



LADYWOOD ART EXHIBIT—Several pieces of modern religious works, done by Sister Camille, S.P., will be featured in the annual Ladywood Art Exhibit to be held on Saturday, May 8, in the Glendale Auditorium. Art department head at Ladywood for many years, Sister Camille has exhibited her work in the John Herron Art Museum, the Museum of Modern Art and the Catholic University of America. Shown above with Miss Marilyn Moore, Ladywood senior, Sister is surrounded by her works—The Madonna, Crucifix, and The Burial. (See photo and feature articles on Page Two)

HOME TOWN. SEMINARY

Plan to honor Card. Ritter

Cardinal Joseph E. Ritter will make a return visit to Indiana next Sunday and Monday. The first Hoosier-born Prince of the Church will be honored by friends, neighbors and parishioners of his home parish, St. Mary's Church, New Albany on Sunday, April 26.

That evening and the following day the Cardinal will be the guest of the Benedictine monks at St. Meinrad Archabbey.

Cardinal Ritter will preside at the 11 a.m. Solemn High Mass at St. Mary's, celebrated by the pastor, Msgr. James Janou. A public reception will be held in the school auditorium from 2 to 4 p.m.

HE WAS BORN at 1218 East Oak Street in New Albany, where his parents, Mr. and Mrs. Nicholas Ritter operated a bakery. The house is still standing. After graduating from St. Mary's School, the future Cardinal entered St. Meinrad Seminary in 1907. Ten years later he said his First Mass at St. Mary's Church. (While visiting in Indianapolis two months ago, the Cardinal quipped to newsmen that when he returned to New Albany he would be known as "the baker's son.") "They'll ask me how the rye

ROME OFFICIAL

Sees Council opening by autumn of 1962

VATICAN CITY—The Second Vatican Council may start in the autumn of 1962 if preparations continue to be as successful as they have been to date, the secretary of the council's central preparatory commission has stated.

The Archbishop noted that His Holiness Pope John XXIII has said that all members of the various preparatory commissions must have freedom of expression so that the voice of the bishops will reach the Pope clearly. This, he added, refutes the charge that the coming ecumenical council will reflect only the opinions of members of the Church's administrative staff here at the Vatican.

ARCHBISHOP Felici said that the Pope's visits to various commission meetings are a means of encouraging and thanking members of the commissions.

He said that the council will not discuss matters already decided on by previous councils and Church law, such as the celibacy of the clergy.

Pope again asks prayers for success of Council

VATICAN CITY—Pope John XXIII, in an Apostolic letter to bishops all over the world, had them exhort the Catholic faithful to offer prayers for the success of the Second Vatican Council, especially during Pentecost week in May.

"THAT TINY seed has grown into a great tree adorned with leaves, blossoms and fruit, and all with by Christ's faithful people throughout the whole world. Let us sing of the Lord's mercies forever and give Him thanks for the generous gift with which He has favored our great undertaking."

However, the Pope continued, "as the work of preparation for the Council becomes more intensive and more urgent, we feel the necessity for renewed prayer."

Metropolitan Bashir praised Cardinal Cushing in his efforts to preserve the traditions and culture of Eastern Rite Churches while offering allegiance to the Pope.

Pontiff expresses elation at response to coming Council

VATICAN CITY—His Holiness Pope John XXIII expressed pleasure at the response to the coming ecumenical council.

"Let there be fervent prayers to the Holy Ghost to assist with His special grace all those who are so eagerly offering their prayer in preparing for the Council. May the Divine Paraclete, living fountain of fire and love, enlighten their minds and fill them with grace from on high. Let us have recourse to the powerful intercession of the Blessed Virgin Mary, Mother of Divine grace and heavenly patroness of the Council. And let us implore the help of St. Joseph, her most chaste spouse, to whose protection we have but lately entrusted the Council."

"We desire also," he said, "that all means may be employed which initiative may suggest as the opportunity and appropriate to bring home to your faithful people the purpose and meaning of the forthcoming Ecumenical Council."

Comparing "the sweet voice of Pope John" in his plea for Christian unity with the "harsh voice of Khrushchev," the Syrian Orthodox prelate said the Pope's message was "not a call to us to submit to Rome. It is a way of bringing those of common fundamental beliefs together."

Goodwill is urged in school aid tiff

NEW YORK—Former Chancellor John F. Brossan of the New York State Board of Regents said here the problem of federal aid to parochial and other private schools need be solved by a "people of goodwill, Protestants, Jews and Catholics, who will sit down together and arrive at a single solution."

He predicted that the conferees would arrive at the same decision as the one made by the people of New York State—direct subsidies to students.

This was a reference to a bill, signed by Gov. Rockefeller, providing direct grants, from \$100 to \$300 annually, to New York State residents attending all undergraduate colleges, including church-related institutions.

Catholics bear brunt of Castro's reprisals

The initial rebel attempt to liberate Cuba from Marxist rule resulted in new and large scale losses of liberty, with the Catholic Church bearing the brunt of the Castro regime's retributive reprisals.



Police and vigilante committees organized by the government made waves of arrests throughout the country. Estimates of the numbers put in prison ranged in the tens of thousands. Among them was at least one bishop. Havana radio stations stepped up their incentive against "cassocked thugs," and one broadcast said 100 priests were arrested.

NCWC OFFICIAL

Asks Catholic impetus in global unity drive

Four other priests were said to have been taken captive along with other members of a landing force which tried to set up a beachhead in southern Cuba.

WASHINGTON — Catholics should be in the forefront of the movement toward international unity, a Catholic Relief Services — National Catholic Welfare Conference official said here.

Father Joseph Grenillion, CRS — NCWC socio-economic development director, said current trends toward unity are "a movement back toward the original unity of the human family, fulfilling the promise seen by Pius XII as inherent to man and willed by God."

"Often individual Catholics have been severe critics of the world view, maintaining a negative and isolationist attitude even after the World War II," he continued. "But the Holy See has said 'yes' to the movement toward world community," he said.

Unconfirmed reports said that 81-year-old Cardinal Manuel Arteaga, of Belencour, Archbishop of Havana, has been living in semi-retirement, having taken refuge in Argentina the Embassy with two other bishops.

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FATHER Grenillion spoke at a conference on "Apostolic Opportunities for Laymen Overseas." He deplored the fact that for more than a century communists and socialists have laid stress on international unity while Catholics by and large have been committed to a sterile nationalism.

More than 100 men and women chemistry students from 19 colleges and universities in three states will assemble at Marian College on Friday and Saturday, April 28-29, for the reading of scientific papers.

Subsequently, other military arrested three Augustinian priests in Havana. Priest of Good Voyage parish under similar accusations. They are Father John McKnight, O.S.A., the pastor, who is from Philadelphia, and Fathers Jose Luis Villacorta, O.S.A., and Jose Blanco Suarez, O.S.A.

"My country, right or wrong's non-Christian non-wrong," he declared. "It is rank heresy to make a god of the dear old patriotic soil."

They will be delegates to the annual meeting of the Mid-Central Region A.C.S.S.A., the American Chemical Society-Student Affiliates.

Well-known scientists will lend their assistance at the meeting to speak, judge the submitted papers or make awards.

It was reported that among the priests under arrest outside Havana were Augustinians from Canada, whose school in Colon, in Matanzas province, was seized. The names of the priests were not immediately available.

"Much of this was stimulated by fear of international socialist solidarity, itself of course often rather forced," he said. "But willfully, the technics-economics politics interplay joins nation to nation and man to man all over the world."

Dr. Robert E. Henze, director of membership for A.C.S.S., Washington, D.C., will speak at a banquet Friday night in the Meridian Plaza Motor Hotel, followed by a student mixer in the hotel's Ballroom.

Awarding prizes to those who submit winning papers will be Dr. Harold Gash, of Pitman-Moore Co., A.S.C.S.A., councillor in Indiana.

Canadian sources said, however, that at least two priests of the Foreign Mission Society of Quebec were taken into custody by Castro elements early in the reign of terror. They were identified as Fathers Jean Monard, P.M.E., and Paul Emile Chenard, P.M.E.

Reports from other sources indicated that priests and Religious were being harassed in various provincial centers of Cuba, including Santiago. There was no immediate word concerning the whereabouts of Santiago's Archbishop Enrique Perez Serantes, who once befriended Fidel Castro, but whose series of pastoral letters denouncing communism has earned him the personal castigation of the Premier.

Church sources meanwhile were citing a document said to be a pastoral letter issued by Archbishop Perez Serantes which (Continued on page 12)

Reading of papers will begin at Marian at 9:30 a.m. Saturday and will continue through the day.

Catholic, Orthodox prelates see unity as anti-Red weapon

BOSTON—Prelates of the Catholic and Eastern Orthodox faiths appealed to all Christians to join in a united front against the threat of atheistic Communism and to forget the ancient schisms and the Eastern Church's split from Rome.

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JFK asks prayers on Memorial Day

WASHINGTON—President Kennedy has appealed for Americans to observe Memorial Day by uniting in prayer at 11 a.m.

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The Chief Executive, in a proclamation, asked that the May 30 prayers be offered for the blessing of God on those who have died in defense of the country.

He also asked prayers for "a new world of law where peace and justice shall prevail and a life of opportunity shall be assured for all."

President Kennedy said the "same principles and revolutionary beliefs for which our forebears fought are still as vital in the world and the challenge against them can be met only through the same qualities of courage, strength and unflinching determination shown by our noble dead."

Father Charles Davis of St. Edmund's College, Ware, England, editor of the Clergy Review, urged close to 200 priests at the meeting to get across an understanding of the vital importance of the Mass as the assembly of the people of God."

He indicated that without such an understanding, there can be no understanding of the need for active communal participation of the people at Mass.



DANNY THOMAS AND COLLABORATORS—Entertainer Danny Thomas visited Indianapolis this past week in connection with the St. Jude Hospital for Children, which he and an organization known as ALSAC (Aiding Leukemia Stricken American Children) are promoting. Shown above with Mr. Thomas, left to right, are Father John Elford, archdiocesan CVO director; Mrs. LaVonne Rashid, executive secretary of ALSAC and a member of Our Lady of Lourdes parish, Indianapolis; Dr. John F. Parker, Indiana Trustee of ALSAC and a member of Lourdes; and Alfred Shikany, Indianapolis ALSAC director and a member of Little Flower parish. See story on Page Twelve. (Staff photo)

Religious art and the spiritual life

By CELIA THAXTER HUBBARD

"True religious art expresses the Faith and forms the religious sentiment of the people of God. Christian art is a witness to the Faith as it is lived. A cursory glance at the sad examples of what passes for religious art today demands an examination of conscience.

Enough has been written about the dreary, sentimental, and even sniggering statues and "holy pictures" which clutter the churches and homes of present-day Catholics. Even the most "conservative" have come to realize the spiritual dangers involved in what has aptly been called "religious junk." The next thing is to do something about it.

Children love heroes; and there is little of the heroic in many of these debilitated pictures of Christ, His Blessed Mother, and His saints used in teaching the Faith. These swooning characters are a far cry from heroic virtue. There are no libel courts in heaven and perhaps there are just as well for the merchant princes who turn out these things by the thousands for profit. Most motivated and catering to a falling public taste, these commercial products descend to the least expensive, the least artistic, and, alas, the least truly religious.

ASIDE FROM giving children a false start, there is the incongruous note of feeding such flabby versions of Christian truth to a generation that is being urged to make heroic efforts and sacrifices in living a full, Christ-like life in a materialistic world. It is not the people who are the leakage in the Church go off into the byways because the Christ whom they envisaged for profit is not the Christ who is the reality of the true Christ? Where did many get the impression that religion is all right for "women and children" if not from these effeminate, doll-like statues, artificial flowers, and funny religious valentines?

The nun-artist conceded that much modern art is distorted "junk." "It's a lunatic fringe on the edge of every movement. Just as contradictory to Christian doctrine are sentimental statues of the Sacred Heart and saccarhin-type Madonnas."

IN ORDER to screen out the distortions of truth and beauty that deform, she said, one must be able to spot the good in contemporary art that transforms.

"If, for example, a painter like Roualt attempts to portray what Christ is, rather than what Christ looked like, he has to resort to such techniques as impressionism or symbolism, to suggest other worldliness and transfiguration," she said.

"If a sculptor like Mestrovic wants to suggest and depict powerful love in a crucifix, he will go further than physical representation that simply arrests the imagination, and will chisel the hidden and real meaning of redemption into his block of marble by strong stylization of the figure."

To create with true freedom of spirit, when the world is a slave to conformity, takes vision plus integrity, Sister Leo said. "To continue searching for the deep and inner message of good art today also takes courage, and that act of communication takes two people, the artist and you," she declared.

the soul will bear fruit in this important field of the apostolate.

There ARE SOME indications already of a reflowering of a truly Christian art. A heaven does exist in the liturgical movement, in the labor and social groups, and in the family and rural life apostolates, dedicated and brave people are grappling with the problems under papal direction and guidance.

The close relationship between art and the liturgy assures a renaissance of the sacred arts when once the liturgy is understood in a more profound and living fashion. The trend present theological thought to break down the departmental separation of the ascetical and mystical lives, showing the latter to be the normal and desirable development of the former, should also lead to a more mature and well-nourished Christianity.

The artist and the Church have been separated—to the detriment of both. This "divorce" wrote the late Paul Claudel in his famous letter to Alexander Glinzka, "unhappily consummated in the past century between the propositions of the Faith and the powers of the imagination and sensibility which are predominantly the province of the artist," is the cause of the present-day decadence in religious art.

In this nineteenth century "crisis of an ill-natured imagination" Claudel explains that the senses "had been diverted from the world, and the intellect, without any effort having been made to make it accessible or desirable to them."

Actually as early as the fourteenth century the spiritual renewal of the Church was being effected by the increasing realization of the material, sensuous world, typical of Renaissance art. It is this "divorce" in style, "deep-frozen" by the Church along with the liturgy in the sixteenth century, which has suffered such a sterile repetition up until the present time.

But the artist is indispensable to the revitalization that must needs so much of the barren under discussion. "It is he alone who is equipped to affect that marvelous transformation of spiritual truth into a material system that gives fresh and vital the God-given didactic of the visual."

Not only in teaching, does the Church depend on the artist, but also in her public worship. "The liturgy and the chant and Church art are all supposed to form and spiritualize man's consciousness, to give him a taste and maturity without which his prayer cannot normally be either very deep or very sure."

Thomas Merton goes on to explain why this is true. "Art is not an end in itself. It introduces the soul to a higher spiritual order, which it expresses and in some sense explains. Music and art and poetry induce the soul to God because they induce the kind of contact with the Creator and Ruler of the universe."

The genius of the artist finds its way by the affinity of creative sympathy, or conatural-ness, with the living law that rules the universe. This law is nothing but the secret gravitation that draws all things to God as to their center.

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Since all true art lays bare the action of this same law in the depths of our own nature, it makes us alive to the tremendous mystery of being, in which we ourselves, together with all other living and existing things, come forth from the depths of God and return again to Him." It is obvious that the Church has never considered art as only external trappings, frosting on the cake, window dressing, and nothing more.

FROM THE catacombs of the days of High Baroque, the Church has used what is good in every art form: Byzantine, Romanesque, Gothic, Renaissance, and Baroque, placing upon each the stamp of its own time. For more than a century, however, convention has replaced tradition and the artist has been lost to the Church. "Tradition is creative. Always original, it opens out new horizons for an old journey. Convention, on the other hand, is completely unoriginal. It is slavish imitation. It is closed in upon itself and leads to complete sterility."

This confusion of tradition with convention is the key to the trouble. The jaded, tired convention that has been held up as the norm and confused with "the mind of the Church" has brought this time of troubles upon the contemporary scene. Art, liberating itself from the distillable grain of the Church, has maintained its vital traditions in the generations which have followed the Great Divide.

