

Variety of topics explored by Preparatory Commission

A defense of UNESCO

By GEORGE SHUSTER

The UN has a subsidiary organization once christened the United Nations Educational, Scientific and Cultural Organization and now known, in abbreviated form, as UNESCO. It has become a large, highly important and very active agency.

Charged with promoting what Professor Eugene Gibson once termed "the cultural solidarity of mankind" and who the less philosophical among us call "peace," it has also been given a large measure of responsibility for assisting education in the newly developing countries of the world.

There are a number of nations which for various reasons cannot.

Editor to Readers—Some of the objections to UNESCO raised by Reader W. G. Schmeider's letter to the editor are defended by George Shuster. We recommend it to our readers for careful study.

or will not, accept educational aid in the form of money, goods and materials when given bilaterally.

It is in these instances that UNESCO has suffered by reason of attacks made upon it in various parts of the United States. Such attacks have been favorable indications for showing away the internationalist bogey. Sometimes, notably a half dozen years ago, they have done considerable harm by impeding and upon occasion even influencing negatively our foreign policy. Then they died down for a while. Recently there has been a revival of anti-Communism and Catholics have been in the vanguard.

Since I have been associated with UNESCO from the time of its founding, have been Chairman of the United States National Commission, and am now serving as the representative of the United States on the Executive Board, I am grateful for an opportunity to comment on some of

the criticisms and allegations which have been made.

DURING 1958, Dr. Vittorio Veronesi was elected Director-General of the organization. Since he had previously been the highly respected head of Catholic Action in Italy, the news of his accession to office for a time pretty well silenced some critics. Then in 1961, he submitted his resignation to the Executive Board.

It has since been alleged that he did so because he could not stomach his assignment. As a matter of fact, Dr. Veronesi had known, not by whole incoherence, but by direct experience, because he had been chairman of its Board.

Less than a year after his election, he was suddenly stricken with a very violent form of hepatitis, which compelled him to take a long leave of absence in the hope of regaining his health. He returned seemingly improved but suffered a serious relapse during the spring of 1961.

Therefore, it became apparent to him that while he would fortunately not be wholly incapacitated, he would not be able to serve out his term as Director-General. The post is an extremely onerous one.

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BOSTON—Father William P. Ryan, O.M.I., former pastor of St. Bridget's parish, Indianapolis, has been named Provincial of the Missionary Oblates of Mary Immaculate, Eastern American Province. The appointment was made by the Most Rev. Leo Sheehy, O.M.I., Superior General of the Oblate Fathers.

The new provincial succeeds the Very Rev. Raymond J. Hunt, O.M.I., P.D., who has completed nine years as Eastern American Provincial.

A native of Connecticut, Father Ryan was raised in South Boston. He attended Boston College and entered the Oblate Community in 1933. He was ordained at the National Shrine of the Immaculate Conception in 1938.

Prior to his assignment in Indianapolis, Father Ryan served as assistant pastor of Immaculate Conception parish, Lowell, Mass., and pastor of St. Ann's parish, Fayetteville, North Carolina. He was pastor of the Lowell parish when the recent appointment came.



SCULPTURE—This striking sculpture by Henry Moore stands in front of the UNESCO Secretariat in Paris, the headquarters for this worldwide agency.

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Widespread apprehension that Federal Aid to Education is confirmed by the philo-

sophy of this UNESCO resolution passed in Paris in December, 1960, and now to be submitted to the Senate.

Cardinal McIntyre said the UNESCO proposal would have three results:

"1. This resolution would substantially eliminate all local control over public education at State or Local levels. It would place the direction and regulation of all American Education under Federal Control—Control by the U.S. Department of Education and the National Education Association."

"2. The resolution would override this Federal Control and make it subsidiary to UNESCO as a World Court and final interagency authority over education."

"3. The resolution would subject private education, non-tax supported, independent schools and colleges, to rigid restriction and conformity with respect to plan, staff, curriculum and policy. In other words it would do away with Freedom of Education. If the United States were to buy this 'Convention' it would be buying a 'cat in the bag' and a very dangerous cat it would be."

Cardinal McIntyre's fears of federal control and then UNESCO's International Control of Education is not founded on sheer

VATICAN CITY—His Holiness Pope John XXIII has announced that he will issue two new documents: one calling on the world's priests to recite the Divine Office for the success of the coming ecumenical council and the other urging increased use of Latin in seminaries.

The Pope revealed his plans in a speech at the final meeting of the third session of the Central Preparatory Commission for the council.

A highlight of the central commission's third session was discussion of a proposal to revive the ancient office of deacon to aid priests in pastoral work.

THE WIDE variety of topics considered by the commission during its eight meetings between January 15 and 23 also included improved relations between Catholics and Orthodox Christians, use of the vernacular in the Eastern Rites, modern morality, spiritualism and related errors, the need for early baptism and the real nature of sin.

Great security surrounded the commission's discussions and only their broad outline is known. But a communique issued by the press office for the coming council said: "The central commission will give up nothing valid from the past and refuse nothing which may offer good for the future."

Meetings were attended by 37 cardinals, 3 patriarchs and 18 bishops.

Cardinal Beneditto Aloisi Masella presided over discussions concerning Holy Orders, and proposals to extend facilities for

United States and the cause of education.

Naturally UNESCO, with its 102 Member States, reflects the pluralistic society in which we live, just as does the Government of our country.

The Russians and their satellites are in it, and Russians are never easy to deal with.

But certainly Catholics of all people have little ground for complaint. The Vatican maintains an observer in Paris who attends nearly every meeting and has official status in the Paris Naucature.

An office is also maintained by Catholics which issues a monthly bulletin recommended to all who naturally concern themselves with the work of the organization. This reports on developments with great intelligence and attention to detail. Copies of it can easily be secured and then read with interest by anyone who knows French.

Of the twenty-one members of the Board, at least seven are Catholics. Among them are several frequent Communicants. Oddly enough, perhaps, two represent Oriental countries.

The Board also includes staunch Protestants, one of whom comes from Africa and reads a passage from his Bible before the meetings start, as well as devout Moslems.

The meetings can, I need hardly add, be tedious and upon occasion exasperating.

ONE MAJOR activity of UNESCO is liaison with International Non-Governmental Organizations. (Continued on page 2)

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Rap Castro's claim on Church liberty

VATICAN CITY—Vatican City's daily newspaper has contested the claim of Cuba's self-confessed Marxist premier that full religious freedom prevails in Cuba.

L'Osservatore Romano quoted Premier Fidel Castro in an interview he gave journalists on January 17, as saying: "Religious functions are celebrated with the greatest freedom. Citizens attend them without fearing anything and priests perform their pastoral ministry freely and in peace."

The Vatican City daily pointed out in reply that all Catholic schools in Cuba have been expropriated, that Auxiliary Bishop Eduardo Boza Masvidal of Havana and 130 priests have been expelled, that no Catholic press functions and that an anti-religious and anti-Catholic campaign is in full progress in the press and over radio and television.



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A MORAL PROBLEM

Crumbling jail breeds corruption and crime

By FRED W. FRIES

A member of the Marion County Board of Commissioners this week invited "conscientious citizens" to start a "deluge of letters and postcards" to try to get action on the replacement of what has been described as a "moral cesspool" — the crumbling, overcrowded, 70-year-old Marion County Jail.

Commissioner John M. Smith, who branded the jail as "unfit for human habitation," told The Criterion that public reaction could be a factor in determining whether construction of the sorely-needed new jail will start in the "reasonably near future" or whether it will be delayed for what "might prove to be another two or three years or longer."

Mr. Smith urged that letters and postcards be sent so as to arrive prior to next Tuesday, January 30, when the Board of Commissioners will meet with the County Council to explore ways and means of resolving the current stalemate in the financing program for the new jail. He asked that mail be addressed to: Board of Commissioners, Marion County Court House, Indianapolis, Ind.

DESPITE extensive and able coverage of the "jail story" by the daily press and radio and television stations, The Criterion editors decided to explore the situation because they suspected that there were some trenchant moral issues involved.

An interview with Sheriff Robert A. O'Neal and a conducted tour of the dilapidated landmark at 22 South Alabama Street by this reporter confirmed this opinion.

The following "moral issues" came to light:

● Grossly overcrowded conditions and lack of isolation facilities often make it necessary to place 17 and 18 year old first offenders in the same cell block with moral perverts and hardened criminals, thus exposing them to corruption and indoctrination in a life of crime. Under such circumstances, rehabilitation is an impossibility.

● Chronic alcoholics are herded into filthy cells and treated like animals instead of unfortunate human beings in need of medical and psychiatric treatment.

● Suspected mental patients occupy the same cell block with other inmates, often for as long as two or three weeks, pending the results of psychiatric examinations and the cutting of legal red tape.

BUILT IN THE early 1890s to accommodate 150 prisoners, the jail long ago outgrew its capacity.

Last year the daily average population was in excess of 500 and on several occasions topped the 600 mark. Even with one-third of the men sleeping on the floor, there is not sufficient space to take care of the load. On some days the prisoners must actually sleep in shifts.

Since 1953, Sheriff O'Neal, a member of St. Michael's parish, has covered a relentless and so far fruitless battle to replace the dilapidated structure of which he is the official custodian. Now in his last year of office, he was re-elected for a second four-year term in 1958, he is hopeful that steps will be taken for the construction of a new jail before his term expires.

