shamrocks will be sold at all the churches in the city. On Thursday and Friday, March 16 and 17, shamrocks will be sold in the stores and banks.

The proceeds for this sale will benefit the Emergency Relief Organization to help pay for the city, Miss Marie Lawhorn is general chairman.

Recollection set at St. Philip Neri

Rev. Salvatore Castagnola, S.M.M., will conduct the Day of Recollection for women of St. Philip Neri parish on Saturday, March 18. The day will begin with Mass at 8 a.m., followed by a Lenten breakfast. The day will close with the Way of the Cross at 3 p.m.

Mrs. Joseph Matthews, ME 8-1888, and Miss Margie Day, ME 1-7430, will take reservations.

MISSION CLOSING

The parish mission at Christ the King Church will close with special services at 2:30 p.m. Sunday, March 12. Rev. Service Ritter, O.F.M., is conducting the mission.

Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Evansville, and Terre Haute.

Help! Help!

The clothing and furniture store, The Cash Salvage Bureau are running low. That is why the bureau is anxious to pick up the furniture and clothing discarded by housewives during this spring cleaning season. You can help them to help others by calling ME 2-3165. The pick-up schedule is South on Tuesday; East on Wednesday; West on Thursday; and North on Friday.

St. Patrick parish, Indianapolis, sets gala homecoming

They'll be wearin' the green at St. Patrick's parish, Indianapolis, next Friday. To be sure, it's March 17, St. Pat's Day, and they'll be markin' the day with the homecoming.

The homecoming festivities begin with a pillow slip card party sponsored by the Christian Mothers Altar and Rosary Society at 1 p.m. in the school hall, 850 Prospect St. All card games will be played.

Following the card party, there will be all kinds of interesting attractions and booths for the entertainment of young and old. Cash attendance prizes will be given away every half hour beginning at 6:30 p.m.

COMPLETE dinners will highlight the homecoming menu. Sandwiches, salads, home baked pies and cakes are also on the menu. Serving begins at 4 p.m.

An auction of parcel post packages received from television and movie stars will start at 9:30 p.m. These exciting prizes were received from such famous personalities as Perry Como, Bing Crosby, Steve Allen, Kirk Douglas and Dinah Shore. Others who sent packages are Bob Hope, Steve Lawrence, Rudy Vallee, Ernie Ford, and Danny Thomas.

THE GRAND PRIZES to be awarded at 10:30 p.m. include a French Colonial designed double cabinet and china set; a Zenith Stereo Console; a boy's bicycle, and a handmade quilt.

Preschool age children will be cared for by the Scouts of Troop 886. Care will also be provided for babies for short periods of time. This thoughtful service is free and under the supervision of the Troop leader and co-leaders. A real Irish welcome awaits the general public at St. Pat's homecoming.

Indianapolis CCW board meeting set

The Board of Directors of the Indianapolis Deaconry Council of Catholic Women will meet at 8 a.m., Thursday, March 16, in the Catholic Community Center, 342 N. College Ave. Mrs. Leo Brand will preside.

Quarterly reports will be presented by parish and organization presidents and by Deaconry committee chairmen. This will be the final board meeting of the fiscal year.

PILGRIMAGE

LOURDES, France—More than 500,000 soldiers from European countries will take part from May 31 to June 6 in the annual military pilgrimage to Our Lady's shrine here. Cardinal Maurice Gillet, Archbishop of Paris and Military Vicar of French Armed Forces, will preside over the pilgrimage.

Emerson Quick Wash

Your Neighborhood 24-Hour Coin Laundry offers... 24 Hours FREE Drying from 7 a.m. Friday to 7 a.m. Saturday

EMERSON Quick Wash

Advertisement for Emerson Quick Wash laundry services, including contact information for Culligan Water Conditioning, Inc.

Movies and Television

NEW YORK—The thinking behind the National Legion of Decency's pledge is to ask Catholics voluntarily to give up attending certain films in order to raise the general moral tone of movies. This summary is given by Bishop James A. McNulty of Paterson, N.J., chairman of the U.S. Bishops' Committee on Motion Pictures, Radio and Television. His explanation is made in an article in America (March 11), a weekly Catholic review.

All too many Catholics are unhappy the impression they are being 'pressured' when they are asked to subscribe to the promises which the legion proposes to them in its 'pledge,' he writes. But the spirit behind the legion's pledge asking Catholics to remain away from pictures dangerous to moral life, he continued, was to paraphrase this way: 'There are about 200 pictures a year that can be seen without running the slightest danger of moral infection or infidelity to religion. There are, on the other hand, some 75 films a year that are, to the ideal, unworthy of viewing by anyone who professes Christian ideals of thought and conduct.'

"Are you willing, then, freely to give up those 75 films, so that the Catholic body in the United States may present a solid front and proclaim with a concerted voice, as it were, that it will not be satisfied until the general moral tone of the films is worthy of the American people?"