The Church has nothing to fear in turning from a worn and dreary convention into a stream of living artistic tradition. Her own theological tradition is her backbone. The true artist articulates the meaning of discipline. One the artist is chosen and the subject matter given, the Church should trust the artist, helping and encouraging him but leaving him completely free in the exercise of his art.

The reunion, however, is not without its difficulties. The Church needs the arts and the artist needs the Church. Indifference, ignorance, and fear in both camps are the great obstacles, but they are surmountable.

Apathy on the part of the faithful and clergy, and indifference to Christian themes on the part of the artists who feel they and their works are unwanted and misunderstood, are the first problems to be faced. When a prayerful Catholic painter turns away from visual sentimentalities, and when the artist turns to things of God for inspiration, the change for the better will be well advanced. This calls for patience, sincerity, and education.

FEAR MAY BE a strong word, but it fits the matter under discussion. All too many Catholics shy away from what is contemporary, confusing "modernity" with modernism. There is the prevalent assumption that today, for the first time in history, the artist is unable to give religious expression in the artistic idiom of his own time. Modern idioms, properly understood, are not blasphemous, grotesque, sacrilegious, or anything of the kind.

Much modern art, in fact, contains the very qualities of symbolism and timelessness that the Church needs and could use. Every living tradition has its incipient initiators; this is a sad form of flattery and much that passes for modern is lunatic-fringed sentimentalism.

This "school" is not being considered here. The vital artist of any period would not be copying old art forms. If he did so, he would not be an artist. The artist today is working in a living tradition, is working in a contemporary idiom. It is a question not only of recasting the work—not of throwing rocks and taking to the hills in panic.

Christian artists are faced with great difficulties. They must not only recast the faithful to beauty, but they must also recast modern art to God. The artist, being very much a man of his time produces art that is the inevitable expression of the intellectual and spiritual attitude of the period in which he lives. He too suffers from the spiritual poverty of the age.

That many modern artists have made self-expression their sole aim is but the visual parallel of the current intellectual philosophy. The efforts of these moderns to render moods, expressions, feelings, and emotion, unanchored in any fixed philosophy of life, become morbid and subjective. The reaction to this work of those who try to understand it is bewildering and often irritating. Such art lacks the universality that permits the communication necessary for a truly Christian art.

THE ARTIST needs the Church. Impoverished by the retreat of the Church into conventions, the artist is in danger of wrecking his own living traditions which need the rock of Peter if he is to build well. The artist, like the mystic, penetrates beyond the sensible surface of things into their inmost reality.

The intuition of the artist sets in motion the very same psychological processes which accompany intense contemplation. In much present-day art, however, the intuitions of the sense, mind, and heart are rarely in harmony and the results tend toward sentimentality, photographic banality, and abstraction.

Modern man, however, formed by an industrial civilization, is too debilitated to have art readily become his Christian language. "This problem of modern Christian art is much more profound than that of the harmony or conflict of recent plastic forms with Christian themes and the needs of the faithful."

This problem concerns the soul of modern man, even in that subconscious part where the creative genius is nurtured and whence it emerges. To solve this difficulty, it is necessary that modern man become a "new man through Christ." The artist will then produce in his own spiritual life a synthesis between the aspirations of renewed Christianity and the most vital tendencies of art.

When God and the things of God are inspiration for the creative artist, the Church prospers and the truths of the Faith take on a visual splendor which is their proper setting. This has been the history of religious art whenever the artist and the Church were together within the tradition which is the Spirit of God at work in the world.

It is time for the Church to turn from convention and for the artist to move his tradition from a foundation of sand to that of rock. Our task is to hasten that reunion by prayer, intelligence, and good will.



IN LADYWOOD EXHIBIT—Senior Kathy Kiley, left, and sophomore Jan Worland, art students at Ladywood S.P. These and others, many pieces by Ladywood students, will be exhibited at the annual Ladywood Art Exhibit in the Glendale Auditorium on Saturday, May 6, from 1 to 5 p.m. The watercolor at right is entitled King David, while the other is *Crowning of Thorns*. The exhibit is being sponsored by the Ladywood Alumnae and mothers' group, headed by Mrs. George T. Tindall. (Staff photos)

'PRODUCT OF ERA'

St. Louis nun defends modern art

ST. LOUIS—Twentieth century modern art is as justifiable and understandable as the development of nuclear energy, a nun art authority said here.

"Modern art, including painting, sculpture, poetry, music, architecture and literature, is a product of a very challenging era," Sister Mary Leo, C.P.P.S., maintained.

"There are bomb-zapped upheavals in the social, political and physical world; there are such terrific developments in the areas of mass communication (camera, TV, motion pictures) that the artist has to strike a new path with his form of communication even to be heard.

new simply on the basis that it is, differently," Sister Leo said.

"Had the builders of the Middle Ages refused to launch out in the spirit of their time, Europe would be spoiled with Egyptian pyramids rather than medieval cathedrals. A living faith is bound to express itself in living, contemporary forms."

Today's art must be challenging, if it's going to be authentic, insisted Sister Leo.

IN THE EFFORT to get his message across, the artist has "dug deeper within himself, into the subconscious and the infinite spirituality of man," Sister Leo said. "It is surprising that when he translates it into art media, he uses a language so violent, so breathtakingly new that it makes you stop and think, and think again."

The nun-artist conceded that much modern art is distorted "junk." "It's a lunatic fringe on the edge of every movement. Just as contradictory to Christian doctrine are sentimental statues of the Sacred Heart and saccarhin-type Madonnas."

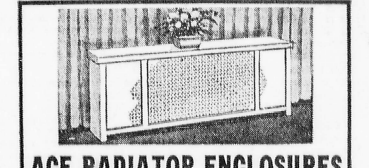
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CITY-WIDE DELIVERY

Swing from traditional in church design lauded

DETROIT — A healthy swing away from traditional concepts of church design was noted here by Jesuit priest-architect.

Father Larence J. Green, S.J., of the University of Detroit architecture department said, "too many church leaders and laymen have a preconceived idea of what a church should look like."

Father Green, a practicing architect before he was ordained, is the director of this year's worldwide competition for the Cardinal Giacomo Lecaro prize for church architecture. The Cardinal is the Archbishop of Bologna, Italy, whose interest in modern architecture inspired the contest during a 1959 visit to the United States.

"WITH OUR CITIES growing so rapidly, the need is for more and more smaller churches rather than the large cathedrals of the past," Father Green explained.

"The latter are larger and expensive, though they were marvelous achievements when built, they were products of stone architecture."

"We must express our own culture and our new technologies, through new materials which are available to us," he continued. "The parish building a church 40 years ago had to settle for scaled-down copies of European Gothic and Romanesque buildings."

Father Green characterized American copies of European church building techniques "false architecture and a sham."

HE RECALLED a critical letter from Cardinal Lecaro when the priest received copies of last year's contest entries. He said the Cardinal wrote:

"My first thought was to thank the Lord. Up until a few years ago, there seemed to have been an abyss between architects and the Christian community."

"There was a real need to be detached from the architectural forms of the past. These forms were regarded in so many quarters as the traditional and, therefore, the only legitimate interpretation of what a Catholic place of worship should be."

"As a result, favored by technical resources, modern and imposing profane buildings were produced. But for church construction there continued a repetition, or better, a counterfeiting of Byzantine, Roman and Gothic motifs with efforts being made to cover up the inherent insincerity with rich trappings of marble, mosaic and decorations."

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THE CHURCH AND THE WORLD

Pope on vocations—Racial tyranny Target of Reds

THE VATICAN

◆ Priests themselves must encourage vocations to the priesthood in a world where the ideal of following Christ is obscured, Pope John XXIII told 2000 seminar directors attending the first Italian Congress on vocations. He said that "priests in charge of souls must strive to plant in the souls of the faithful, and particularly in those of the most sensitive and generous ones, a very high concept of the priestly dignity and mission."

◆ Pope John has assured hundreds of dockworkers from Italy's chief port of Genoa that the Church's interest in the workman is not inspired by propaganda interests, but by man's supernatural value. He said one has only to look at history and papal documents to realize that the Church's concern for the workman "is not a concern of only today, nor does it overlook the far greater one of the spiritual salvation of all man."

◆ For the first time in history a Syro-Malabar Rite ordination ceremony has taken place in St. Peter's Basilica. Archbishop Joseph Paracelli of Ernakulam ordained Father Cyril Mannachery of the Archdiocese of Er-

nakulam and Fathers Jacob and Joseph in the presence of the Bishops of Kottayam. Both see as in southern India. ◆ The Holy Father told Eastern Rite seminarians his wish for them is "the tenderness of David and the wisdom of Solomon"—a wish expressed for him years ago by an Orthodox monk. Calling his encounter with the Orthodox monk one he had never forgotten, the Pope said it happened while—As Archbishop Angelo Roncalli, personal representative of Pope Pius IX—he was on a hiking trip over the great Balkan range in Bulgaria. "We met a poor monk, one of those monks who wander from monastery to monastery. . . . He came toward us with great compassion, and learning Our name and Our mission as representative of the Pope. . . . took Our hands and in the act of kissing them devoutly, he whispered the wish, 'Oh, representative of the Pope, my wish is that you have the tenderness of David and the wisdom of Solomon.'"

AT HOME

◆ UNITED NATIONS, N. Y. — Bishop James H. Griffin of New York is serving as the Holy See's observer at the current session of the United Nations Economic and Social Council. On the agenda of the session are the question of technical assistance to governments to help them to develop their economic and social science as a possible subject which public and parochial school pupils could be taught together.

◆ CHICAGO—The National Council of Catholic Charities has urged that children of unem-

ployed fathers be aided by the government through liberalized unemployment benefits rather than the Aid-to-Dependent-Children program. The organization's board of directors adopted a resolution opposing a bill before Congress to include children of unemployed fathers in the dependent children program. The resolution declared that the well-being of society "demands that the dignity and the stature of the father, as the wage earner, be preserved in an equitable manner."

◆ ST. LOUIS—Men should be wary of becoming "too absorbed" in material accomplishments, Cardinal Joseph Ritter counseled here. Alluding to the magnificent of the lunar space by Russia's Maj. Yuri Gagarin, the Cardinal said one of the gravest dangers comes when man becomes absorbed in the accomplishments of man. It is possible for Catholics to be influenced overly by secularistic trends around the world, their neighbors in business and at home, he said.

◆ WASHINGTON—A unit to assist Catholic participation in the Peace Corps has been established within the National Catholic Welfare Conference here and will begin activities around May 1. Known as "Peace Corps for Catholics," the new unit will be headed by Auxiliary Bishop Edward E. Sheehan of New York, executive director of Catholic Relief Services, the U.S. Catholic overseas relief agency.

◆ It's been a king-size "eve opener." That's how editor Jaime Fossolis adds up the accomplishments of Noticias Catolicas, Spanish and Portuguese editions of NC News Service, which will mark its 10th birthday May 28. "The interest in fresh, worldwide Catholic news was present in every section of Latin America," Mr. Fossolis stated. Today Noticias Catolicas every week reaches 30 million readers and listeners in Latin America, through 232 outlets—newspapers and secular dials and weeklies, and radio stations. The service has built up a string of 45 correspondents and 20 key contacts and consultants.

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◆ DOMINICAN REPUBLIC — A 67-year-old bishop has been attacked by a mob in Le Vega, according to government-controlled Radio Caribe. The reported attack on Bishop Francisco Panal Ramirez, O.P.M., Cap., of Le Vega, was the second assault on a bishop in the Caribbean country within a week. It was not known whether the Spanish-born bishop, his vicar general, Msgr. Luis Henriquez Perez, were injured. American-born Bishop Thomas Reilly, C.S.R., of the independent prelature of San Juan de la Maguana, was assaulted the previous week. Both have been outspoken critics of the repressions and persecutions in the Dominican Republic.

◆ LA PAZ, Bolivia—The building of the La Paz Catholic daily, La Presencia, has been stoned for the second time in eight days by a leftist mob demonstrating against the invasion of Cuba by anti-Castro forces. The attack, the fourth in two years, occurred after police prevented the pro-Castro crowd from attacking the U.S. embassy two blocks away. It was one of a series of protests throughout Latin America by leftists who claim the U.S. is responsible for the Cuba invasion.

◆ RUMBEK, The Sudan — The first chief of the large Azande tribal group to become a Catholic while in office has been baptized here. He is Chief Matthew Diko, who heads the Azande tribesmen of the Ezo region in southern Sudan. Baptized along with the 70-year-old chief were several other tribesmen, including two former witch doctors. Chief Diko's children have been educated in Catholic schools.

◆ JAKARTA, Indonesia — President Achmed Sukarno has granted full recognition to the Catholic University of Indonesia, the first to give the first private institution to gain equal status with the state universities. With the recognition, the Catholic University is empowered to administer its own examination and confer its own degrees. Until now, its students have had to undergo examinations by a special government-appointed board of state univer-

◆ BERLIN — Prospects of substantial Catholic support for the Social Democratic Party (SPD), West Germany's chief opposition group, in the Sept. 17 elections for the Bundestag (lower house of parliament) are regarded by observers here as highly unlikely. They noted a number of Catholic leaders and organizations have cautioned that even the newly "modified" socialism of the SPD must be watched with suspicion by Catholic believers.

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AT LONG LAST—This photo is visual proof that the long-delayed St. Luke's parish in Meridian Hills is finally under construction. Ground was broken for the first building last week. That's Father Paul J. Courtney on the right, St. Luke's pastor and associate editor of The Criterion, who assumes the duties of a huge parish indebtedness. Checking the blueprint is Leonard Brandt, construction supervisor for F. A. Wilhelm, general contractor. The school will be completed in time to enroll its first pupils next September.

sily professors. It is one of 24 private universities in the country.

◆ THAKHEK, Laos—This little riverside town has become a prime target of communist Pathet Lao forces and a pivotal point of the Laotian crisis. NC correspondent Father Pat O'Connor relates that only one missionary has departed, although most of the population has fled from the onrushing communists, located just 15 or 20 miles to the east. Told by his superiors to go, Father Odillon Malava, M.E.P., aged 88, has spent 62 years in Laos. The "younger" priests, from Father Albert Lacombe, aged 82, here since 1907, down to men a few years ordained, remain headed by Bishop Jean Arnaud, M.E.P., Vicar Apostolic of Thakhek.

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Sunday Go-To-Eatin'



They used to call her "Dottie the Dredge". Spent Sunday mornings cooking and doing dishes. Now she's "Dazzling Dot". Heard about the Marott's new Sunday buffet breakfast. Traded her apron for Sunday go-to-eatin' clothes. Now after Church she stays trim and pretty as the family enjoys a delicious Marott breakfast. Outstanding service from 8 A.M. to noon. Make the Marott go-to-eatin' habit with your family . . . starting this weekend!

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'VICTIM' OF RESEARCH

Why Philomena's feast was dropped by Church

By JAMES C. O'NEILL

VATICAN CITY — Philomena, who has been venerated for the past 150 years as an early virgin martyr and whose feast was recently stricken from the liturgical calendar, is the victim of pious belief, confusion and scientific research.

The decision of the Sacred Congregation of Rites to remove her feast from all calendars throughout the world was made in strict adherence to historical accuracy

Editorial, Page 4

and the desire to keep the veneration of the saints free from error as possible.

The Congregation of Rites has not officially declared that Philomena is not a saint. But its decision makes it clear that she cannot be proved to be a saint and that therefore the Church cannot find her up for veneration.

IF ANYONE has ever been the subject of confusion, it is the former St. Philomena. First of all, there are two Philomenas. One was a virgin who is listed in the Roman Martyrology, a historical list of early saints dating to the fifth century. Nothing is known of this saint except her name. Her feast is July 3.