As early as 1938, a Marion County Grand Jury branded the jail as "obsolete and inadequate" and recommended its replacement. Later Grand Jurors brought in the same "verdict."

The 1961 report called it a "disgrace to the county." "It is unsanitary and a fire-trap," the report noted, "and it would not be surprising if a portion of the building collapsed at any time."

Down through the years, bickering, indecision and disputes about cost and location have been recurring roadblocks to the start of construction.

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In some places the building is in a state of complete deterioration. Sections of concrete flooring are so water soaked and porous due to the corrosion caused by leaking toilet and steam lines that it is possible to break through the floor with nothing more than

a dinner spoon—which is exactly what one prisoner did several months ago.

In his interview with The Criterion, Sheriff O'Neal deplored the "public apathy" which has permitted the county and city to be saddled with a jail that is a "national disgrace."

"I do not believe in coddling prisoners," Sheriff O'Neal said, "but I think we must be humane and decent. A large percentage of the inmates will one day return to the community as law-abiding citizens. We cannot treat them as animals."

THE PRESENT roadblock to the new jail—possibly the most serious in a six-year history of inaction and procrastination—has been laid at the doorstep of Frank J. Murray, organizer and president of the Indianapolis Taxpayers Association, a registered lobby group.

Murray came into the jail picture last August shortly after the County Council had approved a \$3 million bond issue for construction of the new facility. Within the legal 30-day limit, he filed a remonstrance objecting to the size of the bond issue. The remonstrance was a purportedly signed by 401 Marion County property owners.

In the wake of Murray's action, Sheriff O'Neal dispatched a battery of deputies to call on citizens who had signed the Murray remonstrance to determine whether

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Soviet Union 'stepping up' persecution

NEW YORK—The Soviet Union has stepped up persecution of the Orthodox Church and other religions, according to a fact sheet issued here by the Synod of Bishops of the Russian Orthodox Church Outside of Russia.

The fact sheet, based on news reports from the Soviet press and radio, lists the following "punitive" actions taken against religion:

● 150 churches have been closed in the cities and villages of Volyn and Oblast (Ukrainian Soviet Republic).

● Several Orthodox monasteries were closed in Soviet Moldavia, and hundreds of monks and clergy were forced "to engage in work useful to society."

● Twenty-five churches were stopped from operating and a monastery was converted into a hospital in the Kotov region of the Moldavia Soviet Republic.

● Mass closings of churches have been reported from the Repusk region of the Ukrainian Soviet Republic.

The fact sheet states that "administrative measures" have been used against parents who teach their children to believe in God. "This type of persecution is not limited to the Orthodox faithful but affects also other faiths," it adds.

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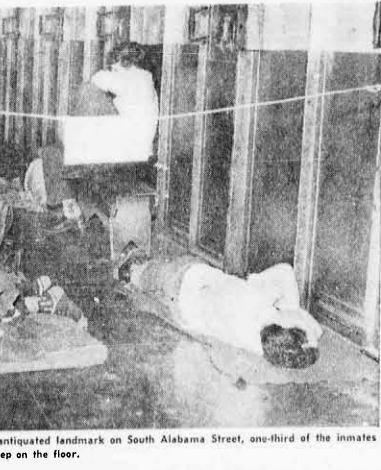
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TYPICAL CELL—This scene illustrates why the Marion County Jail in Indianapolis has a reputation as one of the worst in the country.



OVERCROWDED—Due to grossly overcrowded conditions at the antiquated landmark on South Alabama Street, one-third of the inmates must sleep on the floor.

Electric utilities and the public interest

Two conversations with Michael Bowles

Robert A. Gallagher

Q. Where ought we begin Mr. Gallagher, in this very large and complicated matter?

A. I think we might well review something of the history and background of the electrical industry, especially what it has done to extend its services into rural areas.

Editor to Readers: Robert A. Gallagher is Chairman of the Board, Public Service Company of Indiana.

I have seen a booklet, "Rural Electrification in the United States," published by the Edison Electric Institute.

A. Yes, you will get some sound information there. In all the excitement about government planning and interference in recent times, it is being forgotten that the electric industry was founded and developed through the enterprise and ability of private citizens and that their work

which we are really concerned here, the figure at that time was over double—24 per cent. That should be mentioned also.

Q. Yes, it would indicate that, compared with the rest of the country, Indiana was making good progress at that time.

A. — and without help from the government. Which reminds me of an interesting point: it was the investor-owned electric industry that made it possible for the first set up plans for rural electrification. We developed the basic idea of "area" electrification that is, the idea of taking a fairly large rural area and treating it, for construction costs and rate-making, in the same way as a town unit. Besides the fruit-farming districts on the West Coast and in "lame on the East Coast," the "area" concept was set up in other parts of the country. In 1930, one of the had Depression years, electric service was extended to 23,500 new farms across the nation. The progress of the Depression slowed us up, naturally, but in the years 1930 through 1933, 63,000 new farm accounts were added.

Q. I read in the Edison booklet that the electric companies produced the statistical report on which President Roosevelt set up the Rural Electrification Administration and Congress then voted the emergency loans to "utility companies, associations and cooperative organizations for farm electric development."

A. Yes, that is so. And I would point out that of the groups mentioned as eligible, "cooperative organizations" as we now know them were not yet in existence. The work was being done at that time entirely through private enterprise.

Q. What puzzled me about the story was this relationship between the Rural Electrification Administration and the industry and the Administration, yet, after Congress passed the bill, there is no sign the investor-owned companies tried to use the loan facilities—even though, as it is said, they helped prepare the bill. Why this?

A. The Administration excluded us from the new program. Q. Due to a quarrel about administrative or financial or other matters?

A. There was no quarrel. The Administration simply decided it was in favor of the public ownership of electric resources. This decided attitude was adopted without any regard for what the privately owned companies had done or could do. The decision to set up rural electrical cooperatives and channel the loan money to them was purely arbitrary.

Q. Has there been, as a fact, any lending of Federal money to privately-owned utilities?

A. I do not speak for the nation as a whole. As regards Indiana, the only case I know was Central Indiana Power. When Public Service Company of Indiana, Inc. included Central Indiana in its organization in September 1941, we took over a debt to the Federal Administration of \$20,000. This was payable serially through 1939.

Q. I am told that the rapid expansion after 1936 could not have been possible without the REMCs, especially in their application of Federal aid to the development of rural demands for electric power.

A. I do not agree with this. As far back as 1916, we were already exploring methods for the use of electricity on farms. Farmers are naturally conservative as a group. They found difficulty in "selling" them on the possible uses of electricity besides for domestic lighting, we turned to Purdue University's agricultural facilities. We even made a free gift to Purdue of a

farm for the purpose of research, in order both to develop the uses of electricity and to demonstrate to the farmers of the state what could be done. We have also made regular annual contributions to Purdue's agricultural research projects.

Q. What has been the general tenor of your relationships with the REMCs?

A. We have cooperated with them in every matter of mutual interest.

Q. Apart from the Petersburg generating plant proposal, my general impression is that there are now many points of disagreement.

A. This is true, and most of it is unnecessary, I think. It seems to date from about the end of 1919, after which the REMCs began to give an impression they did not want generally agreement in the day-to-day working of the two operations but aimed at a drive to take over the electric power supply for the whole state; an extension of the doctrinaire attitude originally adopted by the Federal Electrification Administration. This I disagree with, as do most of the citizens of Indiana, I believe.

Q. May I mention a few of the specific complaints I have heard of? Transmission lines for instance. It is said that transmission lines have been, in many instances, located where they suit your convenience better than that of the REMCs, especially in regard to possible future developments.

A. Not true. We have always discussed the location of new transmission lines with them and they have been set up by mutual agreement.

Q. As regards Reynolds Metals—I hear it abandoned its plan to build a large plant near Evansville. Is this because of the REMCs, especially in regard to power shortage involved in the discussions.

A. The Reynolds people had been surveying all over this country and part of Canada at the same time. They wanted a rate that was lower than they could get without subsidy from an outside source. There was no question of the supply of power. Through our New Albany generating plant they were offered the same deal as all aluminum plants. We would build and service a generating plant for them. The deal was the same as Southern Indiana Gas and Electric offered afterwards to Alcoa. Alcoa accepted the offer. There was not, as I said, any question of power shortage involved in the discussions.

Q. I believe the demand for electricity has doubled itself in the last decade and this increase is likely to continue in the next decade. Do you have plans that would have made the Petersburg proposal unnecessary?

A. Planning for future needs has always been an essential feature of our operation and I certainly believe no one would ever be short of electricity in Indiana through any failure of ours. As of now, we have 1 million kilowatts of capacity which is not being called upon.

Q. In the proposed contract with the REMCs, why do you want it to stand for ten years instead of five?

A. I cannot understand what is the complaint at this point. The REMCs, especially since the Petersburg proposal began to take shape, have been saying they would have no control of their supplies of electric power. This 10-year clause is in their favor. As regards rates, the present rates for farmers are 20 to 30 per cent lower than our standard rates for our own consumers. We think that if the REMCs go in for industrial supplies of power, they should be on the standard rate.