Bishop McNulty expressed confidence that if the legion's pledge would be approved in this way, "there are few Catholics indeed who would not be generous enough to respond."

NEW YORK—"Question Seven," a movie made in Germany for Lutheran Film Associates here, has received from the Catholic Legion of Decency an "A-1" rating with a "special accolade" recommending the picture.

A full-length feature, now being premiered in seven cities in this country, is

CARD PARTY

The Senior Class Mothers at Bishop Brute Latin school are sponsoring a card party on Sunday, March 12, in the school hall, at 520 Stevens St. All card games will be played beginning at 3:30 p.m. The film "Is with out religious or educational value."

"Operation Abolition" depicts a student demonstration at St. Francis last year during hearings of the House Un-American Activities Committee, and contains a foreword by Committee Chairman Francis E. Walter (D-Pa.) implying it was Communist-inspired.

Deplores shortage of Navy chaplains

WASHINGTON—There is a critical shortage of Catholic chaplains in the Navy, the Chief of Chaplains of the Navy said here. Msgr. (Rear Adm.) George A. Rosso said the Navy chaplains' corps is 201, but we have only 228," he said. "Msgr. Rosso pointed out that the Catholic Church is the only major denomination that is not filling its established quota of chaplains in the Navy."



SPEAKER—James G. (Jimmy) Conzelmann, 1947 professional football "Coach of the Year" with the Chicago Cardinals, will be the guest speaker at the annual St. Patrick's Day Breakfast on Sunday, March 12, in the Claypool Hotel. The breakfast will follow a 7:30 a.m. Corporate Communion Mass in St. John's Church, John Dillon will serve as hostmaster for the affair, which is sponsored by the Ancient Order of Hibernians.

CALENDAR

MARCH 10 St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsenal Ave.

MARCH 11 A Fish Fry at and Social at 7:30 p.m. in St. Roch's School basement, 3963 S. Meridian St.

MARCH 12 A Mission Card Party for the benefit of Rev. Keric Wood, at 7:30 p.m. in St. Roch's School basement, 3963 S. Meridian St.

MARCH 13 The Pilowship Card Party for the benefit of St. Jude's Church begins at 1:30 p.m. in the Shelby St. Savings and Loan Association, 1525 Shelby St.

'Operation' movie hit by ministers

ST. PETERSBURG, Fla. — Charging that the controversial film "Operation Abolition" cultivates "fear and mistrust and insinuates that our schools and colleges are honeycombed with Communism," the St. Petersburg Ministers Association has advised all churches and public schools here not to show the movie.

The Protestant group said in a resolution that the film "is with out religious or educational value."

country and Canada, the movie depicts present day pressures against a minister and his son in Communist East Germany. In citing "Question Seven," the Catholic film reviewing agency said the movie was a "powerful motion picture" which "dramatizes what is certainly the most vital human problem in the world today—the threat of atheistic tyranny to the freedom and dignity of man."

NEW YORK — The National Legion of Decency has recommended two films for general patronage and put a third in a "separate classification."

The praised films are "The Abent Minded Professor" and "Bernadette of Lourdes." The first was lauded as "superior, wholesome entertainment." The second was praised for "inspirational and artistic merits" which in a k it "superior religious drama."

The film put in the legion's "separate classification" is entitled "Never Take Candy From A Stranger." The legion said it

Advertisement for Russet Lenten Dishes, featuring fish of some kind, shrimp salad, and fried fish.

Advertisement for Neptune Sardines, featuring a cartoon character and text about the benefits of sardines.

Those wonderful little fish from the cold coastal water of Maine will add welcome variety to Lenten meals — for snacks, salads, lunch boxes, and main dishes, too. You'll find many ways to use them in our free recipe booklet. Want a copy?

WRITE TO: FREE RECIPE BOOKLET SEABOARD PACKING CO. BATH, MAINE

Neptune Sardines will stretch your food budget, too. And inexpensive as they are, they actually give you more healthful goodness for your money than any other food. Neptune costs a penny or two more than most Maine brands, but they're worth it. They're packed with special care by the country's largest sardine packer.

Advertisement for Neptune Sardines, showing the product packaging and contact information.

Large advertisement for Standard Food Stores Lenten Meals, featuring various food items and prices.

Dear Clumzy: When we have an accident we merely say "I'm sorry" nothing more. To say more such as "I'm so clumsy" or "the heat is too much for me," indicates lack of poise.

Greater use of religion in social work is urged

Social workers have stopped borrowing from psychiatry at a period when recent developments in that field have pointed to the importance of religion in personality growth and maturity, a noted Jesuit sociologist said in Indianapolis last week. As a result of this stagnation, Father Felix P. Biestek stated, the personality theories of Sigmund Freud and Otto Rank are still dominant today in social casework.

religion was considered a defense mechanism — used to escape reality in an unrealistic way."