Another Philomena whose feast has been cancelled, she first came to light in 1802 when a crypt in the catacombs of St. Peter's was discovered. The crypt was covered with three tiles which had writing on them. Although out of order when they were discovered, they were rearranged to spell out "Filumena Pax Tecum" or "Peace be with you, Philomena."

At the time that the crypt was discovered the fact that the tiles were out of order was not considered important. But later this fact became very important.

Inside the crypt were found the remains of a young girl and a glass vial, believed at that time to have been placed in the grave of a martyr containing blood or she had shed. On the basis of this find it was concluded that the crypt held the remains of a virgin martyr named Philomena.

Her remains were taken to the church of St. Agnese dei Cardinali near Naples which quickly became a place of great devotion.

IN THE MEANTIME, however, critical research on the history, function and contents of the catacombs was begun by a number of brilliant Catholic archaeologists. From about the fifth century on, it has been believed that the catacombs were graveyards of the martyrs and that everyone buried there had shed his or her blood for the Faith.

Special veneration for the thousands of unknown persons entombed in the catacombs sprang up, reaching its climax in the 16th and 17th centuries.

All the remains found in the catacombs became known as the "corpi santi" or the collective body of the saints. It became a pious practice to enter the catacombs and carry away fragments

to be enshrined as relics of the early martyrs. So great did the invasion of the catacombs become that in the 19th century Pope Gregory IX ordered them placed under a special commission and decreed that no relics be placed in the care of the cardinal-pope of Rome.

Modern research has revealed that these so-called "corpi santi" were not necessarily martyrs or saints, but instead that they were persons who died in the first three Christian centuries.

The remains of the person identified as St. Philomena in 1802 was part of the "corpi santi."

Further study has discovered that the bodies of all known martyrs had been removed from the catacombs by the eighth century. This was done because the barbarian invaders plundered the catacombs for jewelry and other loot. The popes removed all known relics of all known martyrs and saints to keep them from being profaned by looters, but left other crypts or niches alone.

It is believed today that the body of Philomena was removed during this period and that the tiles which had covered her crypt were removed to erect another tomb, thus accounting for the fact that the writing on the tiles was out of order when the crypt was discovered in 1802. Archaeologists have also shown that glass vials were placed in a number of tombs not identified with martyrs and that, therefore, they cannot be used as evidence of martyrdom.

ALL THIS research was carried out in the last half of the 19th century and by 1911 the Catholic Encyclopedia published an article on Philomena strongly questioning her authenticity.

During the 20th century the Congregation of Rites has maintained a historical section dedicated to investigating and correcting liturgical books and the list of the saints. It is as a result of those investigations that it has been decided that it is best to remove Philomena from liturgical calendars.

As a result, veneration of this Phil

Comment

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

Steady does it

The United States of America has undoubtedly got into a very sticky mess—of Cuban molasses, if we may be pardoned the metaphor.

It seems evident now that critical decisions by our Chief Executive were based on reports from the Central Intelligence Agency which turned out to be inaccurate.

The CIA was not the only institution to have misconceptions. We are all in it. There have been pressures of popular opinion which prepared the way. Many of our democratic social organizations, our state and local soundings-boards of popular sentiment, our newspapers and communications media in general, all have contributed their share.

We have a national characteristic which can be good and bad. As the New York Times puts it, "we are an emotional, impatient people with a taste for quick results."

Certainly, Castro's political intelligence and force were underestimated; and not recently only. Last October in New York, as an example, he flouted the canons of normal, civilized behavior with closely calculated precision and showed clearly his personal intention of driving recklessly toward any objective, but we obscured the whole picture in our minds by humorous remarks about chicken-plucking and hotel bills.

The brave but inexperienced anti-Castro Cubans were in a hurry and, although they have been "on view" in this country for well over a year, their potential effectiveness was misunderstood. It was much overrated. Our own national impatience with seemingly static situations and our national tendency to optimism led us to see off a military expedition which, poorly manned, poorly equipped and badly reconnoitered, could end only as it did.

Bad as the situation appeared to have been last week, it now appears to be much worse. It is now reported there are many thousands of "advisers" recently come to Cuba from countries already within the Communist fold; experts in popular agitation and general political maneuver; experts—albeit not in uniform—in military affairs. They have come from North Korea, from Red China, from Czechoslovakia, from Poland, from Russia itself.

If this is true, and we believe it is, it means that there is in Cuba substantial intervention from outside the American continent. This may well call for a substantial intervention from this side, too, if the South American states are not to face being gobbled up, one at a time, by the Communists, as were so many middle-European countries.

What should be done? There is no longer any margin for error. A situation getting rapidly worse every day could become irrevocable if something positive is not done very soon. On the other hand, delay and hard, accurate thinking may produce a policy to satisfy both the requirements of national self-protection and of living at peace. Our President and our administration are presented with a sharp and painful dilemma.

To impatient, slightly hysterical commentators, of which there are already too many, we would say "Keep off." Amateur statements and armchair generals are out of order. No one section of the community, even a Congressional committee, can hope to see the dilemma as a whole and have the all-round view of it that our government must have.

The temptation to seek a quick reversal of the recent debacle is very great. The course of true patriotism at this time requires us to be patient no less than courageous, to see to it that the President and his administration are free from the pressures of incompletely-informed popular opinion as they make their reappraisals and work toward a really effective solution.

Philomena

Buck up, folks, the Church will carry on somehow without Philomena, the little saint who wasn't there.

No grounds for alarm either. The Church has not tossed in the towel and renounced her claims to infallibility. Anybody who thinks that she has can profit from the lessons to be learned from the suppression of the feast of St. Philomena. The lessons are many and graphic. Here are a few:

1. The Church is interested in truth at any cost, even when it is embarrassing to admit it.
2. The Church does not claim to be infallible in all her pronouncements and regulations.
3. By the gift of infallibility the Church claims only to be preserved from misleading people into believing or doing anything contrary to what Jesus Christ revealed.
4. When the Church authorizes a devotion or permits the celebration of a feastday, she does not attempt to guarantee the accuracy of the historical facts surrounding it, nor does she pass judgment on the authenticity of the miracles or visions accompanying it. The authorization means only this: that the Church finds nothing in the devotion contrary to faith or morals.

All this applies to the devotions and miracles and visions of Our Lady of Fatima and Lourdes. These, too, the Church will keep subject to the truths of revelation and the certain evidence of historical or scientific research.

Take your pick of the devotions authorized by the Church—the variety is overwhelming—but remember they are always subject to further judgment of the Church.

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Immigration laws

As everybody knows, the United States has an immigration quota system designed to favor Anglo-Saxon Protestants. This was written into our laws in the early Twenties, and nobody tried to hide the fact that it was emergency legislation intended to cut drastically the number of Catholics entering the country. Orientals (ugh!) had already been under the door slam.

New versions of the quota laws, although improved.

QUESTION BOX

Questions morality of modern warfare

By MSGR. J. D. CONWAY

Q. This past week I attended a meeting at which the morality of modern war was discussed. I came away much confused, but with a vague notion that passive resistance and unilateral disarmament may offer the only moral solution to the problem.

A. Moralists don't like bombs. They begin to shake their heads in perplexity when aerial bombings began in the Spanish civil war.

And they were inclined to hide satisfaction when their heads in bewilderment became the mode in World War II. It is hard to figure out the morality of pulling a lever which will dump a whole airplane full of TNT, with the possibility that many scientists had struggled with their consciences, and some in their hesitancy had become suspect as Communist dupes, but their moral reaction was a fact—a horrible tool of man's genius—and might well serve his perversity. It made those gadgets used to drop like this too. Now one strike on the Kremlin and Moscow would disappear.

IT WAS ONLY a few years until moralists might have concurred in Harry's canonization. His bomb drops had been peccadillo—hardly worse than his language, liquor and poker, the H-bomb has here! Many scientists had struggled with their consciences, and some in their hesitancy had become suspect as Communist dupes, but their moral reaction was a fact—a horrible tool of man's genius—and might well serve his perversity. It made those gadgets used to drop like this too. Now one strike on the Kremlin and Moscow would disappear.

The worst thing was that with the aid of some spies, a few captured German experts, and a sudden surge of basic science, the Russians soon had the H-bomb too. Now New York and Chicago might disappear in an instant.

We are in a lethal game of international poker. It is stud, which limits bluffing to the hole-card, and conceals our intentions, and the deal is terminal. The first card dealt face up represents our industrial strength; for a long while we thought we had a great advantage here; now we worry. The next card is conventional military strength, including our allies and our bases. Here again our card seems to have been a good one. Next card No. 3 is TIE-BOMB. We hope we are even here. But now the final card is showing: missiles! And looking at this card alone we fear frankly that the call for a showdown will never come.

LATE IN WORLD WAR II the Germans had sent some V-2's over to England. The only target they hit was the terrified imagination of the people; and that, as we all know, was a mere puff of steam. Many of the population pedants who designed V-1 and V-2 ended up in Moscow—or at Cape Canaveral. Possibly because of the efficiency and dedication of a dictatorial system the Russians seemed to get the first. The missile we saw on the moon, or to aim a near-miss at Venus. Before that last card came we felt reasonably secure, with our DEW line, our costly bases around the world, our big bombers, and our H-bombs, all adding up to massive retaliation. We would knock them out before they could get a chance to strike. But alas! These were uneasy, but not in despair. They hope our objectives would be launching sites, war industries, and military installations. Millions of civilians would not doubt be killed, and the atmosphere would be contaminated over great areas for destructive periods of time. But peace, justice and our way of life were at stake.

Now massive retaliation has become obsolete. It has been replaced by the second strike concept. We will be hopelessly destroyed if the enemy strikes first, and especially if we make any gesture of retaliation. But we will still have enough firepower left to make the enemy pay dearly. With our last gasp we will plug him through the heart.

THE BLUFF in our game is now final and critical. Four cards are showing and they seem fairly equal. The opponent may have a hole-card called "calculated risk." How much retaliation can he expect and stand? Our card might be called attrition; you may knock us out, but you will be sorry you ever did it!

Surely no one will dare call in the face of such odds! That hope is the refuge of the moralist, and of the average citizen also.

The side holding the card "calculated risk" has no use for moralists; they would only complicate his calculations. But the moralist on the side of the "attrition" card, has his problems too. Of course we have no intention of striking first. That helps the poor moralist. But our defenses are being bolstered. For the second strike retaliation concept, it seems that our Polaris missiles are designed to destroy cities, and presumably our Minutemen will be zeroed in on population centers. What can a moralist say about this?

Of course we hope that our bluff is so formidable that it will never be called. But if it is? I suppose the moral problem will then be academic. There will be only a moment for decision; and hate, fear, (Continued on page 10)

ments, have all followed that same pattern. If there is one place where the sacred status of "Anglo-Saxon Protestant manhood" has been retained, it is in the neat little quotas which determine who is welcome and who is not.

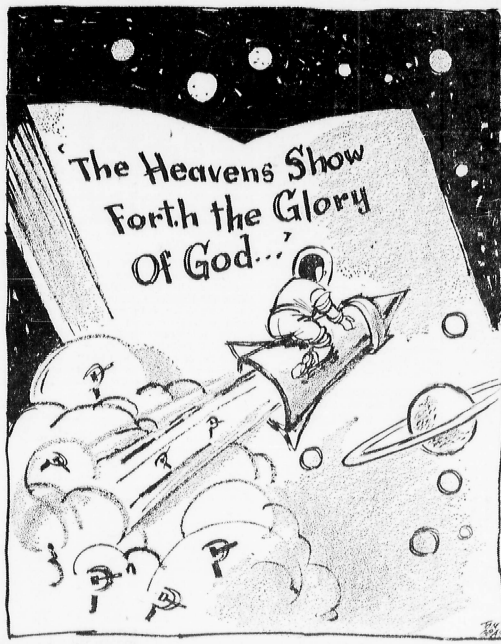
Since this is so, it is very gratifying to learn that Protestant leaders taking part in a conference sponsored by the Church World Service and the Department of International Affairs of the National Council of Churches have issued a statement saying: "We are critical and ashamed of the present basis of our quota system, resting upon the national origin of our white population as per the census

of 1920." This is a significant statement.

As the conference points out, there must be limits on immigration. Still, in framing these limits there is no room for racial, sectional, or religious discrimination. Our national policy should reflect our concern for those in need and our belief in the equality of all men.

This is particularly necessary today, when we are striving to convince the rest of the world of the superiority of our democratic principles over anything the Communists have to offer.

Will He Read The Message?



OPINIONS

Asks extra work for brighter pupils

To the Editor:

As a parent, I'd like to agree with the closing remark of your editorial on education in the April 21st issue.

Many of our average parents are poorly educated for our very important task. However, most of us, who are willing to learn, can find the means to help ourselves. So it is of the children I wish to speak here.

It usually is readily agreed that a slower than average student should not be expected to keep up with the work of a brighter child. I think most teachers make allowances for the slower children while keeping up average work for the other children in the same class room.

But what about our brighter than average, gifted, or peer gifted children?

It seems to me that while they are working in average class rooms, they may develop lazy habits, and never fully realize their own potential ability.

I wish that a simple extra-curricular program could be introduced into our own parochial system to keep these active minds stimulated and their busy hands creative.

Our teachers are over-burdened, and even a simple program of course, would be a strain. But the results would be rewarding compensation.

As a reading program, a simple crafts class, a primary Latin course (if the parish assistant priest could be persuaded to provide an incentive to keep the competitive spirit alive in these children, rather than have them "dry up on the vine") because class room work comes too easily and they become bored with it.

Have stood by me better to broaden education for these children, rather than accelerate it and push them into college at an immature age.

A Parent
North Vernon, Ind.

Backs Archabbot

To the Editor:

Just want to say I agree wholeheartedly with Archabbot Esser's ideas regarding Latin.

Have stood in a bitter cold weather at a grave a seemingly very long time, and listened to a priest read Latin prayers no one understood.

Have stood dumbly by my sick child's bed while a priest read a Latin prayer.

My young lady daughter took a persistent frontal sinus to a Holy Wreck service. With the rest of the congregation she sang the

Benediction Hymns. On the way home he asked her to tell him the translation. You can imagine her embarrassment.

Let everyone in favor of Archabbot's idea write.

Mrs. J. W. A. Frey
Pittsburgh, Pa.

'One-sided view'

To the Editor:

The editors are to be congratulated for exhibiting a restraint and a dignity in the April 21st issue heretofore absent when discussing the problem of coping with local subversion. Such restraint and dignity can only reflect credit and encourage some respect. The unfortunate thing is that it was so young in coming.

It is also unfortunate that some of your readers took you at your words and concluded that you are "commie sympathizing." Your sad experience proves that in temperate language by one side only encourages the same sort of reply.

The most unfortunate aspect of your April 21st issue, however, is something further. You still persist in giving us only one side of

the question—yours. Those of us who pay money to support a publication as much ours as yours but who do not believe as you do are forced to subsidize opinions distasteful to us while our opinion is offered Criterion subscribers in the newspaper.

When one subscribes to the News or the Star and decides that he has had enough, he may cancel his subscription. No such option is offered Criterion subscribers; however, for they must pay to read obnoxious opinions only whether they like it or not. "Taxation without representation is tyranny" is something we thought was buried in our history books.

Now, we come to realize, our forced support of The Criterion with its dedication to one opinion and its persistent denial to another, is modern "taxation without representation."

You give us a long article by a man from America. He belongs to the same fraternity you do. He is entitled to his opinion and you may love it if you wish, but to palm him off on us as a pontifical authority speaking ex cathedra on the subject of the "commie" is a flippant ridicule of "shock treatment" or the innuendo of "what Christ."