Q. What do you mean by "in a sense" — as in relation to the supply of power to REMCs?

A. I mean factories only. I do not mean heavy users such as farm machinery, feed mills and the like. There is also another change.

Q. What is that?

A. Our method of service is to change to higher voltage transmission lines. For our own use we shall use a voltage of 230,000

COMMENT

To reconcile differences, it is always a first necessity to express clearly what the differences are. Sometimes in the ordinary way of human nature, the expression of different opinions produces more heat than light and an issue may be confused instead of clarified.

In saying this I do not have either Mr. Gallagher or Mr. Mueller in mind. I am rather in mind the very young expression of opinion that have emerged from very many different sources, not at all their well informed.

The average citizen can have little knowledge of the technicalities of the electric utility industry. He can have little knowledge of the Science—it is not a Science in the exact sense of Economics in its application to social and political questions. Yet he must form opinions for himself sooner or later, and they must be correct. The ordinary citizen is the one most affected by what is done. He is also the one who makes the final decisions as he goes to the polls in municipal, state and federal elections.

How can the ordinary citizen form opinions on public questions? Principally, perhaps, by keeping the basic issues firmly in mind while he accumulates exact information and listens to and assesses the specialized arguments of experts.

The basic issue in the present controversy is pretty clear and may be understood by the vast majority. It is electric power as an essential to living of the same order as water supply, sewage disposal, a common minimum standard of public education, etc., and should be a public utility instead of a privately owned utility? Whatever we think of this, for or against, we all must agree the issue is there and must continue to grow in prominence with the increasing complexity of modern society.

Explicitly, the Federal administration—from the time of Roosevelt, at least—leaned toward the idea of public ownership of electric power. It did not go so far as to try to substitute public for private ownership in the generation of electricity, but it did very much to establish cooperative ownership of its distribution to rural areas, a distribution now large enough to compare more than favorably with that in urban areas.

Starting shortly after 1919, REMCs are controlled locally by their members and are subject to direct management by Federal or other public authorities. It is equally true their logical development must tend now toward the principle of public rather than private ownership of electric utilities. Likewise, relationships between privately-owned utilities and REMCs have been avoided on the whole in Indiana. There has been a tacit division, roughly, of the generation of electricity on the one hand and the distribution of electricity on the other.

It now seems—at least, in the view of the privately-owned utilities—that the Petersburg proposals develop another phase of the question whether electric utilities should or should not be operated as a utility. The Petersburg generating station, the REMCs on the production of the raw materials of power in addition to their exploitation and development of power. It seems possible that, in time—twenty years? fifty years?—cooperatives may completely supersede private ownership in the electric power industry if they go on as they seemingly plan to do.

Which is in the best interest of the public? Can a decision be taken now? Would the privately-owned utilities, if left to themselves, have expanded the uses of electricity in rural areas as rapidly as the REMCs appear to have done? Should the situation now be left in its status quo ante state, leaving the question of electric power to private hands and the distribution in public or cooperative hands?

For my part, it is not appropriate I should try to answer these questions. It is enough to ask them and thereby, as may be, suggest more questions. —Michael Bowles

COMMENT

Q. Mr. Mueller, I suppose the most suitable opening question might be this one: What is Indiana Statewide Rural Electric Cooperative Inc.?

A. It is an organization of the REMCs and is set up to represent them in various ways. In the beginning, Indiana Statewide R.E.C. was responsible for help in drafting plans for rural electrification under the Federal Rural Electrification Act.

Editor to Readers: A. D. Mueller is General Manager, Indiana Statewide Rural Electric Cooperative, Inc.

Electrification Act, for sending the plans to Washington and for negotiating related financial matters. When the local cooperatives were being formed, Indiana Statewide looked after boundary and other jurisdictional problems between them. At this time, you could describe it as the coordinating center for the activities of REMCs throughout Indiana. Each REMC is an independent unit. The coordination comes through regular meetings of a board of

directors to which each REMC sends one representative.

Q. How many REMCs are there in Indiana?

A. Forty-three. Although they bear the names of Indiana counties, they do not follow existing county boundaries. When the REMCs were being set up, administrative, engineering and other reasons of practical convenience sometimes made it necessary to combine two or more counties in one REMC, maybe half of one county with half of another, and so on. That is why the 92 counties of Indiana have service from 43 REMCs.

Q. Are there any areas not covered by REMCs?

A. Yes. The areas that by 1935 were already served by commercial utilities, thickly populated and profitable areas; around Gary, Hammond, Indianapolis, Evansville, and other larger cities and towns. The law forbade setting up REMCs in those areas, only in areas not already served. This was almost the whole of rural Indiana. I might add that we are not allowed to go into incorporated towns of more than 1500 population.

Q. Do all the REMCs send representatives to your meeting?

A. No. We have thirty-eight member REMCs. Five of the remainder are not in our association—it is a voluntary association; no compulsion to join it. We had forty members but two

A. D. Mueller

rejected the consistent policy of the rest of the REMC leaders and signed the new power contract with the commercial utilities.

We do not consider some of the terms of this contract as either fair or acceptable and we are still disputing them.

Q. Without seeming to "try a lawsuit in a newspaper," may I ask what are the main difficulties presented by the proposed agreement in your opinion?

A. One is about the penalty or dual rates. The commercial utilities now want to charge one-third more than formerly for what we supply to industrial and large commercial users in our areas. Another problem is the period of the new contract—ten years instead of five. In all the circumstances, we firmly believe our members should not commit themselves at this time for so much as ten years.

Q. By "industrial," do you mean all that is not domestic—local filling stations, super-markets in rural areas, farm machinery and so on?

A. I mean only electricity supplied to factories, steel quarries or other such large users. But this is a very important matter, now that more and more big corporations seem to want to place their factories in rural areas. In time, this will have a very important effect on the financial position of every REMC, especially in relation to the new loan to develop services to rural areas. The more income they have, the fewer loans they will need, naturally.

Q. I understand the commercial utilities have been supplying all the electric energy needed so far for supply to consumers through the REMCs. Why is the Petersburg proposal necessary?

A. For one thing, the plant is needed as an insurance that we will have enough to meet our growing commitments. The use of electricity is doubling every seven to ten years and existing plants at a similar rate of growth in the future. The plant is also needed as a "buffer" against the chance the commercial utilities might increase rates or restrict our supplies—as they are now threatening to do if we won't accept their dual rate proposals. Also, the plant will give us an

(Continued on page 10)

accurate check on the commercial companies' costs-accountancy; very useful in future discussions about rates. In addition to all this, I would point out Indiana is one of only three or four states left without a generating plant owned by electric cooperatives.

Q. From this, I take it the commercial companies insist that they only should be allowed to generate all electric power sold to the REMCs?

A. Yes. Right now, they are able to supply existing needs, plus

the 18 20 per cent margin required to be available on call at all times by the Federal Power Commission. At the same time, we might remember Reynolds Metals wanted to set up a big aluminum plant near Evansville in 1958. They went elsewhere because the president of Public Service Company of Indiana said—and I quote—that his company was "unable" to furnish the energy needed by the Reynolds company. This cost Southern Indiana 16,000 new jobs.

Q. What about the Alcoa Aluminum plant, built since that time?

A. Alcoa built its own generating plant at Evansville.

Q. To change the subject slightly: why was it necessary to subsidize rural electrification in the first instance?

A. Something radical was needed to put the country back on its feet in the 1930's and one of the most important ways was to improve farm production and income. It was seen that the best way to do this was to extend electricity into rural areas: (a) to increase the use of productive machinery; (b) to make domestic life in rural areas attractive.

(Continued on page 10)



provided for future as well as current needs at any time. And they are still doing well. By the way, I don't want to discuss at this time all of The Criterion's editorial on rural electrification that appeared in December, but I want to refer to at least one error. Whoever wrote the editorial said that only 10 per cent of farms was electrified before the Roosevelt administration got into the act. "Ten per cent" was about the figure across the nation. In the State of Indiana, with

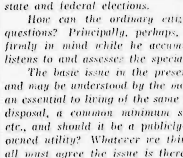
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them in every matter of mutual interest.

Q. May I mention a few of the specific complaints I have heard of? Transmission lines for instance. It is said that transmission lines have been, in many instances, located where they suit your convenience better than that of the REMCs, especially in regard to possible future developments.

A. Not true. We have always discussed the location of new transmission lines with them and they have been set up by mutual agreement.

Q. As regards Reynolds Metals—I hear it abandoned its plan to build a large plant near Evansville. Is this because of the REMCs, especially in regard to power shortage involved in the discussions.

A. The Reynolds people had been surveying all over this country and part of Canada at the same time. They wanted a rate that was lower than they could get without subsidy from an outside source. There was no question of the supply of power. Through our New Albany generating plant they were offered the same deal as all aluminum plants. We would build and service a generating plant for them. The deal was the same as Southern Indiana Gas and Electric offered afterwards to Alcoa. Alcoa accepted the offer. There was not, as I said, any question of power shortage involved in the discussions.

Q. I believe the demand for electricity has doubled itself in the last decade and this increase is likely to continue in the next decade. Do you have plans that would have made the Petersburg proposal unnecessary?