Father Biestek pointed to four areas of casework theory and practice which could be enriched by religion: 1) the philosophy of life for social workers; 2) the theory of personality upon which casework is based; 3) the standard of values and the resources used in helping people; and 4) the operating principles of social work practice.

Grantin that social workers need not "assume the role of a clergyman, catechist or teacher of religion," Father Biestek suggested that sociologists "have a sense of direction while helping people who have lost their sense of direction."

DEVELOPING the area of values and resources, he stated that sociologists as a profession "manifest a condescending neutrality about the ontological reality of moral and spiritual evil. The word 'sin' disturbs us," he said, "not because of its immense evil and destructive effects, but because it is an outlier concept creeping up from its medieval grave in an unspornantlike way."

"We need very much to reconceive religious values in our social principles of acceptance, self-determination, and the non-judgmental attitude," he told his audience.

Advertisement for Rural Inn Original Movie Bar, featuring mixed drinks, wine, and imported beer.

Advertisement for Lenten Specials...! Every Day, serving every Sunday from 8 a.m. to 8:30 p.m.

Advertisement for Rosary Radio Program of Sponsors, featuring a large or small rosary.

Advertisement for Indiana Premiere Partagas Cigars.

Advertisement for 'EXCELLENT! SPECIAL MERIT AWARD' Parents' Magazine, featuring a family movie guide.

Advertisement for Lyric Theater, opening March 9, featuring various plays and shows.



# Tic Tacker

It isn't often that Tacker passes up an opportunity for a free movie. He usually resists it. Such a chance slipped by this past week and is he blue? It turned out to be an excellent movie.

Several days ago Jerry D. Allan of United Artists Corporation of Indianapolis extended an invitation to a private advance showing of "The Hoodlum Priest," rated a real "stepper to watch" by the International Trade and Commercial Publications. Well, Tacker goofed and let the date slip by without seeing the preview.

"The Hoodlum Priest," highly praised by the Legion of Decency (rated A-2), is the true story of a St. Louis Jesuit, Father Charles Dismas Clark, and his work with ex-convicts.

Arts' critic Charles Staff of *The Indianapolis News* was "knocked out" by the picture's "pounding indictment of social injustice." The lead role is played by actor Don Murray, who is also coproducer with Walter Wood, Murray, a member of the Church of the Brethren, commented to Staff that "Father Clark said he didn't want a Catholic to pay his part because they have a pre-set idea of what a priest ought to be."

"The Hoodlum Priest" opened last night at the Lafayette Road and Shadeland Drives-in in Indianapolis for a one-week stand. In other areas of the archdiocese, check local listings.

**LOOKING FOR INFORMATION**—A burglar ransacked the office of the Catholic Information Center in Indianapolis last week, taking about \$50 and some stamps. His break occurred during the noon hours when the office was locked, reports **Father Kenny Sweeney**, director of the Center. . . . Father Sweeney has also announced new hours for the Center, effective immediately. It will open daily from 10 a.m. until 5:30 p.m., Thursdays until 8:15 p.m., and Saturdays from 1 to 5 p.m.

**EASTERTIME TV PROGRAM**—"The Way of the Cross," a special award-winning Eastern color program retreating the route Jesus took as He walked to His Crucifixion on Calvary, will be repeated in a color presentation on the NBC-TV Network on Tuesday, March 28 (10:11 p.m. EST). The program, widely commended by critics and viewers when it was first shown last year, will feature a new introduction by NBC News correspondent Frank McGee.

**NAMES IN THE NEWS**—Msgr. John J. Doyle, chaplain and professor of philosophy at Marian College, is the author of an article, "The Square of Opposition in Action," in the January issue of the *New Scholasticism*, a quarterly magazine of philosophy. . . . Marian freshman Carol Roell of Brookville, merited an achievement award for high quality of first-year work in mathematics. She was presented a copy of "Mathematical Tables" by the Chemical Rubber Co., of Cleveland. . . . Miss Marie D. Kleinkneff of Lakesville, president of the Indiana Province of the National Council of Catholic Women and a member of the NCCW Board, is attending the annual board of directors meeting this week in Washington, D.C. . . . Two eighth grade pupils at St. Bartholomew School, Columbus, will represent their school in a regional Latin contest on March 25 in Seymour. **Sandra Kay Siler**, and **Gari Ann Butcher** were over the competition of their classmates. St. Bartholomew is the only parochial school in the archdiocese that teaches Latin in the eighth grade regularly.