(Continued on page 5)

SERMONETTE

Who art in Heaven

By REV. RICHARD MADDEN

I don't know about anybody else, but I believe the whole thing. I believe in God, I believe in heaven and hell, and I believe that after this life, I will find an eternal existence.

But then, you bounce the doubting, rationalist and, in what he thinks is a flash of brilliant logic, says: "How do you know that there is a life after death? Did anyone ever come back from the grave to tell us about it?" (Some do, but he won't accept that. One of his ilk would have to come back; and if he waits for that he will wait and wait.)

There is a possible proof for the existence of heaven is that Christ told us about it. And I am sure I cannot find of a better, more reliable and more qualified person than Christ. But here again, the doubter will not accept the word of Christ.

Let's face it. There is a gross contradiction here. A TV announcer will brazenly state that the new mint-flavored cigarette, Flvem, will carry the smoker into a nirvana of eternal Spring. Advertisements in magazines will read: "Be the life of the party. And somebody will believe him. Or, he will announce that Glig blue shirt" than any other soap. And somebody will believe him. He can tell men, looking in, that the new mouthwash, Swill, will make their lips irresistible to women. And men will run out and buy the stuff. Anybody to get kissed.

Advertisements in magazines will read: "Be the life of the party. Learn to play the piano like a professional in six months." Or "Are you run down, skinny and weak? Do bigger men kick sand in your face on the beach? Let us build you up in eight months."

People actually believe this drivel. And they back up their faith with their money. Here is then the contradiction. People will believe any skill or salesman who offers them something great; but they will never, never believe the words of an eternal, infallible God.

So be it. Let the bald man put his money, his faith and his problem into the hands of any charlatan who promises him new hair. I will put my faith in a God who promises us heaven.

STRAY LEAVES

Campers, pilgrims, books and Brebeuf

By MICHAEL BOWLES

Three summers ago, "the family" went on a camping trip; pup tent, cooking utensils, ice-box, charcoal grill, the works. Our inchoate intention was to go to Montreal—or thereabouts—and spend three weeks—or thereabouts also—on the round trip from Indianapolis. Our plan—our plan—our plan—the word may be used so lightly—was to drift from one national park to another along the south-east shore of Lake Huron as far as Georgian Bay, thence either east through Toronto and along the St. Lawrence River.

Any notion that such a holiday means getting away from it all is something of a delusion. That year—and every year, as I believe—some tens of thousands of Americans have the same idea, not to mention the Canadians themselves. It seems Americans go into Canada in such numbers because the camping grounds there are less crowded than in Wisconsin and the states bordering on the Great Lakes. Summer camping all around the Great Lakes area is a very large traffic.

Indeed, from what I hear of other places, summer camping everywhere is a very large traffic.

Among the books we brought with us on our trip, sometimes to juggle away a quiet evening, sometimes to lay on the side while balm in the sun, was that one I mentioned in my book, *Saint Among the Hurons*, one of the first missions to the Indians in the early 17th century.

Another book, by a coincidence, was Chaucer's *Canterbury Tales*; all of them, done into modern English in a paperback edition. The combination of these two books, the impressions received while travelling through the Huron area, with the innuendo—as might well be—of St. Jean de Brebeuf himself, brought up an impression that we could be pilgrims and holiday-makers at the same time. Our vague notion of drifting north and east in the general direction of Montreal took form there and then as a definite project to visit the Jesuit Martyr Shrine near Midland, Ontario, at the head of Georgian Bay.

We stayed at the Shrine for a few days; in the excellent Shrine hostel which gave us a welcome relief from our rugged, much too "character-building" camp life. We poked our way around the countryside while trying to identify the place-names mentioned in *Saint Among the Hurons*.

Just beside the Shrine, there are the remains of the settlement of Sainte Marie and its evidences of the first hospital built in Ontario. The first masonry fortifications, of the first example of a canal with water-lock on this continent. (It was a very small canal, but the mechanical principle was there, just the same.) Used to transfer building stone on floats from the nearby river to within the settlement compound.)

We saw the sites of other villages, especially St. Ignace where Pere Brebeuf was martyred by Iroquois. At St. Ignace there is now no more than a few ruins. The marks of the first masonry fortification, of the first example of a canal with water-lock on this continent. (It was a very small canal, but the mechanical principle was there, just the same.) Used to transfer building stone on floats from the nearby river to within the settlement compound.)

Now, here is an interesting notion. In his twenty-five years in North America, St. Jean de Brebeuf was strictly an outdoors man. He was a canoeist. Many times he swam with the Indians; along the St. Lawrence from Trois Rivieres to the mouth of the Ottawa river; along the Ottawa between the St. Lawrence and Lake Nipissing, with as many as fifty tough portages on the way; from Lake Nipissing to Georgian Bay along French river; from French river to his "parish" at the head of the bay; a very solid six-to-eight weeks each time.

St. Jean de Brebeuf was a woodsman also, with hard experience acquired on frequent visits to neighboring villages, six, twenty, fifty miles away. One of his appears to have gone as far west as the vicinity of what is now Windsor, Ontario. Most of these journeys were made in winter. The ground, with its innumerable small watercourses, would be easier to cover when frozen hard, an advantage which weighed against cooking and sleeping discomfort.

The notion? Most human situations have patron saints. St. Catherine of—of I forget—is the patron saint of young girls anxious about not yet getting a husband; St. Anne, of those already desperate; St. Jud, of those in outright despair. St. Cecilia is the patron saint of musicians, serenaders, guitar-players; St. Christopher, of those who depend on their automobile brakes for their very lives. St. Joseph is the patron saint of working men. By the campers—who who camp for fun at holiday time and those, such as forestry workers, migrant farm workers, fur trappers, loggers, (Peace Corps workers maybe) who do it as an avocation—the campers need a patron, too. And who is better qualified than St. Jean de Brebeuf?

Indeed, it may be not too crazy to imagine that some day there may be a Campers' Church, built for St. Jean de Brebeuf at St. Ignace, Ontario, by the lands and the subscriptions of North American campers.

Perhaps Father Schmidt might be a good man to assign to developing this project in his spare time, when he is through with his present one of building and opening the new Brebeuf Prep School for Boys in Indianapolis!

FAMILY CLINIC

Are we old-fashioned? girl's parents wonder

By JOHN L. THOMAS, S.J.

Our 17-year-old daughter is a freshman in a nearby college. The boy she is comparing with an high school is attending an out-state college and has invited her to spend a week-end there. My husband and I are opposed to it, so we called old-fashioned and even told to see a psychiatrist because we're evil-minded. Have our daughters friends received parental permission for such affairs. Are they, or am I really that old-fashioned?

You already know the answer as well as I do, Lucy. One doesn't have to be a moral theologian or an obstetrician to figure out that such week-end affairs, away from home and parental supervision, are not exactly calculated to bolster Christian standards of sexual morality. If parents assume any responsibility for the behavior of their children, their response to such a request should be clear.

But your letter merits further comment because of the prevailing attitudes it reveals. Your refusal to give consent brands you as old-fashioned and evinduced. This reaction indicated 10 things: first, many Catholic parents either try to fool themselves about the normal facts of life or reject Christian moral norms in practice.

These conclusions follow from your letter. People are called old-fashioned when the standards they try to uphold and the decisions they make in the practical order are based on a set of values no longer accepted by the majority. The old-fashioned are out of step with their contemporaries because they have remained in step with the past.

Considered in itself, the mere retention of past standards and customs may be neither good nor bad. Since our environment and the social situation we face un-

dergo frequent change, new applications of old principles must be formulated, while past customs may cease to have meaning. To cling stubbornly to past ways may be a crime on the principle that "what was good enough for grandpappy, is good enough for me," is not the mark of an intelligent Christian.

But your refusal to go along with the prevailing fashion in this instance involves something more than blind retention of past patterns. What is at stake is the preservation of a set of moral principles based on the Christian philosophy of life, for a custom you mention stems from the different philosophy. This new philosophy separates sex from its necessary relationship to procreation, and sexual activity from the moral law. Hence "sex as play," or the use of mutual sexual stimulation as a normal manifestation of affection, becomes an accepted practice with the result that neither society, parents, or the unmarried feel any obligation to avoid the occasion for such displays.

Here you are, however, surprised that other Catholic parents allow their daughters to make such trips. What's the matter with you? Well, you are in a place, Lucy, many of them are anxious to promote the popularity of their daughters, and since they have not been trained in the use of the principles from which such customs stem, they thoughtlessly fall in step.

But there is another reason for their amazing shortsightedness. They simply refuse to face the normal facts of life. You mentioned that you were accused of being evil-minded because you thought a couple would be subjected to unnecessary temptation under such circumstances. Are you no longer accepted by the majority. The old-fashioned are out of step with their contemporaries because they have remained in step with the past.

Considered in itself, the mere retention of past standards and customs may be neither good nor bad. Since our environment and the social situation we face un-

THE YARDSTICK

Christian Economics

By MSGR. GEORGE G. HIGGINS

Last week, in the first of a series of columns on the forthcoming anniversary of the two great social encyclicals, *Rerum Novarum* and *Quadragesimo Anno*, it was suggested that in the field of social legislation considerable progress has been made since, and to a certain extent because of, the encyclicals. This week we turn our attention to the teaching of the encyclicals on unions and employers' organizations.



Both Leo XIII and Pius XI vigorously defended the right of workers to organize into unions of their own choosing and wholeheartedly gave their approval to unionism as a necessary measure of reform in modern economic life. Leo's endorsement of unionism was far more unequivocal in the United States, so much so that by the time of Pius XI's encyclical, *Mater et Magistra*, only two or three million American workers were members of bona fide unions.

Again, however, considerable progress has been made since 1931. Labor's natural right to or-

ganize was given more or less effective legal protection—for the first time—in 1935 with the passage of the National Labor Relations Act. Today approximately 18 million workers are organized. Progress, yes, but the organization of agricultural and so-called white collar workers must be carried forward as rapidly as possible.

It is sometimes said that the Church, in encouraging labor to organize the unorganized, is "taking sides," and is guilty of violating the traditional neutrality of organized religion in the field of economic life. In view of this misunderstanding, it is necessary from time to time to explain the reasons for the Church's continued interest in the organization of the unorganized.

Man by nature a social being with social responsibilities, to speak only of economic life for the moment, cannot be properly understood by unorganized individuals acting as competing units in society. Every individual—worker, employer, farmer and professional man—is obliged by the virtue of social justice to join his associates to carry out all of these responsibilities in a spirit of cooperation for the common good. If this is unwarranted inter-

ference, professional people—are obliged once in politics, politics will have to take the most of it, for it is the duty of the Church to teach the moral law—even (in our day) one might almost say "respectfully") that part of the moral law which has to do with economic life.

Incidentally, it might be well for those who object to the Church's advocacy of more extensive organization of economic life to weigh the alternative to organization. The alternative to cooperation between free organizations of employers and employees is excessive governmental intervention in economic life.

In the detail of this free cooperation, the Bishops conclude, "Public authority is finally invoked to maintain a measure of economic order, but it frequently exceeds the just limits of its power to direct economic activity to the common good." We feel confident that those who criticize the Church for favoring the organization of the unorganized will agree with the Bishops that excessive governmental intervention is a dangerous alternative and that, therefore, they will be the more willing to recognize the right and duty of the church to advocate the necessary means to forestall it.

BOOKS OF THE HOUR

Apostolic fanaticism

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

The *Dark Disciples* (Doubleday, \$3.95) is a first novel by Robert Shaw, and a most readable one. It is the story of thirtyish Christopher Gavin, who is, despite his Catholic background, a most fair and reasonable convert to Catholicism.

He has come as the story opens, to fill a vacancy in the English department of a small, secular liberal arts college. He has come as the story opens, to fill a vacancy in the English department of a small, secular liberal arts college.

Christoph gives it to be his mission in life to convert all those with whom he comes in contact, and he begins immediately with the college faculty and student body of the college.

He comes into collision at the very outset with the college's Newman Club chaplain, for whom, after their first meeting, he has nothing but contempt, because the priest is not, as he feels, active enough in the work of conversion.

At the outset, too, Christopher comes into collision with a great need of his ministrations. One is a student with no fixed religious beliefs, very much in love with a Catholic girl. The girl, appealingly presented as one who recognizes that the workings of grace are mysterious and not to be forced by inept dialectic brutality.

Failing to win the girl over to his own faith, the author about the necessity for applying the screws of religious argument rapidly and forcefully, Christopher decides to try to convert the girl by force. This results in near tragedy for the miserable young man, torn between two loyalties.

Gavin's second major target is the wife of a law professor, Mark, who is a lapsed Catholic and who from the beginning helps suavely enough but firmly, Christopher's assaults upon his own position. But his wife, Julie, has long felt the need of some sort of certain religious—or at least metaphysical—foundation, and is much attracted to Christopher's presentation of Catholicism's guarantees of truth. For his part, Gavin is so flushed by this triumph of argument that he goes on to dream of making Julie fall in love with him.

All this while, Gavin is hounded by his own religious argument and presenting heavily loaded collateral reading lists; eventually all this brings about a repayment from the lethargic, comfort-loving head of his department.

ment, and Gavin leaves the college.

If I had to pick out one single important fact in this otherwise well-written book about a type that many of us have known—years ago Vincent Gine piloriated rather effectively the lay Catholic with the "apostolic side"—I should say that the author oversimplifies and deals too much in blacks and whites. It is hard to believe in Christopher Gavin's flat-footed approach, whether to his intended converts or to the Newman Club priest that he so despises.

Julie is presented as a reasonably intelligent, as well as attractive girl, and it is hard to understand her being so easily captivated with the right and duty of the church to advocate the necessary means to forestall it.

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professional people—are obliged once in politics, politics will have to take the most of it, for it is the duty of the Church to teach the moral law—even (in our day) one might almost say "respectfully") that part of the moral law which has to do with economic life.

Incidentally, it might be well for those who object to the Church's advocacy of more extensive organization of economic life to weigh the alternative to organization. The alternative to cooperation between free organizations of employers and employees is excessive governmental intervention in economic life.

In the detail of this free cooperation, the Bishops conclude, "Public authority is finally invoked to maintain a measure of economic order, but it frequently exceeds the just limits of its power to direct economic activity to the common good." We feel confident that those who criticize the Church for favoring the organization of the unorganized will agree with the Bishops that excessive governmental intervention is a dangerous alternative and that, therefore, they will be the more willing to recognize the right and duty of the church to advocate the necessary means to forestall it.

The Liturgical Week

By REV. ROBERT W. HOVDA

■ APRIL 30—Fourth Sunday after Easter. We Christians sing to the Lord the new song of today's entrance-hymn not because we have a new appreciation of the same far-off God, some first cause, some Creator but because God loves us. His love has taken flesh and come among us, has hung on the cross of our sins, has risen again and made a family out of an odd miscellany of individuals. His love has sent upon His Church the Spirit of Truth. And the truth of which Epistle and Gospel speak is a part of this new birthright. It is an ultimate truth, not contradicting anything our human minds can discover—an underlying truth, which stimulates and gives direction to the human search for the truth of human minds.

■ MONDAY, May 1—St. Joseph, the Worker. God made us to be workers. Our dignity as co-workers with Him, to take the wilderness He gave us and make of it a human dwelling place, to share the raw materials He provides and develop them, perfect them, produce with them the things our human family needs for its life.

It is the work we Christians do around the altar that gives meaning and substance to all our other work. It is the light we also bring from God's Word that prompts us to use our heads and talents to become good husbands and wives, good farmers, doctors, good workers. It is the love we find there that puts heart and happiness into our work. It is the reverence we learn there for all God's gifts that helps us to respect our tools and raw materials and techniques as more than right alone accounts for.