A. Planning for future needs has always been an essential feature of our operation and I certainly believe no one would ever be short of electricity in Indiana through any failure of ours. As of now, we have 1 million kilowatts of capacity which is not being called upon.

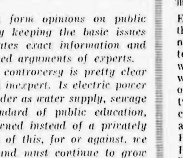
Q. In the proposed contract with the REMCs, why do you want it to stand for ten years instead of five?

A. I cannot understand what is the complaint at this point. The REMCs, especially since the Petersburg proposal began to take shape, have been saying they would have no control of their supplies of electric power. This 10-year clause is in their favor. As regards rates, the present rates for farmers are 20 to 30 per cent lower than our standard rates for our own consumers. We think that if the REMCs go in for industrial supplies of power, they should be on the standard rate.

Q. What do you mean by "in a sense" — as in relation to the supply of power to REMCs?

A. I mean factories only. I do not mean heavy users such as farm machinery, feed mills and the like. There is also another change.

Q. What is that?



Q. How many REMCs are there in Indiana?

A. Forty-three. Although they bear the names of Indiana counties, they do not follow existing county boundaries. When the REMCs were being set up, administrative, engineering and other reasons of practical convenience sometimes made it necessary to combine two or more counties in one REMC, maybe half of one county with half of another, and so on. That is why the 92 counties of Indiana have service from 43 REMCs.

Q. Are there any areas not covered by REMCs?

A. Yes. The areas that by 1935 were already served by commercial utilities, thickly populated and profitable areas; around Gary, Hammond, Indianapolis, Evansville, and other larger cities and towns. The law forbade setting up REMCs in those areas, only in areas not already served. This was almost the whole of rural Indiana. I might add that we are not allowed to go into incorporated towns of more than 1500 population.

Q. Do all the REMCs send representatives to your meeting?

A. No. We have thirty-eight member REMCs. Five of the remainder are not in our association—it is a voluntary association; no compulsion to join it. We had forty members but two

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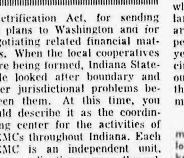
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Q. Without seeming to "try a lawsuit in a newspaper," may I ask what are the main difficulties presented by the proposed agreement in your opinion?

A. One is about the penalty or dual rates. The commercial utilities now want to charge one-third more than formerly for what we supply to industrial and large commercial users in our areas. Another problem is the period of the new contract—ten years instead of five. In all the circumstances, we firmly believe our members should not commit themselves at this time for so much as ten years.

Q. By "industrial," do you mean all that is not domestic—local filling stations, super-markets in rural areas, farm machinery and so on?

A. I mean only electricity supplied to factories, steel quarries or other such large users. But this is a very important matter, now that more and more big corporations seem to want to place their factories in rural areas. In time, this will have a very important effect on the financial position of every REMC, especially in relation to the new loan to develop services to rural areas. The more income they have, the fewer loans they will need, naturally.

Q. I understand the commercial utilities have been supplying all the electric energy needed so far for supply to consumers through the REMCs. Why is the Petersburg proposal necessary?

A. For one thing, the plant is needed as an insurance that we will have enough to meet our growing commitments. The use of electricity is doubling every seven to ten years and existing plants at a similar rate of growth in the future. The plant is also needed as a "buffer" against the chance the commercial utilities might increase rates or restrict our supplies—as they are now threatening to do if we won't accept their dual rate proposals. Also, the plant will give us an

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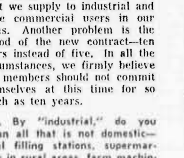
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Q. From this, I take it the commercial companies insist that they only should be allowed to generate all electric power sold to the REMCs?

A. Yes. Right now, they are able to supply existing needs, plus

the 18 20 per cent margin required to be available on call at all times by the Federal Power Commission. At the same time, we might remember Reynolds Metals wanted to set up a big aluminum plant near Evansville in 1958. They went elsewhere because the president of Public Service Company of Indiana said—and I quote—that his company was "unable" to furnish the energy needed by the Reynolds company. This cost Southern Indiana 16,000 new jobs.

Q. What about the Alcoa Aluminum plant, built since that time?

A. Alcoa built its own generating plant at Evansville.

Q. To change the subject slightly: why was it necessary to subsidize rural electrification in the first instance?

A. Something radical was needed to put the country back on its feet in the 1930's and one of the most important ways was to improve farm production and income. It was seen that the best way to do this was to extend electricity into rural areas: (a) to increase the use of productive machinery; (b) to make domestic life in rural areas attractive.

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THE CHURCH AND THE WORLD

Amendment proposed—Zoning discrimination—Honor Niemoeller

THE VATICAN

◆ Pope John XXIII has been given two lambs from whose wool will be woven palliums for future archbishops. The presentation was made on the feast of St. Agnes (Jan. 21). Palliums, white woolen bands worn with six crosses, are worn over the shoulder by patriarchs and archbishops, who receive them from the prelates share in the pope's episcopal authority.

◆ The Holy Father has confirmed the election of Father Neuflyte as Archbishop of Edessa in Orshone. A member of the Aleppo Basilian Order of Monks, Fr. Neuflyte was elected December 5 by a Melkite Rite Synod at Beirut, Lebanon. Last year he was named a member of the Preparatory Commission on Oriental Churches for the coming ecumenical council.

AT HOME

◆ WASHINGTON—The Inter-American Peace Committee made pointed reference to the lack of religious freedom in Cuba and the expulsion of priests in its report denouncing the Fidel Castro regime's tie-in with communism. An autonomous body that works through the Organization of American States, the committee was given the task of investigating charges made by the Peruvian government that Cuba has engaged in an effort to promote subversive activities and that it has systematically violated the rights of its citizens.

◆ A joint resolution proposing an amendment to the U.S. Constitution whereby this country "devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God" has been introduced in the House of Representatives by Rep. Victor Wickerham of Oklahoma.

◆ The University of Notre Dame and St. Mary's College, Notre Dame, Ind., will announce \$5 million in new language institutes during the coming summer and the following school year, according to the U.S. Office of Education. The program will cost \$2,161,097 will be spent to meet all operating expenses of the institute.

tutes, for 4,487 grade and high school teachers, conducted at public and private colleges under the 1958 National Defense Education Act. The 1958 act was extended by Congress until 1963 without change.

◆ COVINGTON, Ky.—Protestants have raised objections to a State Assembly proposal that the Department of Public Safety take over school bus transportation and arrange for all school children. Violation of proper Church-State relations by the proposal was alleged in statements from the Kentucky Baptist Convention and the Northern Kentucky Protestant Association. The new proposal would empower the Department of Public Safety to transport all school children and would channel all school transportation funds through the department. The department would be authorized to contract with local school bodies or private institutions to share in the cost of transportation.

◆ BALTIMORE—The Baltimore County Circuit Court has been asked to reverse an order which may prevent putting a new school referendum in the Baltimore County referendum. The state legislature last year adopted a law which would authorize larger numbers of nonpublic school pupils in Baltimore County to ride county buses. Opponents to the law gathered 20,772 signatures on a petition to force the matter to a referendum, which the Circuit Court has now been asked to set aside.

◆ TRENTON, N.J.—In one of his last acts before leaving office, Gov. Richard J. Hughes signed into law a bill banning zoning discrimination in school construction. It provides that no planning or zoning ordinance enacted by any municipality governing the use of land for schools may discriminate between public and private schools.

◆ TEANUCK, N.J.—Fairleigh Dickinson University and its student government have formally recognized a Newman Club which has been meeting off-campus. The newly formed university policy, which prohibits religious clubs from functioning on the campus.

◆ MINNEAPOLIS—Enlisting aid for young people and adult officers from their religious groups on parole and return to their home communities is the task here of 18 Minnesota clergymen. Representing all major religious denominations, they are participating in an advisory council to the State Department of Corrections.

◆ NEW YORK—The Inter-American Press Association's Executive Committee called on Haiti to permit a Catholic newspaper, La Phalange, to resume publication. The paper was shut down early last year following the ousting of Archbishop Francis Poirer of Port-au-Prince by the Haitian government. In a message to President Francois Duvalier of Haiti, the Inter-American committee said that any continuation of the ban against the Catholic paper would "constitute a gross violation of the freedom of the press."

ABROAD

◆ TOKYO—German industrialist Alfred Krupp has donated \$125,000 toward the construction and equipping of a science and engineering faculty at Sophia University here. The Japanese Ministry of Education has authorized the opening of the engineering faculty in the spring. The faculty will include departments of mechanical engineering, electrical and electronic engineering, physics and chemistry.

◆ OSAKA, Japan—Osaka's new government-appointed college for the training of Catholic catechists will accept non-Christians when it opens its doors next April. Eichi College was created by the Diocese of Osaka to meet the standards of the Japanese government, which demands diplomas from government-approved schools even for teachers of religion. A student of Eichi College is now qualified to teach religion in any school in Japan, Catholic or non-Catholic.

◆ DAR ES SALAAM, Tanganyika—The Catholic Lay Leadership became Tanganyika's first private minister, Julius Nyere, unexpectedly resigned from his post six weeks after this east African country won its independence. But Nyere, who remains head of the nation's biggest political party, the Tanganyika African National Union, is expected to continue to play a leading role in the nation's political life.

◆ BETHLEHEM—Bishop Alfred Stenzel has been granted the personal title of archbishop by Pope John XXIII.