**OPERATION FLAG SALE**—The eight-county Central Indiana Council, Boy Scouts of America, will place 50-star American Flag Kits on sale Saturday, March 11. Dubbed "Project Patriotism," the mass effort to supply central Hoosiers with the latest edition of America's red, white and blue banner, is believed to be the largest flag sale campaign ever carried on in this area. Included in the flag kit is a 3x5 foot flag of sturdy, color-fast cotton material, a wooden aluminum-printed staff and metal mounting device for attaching flag to a building. The campaign will be conducted door-to-door by boy scouts. When was the last time you bought a flag?

## Four prelates named to Council posts

VATICAN CITY—The Primate of Canada and three U.S. prelates have been named to posts with the preparatory commissions for the Second Vatican Council.

Archbishop Maurice Roy of Quebec, Primate of Canada and Military Vicar of the Canadian armed forces, was appointed a member of the Theological Commission.

His Holiness Pope John XXIII at the same time named Archbishop Celestino J. Damiano,

## Opinions

(Continued from page 4) in their place, and, while most places are their place, this is not their place. Note that I am not abandoning all ideals in my state-ment of the greater good of the greater number of people is involved and not contradicted but upheld and applied.

In the short sighted view this goal of the greater good seems to be heavily in favor of the free food to any people needing it, including Red China. But, in the light of the present economic situation, it is highly incredible and inapplicable.

Totally separate from the economic is the military aspect of the matter. But it, per se, negates the possibility of food to Red China. I shall attempt to examine one potent argument here.

Stated in the editorial is a quote of Billy Graham to the effect that we are not at war with the Chinese people, and such free food would have a tremendous effect. He is right, it would! It would give Red China—the nation which is in favor of the immediate total devastation of the U.S.—even more power in our battle, rather facetiously termed the "cold war."

This is altogether neglecting the fact that the Chinese Communist regime would probably not accept the food, and, if it were accepted, the Chinese Communist regime would get all the credit.

The Red Chinese leaders are of the opinion that they should do anything possible to the U.S. because, no matter how powerfully they are attacked, they would have more than enough people left to handily rule the world.

In this situation the Chinese people on the mainland are innocent pawns, but pawns that cannot, in the interests of our own and our children's safety, be overlooked or pitted to the extent of the free food. The free food is free food deterring the Red Chinese from their total war is the Soviet Union, which is not quite so completely about the situation. And Graham and Archbishop Seranties wish to help them to have more people, adding to the Red Chinese argument. If that is not his intent, totally unrealistic idealism, I do not know what is.

Surplus food to Red China is not feasible because of the aforementioned reasons. There are, of course, many others, but space prevents their listing). What is to be done with the food? Two simple possibilities: the obvious, by one way or another to revamp our stalemate with Red China so that it is no longer our enemy, thus rendering it a just terminal for our surplus; or, the most inclusive, to set up a world government which would reorganize world economy so that there would be neither a surplus in one country nor a deficiency in another.

Kenny Long  
Indianapolis

## The plight

(Continued from page 2) Every venial sin lessens a little the love of God in our hearts and weakens our resistance to temptation.

No number of venial sins will ever add up to a mortal sin, but carelessness about venial sin will surely pave the way for mortal sin. If we keep saying "Yes" to ourselves in little things, we shall end up by saying "Yes" when a really big temptation comes along, for one who truly loves God, the habitual resolution will be to avoid all deliberate sin, venial as well as mortal.

IT MIGHT be well to point out also that just as a sin that is objectively mortal might subjectively be a venial sin, due to special circumstances, such as ignorance or lack of full advertence, so also a sin which on the surface seems venial might become a mortal sin under special circumstances.

For example, if I thought it was a mortal sin to steal a dime, and stole the dime anyway, then for me it would be a mortal sin. Or if I stole the dime from a neighbor and ran the risk of disgracing myself and my family, the evil possibilities of my act would make it a mortal sin. Or if I kept stealing a dime or a quarter a time until I had accumulated a large amount—maybe a hundred dollars—then my sin would be a mortal sin.

But if complete obedience to God and His will is our intention and our desire, we shall have to worry about none of these things.

## Monument honors Japanese martyrs

NAGASAKI, Japan—Archbishop Paul Yamaguchi of Nagasaki has blessed and laid the cornerstone of a monument to the 26 martyrs of this city who were crucified in 1597.

The monument is being built on the site of the martyrs' execution, the Mount of Martyrs on the city's outskirts. Later a chapel and a historical museum of early Christianity in Japan will be built nearby.



THE EYES OF A CHILD—This youngster in a Far East refugee camp makes a beseeching appeal to U.S. Catholics to be generous in their contributions to the 1961 Bishops' Relief Fund collection, which will be taken up in all churches of the Archdiocese on Laetare Sunday, March 12. In a letter read in all churches last Sunday, Archbishop Schulte urged the faithful to be generous in their contributions.