■ TUESDAY, May 2—St. Athanasius, Bishop, Confessor. Doctor. The Epistle tells us that we carry the treasure of Christian truth in vessels of clay and the dependence on Jesus in the ministry of the same truth. We do minister the truth, and so we are tools; but we are never ministers, never proprietors, always His instruments. The message, the good news, never becomes ours. It remains His. The doctors of the Church are the best teachers because they have been most aware of these facts and most humble before that truth of His which they proclaim.

■ WEDNESDAY, May 3—Mass as on Sunday. The Church's public worship, her liturgy, is one of the ordinary ways in which the Spirit of Truth teaches. The Christian community is at Mass as a learning as well as a worshiping community. Not only do the scripture readings teach, but the psalms and prayers, the gestures, colors, and other material things employed, as well.

If Christian perception of the essentials of Faith is not unimpaired, the answer must be

sought in the power of our services of public worship to communicate, in the intelligibility of the liturgy, as well as in other forms of adult education.

■ THURSDAY, May 4—St. Monica, Widow. The resurrection story of the son of the widow of Naim echoes the Easter mystery. So was Monica's Augustine raised by the new heaven of Christ the Victor, raised from his slavery to death to the liberty of the spirit. Easterday is a time of emancipation, of freedom, of the restoration of man to mastery, to lordship under God, even to the mastery of death.

The Church's sacramental worship claims all things for God, subjects all things to Him, asserts in every celebration this human dominion. The bread and wine we present at the altar are the most important tokens of the fact that through man's dominion all creation worships the Father.

■ FRIDAY, May 5—St. Pius V. Confessor. The Rock of the Church during a part of the fabulous post-Restoration period, Pope Pius V preserved and unified the Latin rite and breviary of the Western Church. It was a great work in its time.

We live in a less defensive day when there is growing recognition in the Church that, if the sacramental rites of common prayer are to instruct and inspire the Christian people they must be adapted from age to age. The

(Continued on page 9)

SISTERS NEED ROOM

People are people the world over... and here's proof of it from India. Six years ago the people of MUKKELAM, a village in the ARCHDIOCESE OF CHANGACHERRY, begged the POOR CLARE SISTERS to come take care of their girls and open a school. Four Sisters went... today there are 20... the 20 Sisters today are living in the same house which was intended originally for four. Understandably, there is no room, even in the chapel where the Sisters receive their prayers. The Sisters of the MUKKELAM are heroic and successful... but they must enlarge their house if they are going to stay. The people there are grateful and generous... but they need two more to provide the facilities the Sisters need. \$2,000, carefully spent, will do the job in MUKKELAM. If Catholics in America could see our plight and the good work the Sisters are doing there, they would all do something to help. We agree. More than that, Catholics in America will do something for the Sisters. \$2,000 is their plight. If you can send us \$100 for MUKKELAM we'll be more than grateful, and the Sisters will never stop thanking God... for you. We have so much, they have so little. Please send whatever you can afford—\$1, \$5, \$10 or more. Even pennies will help. God bless you!

SISTERS ARE UNSELFISH When they ask something for themselves, you know they are in need. Here are six Sisters who need sponsors — men and women who can provide food and clothing for them while they are preparing to become Sisters. The preparation takes two years, and the two-year program costs for each Sister \$100. That's roughly \$200 a week. The Sisters are: SISTER CECIL MARIA and SISTER PROVIDENTIA at the CLARIST SISTERS in PALM BEACH, FLORIDA; SISTER HERMINE and SISTER JASMIN at the SISTERS OF THE IMMACULATE CONCEPTION, now studying in Rome; SISTER CHRISTINA and SISTER NARCISSE, who want to become CARMELITE SISTERS in OLLER, INDIA. Perhaps, if \$200 a week is too much for you, you could get some of your friends to help. What greater charity is there than helping Sisters in need?

ON MOTHER'S DAY Many a mother, we know from our mail, much prefers to have something given to the mission of Mother's Day than to receive a present for herself. As time goes on, we realize more and more it's in the nature of a Christian mother to give rather than receive. You might, in your mother's name, give a Sacred Article to a needy Mission where you might give her a Perpetual Membership (\$20) in the CATHOLIC NEAR EAST WELFARE ASSOCIATION; in this way she'll participate for ever in all the prayers and services of the Mission. Or you might send us a donation, marked "No Strings Attached," which we'll send where it's needed most. Write us immediately, and we'll send your mother an attractive Gift Card indicating what you have done for her on Mother's Day. Finally, if your mother is deceased, you might enroll her for a set of Gregorian Masses—30 Masses offered for 30 days without interruption, to which innumerable indulgences are attached.

Near East Missions FRANCIS CARDINAL SWEENEY, President Mr. Joseph T. Ryan, Nat'l Sec'y Send all orders to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave., at 40th St. New York 17, N. Y.

Opinions

(Continued from page 4) does partisanism mean? There is as much justification for accepting his opinion as Lewis has there is for going to John L. Lewis for comfort.

In the issue of April 21, it was noted the paper won an award "for significant contributions to better human relations." The editors can prove that this was a truly deserved award if they will open their (and our) columns to opinions on the subject of local subversion which are other than mirrors of their own opinion. There are many able writers of an opinion contrary to the editors whose material is available for publication.

Congratulations To the Editor: It was with a feeling of immense pleasure that I read of the presentation of the Curator Award to the Criterion by Lincoln University for "significant contributions to better human relations."

I can think of no publication, daily or weekly, religious or secular, that contributes as much to racial and religious understanding as The Criterion. Congratulations. Irving Levine Executive Director Jewish Community Relations Council Indianapolis

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THE FAITH EXPLAINED

The workings of grace in the soul

By LEO J. TRESE

The word "grace" has many meanings. It may mean "attractiveness," as when we say, "She moved with grace across the room." It may mean "benevolence," as when we say, "I sought his good graces in the matter." It may mean "thanksgiving," as when we speak of saying "grace after meals." Any one of us probably can think of half a dozen other ways in which the word "grace" is commonly used.

In the science of theology, however, grace has a very definite and restricted meaning. It means, first of all, a gift from God. Not just any kind of gift, on the contrary, a very special sort of gift. Life itself is a gift of God. God was under no compulsion to make the human race to begin with, much less to make you or me as individuals.

All that accompanies human life is likewise a gift of God. The power of sight and of speech; physical health; such abilities as we may possess—to sing or draw or bake a cake; all of these are gifts of God. But such gifts as these we call natural gifts. They are a part of our nature as human beings. There are certain things that necessarily go with being a human creature, as God has designed human nature. These gifts of God we cannot accurately call graces.

The word "grace" is reserved in theology to describe those gifts to which man is not even remotely entitled, nor even by virtue of his nature as a human being. The word "grace" is used to identify those gifts which are above human nature. And so we take the Latin word "super," which means "above," and we say that grace is a supernatural gift of God.

The definition, however, still is incomplete. There are gifts of God which are supernatural but which cannot, strictly speaking, be called graces. For example, a person with an incurable cancer might be miraculously cured at Lourdes. In such a case that person's health would be a supernatural gift, restored by a means which is above and beyond nature. If we want to be precise, we do not call this cure a grace.

There are other gifts, too, which are supernatural in their origin but which do not qualify to be called graces. The Bible, for example, is a supernatural gift of God; so is the Church, so are the sacraments.

SUCH GIFTS AS these, supernatural though they be, operate outside us. It would be incorrect to call them "external graces." The word "grace," however, when it is used simply and by itself, refers to those invisible gifts which reside in the soul, or operate in it. So we build up our definition of grace a little more, by saying that it is an interior supernatural gift of God.

That immediately brings up another question. Sometimes God gives to chosen souls the power to foretell the future. This is an interior supernatural gift. Would we call it a grace, this power of prophecy? Or again, a priest has the power to change bread and wine into Christ's body and blood, and to forgive sins. These certainly are interior supernatural gifts. Are they graces?

To both questions the answer is no. Powers such as these, although they are interior and supernatural gifts, are given for the benefit of other people, not for the benefit of the one who has the power. A priest's power to offer Mass is not for

his own sake, but for the sake of Christ's Mystical Body.

A priest might conceivably be in the state of mortal sin himself, and yet his Mass would be a true Mass and would gain grace for others. He might have sin on his soul, and yet his words of absolution would forgive the sins of others. This brings us then to another point which must be added to our definition of grace: grace is an interior supernatural gift of God bestowed on us for our own salvation.

Finally we raise this question: If grace is a gift of God to which we have absolutely no shadow of right or claim, how is it that we have been given grace? The first creatures (that we know of) to whom grace was given were the angels and Adam and Eve. Perhaps it is not surprising, in view of God's infinite goodness, that the angels and our first parents were given grace. They didn't deserve it, true enough; but, although they had no right to grace, at the same time they were not positively unworthy of the gift.

HOWEVER, once Adam and Eve had sinned, they (and we their descendants) were not only deprived of grace; they (and we) became actually unworthy of anything beyond the ordinary natural gifts pertaining to human nature. How could God's infinite justice, outraged by original sin, be satisfied so that His infinite goodness might operate once again to mankind's benefit?

The answer to that question rounds out for us the definition of grace. It was Jesus Christ, we know, whose life and death made satisfaction to the divine justice for mankind's sin. It was Jesus Christ who merited for us, earned for us, the grace which Adam had so lightly tossed away. And so we complete our definition by saying: Grace is an interior supernatural gift of God bestowed on us through the merits of Jesus Christ for our salvation. Who would have thought that so few words could contain so much meaning!

When we were born our soul was, spiritually speaking, dark and empty—spiritually dead. There was no bond of union between our soul and God. There was no intercourse, no communication, between our soul and God. If, without Baptism, we had reached the use of reason and had died without committing a single personal sin (a purely imaginary hypothesis, actually impossible), we still would not have gone to heaven. We would have entered into a state of natural happiness which, for want of a better name, call limbo. But we never would have seen God, face to face, and as He really is.

This is a point that bears repeating—the fact that by our nature as human beings we have no right to that direct vision of God which constitutes the essential happiness of heaven. Not even Adam and Eve, before they fell, had any right to that vision. It is by the human soul, in what we might call its purely natural state, simply has not got the power to see God; it has not got the capacity for intimate, personal union with God.

But God did not leave man in this purely natural state. When He created Adam, God gave Adam all that he was entitled to as a human being. But God went further, and gave him the capacity for a higher quality or power which would make it possible for Adam to live in close (although invisible) union with

Him in this life. Because this special quality of soul—this power of union and intercommunication with God—is completely above the natural powers of the soul, we call it a supernatural quality of the soul, a supernatural gift.

The way that God imparted this special quality or power to the soul of Adam was by the indwelling of Himself in Adam's soul. In a wonderful manner that must remain a mystery to us until Judgment Day, God "took up residence" in Adam's soul.

And much as the sun in the sky imparts light and warmth to the surrounding atmosphere, so also did God in Adam's soul impart this supernatural quality which is nothing less than a sharing, to a degree, in God's own life. Sunlight is not the sun; light flows from the sun, it is the result of the sun's presence. So also this supernatural quality of soul that we speak of is distinct from God, yet flows from Him and is the result of His presence in the soul.

THIS SUPERNATURAL quality of the soul has another effect. It not only enables us to live in close union and communication with God in this life; it also prepares the soul for another gift which God will add after death. That gift will be the gift of supernatural vision, the power to see God face to face, as He really is.

The reader will have recognized already that this "supernatural quality of soul" of which I have been talking, is the gift of God which theologians have given the name "sanctifying grace." I have written it first, instead of naming it, in the hope that the name might mean more when we got to it. And the added gift of supernatural vision after death, is what theologians call (in Latin) the "Lumen Glorie."

In English, it is the "Light of Glory." Sanctifying grace is a necessary prerequisite to the Light of Glory. Much as an electric lamp is useless without a socket into which to fit, so also the Light of Glory could find no place in a soul that was not possessed of sanctifying grace.

I have talked of sanctifying grace in terms of Adam. In the very act of creating Adam, God raised him above a merely natural level, raised him to a supernatural destiny by conferring sanctifying grace. In the act of his death, Christ bridged the gap between man and God by His death on the cross. Man's supernatural destiny is restored. To each man individually sanctifying grace is imparted in the sacrament of Baptism.

When we are baptized we receive sanctifying grace for the first time. God (the Holy Ghost by apparition) takes up His abode within us. By His presence He imparts to our soul the supernatural quality which makes it possible for God, in a grand and mysterious manner, to see Himself in us and therefore to love us. And, because this supernatural quality of soul, this sanctifying grace, was purchased for us by Jesus Christ, we are bound by it. Christ, we share it with Christ—and God consequently sees us as He sees His Son—and we become, each of us, a child of God.

Sanctifying grace is sometimes called habitual grace, because it is intended to be a habitual or permanent condition of the soul. Once we are united with God in Baptism, it is intended that we remain united with Him forever—invisibly here, visibly here after.

THE LIFE OF OUR LORD

Redeemer, not Judge

By F. J. SHEED

The group that wanted to stone her had gone. The sinning wife was alone with Our Lord. He asked her if she man to stand there to condemn her. She answered "No man, Lord." He said: "Who will I condemn? He who will condemn thee. Go, and now sin no more." She was an adultress. We are all sinners, but He had not come into this world to judge and condemn.

When I at e r (John 8:14) a man asked Him to settle an inheritance dispute, Christ said: "Who has appointed me to judge over you? He had no man, as John the Baptist had, publicly condemned Herod's sinful marriage with Herodias. When sinners come to speak in the name of God, He would brand them sinners. For the rest, He was here in this world as Redeemer, not Judge.

We have noted that Our Lord gave His opponents answers of two kinds—those they could not answer, those they could not even understand. Consider an example of the second sort. "I go to Him that sent me. You shall seek me and shall not find me. Because where I am, you cannot come" (John 1:13). What did He mean? Then He was going to leave Palestine? That He was going to commit suicide? (John VIII.22). Why, anyhow, should they seek Him?—they felt that they would be only too delighted if they never set eyes on Him again.

We know that it was the Messiah they were seeking—when Jerusalem was on the point of destruction—and that He was the Messiah they did not. We know that He was going to the Father. They did not know that either. And He was not going to die. He was offering, not primarily a set of teachings, but Himself.

Those who truly wished to do God's will would be glad to go to the Father to accept Him (John VII. 17). And they would accept what He taught, not because He proved it, but solely because He taught it; not because they understood it, solely because He taught it. Failure to accept Him as Messiah was a sure proof to Him who read their hearts that they would not believe that I am, say, He, you shall die in your sins."

Those—so numerous today—who say that Christ was not God but the perfect man who stood against these chapters VII and VIII. One feels that they would not

have enjoyed His company very much. The text just quoted is typical of His harshness with the religious leaders. But with the sinful and sorrowful He was never harsh. I have seen a man, for instance, there was no sentimentality certainly, but not a trace of harshness either, firmness only; she had been a sinner, she must abandon her sin; her lover must get along without her. His hardness was for those who had set their wills against His Father.

One interchange in particular rewards and punishments was made of His Son. It was God the Son, made Man, who came on earth not only to redeem the world, but to give it saving truth. He was the truth and He came to teach truth. Now the truth that He taught was nothing else than the knowledge of God of God's dealing with man, of God's providence, judgments, rewards and punishments as made of His Son. It is hard to see what the whole world, because He was in the world, present in every part of it. The world is His because He made it; but besides making it, He guides it; and besides guiding it, He is in it. The knowledge then of this presence of God all the world over, openly already, indeed, in the Old Testament, was reinforced by Our Lord's doctrine and His example. Everywhere we find Him, openly appealing to His Father to support His preaching, to confirm it by signs, because the Father was everywhere present, needing no prayer to make Him aware of His Son's travail, constantly beside Him. This is the particular revelation of Christ that was fresh to the world, the ubiquity of God not as a stern judge but as a kind Father.