◆ SEOUL—The Korean government is going ahead with its plan to advocate birth control as a solution to this country's population problems. During 1962, 192 health centers will be opened in Korea in which advice will be given on family limitation. The government also intends to encourage the production and use of contraceptives, to set up a family planning committee under the Ministry of Health and Social Affairs for research and evaluation of population control measures and to have the ministry and National Reconstruction Commission conduct educational campaigns on the benefits of birth control.

◆ The head of the Korean regime stated here that the government will not intervene in a dispute between Buddhists and Catholics and gave as his reason that "freedom of faith and conscience is one of the most fundamental rights of our people. It is the most fundamental right of our people."

◆ The struggle is between married and celibate Buddhist monks and gave as his reason that "freedom of faith and conscience is one of the most fundamental rights of our people. It is the most fundamental right of our people."

◆ The German Catholic Women's Association has voiced opposition to proposals for conscription of women for social services. They noted, however, that Christians have a duty to support voluntary social service by women. Calls for a draft of young women for one-year tours of duty to relieve shortages of personnel in charitable, social and welfare institutions had earlier been denounced by trade union groups.

◆ LISBON—Portugal's Catholic Charities organization will concentrate its energies in 1962 on

provincial autonomy for the former Portuguese territory, which would make it surpass Kerala as the most Catholic of India's self-governing territories. Goa, whose 600,000 ties to Portugal were broken when Indian troops marched in last December 17, has about 220,000 Catholics in its population of nearly 2,000,000. Kerala has two million Catholics, which represents only 15 per cent of the total population.

◆ SAN JOSE, Costa Rica—A Gaston party has entered the lists for February's presidential elections, introducing a discordant note into the political life of a nation where Church and state have normally been in harmony. Many militants of the Popular Democratic Action party, which openly supports Cuba's Marxist program, Fidel Castro, are known communists. Their candidate for president is Congressman Enrique Obregon.

◆ OTTAWA—Five of seven Quebec Foreign Mission Society priests who were expelled "by mistake" by the Fidel Castro regime last September from Cuba in Spain, are back at mission posts in Cuba. The Canadian missionaries were among some 130 priests and Brothers who were deported from Havana with Auxiliary Bishop Eduardo Bora Madrid of Havana. Following a strong protest by the Canadian government, the Castro regime apologized and claimed a "mistake" in the deportation of the Canadians.

◆ VIENNA—The Austrian Catholic publication Die Kirche praised German Lutheran theologian Pastor Martin Niemöller, a president of the World Council of Churches, on the occasion of his 70th birthday (Jan. 13). It said that since the death in 1948 of French Catholic author Georges Bernanos "we do not have a voice on our side equal to his."

◆ LISBON—Portugal's Catholic Charities organization will concentrate its energies in 1962 on

relief of refugees. Mrs. Fernanda Jardim, head of the group, said that the organization during 1961 cared for 2,321 refugees from nationalist uprisings in the Portuguese African territory of Angola and from Portuguese enclaves in India which were overrun by the Indian army in December.

◆ MANCHESTER, England—Catholic mothers in the Salford diocese are being trained how to put over the facts of life to their children. Specialists supported by the Union of Catholic Mothers are going around the parishes giving talks to mothers, particularly the young ones, on how they should tackle the sex education of their children. "Instruction about sex must always be given privately, never to a group of children," said Bishop George Brunner of Middlesbrough in an introduction to a handbook on the subject.

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NAMES IN THE NEWS

Funeral services were held at the University of Notre Dame for Ivan Mestrovic, 78, internationally known sculptor, who died there January 16. Dural will be in his native Yugoslavia. The first lay person to teach at the three-year-old School of Theology for Laymen operated by Dominican Fathers in New York is Miss Margaret Flanagan. An employee of the New York Post, she will teach a course in catechetical methods. Mrs. James Conroy, of Our Sunday Visitor, will receive the annual Alumni Merit award at St. Joseph College, Rensselaer, on January 28, for a professional accomplishment.

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DISCUSS LEADERSHIP PROGRAM—Albert Maillard, seated, leadership chairman for the Archdiocesan Council of Catholic Men, discusses plans for the forthcoming training course to develop parish leaders with William E. Reay, president of the Indianapolis District Council. The sessions, to be attended by two representatives of each district parish, will be held at Cathedral High School on three successive Tuesday evenings, beginning January 30. Regional meetings will be scheduled later to reach a larger segment of potential parish leaders. (Staff photo)

ACCM announces plans for Leadership Institute

A three-part Leadership Training Institute, designed for the preparation of parish leaders, will be held in Indianapolis during the coming three weeks. Sponsored by the Archdiocesan Council of Catholic Men, the course will be given to two representatives from each parish in the Indianapolis district at Cathedral High School on January 30, February 6 and 13. The PROGRAM, using material prepared by the National Council and first introduced as a pilot program here last September, will be under the direction of Albert Maillard, ACCM leadership chairman. Several members of the group will be chosen by district leaders to present the program to a larger number of parish leaders at regional meetings. The regional meetings are slated for March 20, 27 and April 3. According to William E. Reay, Indianapolis District president, the main purpose of the leadership program is "to discover and train potential leaders in the parishes so that they may be called and help to those pastors in Catholic Adult activities." Seven units comprise the course, they include: The Lay Apostolate, Leadership in the Lay Apostolate, Catholics and Education, Apostolic Formation, Catholics and Racial Justice, Catholicism and Communism, and Leadership Techniques.

NCWC STUDY CONCLUDES:

No constitutional bar to private school aid

From this study's review certain conclusions may be clearly drawn. 1. Education in church-related schools is a public function which, by its nature, is deserving of governmental support. 2. There exists no constitutional bar to aid to education in church-related schools in a degree proportionate to the value of the public function it performs. Such aid to the secular meaningless certain constitutional protections presently enjoyed. 3. These results should be carefully pondered when any program of major Federal aid to education is being considered, because they would plainly entail a transformation of a free and pluralist American society into a society in which uniformitarianism would be certain and freedom doubtful. Massive spending solely for public schools is not a neutral act in a critical weighing of church-related schools, presaging the ultimate closing of many of them. This, taken in conjunction with the compulsory attendance laws would mean that most children would be forced to acquire their education in the public schools. Practically speaking, parents would no longer enjoy the freedom to send their children to church-related schools. Further difficulties appear. The Supreme Court said in 1943 in West Virginia State Board of Education vs. Barnette: "If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion or other matters of opinion. . . . Yet an "orthodoxy" is expressed—inescapably so—even in a curriculum from which religious "orthodoxies" are absent. . . . government spending programs, of practical alternatives to public school education, would mean that those who, in conscience, desired education in a church-related school, would be forced to participate in an education in unacceptable alternatives to the public schools. Here, as a matter of practice, would be the social result raised serious constitutional problems, like others would render

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upon the child to participate in schooling, the orientation of which was counter to his beliefs and his right of free exercise of religion. THERE IS little guarantee that the public schools can, in actuality, maintain a completely non-"value"-inculcating program. Since free life itself, immutably history, and the social sciences are all involved in the daily life of any educational institution, "values" of one sort or another inevitably creep in. In this connection, it must be asked: If the No Establishment Clause of the 1st Amendment operates to exclude the inculcation of religion in the public schools, what, by constitutional definition, is "religion"? Justice Black's notation in the 1961 decision of Torrance vs. Watkins accords religion a very broad definition. He states in Footnote 11: "Among religions in this country which do not teach what generally can be considered a belief in the existence of God are: Buddhism, Tenism, Ethical Culture, Secular Humanism, and others." Certainly the court, through Justice Black, cannot have meant to say that the teaching of certain religious value-systems to child citizens is publicly supportable, whereas the teaching of certain others is not. To make a distinction based upon whether the religious value-system embraced the secular, would be meaningless and invidious. OBVIOUSLY, under an absolutist interpretation of the First Amendment, such value-inculcation must pose serious problems. Again, it is to be noted, that the court should point to the solution. Value-teaching should not, in any sense, be regarded as an evil, its McCollum decision: coercion

Speaker deplors political apathy

PROVIDENCE, R.I.—The dean of a Catholic college said here that "civic indifference and political apathy can rightly be regarded as one of the great immoralities of the present day." Father Joseph L. Lennon, O.P., dean of Providence College, said in a speech: "In a democracy government is ours and in the complex society in which we live, every citizen, in keeping with his time and talent, is called upon to do something for the wider social good. He who does nothing is guilty of sin." He spoke before the annual meeting of the Christan Family Movement.

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Comment

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

Anti-communism

We have no doubt our readers, especially those in rural areas, will be interested to read this article, on anti-Communism and the American farmer, by Father Edward W. O'Rourke of the National Catholic Rural Life Conference. It presents an important point of view with reason and clarity. We think it deserves prominence in a special way. That is why we publish it below, in the place of an editorial.

Recently a Catholic farmer told me that he was not renewing his membership in the National Catholic Rural Life Conference because he had decided to "use all his spare time and money fighting Communism."

This individual is just one of many Americans who fight Communism by taking a sharp turn to the right in all social and economic issues.

They manifest an undisguised hatred for labor unions, claim that "cooperatives pay no taxes," demand that the government "get out of agriculture" and believe that "survival of the fittest" should be the guiding principle in all economic matters.