## Play Festival slated at St. Mary-of-Woods

ST. MARY-OF-THE-WOODS, Ind.—Six Catholic theatre groups will participate in the ninth annual Indiana Catholic One-Act Play Festival to be held at St. Mary-of-the-Woods College this weekend, March 11 and 12.

Players and plays will be judged by Carmelita Schmigel, Festival critic judge from Fontbonne College in St. Louis.

The two-day festival will feature dramatic presentations of Marian College, St. Joseph's College, St. Mary's College, St. Mary-of-the-Woods College, the University of Notre Dame and the Catholic Theatre Guild organizations from Indianapolis, Evansville and Whiting.

The host group will present "Judith," a Biblical story by Rev. Dominic Keller, O.S.B. Sister Mary Olive, S.P., head of the drama department, will direct the production.

Marian College Players will perform H. R. Bannerman's "My Last Duchess," a drama based on a poem by Robert Browning.

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## Lectures slated on mathematics

H. David Lipsick, associate professor of mathematics at the University of Cincinnati, will give two public lectures during a two-day visit to Marian College on Thursday and Friday, March 16 and 17.

Thursday afternoon at 3:30 p.m., he will lecture on "Algebra of Sets" to junior and senior high school mathematics teachers. The same evening at 7 p.m. Mr. Lipsick will present "Introduction to Logic" to members of the Central Indiana Council of Teachers of Mathematics in the college auditorium.

On Friday Mr. Lipsick will visit mathematics classes and conduct student-faculty conferences at Marian.

**STUDY CLUB TO MEET**  
The Irvington Catholic Women's Study Club will meet at 1 p.m. Wednesday, March 15, at the home of Miss Ethel Dutzman, 5316 E. St. Clair St.

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**Suburban Dodge, Inc.**  
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## Mass Calendar

(Continued from page 5)

power of God is the message of hope to the world. Lent prepares Christians for Easter Baptism and for the renewal of baptismal promises. And it is in Baptism that man does and rises again in Christ. The coming celebration of his saving passion, death and resurrection offer life to men. They do not essentially impose a law, or a group of doctrines, or a number of ritual acts. These aspects are secondary. It is life that Easter promises to man.

**MARCH 17**—Friday of the Fourth Week in Lent. This lesson of Christian discipleship as a gift of life is so important that it is the subject of today's Mass also. And the source of this new life in Christ, of its nourishment and inspiration, is above all the public worship of the Church, her celebration of the saving acts of God. That is why Sunday Mass is beginning to undergo such a renewal and revival in the present day.

Life is Jesus' gift, but our dispositions profoundly affect the measure of our reception. And the gathering for the proclamation of God's Word and for the sacrificial meal is the chief means the Church possesses for exciting these dispositions, for arousing faith and contrition. Active participation of all Christians in the liturgical act has this as its primary object.

**MARCH 18**—Saturday of the Fourth Week in Lent. God's Revelation to his people, his covenant with them, his care for them is the basis of faith. The first reading assures men of this covenant and care in the days preceding to Christ's coming. In the Gospel, Jesus speaks of its fulfillment.

Christianity is never obscurantist. A false sense of mystery, any hint of magic, is alien to it. Its faith is a response to God's action in history, that salvation-history which the Biblical lessons of the Lenten Masses reveal.

## Reparation Week

A Week of Reparation to the Sacred Heart of Jesus will be held at St. Mary's Church, Indianapolis, March 12 through March 17. Services will be conducted by two Jesuit priests, Fathers John J. Kinella and John E. Kelly.

The Week will open with special sermons at all Masses on Sunday, March 12. Mass and sermon is scheduled daily at 7:45 p.m. through Friday. Devotions, Holy Communion and sermon are slated at 5:15 p.m. each afternoon as well as a Holy Hour at 7:45 each evening, Monday through Friday. The solemn closing is set for 7:45 p.m. Friday. Msgr. Victor L. Grossens, administrator, has extended an invitation to the general public to attend the Week of Reparation.

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AROUND THE ARCHDIOCESE

Fr. Courtney to speak at Brookville meeting

BROOKVILLE, Ind.—Rev. Paul J. Courtney, Dean of Men at Marian College and Associate Editor of The Criterion, will address the Lawrenceburg Diocese Council of Catholic Women at their regular quarterly meeting to be held Thursday, March 16, at St. Michael's parish here.

Fr. Courtney will discuss the Women's Role in the Lay Apostolate. Also on the agenda are Mrs. Willard Meyer, Aurora, Diocese Retreat Chairman, who will present "A New Note in Retreats." "Loving and Sharing Through Welfare," will be discussed by Mrs. Lester Holly Famer, St. Mary-of-the-Rock, Diocese Welfare Chairman. A display of diocesan and parish publicity scrapbooks will be shown.