—Bede Jarrett, O.P.

Knowing God through faith

How do I know God through faith? I know all that I do know about Him through the revelation of His Son. It was God the Son, made Man, who came on earth not only to redeem the world, but to give it saving truth. He was the truth and He came to teach truth. Now the truth that He taught was nothing else than the knowledge of God of God's dealing with man, of God's providence, judgments, rewards and punishments as made of His Son. It is hard to see what the whole world, because He was in the world, present in every part of it. The world is His because He made it; but besides making it, He guides it; and besides guiding it, He is in it. The knowledge then of this presence of God all the world over, openly already, indeed, in the Old Testament, was reinforced by Our Lord's doctrine and His example. Everywhere we find Him, openly appealing to His Father to support His preaching, to confirm it by signs, because the Father was everywhere present, needing no prayer to make Him aware of His Son's travail, constantly beside Him. This is the particular revelation of Christ that was fresh to the world, the ubiquity of God not as a stern judge but as a kind Father.

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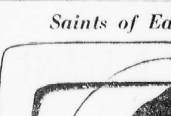
Know Your Christian Symbols

The Cross

Meridian at 19th Street

By IGNATIUS HUNT, O.S.B.

The Hebrew Bible contains three collections of Books: the Law (including Genesis, Exodus, Leviticus, Numbers and Deuteronomy); the Prophets; and the Writings. Openly the second collection is the Book of Joshua.



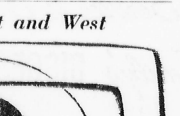
Through Christian scholars have often placed Joshua among the "Historical Books"; there is much wisdom in the ancient Hebrew classification. Joshua, like the Prophets, has a message for us from God—and this is the very essence of Hebrew prophecy. The Prophets spoke in the name of God, and their words would refer to past, present, or future.

Father Gronleberg, in his famous *Offices of the Bible* (London, 1956), affers this additional explanation: "The Jews classified Joshua and Judges among the prophetic writings. This means that their compilers assembled and worked over the documents of Joshua and Judges with the idea of using this present-day history as a vehicle for preaching the faith."

SEARCHING THE SCRIPTURES

Joshua and the judges

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This is no ordinary moment in Hebrew history. For the acquisition of their own land the Hebrews waited a long time. The great patriarchs, Abraham, Isaac and Jacob had only sojourned in Palestine; they were not land-owners. Abraham had acquired limited burial rights at Machpelah, near Hebron—but that was all. At last the land was falling to the Chosen People! It was to become the land of promise, every inch of it was precious in Hebrew eyes—even as it is to the modern Jew. The land was to be won under greatly changed conditions.

of memorable events in the history of Israel as a vehicle for preaching the faith."

The Book of Joshua is an epic. Though basically historical, it is written according to very different standards from those of a present-day history. All the records were compiled together, even after many of the events had been greatly hyperbolized and heightened through emphatic and dramatic narration. The Book flows with enthusiasm as it recounts the rapid, strategic victories of the Israelite army and the division of the land among the tribes.

There are countless interesting incidents in Joshua, and we can only treat them lightly now. Chapter 1 sets the tone for the entire Book (reading much like Deuteronomy), and offers distinct edification. The second chapter, however, will prove somewhat disappointing to those who expect a detailed account of the campaign. The story, sent from across the Jordan to Jericho—the first of the great battles of the conquest in the house of Rahab. It was the religious lessons of the Book that the Hebrew people were to grasp as its contents were recalled.

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events recorded in Joshua, we will most likely be faithful to the intention of the writer if we simply point out that the events were recorded by the biblical writers as they occurred in the past, beforehand in oral and written tradition, and that the precise historical nature of the events was not the chief concern.

On the one hand there is some kind of divine intervention; on the other, there is nearly always hyperbole. To be more precise, then this is usually no more than a guess on our part.

THE HEBREWS established a base-camp at Gilgal. From here they worked out. Jericho was the first objective of the attack. The story of its fall is undoubtedly hyperbolized, and the idea of the gigantic crumbling walls is prevalent as a result of numerous pictures and descriptions.

Today, it has been conclusively shown that the Jericho mound (Tell es-Sultani) is not the site of any kind of a Joshua Era. There is a strange hollow in the strata of that period, even allowing for any possible latitudes in time (1500 to 1200 B.C.). This archaeological finding confirms not absolutely disproves the biblical information on Jericho, though it might put us on guard against accepting the story too much at face value.

scholars have thought up all kinds of explanations for this event (the writer once listed some 20 of them in his classnotes)—for it is no small matter for the sun actually to stop in its course for 24 hours while a battle is being fought, even if it were a great battle, which this was!

THE REMARKS of Jesus Paulist (Tell es-Sultani) in the *Palmer Pamphlet Bible Series* give a fairly good picture of present-day scholarly opinion on the subject: "The Bible has contained no little trouble to readers in the past, particularly verses 12-15, the 'sun-miracle'."

On the explanation of the text, we should remark first of all, that we have here two views of the battle. The first is in prose (vv. 7-11) and records the fact of the great victory achieved with Yahweh's help in the form of a mighty hailstorm. The second is poetic and gives Joshua's famous war cry appropriating the sun and the moon. This is followed by an editor's comment:

"Attempts have been made even in modern times to explain the sun's 'standing still' on the basis of a prolonged daylight (the sun being held up by a meteor shower or some other such phenomenon. These pseudo-scientific explanations are attempts of their own twisted weight. Happily, they are being replaced by a sane exegesis which recognizes the passage for what it is—a highly poetical version of an emotionally charged cry of (Continued on page 9)

ST. ANTHONY... was one of the earliest and greatest of the hermit monks of the Syrian Desert, a life that he entered on after having fasted for eighteen years with his wife and children. On the advice of St. Anthony, he assembled the cells of his followers more or less together, under a general overseer. In his later years Anthony ate only once every three or four days. Feastday Oct. 4.

ANNE CULKIN

Those beauty contests

Dear Miss Culkin:

Would you tell me what you think about girls entering beauty contests? It seems that there are many arguments about this. I'd like to get your opinion.

Virginia

Dear Virginia:

While an occasional beauty contest may publicize its concern for the intellect, breeding and charm of the entries, the bathing suit parade, nevertheless, continues. The girls' scantily clad bodies are measured and a gaped at much as if the affair were a cattle auction. To me, this aspect of the beauty contest is revolting—a shabby and vulgar display which challenges modesty, caters to vanity and, in some instances, willfully erases scandal.



The Church, it is true, has no teaching on beauty contests as such; however, the moral principles which she champions could easily be applied to a particular contest which flouted those principles. In the last few years, several American bishops have done this.

Dear Miss Culkin:

If one were going out to a dinner party and needed a "dressed dress," which would you suggest as being more formal—a flared or sheath dress? Ione K.

Dear Ione:

The question here is not actually which of these styles is the more formal, but rather which of them would be more appropriate for a teenage girl. The flared skirt, which is common in evening gowns for women and girls of all ages, would certainly be more suitable for you. Moreover, the flared skirt is one style that has retained its popularity over the years.

Dear Miss Culkin:

I have a girl friend that I really like very much, and I wouldn't want to hurt her feelings for the world. But she doesn't have good taste in clothes. Everything she buys is a new dress she didn't see if I like it and really I don't ever like it. Still I hate to hurt her.

feelings. What should I do in cases like this, Miss Culkin? Genevieve N.

Dear Genevieve:

Since you are fond of this girl and she obviously is seeking your approval, you will want to help her. Neither you nor she gain anything in this situation by a so-called "white lie." This does not mean, of course, that you tell her flatly that a particular dress is unattractive. It is to say something to this effect: "It's a lovely dress but honestly I believe that this or that would be much more attractive on you." The normal response to this is not anger but rather the question, "why?" You can take it from there.

Dutch prelate asks suggestions from the laity

BOISLE-DUC, The Netherlands—Bishop Willem M. Bekkers of Bois-le-Duc is setting an example of closer contact and consultation between the hierarchy and the laity which Dutch Catholic leaders have been increasingly recommending.

He announced that in the coming weeks he would meet representatives of all the parishes in such important towns of his diocese as Nymegen, Tilburg, Gindhoven and Bois-le-Duc to discuss with them urgent diocesan and parochial problems.

The representatives, he said, will include laymen, who will be asked to give their frank views on the problems, along with members of the clergy. Each parish, he added, will have four representatives, two of whom should be members of the college of church wardens. Such colleges, or boards, exist in all the Dutch parishes.

Bishop Willem's initiative follows a talk by Cardinal Bernard Alfrink, Archbishop of Utrecht, to the Union of Catholic Students last January in which he said the hierarchy "is willing not only to listen to the laity, but also to ask its advice."

Irish Reds 'ready,' Cork Bishop warns

DUBLIN—Irish's communist parties are ready to seize power if Ireland is plunged into economic or political chaos, the Bishop of Cork has declared. Bishop Cornelius Lacey also asserted in his speech on the menace of communism that the Communist Association for Irish immigrants in England is a communist front.

ANNUAL DINNER

The annual Mother-Daughter dinner sponsored by Our Lady, Chartrand 119, of the Catholic Daughters of America, will be held Monday, May 1, at Secunia High School.

Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Evansville, Madison, North Vernon, New Albany, Richmond, Salem, Shelbyville, Tell City, Terre Haute, and Terre Haute Area.



SPRINGTIME DANCE—Secunia Memorial High School will be the scene of the "Springtime Dance," sponsored by St. Lawrence parish on Saturday, April 29. The dance will begin at 9 p.m. Reservations may be made with the above officers of the parish Council of Catholic Women, left to right: Mrs. Carl W. Peterson, Mrs. Cornelius Gallagher, and Mrs. Victor Melton. (Staff photo)

Movies and Television

NEW YORK — CBS-TV will broadcast a hour-long program on movie censorship on May 11 featuring a censor, industry representative and Catholic and Protestant spokesmen.

"Comarshory and the Movies" will be seen on "CBS Reports" from 9 to 10 p.m., EST, according to the network. Msgr. Thomas F. Little, executive secretary of the National League of Decency, will be a participant.

NBC-TV also announced it will broadcast on April 29 from 9:30 to 10:30 p.m., EST, a program featuring director Otto Preminger and former movie producer Dore Schary in discussion of "Should the Movie Industry Classify its Films?"

NEW YORK — The Catholic Hour television program will feature a series of four programs during May on the "Theatre and Present."

The programs, conceived by Father John J. Walsh, S.J., drama director at Marquette University, will be presented over NBC-TV each Sunday. The first, on May 7, will explore "Man's Relationship to God." The succeeding ones will take up "Man's Relationship to Man," (May 14); "Man and Love," (May 21); and "Man and the Devil," (May 28).

On radio during May, The Catholic Hour will broadcast a series on "Christian Thought in the Modern World." The opening program on May 7 will present an address by Martin H. Work, executive director of the National Council of Catholic Men, on "The Public Image of the Church."

Other programs in the series: May 14, Father David Stanley,

James C. Polak Jr. the newly elected president of St. Monica's Men's Club. Other officers include Edward Houlihan, vice president; Thomas F. Grady, treasurer; Harry J. Brassard, recording secretary; and Robert E. Lang, corresponding secretary.

Another Catholic radio program, "Christian in Action," will continue its "magazine of the air" format in May. Father Charles F. X. Dolan, S.J., will answer listeners' questions. Guest editors will include Wilfred Sheard of the Catholic monthly magazine, Jubilee, and Father Ralph Gorman, C.P., of the Sign, a Catholic monthly magazine. The program is produced by the NCCM in conjunction with the American Broadcasting Company. Broadcast time should be checked locally.

On May 7, Father J. Paul Byron of St. Gabriel's Church, Charlotte, N.C., will speak on "Jesus Standing on the Shore" on the CBS radio program, Church of the Air. The program is produced by NCCM in cooperation with the Catholic Broadcasting System. Broadcast time should be checked locally.

NEW OFFICERS

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Questions

(Continued from page 1) desperation and revenge will surely take over.

The practical moral problem really concerns the nature of our armaments and our theory of defense. That is way beyond me, though as an old Air Force chaplain I still hold the antiquated idea that our manned jets could somehow get through to drop megaton bombs on military objectives. But as an amateur nuclear physicist in my cave bomb proof, I hope—when I see our defense based on a deliberate destruction of civilian centers, in frantic and futile retaliation.

And yet I cannot throw in my cards; the stakes are too high: freedom, faith, our nation, and the Kingdom of Christ on earth. These pacifists who want us to withdraw from the game, in the simple belief that our opponent will not demand payment have never played poker—at least with an adversary who is a hybrid of messianic ideologist and practical, power-hungry realist.

Luncheon slated by Hospital Guild

A covered dish luncheon at 12 noon will precede the regular meeting of the St. Francis Hospital Guild on Tuesday, May 2, in the hospital auditorium.

Mrs. Marie Niehoff and Mrs. Carl Sanders are co-chairmen for the May meeting.

TO ELECT OFFICERS

The newly-organized Women's Club of St. Simon's parish, Indianapolis, will meet Sunday, April 30, at 2 p.m. in the Eastgate Auditorium to elect officers for the coming year.

Bishop in Scotland backs movement for English liturgy

ABERDEEN, Scotland — The Bishop of Britain's most northerly diocese has spoken out both for more use of the language of the people in the liturgy and for a more serious study of Latin by the clergy.

Bishop Francis Walsh, W.F.E. of Aberdeen, downgraded the contention that the Mass should be kept in Latin so that travelers in foreign countries could still understand it. He was writing in the Clergy Review, theological and liturgical monthly.

"I am not impressed by the argument from Cook's Tours," Bishop Walsh wrote. "Why should I be shy to advocate a vernacular liturgy when so many bishops on the continent and in the missions are making an anguished appeal for it?"

"Of course, there are two sides to the question and we shall gladly accept the ruling of the General Council, whatever it may be. In any case we must be content with evolution without revolution."

"I would advocate in the seminaries more reading and more writing in Latin, not necessarily classical Latin."

Theologians plan session on unity

GARRISON, N.Y. — Leading theologians will meet here May 3 and 4 at the Society of the Atonement headquarters to discuss issues related to Christian unity.

Among those who will speak at the meeting are: Msgr. Jan G. M. Willebrands of Holland, secretary to the Secretariat for Promoting Christian Unity formed in connection with the forthcoming ecumenical council; Father Charles Boyer, S.J., a member of the secretariat; and Father Gustave Weigel, S.J. of Woodstock (Md.) College, a consultant to the secretariat.

Drama of death

PAISLEY, Scotland—A Mass that was being televised throughout Scotland turned into a drama of death when the celebrant collapsed at the altar and died shortly afterward, still wearing his vestments.

Father James Nevin fell down shortly after beginning Mass in St. Peter's Church here. For a short time the commentary accompanying the Mass continued while the choir sang hymns. Then another program was substituted.

The 57-year-old Irish-born pastor was taken into the sacristy, where he was anointed and died.

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FRIDAY, April 28—(Tape) Rev. William Cleary and members of St. Bernadette Parish. MONDAY, May 1—(Live) Rev. Robert Berchtmeyer and members of the Knights of Columbus, Fatima Council No. 2228. TUESDAY, May 2—(Tape) Rev. Francis Dooley, members of the Catholic Daughters of America. WEDNESDAY, May 3—(Tape) Rt. Rev. Bernard Sheridan. THURSDAY, May 4—(Live) Rev. John Elford and members of the YCA.