These individuals defend their position with an argument which goes like this: Socialism leads to Communism. Interference with free enterprise is socialism. Therefore, let us have no interference with free enterprise.

These self-appointed anti-Communist crusaders loudly state that the federal government is overrun with Communists and that cooperatives and labor unions are controlled by Socialists, Communists and gangsters.

People holding these views can be found in all walks of life, but there is a proportionally greater number of them among farmers. The traditional independence of the American farmer has been distorted by fear and misinformation. The result is an extremely reactionary philosophy—justified by the conviction that this is the way to "fight Communism."

These zealous but misguided individuals are actually aiding and abetting the Communist movement. The extreme type of free enterprise which they advocate is endangering the very survival of the family-type farm. The family-type farm is here and every place in the world one of the greatest bulwarks against Communism.

Furthermore, these individuals, by fighting the efforts of cooperatives, labor unions and government to better the economic and living condition of the poor, help perpetuate those social conditions which invite Communism. Impoverished people eventually become so desperate that they are willing to turn to Communism, thinking it a lesser evil than their present condition. The establishment of a Communist regime in Cuba during recent months is a good illustration of this phenomenon.

The Catholic farmer who discontinued his NCRCL membership admitted that he had not read Pope John's encyclical, Mater et Magistra. Had he done so, he would have been less inclined to take the extremely reactionary position which he has embraced.

Peace is the fruit of good order. Lasting peace cannot be had so long as there are serious economic, social and political disorders in the world. Pope John calls for the establishment of a Christian Social Order, a situation in which economic, social and political affairs are directed according to Christian principles. Among these Christian principles are those of social and distributive justice.

Social justice demands that we fulfill our obligation toward the rest of society, helping to promote the common good. Honorable cooperatives and labor unions are instruments through which the individual farmer and laborer can fulfill these obligations.

Distributive justice demands that our government help the less powerful members of our nation and that such help be in proportion to the needs of each individual and his importance to the government. This principle of distributive justice is a vindication of many of the government programs which extreme conservatives condemn.

The National Catholic Rural Life Conference is striving to interpret the new encyclical of Pope John XXIII and its teachings to current agricultural problems. The Conference urges that the government restrict its programs to those which are truly needed and which cannot be accomplished through private agencies. On the other hand, the Conference does not agree with the proponents of extreme free enterprise in agriculture. It considers a revitalized and expanded cooperative movement the optimum middle course between the extremes of Socialism on the one hand and unmitigated free enterprise on the other.

Catholic farmers who maintain membership in the NCRCL and study its publications will be in little danger of taking the extremely reactionary position described above. We should all fight Communism—but let us do so in a manner in keeping with the social teachings of the Church.

Society news

While listening to a newscast last week, we heard an announcement that the president of a very large corporation had been arrested. This gave us a sharp instant of acute discomfort. It immediately recalled to mind so many terrifying revelations in recent years, of price-fixing, bribery, embezzlement and on. We prepared ourselves, with much misery of mind, for the announcement of another breach of trust in high places.

We were relieved when the newscaster went on to say why the man had been arrested. It was, as alleged, for taking off his coat and offering to fight a member of a picket-line at the gate of the factory.

It may be well, right here, to put ourselves on record as being opposed, editorially to the initiation of boxing bouts as a manifestation of personal irritation or as a method of carrying on a labor dispute. Otherwise we might be misunderstood by some of our readers as we reflect unhappily on the state of society, a state which prepares us to accept the news of an arrest for disorderly conduct with relief and with thankfulness that it is for nothing more serious.

Apologia

A reader asked us recently why it is our editorials seem to be criticizing something or other so often, why they so seldom have an affirmative tone. With this in mind, we recently had a look at issues of The Criterion during the past several months—10 September 1, 1961.

We divided the editorial pieces into categories of those which, on balance, might be thought affirmative, those which might be thought negative and those which, being purely explanatory, might be considered neither one nor the other. Of 53 editorials, our count came out as 24 affirmative, 19 negative and 10 "neutral," as regards the overall impression.

QUESTION BOX

Catholic lawyers and divorce cases

By MSGR. J. D. CONWAY

Q. Why does the Catholic Church allow lawyers to earn a portion of their living obtaining divorces for couples who are married in the Lutheran Church, when they cannot act as lawyers in divorces involving one or two Catholic partners?

A. First of all, to speak correctly, the Church has no hand in it at all. She has no laws for lawyers. In some dioceses there may be local regulations which spell out the practical application of Canons 1128-1132, concerning the obligation of Catholic married people to live together. These Canons make no mention of the civil lawyer, but they do specify the reasons which may permit husband and wife to separate, and emphasize that in most cases the husband must be contented before the separation may be formal and enduring.

The law of the Church practically ignores the possibility that a Catholic should seek a divorce. However, in actual practice, in this country, the bishop will frequently authorize a divorce when it is needed to protect the civil rights of husband or wife. He usually makes investigation of the reasons for the separation, and the possibilities of reconciliation. And he will require assurance that the divorce is not being obtained to permit either party to contract a new marriage. They must be forcefully reminded that they are still married to each other, and will remain so married as long as they both shall live.

Even though the Church makes no mention of lawyers in the Canons it is evident that a Catholic lawyer cannot cooperate with a Catholic husband (or wife) in proceeding to a formal and permanent separation without the authorization of the bishop, as the law requires. So he may not proceed to a divorce until the bishop has been consulted, even though he knows that the parties do not intend to contract new marriages.

Now it is evident, in practice at least, that the Church has no intention of including Lutherans—or other non-Catholics under laws of this kind. It would be a futile intention. With a Lutheran, would ever consult the Catholic bishop before obtaining a civil divorce? Granted that in abstract theory, as baptized persons, they might be technically subject to laws of the Church, they certainly have no formal obligation in conscience, and from the practice of the moral law, God raise our hearts, to remain. The Catholic lawyer has no obligation—under this heading—when Lutherans consult him about a divorce. But this does not mean that he may go ahead indiscriminately and represent Lutherans—or any non-Catholic—in obtaining a divorce. He is bound by the moral law. God raise our hearts, to remain. The Catholic lawyer may not cooperate in defying God in this matter. In general, his divorce activities should be limited as follows:

(1) He may represent anyone in obtaining a divorce from a marriage which is evidently invalid in fact, e.g., the marriage which is religiously attempted before a justice of the peace. However, when Catholics are involved, he should not make horse-bait decisions of invalidity, but should consult the parish authorities.

(2) He may, when reasons warrant, represent the plaintiff in a divorce action when he has reasonable assurance that the parties do not intend to contract new marriages, but need the civil decree for the protection of person or property, or to assure support of children. Catholics need the bishop's permission, of course.

(3) Most divorces are obtained rather frankly for purposes of freedom to contract a new marriage. With these the Catholic lawyer should usually not be associated—particularly as attorney for the plaintiff—because the marriage is religiously attempted before a justice of the peace. The preparation of a future adulterous union—even though the parties themselves may be in good faith about it. He may sometimes represent the defendant in an honest effort to protect his (or her) rights—just as a compliant tool of collusion, and he may sometimes represent a deserving and well-intentioned plaintiff even when he knows he is setting a troublesome defendant free to contract a new marriage.

Some moralists, pointing out that the intrinsic evil is in the marriage—not in the divorce, which makes it possible—would permit Catholic lawyers to engage in divorce practice if it is financially necessary for them to do so—lest their family share in the misery which is quibbling. If a man is obviously dictating his wife to do so, "legitimate" his relations with another woman, the whole process is evil, and a Catholic can have no part in it. If a lawyer's business is so poor that he needs shady practice of this kind then maybe he should discard his white collar and earn an honest living for his family.

Besides, there is always that specter of scandal. A Catholic lawyer who maintains an extensive divorce practice contributes his full measure of support to the prevalence of this evil in our country.

Q. Is malted milk considered a food? Would it be permissible to drink a malted milk between meals on a fast day?

A. A malted milk between meals would surely break your fast.

However, if you drink it on a day which is not a fast day you may go to Communion an hour later. I suppose we might say it is liquid in form (as regards the Eucharistic fast), but food in substance (not a simple drink to be taken on a fast day).

N. B. If it is one of those super-malts which demand a spoon, it breaks your Eucharistic fast—same as any other food.

To distinguish securely between what is affirmative and what is negative in these editorials is something of a problem. It is seldom anything comes up for discussion without its being the subject of controversy somewhere or other. If we support an idea or an activity, we must take some note of what is being asserted against it. If we oppose it, we must take note of what is being said in its favor.

Whether we support or deny a proposition, various and perhaps conflicting viewpoints must be touched upon. This, article, especially in the mind of a reader who may not agree with what is being advocated.

One thing may be accepted, we hope. We have never claimed to be unanswerably "right" in what we say and have always welcomed our readers' opinions in "Letters to the Editor." That a reader's opinion criticized us severely and extensively never barred its publication and, indeed, we have printed very many letters of this kind.

We aim to stimulate our readers to think closely about matters of interest to us. We hope we encourage them—or, as may be, irritate them—into checking what they read against other sources available to them. Sometimes, as when we support some United Nations activity or medical aid for the aged, we feel we are succeeding because we receive very many letters from interested people. Sometimes, when we support something less "controversial" but none the less important, we are not so sure; we see such little evidence of readers' reaction.