Registration begins at 1:15 p.m., followed by the meeting at 1:45 p.m. Mrs. Otto F. Moeller, Osgood, is Diocese President. Rev. George B. Saum, Brookville, is the host pastor and also the Diocese Spiritual Director. Miss Esther Peters is Brookville Parish Council President.

Plans are being made for the sixth annual dinner meeting of



FATHER GERDON

Suggests farm problem answer

ST. PAUL, Minn.—Collective bargaining by farmers is the Christian solution to the farm problem, a Catholic rural life leader said here.

Father Edward O'Rourke, executive director of the National Catholic Rural Life Conference, said farmers must "band together in cooperative marketing associations and bargain with buyers as other merchants do."

"If the farmers do not create effective bargaining organizations within our generation, then agriculture as we know it will cease to exist," he said in an address at St. Paul seminary.

The farm problem is a moral problem and should be the concern of all the state.

Two prelates cite Ghandi in opposing birth control

BOMBAY, India.—The archbishops of Bombay and Calcutta have both contested the government's birth control campaign.

Both Cardinal Valerian Gracias, Archbishop of Bombay, and Archbishop Vivian Dyer of Calcutta quoted Mahatma Ghandi in support of their contention that the contraception campaign of the government is immoral. Ghandi, whose efforts brought about the creation of an independent India, was a tenacious opponent of artificial birth control.

Both prelates spoke out in Lenten pastorals.

ARCHBISHOP Dyer quoted a statement Ghadi made in 1925: "A society that has already become enervated through a variety of causes becomes still further enervated by the adoption of artificial methods."

"Those men, therefore, who light-heartedly are advocating

FARMER'S VIEW

One minute longer

By DANA JENNINGS  
The Swedes have a saying that hangs on one minute longer." In a hero is one who "knows how to almost every tale of heroism, the hero is the one who ran a little farther, climbed a little higher, hung on a little longer. Heroism is usually made out of a single flashy feat in the heat of emergency but the long, grueling, teeth-gritting matching of spirit against matter.

The lore of the sea especially is rich with stories of shipwreck victims who survived not through superior physique or clever fingering but through matching spirit and prayer and faith against all that the elements could hurl at them.

When the present economic storm hits us tossing and wrecking family farms and farm families passes and the bright sun of fair prices shines again we will see that those who are there to take their hard-won prize in the warmth of a just market will be those who knew, or learned, how to hang on that extra minute and how to do it 60 times an hour day in and day out. Bishop Peter W.

Honor publications at Saint Meinrad

ST. MEINRAD, Ind.—Two publications by students at St. Meinrad Seminary have been selected to receive national awards by the Catholic Students' Mission Crusade, Cincinnati. The Beacon, major seminary newspaper, and The Campus Chatter, minor seminary publication, will receive Student Press Palatin Awards, which are presented annually to the student periodicals making the best presentation of the mission apostolate.

The Beacon, which also received the award last year, is one of the two major seminary publications designated for awards. The Beacon is a continuing column dealing with Africa, which is written by Father Casimir Paulsen.

The Campus Chatter, one of three minor seminary newspapers receiving awards, was chosen for its regular mission editorial written by Ray Novak. Both students will receive personal awards for their work.

St. Joseph College will host seminar

RENSSELAER, Ind.—The third annual national communications seminar sponsored by the Bureau of Information, National Catholic Welfare Conference, will be held June 26 to 29 at St. Joseph College here.

"I am happy to see this important meeting moving to the mid-West, and extend a warm welcome by the Diocese of Lafayette to the N.C.W.C. faculty and students," said Bishop John J. Carberry in approving the new site. Previous sessions have been held at Manhattan college in New York.

The four-day sessions will be attended by the diocesan bureau of information directors, and by public relations officers of religious communities. Catholic institutions, schools and lay organizations. The faculty will consist of experts in public relations, advertising, newspaper, radio and television fields.

FATHER HESBURGH:

'Piety no substitute for competence'

UNION CITY, N.J.—"Piety is no substitute for competence," declares Rev. Theodore Martin Hesburgh, G.S.G., president of the University of Notre Dame, in the March issue of The Sign, national Catholic magazine, published here.

"Nor is metaphysical speculation a substitute for commitment," the priest continues. "The time is at hand, I believe, for Catholics to worry a little less about the problems of the Middle Ages and a little more about the problems of the twentieth century."

According to the magazine, Father Hesburgh considers "commitment and excellence as major weapons of the God-fearing verities of the modern age. And the generality of American Catholics," he insists, "are not making sufficient use of them."

FATHER HESBURGH, The Sign reports, "describes himself as 'not a priest' by the 'heartbreaking failure' of American Catholics to commit themselves where today's social issues are concerned."

"Some Catholic thinkers," the priest says, "are disturbed over the advances of science because they have brought in their wake so much atheism and disbelief." He adds: "There's a problem here, all right, but the solution is not to attack science, the solution is to utilize for Christian ends the great instruments science has provided."