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The Radio and Television Apostolate presents FATHER EDWARD SMITH'S "CATECHISM CLASS" WISH-TV (8), 7:30 A.M. Monday, May 1 through Friday, May 5



MARYDALE CARD PARTY—The annual Spring Card Party sponsored by the Marydale Guild will be held on Thursday, May 4, in the L. S. Ayres Auditorium, downtown, at 1 p.m. Proceeds will benefit Marydale School. Mrs. Arthur Gundlach, seated above, is Guild President. Other committee members present, left to right, are Mrs. Paul Reese, Mrs. Gerald Miller and Mrs. Gwenn P. McGloin, Chairman of the Card Party is Mrs. William J. Morgan, assisted by Miss Marie Lawhorn, co-chairman. (Staff photo)

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Tic Tacker

NEVER UNDERESTIMATE, ETC.—Parish bake sales are not news, but this one is. St. Michael's parish, Indianapolis, recently held a card party at which 116 coffee cakes were sold. They were all baked by one parishioner, Marilyn Zurschmiede, and her husband, Joseph. They mixed the dough on the way to the kitchen, filled the individual cakes and baked them nine at a time in their own oven. The project took the better part of two nights and a day. Mrs. Zurschmiede, who thinks nothing of baking a dozen pies for her family and friends, commented: "I've always wanted to open a bakery!"

HONORED—Marie Milner, Fifth Floor Supervisor at St. Francis Hospital, Beach Grove, was honored by her hospital colleagues and co-workers with a "This Is Your Life" tribute Wednesday evening. Her sister, Lab Technician Betty Milner, was there to share in the festivities. The surprise came at the conclusion of an original variety show written, directed and presented by hospital employees.

PROGRESS REPORT—Mrs. Eli Goodman, newly-elected president of the Archdiocesan Council of Catholic Women from Charleston, is reported greatly improved from injuries suffered in an auto accident near Terre Haute on the way to the recent ACW convention. Driver of the car, Mrs. Margaret Lutz of Jeffersonville, is reported still in critical condition.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Joseph St. Philip Neri parish, Indianapolis, who will observe their 60th Wedding Anniversary on Sunday, April 30. . . Also to Mr. and Mrs. Bernard McCarroll of St. Paul's parish, Sellersburg, who recently celebrated their 25th Wedding Anniversary. . . Mr. and Mrs. John Turk, former Indianapolis residents now living in New Jersey, will observe their 25th Wedding Anniversary on May 2.

BRIEF DELAY—William A. "Bill" Dunn, chairman of the Serra Club's essay contest committee, has announced a delay in naming the winners. Judging was begun on April 18 and will be concluded this weekend. Winners will be named next week.

SPELLING BEE FINALISTS—Fifteen parochial school youngsters are among the 76 finalists for the 1961 Central Indiana Spelling Bee, sponsored by the Indianapolis Times, who will compete again tomorrow for survival. Indianapolis pupils include: **Sigron Biro, Sacred Heart; Mary Jane Carroll, St. Matthew; Charles Chandler, Holy Trinity; Patricia Davidson, St. Andrew; Linda Eder, St. John; Greater; John Enright, St. Monica; Ellen Fleetwood, St. Michael; Rosanne Gunn, Our Lady of Lourdes; Mary Ann Linder, St. Mark; Jane McGuinnis, Holy Spirit; Patricia Morrison, SS. Peter and Paul; Pam Poggiani, Christ the King; Thomas Sheehan, Nativity; and Carolyn Stenger, Holy Name. Mary Whitmore of St. Susanna, Plainfield, is the only non-Indianapolis finalist in the group.**

COUNTRY BEAUTIFUL—A national family magazine designed to convey Christian ideals and philosophy has recently made its debut in Milwaukee. The magazine, Country Beautiful, has been produced largely through the efforts of the National Catholic Rural Life Conference and two of its former officers: Bishop Peter W. Bartholomeo of St. Cloud, Minn., and Father Michael P. Dineen of Milwaukee. Although not officially connected with the organization, Country Beautiful will mirror the ideals of the conference, dedicated to the well-being of rural people. According to Father Dineen, publisher, "It is for men who wish to have the cleanness of the fields brought to his city. It is for the suburbanite in danger of missing what he has moved from the city to find. It is for the busy farmer who is tempted to leave the land because he has forgotten to stop and wonder at the miracle of growing things."

NAMES IN THE NEWS—Sister Mary Ruth, S.P., biology professor at St. Mary-of-the-Woods College, is recipient of a National Science Foundation grant for eight weeks of microbiology research this summer at Indiana University. . . Father William Morley, pastor of St. Jude's parish, Indianapolis, made preliminary plans this past week with entertainer Danny Thomas to headline a benefit program next year at the southside parish. . . The Bishop Brute Latin School reports a "first" among archdiocesan high schools. Latin School students now have access to 80 albums of classical long-play records for three-day loan. The new collection was recently donated to the school.

RETREAT MASTER—Father Joseph D. Brokhaeg, rector of the Bishop Brute Latin School, recently conducted a retreat for the senior class at Archbishop Hoban High School, Akron, Ohio.

Vast St. Peter's presents a maintenance problem

By JAMES C. O'NEILL

NATICAN CITY — Handling huge crowds, salvaging lightning problems and mending efforts to keep things tidy and in repair are the daily routine of the congregation responsible for the upkeep of the world's largest church. Biggest problem facing the Congregation of the Basilica of St. Peter is the daily wear and tear caused by hundreds of thousands of visitors.

"The original builders of the basilica never anticipated that it would be so constantly thronged day in and day out. Consequently workmen have a never-ending program of minor and major repairs."

HIS HOLINESS Pope John XXIII also has contributed to the amount of the wear and tear. During his reign the basilica has been used frequently for pontifical ceremonies and audiences. The amount is that the wooden stands and barriers have to be kept in place most of the time, despite the fact that they are not particularly attractive.

The congregation is now studying the possibility of a new metal barrier which can be easily mounted or dismantled and which is more in keeping with the style of the church.

Lighting has also been a considerable concern during the past year. A new system of lights has been installed so that on certain occasions the minor vaults and domes of the side aisles can be illuminated as well as the main nave and dome. The new system also brings out better the basilica's collection of mosaics which have been hard to see because of poor lighting.

WORKMEN have also been experimenting with new lighting systems to improve illumination of the 90-foot-tall bronze canopy above the altar. Other lighting projects include illumination of the papal monuments and the statues of the founders of religious congregations who are set into the walls of the church.

At present a second large organ is being built in Crema, Italy, for installation in St. Peter's. It will replace an older one that has been in St. Peter's since the reign of Pope Gregory XVI, who died in 1586.

The statistics for just 100 of these processions during six months of 1960 show that they were responsible for 175 conversions, the return of 427 persons to the sacraments, the righting of 332 marriages, and preparation of 1,066 children and 117 adults for first Communion. Sixteen members of the legion entered the religious life.



PLAN FASHION SHOW—Mrs. Betty Harrell, left, is publicity chairman for the Fashion Show to be presented by the Holy Angels Women's Club from 4 to 7 p.m., Sunday, May 7, in the school auditorium. Working on artificial flowers are two members of the decorating committee, Mrs. Alfreda Harvell, center, and Mrs. Vivian Dominguez. (Staff photo)

Joshua and the judges

(Continued from page 7)

Joshua, who hoped for time, for daylight, in which to crush the enemy utterly. The enemy was crushed, so the time was granted, and this was expressed poetically in verse 15a, prosaically in verse 13b" (p. 20). Ben Sirah does no more than repeat the statements that were found in these verses. The excavations at the various sites conquered by Joshua (Lakh, Eglon, Debir, Hazor, etc.) have led to the conclusion that his blitz-campaign was carried out in the 13th century B.C. (in the 1200's). Though certain passages in the Book (e.g. 10, 40-43; 11, 23) would lead us to believe that Joshua's victory was complete and overwhelming, other sections (e.g. 13, 1-6) show that this was not the case.

Much of Palestine was left to be conquered. Jerusalem, for example, was never taken until about the year 1000 B.C. during the reign of David (approximately 1010-970 B.C.), even though Judges 1, 8 presents an erroneous gloss that is shown up by 1, 21.

THE BOOK OF Judges tells the post-Joshua story. It was not easy of the Israelites, never well-organized, to hold their conquests in Canaan. They were constantly harassed by Canaanites and outsiders. These attacks are attributed by the writer of Judges to the repeated infidelities of the Jewish people. Yahweh punished his people by allowing the enemy to dominate them temporarily.

The Judges were primarily inspired military leaders raised up by God to deliver the people from their plight. Many of them lived simultaneously, and they are obliged by chronological certainties to situate them all between 1200 and 1050 B.C. To think of the Judges as local experts is quite inexact. There is scant evidence that they operated in this way, Deborah (Jud. 4, 4-6) being an exception.

Few of the Judges are men whom we could describe as saints. Gideon, though assuredly zealous for the welfare of his people and to some extent for the triumph of Yahweh over Baalism, would hardly qualify for canonization. His extreme vengeance upon Succoth's chieftains (8, 13) and his idolatry (8, 27) bring out his rough edges.

Jephthah, as good a warrior as he was, acted imprudently and rashly in vowing the life of the first one who would come to meet him as he returned from battle (11, 29-40) and he had no right to carry out his vow at the expense of his innocent daughter.

Samsen is well-described by Father J. L. McKenzie, S.J., as "a brutal, wrenching lust with

Test school loans in highest court, Congress urged

WASHINGTON — The question of a Supreme Court test case on the constitutionality of Federal loans to private schools was brought up at a Senate subcommittee hearing.

This aspect of the school aid issue was raised in a question put by John C. Hayes, president of the National Council of Catholic Bishops, by Sen. Joseph S. Clark of Pennsylvania.

Mrs. Hayes was asked how the question of Federal constitutionality for loans to private and parochial schools can be set before the Supreme Court for decision.

He replied that this could be done by "writing into the legislation authorizing such loans a provision permitting a taxpayer's suit, to question their constitutionality," a type of suit now barred by a decision of the Supreme Court.

Mr. Hayes, who is dean of Loyola University law school in Chicago, gave testimony before the education subcommittee of the Senate Labor and Public Welfare committee. Sen. Wayne Morse of Oregon, who presided over the hearing, said:

"I'm going to be insistent that the legislation bill contain a section to expedite a Supreme Court test case on the subject."

Mr. Hayes was questioned after giving prepared testimony on the administrator's educational aid bill for elementary and secondary schools. Hall of Mr. Hayes' testimony was designed to show that long-term, low-interest loans to private and parochial grade and high schools would not be unconstitutional.

PLAN CLASS REUNION — The S. Angas Academy Class of 1946 will hold its 15-year reunion April 29 at the Marrott Hotel. There will be a reception from 12:30 to 1:30, followed by a luncheon.

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Liturgical

(Continued from page 5)

truth doesn't change, but people do. Their languages change, their customs change, their interests and concerns and universes change. Present reforms in public worship are bridging steps seeking to bridge this "cultural lag."

SATURDAY, May 6—St. Mary on Saturday. The Eastertide Mass of our Lady of Saturday celebrates the Christian's joy in sharing Jesus' victory over death. That He is only the first-born of a new creation He confesses in the Gospel words: "Behold, your mother." She is always our guarantee against tendencies to make her Son so remote and His Gospel so "high" that both are beyond the reach of us mortals. He is our Brother, and the Alleluia says that His Resurrection is our resurrection.

Aid parish more, women are urged

SCRANTON, Pa. — Catholic women were urged to devote more time to parish activities by Mrs. Arthur L. Zepf, president of the National Council of Catholic Women.

"More time and energy must be given to parish work because this is the root of the NCCW," Mrs. Zepf told the Scranton Diocesan Council of Catholic Women convention here.

She said American women can no longer live in their own little world without caring for the welfare of others.

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Couple to observe 60th anniversary

Mr. and Mrs. Joseph Stich, members of St. Philip Neri parish, Indianapolis, will observe their 60th Wedding Anniversary on Sunday, April 30. A private, family celebration is planned. The family includes three children — Mrs. Mark Hoehne of Enochburg, Sister Maria, O.S.F., Frank Stich of Los Angeles, and five grandchildren.

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AROUND THE ARCHDIOCESE

Msgr. Reine to conduct retreat in New Albany

NEW ALBANY, Ind.—A retreat for women of the Kankakee area will be held, the week-end of May 19, 20, 21, at Our Lady of Fatima Retreat House, 111 West Raymond St., Indianapolis.



MSGR. REINE

Very Rev. Monsignor Francis Reine, president of Marian College, Indianapolis, will be the retreat master.

All women of the area are urged to attend the retreat. For reservations and information contact Mrs. Louise Livingston, 1311 E. Market St., New Albany, phone WH 4-6832; or Miss Margaret Richard, 1906 Charleston Road, New Albany, phone WH 5-6724, on or before May 12.

MILLHOUSE

Mrs. Jessie O'Brien, of Greensburg, was elected president of St. Mary's Auxiliary District, One-Knights of St. John, at a meeting held here recently. She succeeds Miss Estelle Kaiser of Batesville. Other officers include Mrs. Mabel Kohman re-elected financial secretary, and Mrs. Maryann Schwering, treasurer.

ST. CROSS

A Springtime social, sponsored by the parishioners at Holy Cross Parish, will be held Sunday evening, April 23, in the church hall. Favorite games will be played and a variety of refreshments will be served all evening beginning

Anglican confers with Council aide

ROME — Canon Bernard C. Pawley, of the Anglican Diocese of Ely, England, had a meeting here with one of the top officials of the Secretariat for Christian Unity set up by Pope John XXIII in preparation for the second Vatican Council.

The British churchman, who had arrived in Rome a few days before to serve as liaison between the secretariat and the Anglican Church's Council on Inter-Church Relations, had been described as a "very cordial" meeting with Mgr. Jan G. M. Willebrands, Dutch-born secretary of the secretariat.

NO SUNDAY MASS

AMIENS, France — Sunday Mass will no longer be celebrated in 108 small rural parishes of the Amiens diocese beginning May 1 to free priests to work in the cities, to which many farm families have moved.

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Archbishop's Schedule

- APRIL 20 - Song Fest, Butler Fieldhouse, 3 p.m. Confirmation, Assumption, Indianapolis, 7:30 p.m. MAY 4 - Confirmation, Greenwood, 8 a.m. MAY 4 - Confirmation, St. Chabotier, Indianapolis, 7:30 p.m. MAY 5 - Confirmation, St. Therese, Indianapolis, 7:30 p.m. MAY 7 - Ordinations, St. Meinrad, Holy Brookwood, 4 p.m. MAY 9 - Consecration of Bishop Senneker, Greenfield, 8 p.m. MAY 10 - Confirmation, St. Patrick, Indianapolis, 7:30 p.m. MAY 11 - Confirmation, Our Lady of Lourdes, Indianapolis, 7:30 p.m. MAY 12 - Confirmation, St. Philip Neri, Indianapolis, 7:30 p.m. MAY 14 - Ordination, St. Plot X, Indianapolis, 7:30 p.m. MAY 16 - Ordination of Priests, St. John, Indianapolis, 8 p.m. MAY 17 - Confirmation, Holy Angels, Indianapolis, 7:30 p.m. MAY 18 - Confirmation, St. Lawrence, Indianapolis, 7:30 p.m. MAY 21 - Catholic Knights of America Mass, Tell City, Ind. MAY 25 - Graduation, Immaculate Conception, Indianapolis, 10 a.m. MAY 26 - Graduation, Father Michael Shewe Memorial, Madison, 2 p.m. MAY 29 - Graduation, Holywood School, Indianapolis, 10 a.m.; Graduation, Our Lady of Providence, Clarksville, 8 p.m.

Church in Brazil to launch radio literacy program

BRASLIA, Brazil.—The Catholic Church in Brazil is launching a government-aided program to develop 15,000 "radio schools" this year for rural parishes in the northeast and midwestern regions to read and write.