One thing is certain. Most questions of public interest are "controversial." If the discussion of any public question is avoided simply because it is "controversial" the free development of intelligent discussion is hampered and our democratic society loses something of its vitality.

Big year



OPINIONS

Praises editorial on migrant labor

To the Editor:

Your recent editorial on the terrible situation of the migrant farm laborers was a real service. The shocking statements in it were not exaggerations. In the many migrant camps here in Indiana are thousands of families who live in poverty, unsanitary environment, and lack of opportunity. Their children are far behind their age group in school; besides moving too frequently for solid schooling, migrant families often badly need the money a child can earn in the fields.

In one camp, which a canning company has economically built on the banks of the plant's huge garbage dump, I have seen the migrant laborers and their children swarmed by flies and mosquitoes. The sickening odor of the garbage dump hangs over the huts where hundreds of families live.

Can the average person do anything about the "harvest of shame" — America's migrants? The answer is "Yes."

For the first time, legislation to help the migrants and their problem is before Congress. Five bills have passed the Senate; they include measures to provide education for migrant children and to restrict child labor among them. These bills now face the House of Representatives.

If voters will write, now, to their representatives, not in the divorce which makes it possible—would permit Catholic lawyers to engage in divorce practice if it is financially necessary for them to do so—lest their family share in the misery which is quibbling. If a man is obviously dictating his wife to do so, "legitimate" his relations with another woman, the whole process is evil, and a Catholic can have no part in it. If a lawyer's business is so poor that he needs shady practice of this kind then maybe he should discard his white collar and earn an honest living for his family.

There are many things that we can do to help these families (most of whom are Catholics) help themselves. Right now, a letter to Washington is the greatest. It's also easy.

Rev. James Doherty, Co-Chairman, National Catholic Migrant Laborers' Committee on Migrant Labor Indianapolis

Critical of REMC

To the Editor:

A few years ago the electricity supply for our CVO Camp in Brown County was found to be very inadequate to serve the increasing needs of the camp.

I wrote to the REMC at Martinsville asking an engineer to call at his convenience and make recommendations. In a few days the engineer called and after

checking our present and contemplated future needs he agreed to install new transformers and increase the supply. The camp at that time had three lines with a meter on each line.

We were paying a minimum of \$2.50 monthly on each meter. At the time I asked if the reading could not be taken from one meter since there were several months out of each year that some of the lines were not in use. He promised to see what he could do. He talked like an honest man. As a result of his visit we were placed on a higher minimum rate and the three meters remained.

A year ago the new camp for girls was opened. Jackson County REMC surveyed the needs and since it was a NON-FARM project (Children's camp operated on non-profit basis), they agreed to install the lines for a MINIMUM MONTHLY RATE FOR FIVE YEARS of about \$50.00, although ten months out of each year no current use was made.

Two years ago I built a cabin near the CVO Camp designing it so that I could take three or four boys for a few days at a time without charge and teach them some of the natural sciences of God's Creation. REMC engineers surveyed the place and agreed to run a line from the cabin to use \$1,500.00, payable at \$25.00 monthly for five years.

A private electrical contractor would do it for \$100 BUT he could not do so without REMC permission. At the same time a neighbor was given service through the east part of CVO property, with a line longer than I would need, for a total charge of \$15.00 and a minimum monthly rate of \$2.50. When the linenman made the first inspection of my place they called on Jim and Harley Lawson and offered to put lights in each of the buildings for \$25.00 a meter deposit and \$10 hook-up.

After you have successfully helped REMC with their power grab, do you think you might be of help to Father Rford and I in our work of Charity?

Both camps are now closed for the season, yet the tills of REMC are overflowing with the will coin for service not in use.

J. Earl Owens Indianapolis

Kennedy record

To the Editor:

In his interesting article "How is Kennedy Doing?" (January 12)

The Rev. John Doran includes the following paragraph:

"The President is, I am sure, acutely aware of the damage which he did by his indecision in the matter of the Cuban invasion, how the Bay of Pigs gave us all the onus of intervention and some of the bonus of accomplishments. I feel sure that the President will never vacillate between advisers again in so important an undertaking."

I can sympathize with this viewpoint of Father Doran, since it was the instinctive reaction of many of us, myself included, when we first read of the invasion attempt. The idea of "vacillating" between advisers was an interpretation provided later by the writers employed by Time, Incorporated.

A few months afterwards I had an opportunity to visit South America and to discuss the Cuban situation with many people there, in various walks of life. These discussions indicated clearly that so far as South Americans are concerned the United States incurred little or no "onus of intervention." They regarded the episode as a rather outstanding example of nonintervention.

It is quite within the American tradition to welcome refugees from a tyrannical government and to provide them with reasonable support for an effort to overthrow the tyranny back home. The Latin American view is that the United States behaved with propriety in this case. They are not so foolish as to think that a real intervention by the U.S. concerned even when it is defeated.

We must admit that many people do view the Cuban episode as an American defeat. Yet they may be more gained than lost in a tactical sense when it comes to acceptance of an important principle. The principle of non-intervention is the corner stone of a wise Latin American policy.

President Kennedy is now leading an "Alliance for Progress" which promises to be the most constructive movement in the joint history of the American republics. This Alliance will lead to great houses of accomplishment for all concerned. In retrospect, therefore, it is clear that American policy in the Cuban situation has done much to strengthen the important Alliance for Progress.

Walter J. Moore Bloomington, Ind.

STRAY LEAVES

Do operas suffer in translation?

By MICHAEL BOWLES

Those controversies about language in which an opera should be sung, they have always puzzled me a little. There are arguments that the vernacular of the country in which it is being performed should be used, so that the audience should know exactly what is going on. In the communication is a most important part of Art. There are arguments that the care with which the composer "tailored" his music to the structure and the audience by performing in a language the audience understands; many vital artistic values might be lost in translation.

So far as my rather limited knowledge goes, there has never been any such controversy in European countries with their different languages. The necessity of having Tanhauser done into French for its Paris performance did not cost Wagner a thought, any more than the previous translation of his *Die Meistersinger von Nürnberg*. He was quite ready to have *Tristan* given in French too; it was given in Rome in Italian.

Especially since about 1890, Mozart's operas have been regularly given with German texts in German opera houses although the original texts were Italian for the most part. Puccini or Verdi never objected to translations. Like sensible men, they regarded translation as a means to the wider acceptance of their works; not to mention the increase in income.

Elgar's *Dream of Gerontius* is not an opera but its early history may be cited to illustrate this point. He "tailored" his music very closely to the poem by Cardinal Newman, more so than many operas. Yet its first successful performance was given in Düsseldorf in a German translation.

Controversies about language texts arise mostly in the English-speaking world where, with a few mostly modern exceptions, opera is not indigenous. The controversies appear to be based on artistic considerations: the need to preserve communication between the stage and the audience by performing in a language the audience understands; the need to preserve the vital artistic unity between the original text and the music written to it.

I have a sneaking notion the basis of the argument is not artistic at all, but something else.

We may observe that Handel's operas were all written in Italian texts for no better "artistic" reason than that, in his day, the available trained singers were predominantly Italian and knew no other language well. This condition obtained right up to Mozart's time.

Although Mozart deeply desired to establish "German" opera, most of his operas were written to Italian texts, and it was only about the time of his death that German was beginning to be widely acceptable as a language for an opera text, a state of affairs which was not finally confirmed until Wagner.

It was from the beginning of the 19th century that repertory opera was firmly established and surrounded by "schools" of singers in countries other than Italy. It is these schools that have dominated the operatic field since then.

No English or American singer was acceptable in the repertory unless he could claim to have studied and made his debut in Milan or Berlin or Paris or—well, anywhere "foreign." There are quite a few instances like that of the singer with the respected name of Foley, who made a fine career for himself in England as "Signor Foli, the eminent Italian tenor."

Even still, English or American singers must learn many languages if they want successful careers as opera singers, but we do not hear that a French or German or Italian singer is obliged to learn English. It may be thought that singers unable or unwilling to learn English have been defending their position by playing on that "intellectual snobbery" which G. K. Chesterton said was a leading fault of the English-speaking world. It is accepted rather naively I think, that it is more "cultural" to listen to an opera in the original language, even though less than two per cent of the audience understands it.

It seems clear that, whether we regard the reasons for the language of an opera as strongly held opinion in the English-speaking world against the performance of opera in the "original" language; or, indeed, vocal music of any kind. People are conditioned to make the effort to make up for not understanding the language of an opera by studying opera synopses beforehand or otherwise "learning what the music is about."

I shall come back to this matter next week, but in another connection.

(Question Box Continued)

Q. I have heard a priest and several nuns make a "big thing" at various times over how one should swallow the Host at Communion. The nuns implied it is best to touch the Host to the tongue with your teeth. This priest said your communion was "invalid" if you let the Host dissolve before swallowing it. Recently another priest said: "Forget it. Our Lord said 'take and eat' so, with proper reverence, 'eat' the Host with your teeth, and with your teeth, normally and concentrate on Mass and thanksgiving." Who is right?