"Today, thanks to science, a Christian speaker can reach more people in one television appearance than St. Paul was able to reach during the whole of his life. Today, healing drugs and preventive serums can be distributed to millions of people practically overnight. Science, in short, has put us in a position to perform acts of charity and mercy on a scale never before open to mankind," the Notre Dame president asserts.

"Why then waste our time," Father Hesburgh asks, "wringing our hands over some of its ill effects? Why not devote our energy to converting it, so to speak? Why not Christianize it as St. Thomas Aquinas, centuries ago, Christianized the pagan philosophy of Aristotle?"

"To meet the challenge of our century, we must develop a new Aquinas—better yet a flock of them, a flock of Catholic thinkers, capable of understanding both science and theology and of bringing them into accord, without losing the truths of either," he admonishes.

"NO ONE COULD accuse Father Hesburgh of not practicing what he preaches," asserts The Sign. "For almost a decade, he has been a member, by Presidential appointment, of two of the country's most important civic bodies: the National Science Board and the Civil Rights Commission. For five years, by papal appointment, he has been the Vatican City's permanent representative to the International Atomic Energy Agency," it relates.

After 43-year-old Father Hesburgh's administration, "Notre Dame was one of five American private universities to be chosen by the Ford Foundation to receive unrestricted grants that will eventually total forty-six million dollars," the magazine reports.

Also under the administration of Father Hesburgh, "more research in radiation is being done at Notre Dame than in any other university in the world — the Atomic Energy Commission is

building a two-and-one-half-million-dollar laboratory on the campus — and only there have scientists succeeded in raising germ-free animals in a bacteriological project hailed as a major breakthrough," according to the article.

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# New Vatican institute aims are announced

By MSGR. JAMES TUCEK

VATICAN CITY — Africa and Italy are the first objectives of the new St. Pius V Institute in the program of reinforcing Christian values.

Cardinal Alfredo Ottaviani, president of the Institute, said in an interview granted to the N.C.W.C. News Service that the institute's work "is primarily one of action" and that it will focus its activities first "in those countries in immediate danger," namely Italy and the African nations.

The Cardinal's statement was made a few days after the institute announced a \$25,000 prize for the statesman who does most in 1961 to find new ways to achieve peace and promote democracy in the independent nations of Africa. This is more than the Nobel Peace Prize which is now approximately \$22,400.

ASKED TO CLARIFY the nature of the institute, Cardinal Ottaviani said it is entirely independent of the Holy See.

"The institute will work particularly in the fields of culture, charity and the training of youth," he said. "An example of the latter, he added, would be the taking of concrete steps to protect young university students of Africa from adverse influences. The complete title of the new

organization is the St. Pius V Institute for the Defense and Reinforcement of Christian Values. Its defense of Christian values, he added, is against all who would destroy Christian morals and Christian influences, whether for material or ideological gain or advantage. This included communists, but is not restricted to them.

EXECUTIVE officers of the institute, named by the Cardinal, are: secretary, Msgr. Gilberto Agustoni, notary of the Sacred Congregation of the Holy Office; lay member Samuel Fieldman, Belgian financier; and counselors Henri Celio, former president of Switzerland; Giorgio Ghisleri, Finance Minister of Italy; and Cosca, Attorney General of Italy, and Antonio Martinez, professor of mathematics in Rome. Cardinal Ottaviani is president.

The constitution of the institute describes the lay member as one who is "charged with relations between the St. Pius V Institute and those outside the institute." The same document stipulates that the members should be persons "of superior intellectual, spiritual and professional qualities who can give good example to modern society."

The president will hold office for life. The secretary and lay members are to be replaced every two years. The counselors are to hold office for one year.

AS SET DOWN in the constitution, according to the Cardinal, the institute was inspired by the conviction that "present spiritual needs require an effort more intense than that which man has devoted to the great scientific conquests" and that the spiritual life should be favored with "measures superior to those which man has expended to create modern life and the devices which accompany it."

The institute has four aims, according to the constitution:

- To give new means adapted to the modern requirements of the spiritual life to those persons and agencies which promote Christian ideals.
- To provide a dignified means of approach to such persons and agencies which find themselves in needy circumstances.
- To assure the permanence of those Christian organizations whose work is close to God and the spirit of the Gospel.
- To promote the collaboration of those whose intellectual and material resources can contribute to the consolidation of the St. Pius V Institute.

The executive body of the institute is now studying the selection of its representatives throughout the world, the Cardinal said.



TO RECEIVE HONOR—Sister Marie Gratia, S.P., veteran Providence missionary, who will receive the title of "Mother" in a special ceremony on Laetare Sunday, is shown above with Cardinal Thomas Tien when he was at St. Mary-of-the-Woods in 1956 for Sister Marie Gratia's golden jubilee celebration. This was her only visit "home" since beginning her missionary role in 1920.