The program provides for government subsidies totaling about one million dollars over a five-year period. A Church-State agreement initiating it was signed here by President Janio Quadros and Cardinal Jaime de Barros Camara, Archbishop of Rio de Janeiro, and chairman of the National Conference of the Bishops of Brazil.

The first large-scale undertaking of its kind in Brazil, the radio school network envisions an additional 100,000 radio receivers scattered rural points of low-cost radio receivers tuned to the radio school frequency. Lessons are broadcast at prearranged times to enable the local instructor and pupils to assemble at the receiving set.

Many from Archdiocese to attend NCCM parley

A delegation of 43, including two members of the clergy, will represent the archdiocese at the biennial convention of the National Council of Catholic Men, meeting in Pittsburgh May 3 to 7.

Theme of the convention, which will draw 3,000 men from throughout the country, is "The Apostolic Layman—New Responsibilities in Christian Unity." Most of the men from the Indianapolis Diocese Council will leave Friday morning, May 5, by chartered bus from the ACCM headquarters, 121 W. Georgia St. Included in the convention delegation will be four men from the Richmond Diocese and six from the New Albany Diocese.

Archdiocesan officers will take an active part in the convention's proceedings, serving in varied capacities.

ACCM PRESIDENT James Russell of New Albany, recently named to the national nominations committee. Charles E. Stimming, ACCM vice president, will serve as consultant for a president's workshop entitled "Program and Organization Goals of the Diocesan Council." Earl K. Owens, ACCM board member, has been appointed to the national resolutions committee.

Fred Schettler, former ACCM president who was recently named as the organization's executive director by the ACCM board of directors, is a member of the national executive board of directors. He will also serve as chairman of a seminar on the Lay Apostolate.

FATHER RAYMOND T. Bosler, ACCM moderator, will deliver the closing address of a general session entitled "Christian Unity and Racial Prejudice." His topic is "Future Developments—The Challenge to the Apostolic Layman."

L. P. McFadden, president of the New Albany Diocese Council, will participate in a panel workshop, "How the Layman May Share in the Work of Christian Unity."

Father John A. Hardon, S.J., a member of the faculty at West Baden College, will address a general session on "The Spiritual Basis for Christian Unity."

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational contributions and other reported news for the current issue. The following list is submitted items for this issue.

MRS. PHILMENA KARR, Batesville; LOUISE IRVINGTON, New Albany; MRS. FRANKLIN SPRING, Indianapolis; CLARA A. BARK, Batesville; MRS. THOMAS LAVIN, St. Croix.

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PLAN BENEFIT CARD PARTY—A Card Party to raise funds for the Special Education Department of the Archdiocesan School Office will be held on Friday, May 5, in the auditorium of Holy Spirit parish at 8 p.m. Showing above are several units of the Christian Family Movement in Holy Spirit parish. Spurred above with Msgr. James P. Galvin, Superintendent of Schools, are committee members, Olin G. Klein, seated, and standing, left to right: Louis M. Frey, Paul V. Hemmer, William E. Jones and Kenneth W. Underhill. (Staff photo)

Pontiff tells farmers to exercise initiative

VATICAN CITY.—His Holiness Pope John XXIII told farmers here that they have a right to assistance from society, but urged them to rely mainly on their own initiative and cooperative efforts.

Pope John told some 20,000 members of the Confederation of Independent Italian Farmers that they have a right to social assistance because farming is one of the most important factors in the world economy. Among those present in St. Peter's Basilica for the annual audience granted to the confederation was the Pope's brother, Mr. Giuseppe Roncalli.

At the end of his address the Pontiff told the farmers that his work that morning (April 19) had been so heavy that he had not had time to celebrate Mass. He said that as soon as he left the audience he was going to his chapel to offer Mass and promised to include their intentions in his prayers. It was the first time in his reign that Pope John elaborated his study Mass in the afternoon.

POPE JOHN told the farmers that their problems had "a solicited and affectionate echo in the Pope's heart."

He said that they must have confidence in God, the Church, themselves and society.

He urged them to have "first and above all, confidence in God, without whose help making progress and lasting can be achieved even in material life." Farmers, the Pope continued, must have confidence in themselves, "in the admirable energies given to every man by God to develop his personality in the form of life he chooses." The farmer, he went on, must have "confidence in his own initiative and productive capabilities and in his own strength, created by God for the purpose of subduing the earth."

THE PONTIFF cautioned farmers against looking to outside sources for aid. He said:

"When a nation or a part of it becomes used to expecting everything from abroad and is more inclined to accuse others than to stimulate itself, there is reason to fear for its freedom and for the nation's very life."

"O yes, the help and the work of society are necessary and sometimes irreplaceable, but they cannot replace personal initiative, the keen diligence of each person who thinks always of bettering himself by drawing on his resources of talent, capability and thriftiness."

Pope John urged farmers to "cultivate a deep sense of solidarity and of mutual assistance, reciprocally passing on efforts and successes, organizing themselves into cooperatives and associations, and placing themselves at the level of the basic demands of today's social and economic life, which (is summed up) in

Announce date of commencement

NOTRE DAME, Ind. — Dr. Charles De Koninck, philosophy professor at Laval University in Quebec, Canada, will deliver the commencement address June 3 at St. Mary's College here. Bishop Robert J. Dwyer of Reno will preach the baccalaureate sermon.

Honorary degrees will be presented during the commencement ceremonies to Anne Fremantle, author of New York; Mrs. Patrick Crowley, co-founder of the Christian Family Movement, of Chicago; and Mary Newland, social worker, or Monson, Mass.

The Pontiff concluded by noting that on May 1—first of St. Joseph the Worker and 70th anniversary of the issuing of Leo XIII's encyclical on Labor, "Rerum Novarum" — he will again have an opportunity to speak to workmen on the Church's concern with their life. He said that he is now preparing the new encyclical to commemorate the "Rerum Novarum" anniversary which he announced last December.

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FARMER'S VIEW The big exodus By DANA C. JENNINGS

I stopped in a little country town for lunch today. Farm sale hills lined one whole wall, check to jowl, with this week's bills covering up last week's, and earlier ones hurried under them. To look at the selling-out announcements in that one restaurant you'd wonder if there'll be a family left on the farm next year.

By mid-afternoon I'd crossed the Mississippi to another town in another state. Same thing. It's frightening.

Some of these families are renting couples. We hope they'll be happier in a rented apartment than on the Old Home Place. Some are growing families that will go on to better things. But most of them, we can statistically predict (without being able to say WHICH ones) will be doggone sorry.

We know just about what they've been telling themselves: Snup to dark. No paid vacations. Time to work. I want Sal and the kids to have things. Got me a job. Forty hours a week. Two weeks with pay. Happy things.

Here's what'll happen; they find that when they sell out and pay off the mortgage they've got three or four thousand dollars. Most money they've ever had in their lives. They feel rich. They go to town. They find that richness won't even make the down payment on a 2-bedroom house with no dining room, no basement, no garage, not much of a yard. The old farmhouse wasn't so fancy, but, by gosh, there was room to live. Room for the kids to play. That big weekly salary

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Threat of secularism in Latin America cited

By VINCENT MALLON, M.M.

LIMA, Peru—Secularism will replace the Faith in Latin America if Catholics do not exert more influence on the economic and social changes sweeping the area, a U.S. mission expert warned here.

Father Roman Hoffman, O.F.M. Conv., professor of missiology at the Catholic University of America in Washington, D.C., pointed out that the forces at work in Latin America today are for the most part secularistic.

Father Hoffman is visiting here to study possibilities for his order to begin mission work in Peru.

HE SAID that Lima offers a prime example of the influence the Church once had over the people, but which it is losing. In this city's central plaza the cathedral stands side by side with the presidential palace and city hall. The Church and state once worked together, and although the Church may have had difficulties, it was able to direct the formation of a Catholic civilization, he noted. Nuns ran the hospitals. University classes were taught by priests. The monasteries were the centers of almsgiving. Catholic theology molded legislation to a great extent.

Today, Father Hoffman said, there is only one priest for every 7,000 Catholics. There is one center of Peru's capital city where one priest is trying to minister to 20,000 souls. The country's most influential university is dominated by freethinkers and leftists, he said.

The average person here thinks of hope for the future coming from a Castro-like reform or from the bottomless coffers of Uncle Sam. Father Hoffman continued. Catholic leadership is failing to argue effectively that hope for the future lies only in Christian social justice, he said.

THE MISSION expert warned that not enough U.S. Catholics are aware of the threat to the whole continent is turning to secularism. He noted especially that Catholic schools, and intellectual circles of Latin America must have aid from North America if they are to stem the secularistic tide to any appreciable degree.

Father Hoffman explained that the masses of the people, however, are still loyal to the Church.



PLAIN SIENA BALL—The annual Siena Ball, sponsored by St. Catherine of Siena parish, Indianapolis, will be held tomorrow night, April 29, in Holy Name Auditorium, Beech Grove. Theme of the affair, which will begin at 9 p.m., is "A Spring Garden." Mrs. Edward Gabony, above left, is general chairman. Other committee members in the photo are Mrs. David P. Wire, center, decorations; and Mrs. Paul A. Lino, posters. (Staff photo).

Catholics bear brunt

(Continued from page 1) calls for Cuba's Christians to be "the backbone and strength of the Faith, increasingly attached to the Holy Cross, the tree of strength and of life."

THE LETTER states that what is being demanded in Cuba is "the extermination of those who stand unconditionally with the Church." But it holds that the Church in Cuba is doing well. The reason, it states, is that the ranks of the Catholics gain "stronger cohesion" day by day, and "because our priests, in spite of insults and threats hurled at them daily, remain steadfast in their places."

The letter concludes by saying: "Brothers, live serenely and hopefully. Despite the fact that the tempest grows stronger and is increasing have no fear: We are doing well. We are going forward!" in the boat of the expert fisherman of Galilee and traveling in it is the Lord, who allows these things to test and to temper our faith."

Hard hit in the arrests throughout Cuba were the homes of the middle class—the source of the leadership of Catholic organizations. Entire families, including children, were being seized and sent to improvised detention centers, including movie theaters, hotels, and Havana's giant Sports Palace. In many cases, the arrests were made by vigilante groups composed of adolescents who drafted their own lists of "suspicious persons." In the weekend following the unsuccessful rebel landings, a total of 29 executions had been reported.

Cuban radio and television have broadcast the interrogation of a man identified as Father Segundo de Las Heras (who, who said he had parachuted into Cuba with the invaders).

He said he was a member of the Scolopini Fathers, who staff their schools in and around Havana.

The prisoner was hauled before the television cameras in the first hours of the morning (April 25). He seemed near collapse, and broke into sobbing.

"I repent and beg the Cuban people to accept my repentance," he said.

"All I ask is that they give me a chance to mend my ways," he said. He had been duped into accompanying the invasion by American instructors at a training camp in Guatemala.

THE CUBAN radio asserted that two other priests parachuted into Cuba with the invading forces and were still at large: Father Tomas Macho and Father Ismael Lugo.

Meanwhile, in Buenos Aires, the Argentine foreign ministry denied a report that the Archbishop of Havana, Cardinal Manuel Arteaga y Betancourt, had sought political asylum in the Argentine embassy in Havana.

The Argentine statement said churchmen had indeed gone to the embassy for safety during the fighting, but they did not ask safe-conduct.

Pope John advises religious orders

VATICAN CITY—There is need for better coordination of the "magnificent efforts" of religious orders, His Holiness Pope John XXIII said here.

The Pope spoke during a visit to a meeting of the preparatory committee for religious for the coming eumenical council.

Pope John said better coordination is necessary under the direction of bishops to meet the demands of modern times. He also stated that religious must practice the basic virtues of their vocations, without which their ministry will not achieve its aims.

IN MIAMI, the president of the Cuban Christian Democratic Union received a visit pledging support from the Christian Democratic Union of Central Europe.

The wire to Dr. Jose Ignacio Rasco was signed by Adolph Prochazka and Janusz Sleszynski, Latin American chairman of the Central European union.

It lauded the "heroic struggle of Cuban Christian Democratic brothers for the liberation of Cuba from its communist-oriented tyrannical regime."

The Christian Democratic Union of Central Europe represents Christian Democratic parties in exile from Czechoslovakia, Latvia, Lithuania, Hungary, Poland and Yugoslavia.

Ironic coincidence noted in date of Queen's papal visit

LONDON—Queen Elizabeth II's scheduled audience with Pope John XXIII on May 5 will take place on the feast of the Pontiff's canonized predecessor who excommunicated Queen Elizabeth I, observers here noted.

They recalled that in 1570, St. Pius V published the Bull, Regnans in excelsis, which declared Elizabeth I, "pretended Queen of England," to be excommunicated and deprived of the kingdom which she claimed. The document also declared that the Queen's subjects were no longer bound by any oath of loyalty or allegiance to her.

According to the observers, Catholic historians are more generally agreed that the Bull was a lamentable one, being based on many misapprehensions and doing more harm than good. They said the historians felt it had created among English Protestants a suspicion about the loyalty of Catholics which persisted into modern times and even now has not been everywhere totally dispelled.

It is expected that the arrival of Queen Elizabeth and the Duke of Edinburgh at the Vatican will be seen in this country on BBC television, through a relay arranged with Radio-Television Italiana. But there will be no television of the papal audience itself.

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Member of Lourdes parish heads leukemia drive

By PAUL G. FOX

A million dollars a year to provide expense-free hospitalization and treatment for children with blood diseases. That's the ambitious goal of entertainer Danny Thomas and a zealous group of supporters who maintain national offices in Indianapolis. Mr. Michael F. Tamer, a member of Lourdes parish, Indianapolis, is the national executive director of ALSAC (Aiding Leukemia Stricken American Children).

The St. Jude Hospital Project, a longtime dream of Mr. Thomas,

will come to partial completion this fall with the opening of the children's hospital in Memphis, Tenn. The hospital, to be staffed by Sisters of St. Francis Seraph of Perpetual Adoration of Mishawaka, Ind., is being erected on ground donated by the City of Memphis. It will be the responsibility of Mr. Thomas and ALSAC to maintain its operations.

VISITING in Indianapolis this past week to confer with national officials of ALSAC, Mr. Thomas equipped with organization working and reports at an annual news conference in the Indianapolis Athletic Club.

He heaped lavish praise on Mr. Tamer, who responded by organizing 200 local fundraising units of ALSAC throughout the United States.

"Fundraising has become a mockery in America," the entertainer declared. "We don't want ALSAC to gain that reputation. Our approach is low-key, sincere, and dependent upon the generous, volunteer support of 50,000 workers throughout the country."

THE IDEA for the children's hospital was conceived jointly, several years ago, by Mr. Thomas and the late Cardinal Samuel Stritch of Chicago. "The Cardinal confirmed me as my home town of Toledo, Ohio, when I was 13 years old," related Mr. Thomas, adding that they became close friends many years later.

"I approached the Cardinal a few years ago in Chicago, asking for a suggestion of a tangible project to express my appreciation for my Phoenician friends and the U.S. Bill of Rights which allowed them to prosper here after their immigration. The St. Jude Hospital Project was Cardinal Stritch's answer. He even chose the location—Memphis—long known for its adequate medical facilities."

A research center was organized in Memphis for the study of leukemia and related blood diseases common to children. These facilities will be incorporated into the new hospital when completed in October or November of this year. Treatment will be available free of charge to any stricken youngster, regardless of race, creed or color.

A month-long national fund drive was begun last Sunday, April 23, to raise \$1.5 million for the basic and clinical research at the hospital. The "March With Danny" campaign will be waged in 300 cities in 42 states. On May 7, a door-to-door canvass will be conducted by thousands of volunteers.

At stake is the sharp curtailment of leukemia, cancer of the blood, which strikes without warning and is 100 per cent fatal.

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