## Veteran missionary nun to be honored at Woods

ST. MARY-OF-THE-WOODS, Ind.—Sister Marie Gratia, S.P., a missionary since 1920 when she led the first band of American Sisters into the Chinese mission field, will be singularly honored by her religious Community on Laetare Sunday, March 12.

At that time the title of "Mother" will be conferred on her in recognition of her forty years of zealous, heroic, and unparalleled service in the cause of God and of souls, as foundress and intrepid leader of the foreign mission work of the Sisters of Providence in China and Taiwan (Formosa).

In announcing this week what she called a "well-merited honor," Mother Rose Angela, Superior General, pointed out that among the clergy and people in Taiwan Sister Marie Gratia is held in high esteem and is commonly addressed as "Mother."

THE CITATION bestowing the title is signed by Mother Rose Angela and her six Councilors. Mother Rose Angela, Superior Marie Gratia personally in virtue of her position as "foundress and courageous director." It is not attached to her office as a local superior in Formosa nor will it automatically pass to a successor.

## St. Luke announces parish meetings for building plans

The first formal meeting of the members of St. Luke's parish will be held in the community room of the Second Presbyterian Church in Meridian Hills.

Father Thomas Finneran, pastor of St. Luke's, announced this week that he has accepted the invitation extended by Dr. Paul E. Hudson and his congregation to use the church's meeting room facilities. Women of the parish will meet on Thursday, March 16, and the men on Thursday, March 23. Both meetings are set for 8 p.m.

Meanwhile, Father Finneran announced that architect Charles Al. Brown is putting the final touches on plans and blueprints and that he expected specifications to be ready for contractors' bids about March 16. He is hopeful that ground can be broken for the new St. Luke's School "by the middle of April."

The pastor stated that he expected the school to be completed in time to enroll pupils for the 1961-62 school year. The school auditorium will be used for Mass and church services until the church is erected. Father Finneran will continue to reside at the temporary rectory at 7530 Holiday Drive while the new buildings are being constructed.

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## Card. Mimmi dies at 78; held top Vatican posts

ROME — Cardinal Marcello Mimmi, who headed the Church's renewed efforts to revitalize Catholic life in Latin America, died here on March 8 of kidney complications following a stomach operation. He was 78.

## Urges Americans to give support to UNESCO work

WASHINGTON, D.C.—A prominent Catholic editor has declared that both religious and patriotic motives should compel the American people to give strong support to the United Nations Educational, Scientific and Cultural Organization.

Msgr. Francis J. Lally, editor of The Pilot, Boston Archdiocesan newspaper, described UNESCO's "Fifteen Years of Growth: An International Experiment" in the quarterly National Catholic Educational Bulletin published here.

Msgr. Lally is the National Catholic Welfare Conference representative and vice-chairman of the U.S. National Commission for UNESCO.

Warning that "it would be catastrophic to leave so powerful an agency for good in the hands of secularists, atheists and the prophets of doom," the Boston editor declared:

"All religious people will feel that the UNESCO program, though not in itself religious, must respect those values which religion promotes and must provide for man a climate of life which leaves him free to express the deepest longings of the human soul in a religious way."

"The presence of committed Christians in the UNESCO operation, as member states and as cooperating workers, will insure a moral direction in all of its activities which will be salutary for all involved."

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1908. He became a curate for a short while in Bologna, and then chaplain of students at the University of Bologna.  
During World War I he served as a chaplain in the Italian Army. During part of the war he was chaplain in a prisoner of war camp at Servigliano.

After the war he became first rector of a pontifical interdiocesan seminary for the region of Romagna in north-central Italy.

In 1930 he was made Bishop of Crema. Within three years he became Archbishop of Bari, where he remained 19 years. In 1952 he was named Archbishop of Naples, succeeding the late Cardinal Alessio Ascalesi. The following January he was made a Cardinal.

In December of 1957 Pope Pius XII named Cardinal Mimmi to the

top administrative post in the Consistorial Congregation, succeeding the late Cardinal Adenotio Piazza. He resigned from his See the following month to assume his new duties.

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**Archbishop's Schedule**  
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MARCH 12-Richmond Diocesan Conference, 2 p.m.  
MARCH 12-St. Robert's Episcopal Conference, 2 p.m.  
MARCH 19-St. Elizabeth, Cambridge City, 8 o'clock  
MARCH 26-St. Anne, De Paul-Immaculate Heart of Mary, Indianapolis, 4 o'clock  
MARCH 30-Liturgization of the Holy Office, 35 Erie and Paul Center  
APRIL 2-Pontifical High Mass, 55 Peter and Paul, Lombard, 11 a.m.

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