A. The second priest, certainly. You probably don't need to use your teeth on the tiny Host, but it is much better to use them than to be the least bit scrupulous about the matter.

FAMILY CLINIC

Mother of four asks the Catholic stand on 'population explosion'

By JOHN L. THOMAS, S.J.

What's the best way to explain the Catholic position on the "population explosion" to sincere Catholics? I recently had my fourth child in the course of a check-up, my own Catholic doctor, who has six children of his own, brought up the whole question...

An adequate reply to your question, Jane, would require more space than I am permitted here, so I shall confine my remarks to a few major points that may prove helpful...

Polish hierarchy cites Council role

WARSAW — A joint pastoral letter stressing the "great importance" of the Second Vatican Council and urging prayers for its success was issued by the Polish Catholic hierarchy...

They are a religious minority living in a specific, practical population-resource problem existing in various countries on the other. In general, the experts agree that world resources are adequate to meet foreseeable population increases...

THE YARDSTICK

How can Labor and Management get together?

By MSGR. GEORGE HIGGINS

Very succinctly in a new study referred to here, in a different context, several weeks ago—"The Public Interest in National Labor Policy" (Committee on Economic Development, 711 Fifth Avenue, New York 22, N.Y. 82,001).

should not change. When this implication is made explicit, we do not believe it will command the support of the parties. Although we have no special reason for feeling that the wage-earner's share of income is either too high or too low at this time...

WHAT OF THE DAY

Kennedy avoids favoring Catholics, article says

NEW YORK—A national Catholic magazine said here that President Kennedy, in his first year in office, has "bent over backward" to show his Catholics no special favors.

USSR head bows to Madonna icon

BOMBAY — Soviet President Leonid Brezhnev bowed when he was confronted here with a reproduction of the icon of the Our Lady of Vladimir, Russia's most sacred image.

Iran: Not one Catholic in 1,000!

THE HOLY FAMILY FILIATED IN 2,000 YEARS AGO BECAUSE OF PERSECUTION FROM AZERBAIDZHAN, SOVIET RUSSIA, refugees families are fleeing today—because of the Soviet terror...

IT TAKES MORE THAN BRAINS TO GO TO COLLEGE...

AN EDUCATION FOR YOUR CHILD CAN BE ASSURED NOW BY ENROLLING HIM IN A COLLEGE FINANCING PROGRAM TODAY!

TURN to ST. JUDE St. Jude Solemn Novena FEBRUARY 3 to 11, 1962

MARK PETITIONS, FILL IN, CLIP AND MAIL DEAR FATHER ROBERT: PLEASE PLACE MY PETITIONS BEFORE THE NATIONAL SHRINE OF ST. JUDE IN THE COMING NOVENA...

Help Students to Become Priests \$7.00 WILL MAINTAIN A STUDENT FOR ONE WEEK WILL YOU HELP HIM ALONG?

REV. FATHER RALPH S.V.D. Catholic Universities 316 N. MICHIGAN CHICAGO 1

Near East Missions. IRAN: NOT ONE CATHOLIC IN 1,000! THE HOLY FAMILY FILIATED IN 2,000 YEARS AGO BECAUSE OF PERSECUTION FROM AZERBAIDZHAN, SOVIET RUSSIA, refugees families are fleeing today...

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THE FAITH EXPLAINED

The meaning of Confirmation



By REV. LEO J. TRESE

Most of us probably have witnessed the giving of the sacrament of Confirmation several times—as recipients, as parents, perhaps as sponsors.

We know that, as the ceremony begins, the bishop stands facing those who are to be confirmed, with his hands extended towards them, symbolically extended over them.

With his hands extended, the bishop invokes the Holy Spirit upon the Confirmation candidates, saying (in Latin) the following prayer: "Almighty and eternal God, Who in Thy kindness hast given to these Thy servants a new birth through water and the Holy Spirit, and granted to them remission of all their sins, send forth from heaven upon these Thy sevenfold Spirit, the Holy Paraclete. Amen. The Spirit of wisdom and understanding. Amen. The Spirit of counsel and fortitude. Amen. The Spirit of knowledge and piety. Amen. Mercifully fill them with the Spirit of Thy fear, and seal them with the sign of the cross of

Christ, that they may obtain everlasting life. Through our Lord Jesus Christ, ..."

THEN COMES the essential part of the ceremony, in which the bishop places his hand upon the head of each individual. For this part some bishops sit at the altar and the candidates come one by one to kneel before the bishop.

Other bishops prefer to have the candidates kneel at the altar railing while the bishop himself proceeds from one to the other. In either case, as he places his hand upon the head of the confirmandus (the one to be confirmed), the bishop simultaneously traces, with his thumb, the sign of the cross on the person's forehead—having first dipped his thumb in the holy chrism.

While doing this he says (in Latin), "I sign you with the sign of the cross and I confirm you with the Chrism of Salvation in the name of the Father and of the Son and of the Holy Spirit."

Chrism is one of the three kinds of holy oil which a bishop blesses each year at his Mass on Holy Thursday. The other two kinds of holy oil are the oil of catechumens (used in Baptism) and the oil of the sick (used in Extreme Unction).

The holy oils, all of them, are composed of pure olive oil. From ancient times, olive oil has been looked upon as a strengthening substance; so much so that athletes were accustomed to bathe in olive oil before taking part in athletic contests.

The significance of the holy oils used in the administration of the sacraments is thus very evident: the oil represents the strengthening effect of God's grace.

Besides the distinct and special blessing which each holy oil receives, chrism has another distinctive feature: it is a mixture of olive oil and balsam which has been mixed with it.

Balm is a fragrant substance procured from the balsam tree. In the holy chrism it symbolizes the "sweet odor" of virtue; it tells of the spiritual fragrance, the attractiveness that should characterize the life of him who puts his Confirmation graces to work.

THE CROSS which is traced upon the forehead of the person being confirmed, is another symbol of it. It is really understood and acted upon.

It is quite easy to know whether I do understand and act accordingly. I have only to ask myself: "Do I actually live as though there were a visible cross branded on my forehead, marking me as 'Christ's man' or 'Christ's woman'?" In my daily life, do I really bear witness to Christ? By my attitude towards others, by my treatment of those around me, by my actions in general do I proclaim: "This is what it means to be a Christian. This is what it means to live by the Gospel!" If the answer is no, then it means that there is a lot of grace that is not being used.

It is a grace which is available to me in abundance if I will but use it. The strengthening grace which will enable me to overcome my human pettiness, my conceit in the face of human opinion, my fearfulness of sacrifice.

If there is one thing which all of us remember from our own Confirmation, it is the "slight blow on the cheek"—a gentle tap, really—with which the bishop finished.

This is not an essential part of the ceremony; in fact it was only in the twelfth century that it was added to the rite of Confirmation. Very likely this "blow on the cheek" was taken over from the medieval custom of "knighting" knights.

When a man was elevated to knighthood, his sovereign would tap him on the neck or shoulder with the flat side of a sword. This is not man's but God's providence, for man, Helper, protector, deliverer, saviour—these are the terms which designate the one who has earned blessings He has freely bestowed on His creatures. They indicate who His man is. Love, and the Gospel points to the Church as the Bride of Christ. Every blessing His to give, and every grace of His to bestow, and acceptance no less essential.

MONDAY, January 29 — St. Francis of Sales, Bishop, Confessor, Doctor. "In the gathering of the Church the Lord opened his mouth and filled him with the spirit of wisdom and understanding," begins the Introit of today's Mass. The Church is Christ, so it is not man who brings gifts to the Church, but the Church which, ever witness, he may make. Every confessor and teacher in the Church is a part of Christ's continuing Epiphany, part of His gracious manifestation of Himself to men.

TUESDAY, January 30 — St. Martina, Virgin, Martyr. The Epistle speaks again of the witness of God's gifts of God's providence, for man, Helper, protector, deliverer, saviour—these are the terms which designate the one who has earned blessings He has freely bestowed on His creatures. They indicate who His man is. Love, and the Gospel points to the Church as the Bride of Christ. Every blessing His to give, and every grace of His to bestow, and acceptance no less essential.

WEDNESDAY, January 31 — St. John Bosco, Confessor. Perhaps the difference between the great saints of Christ is that in the quality of vision as it is in moral stamina. For Christ's Epiphany, His manifestation,

back the urgings of self-will so that faith may triumph. The peace we find then is a real peace.

Sometimes the dangers to our faith are from without. The dangerous state of the person who is suffering active persecution by imprisonment or torture, as are so many Christian in Communist countries—is obvious. We plainly can see his need for the gift of Confirmation.

The dangerous state of those of us who live—as in America—in an atmosphere of religious intolerance is not so obvious but is just as real. The danger of contagion always is present. We do so want to be a "good fellow" like everybody else. The temptation to soft-pedal our faith, to "not take it so seriously," is almost inescapable. It is the grace of Confirmation which will help us to preserve our sense of values and keep us on an even keel.

THERE ALSO is danger from without which is peculiarly the danger to the child or adolescent. Catholic is exposed, particularly if he attends a secular university. Such a Catholic has to carry on his shoulders the burden of the Church's past, the human errors made by Christ's human agents. There were the bad Popes and the laxulous churches, the Galileo condemnation and the Spanish Inquisition.

Forgetting that it is not Christ's agents who are at fault, but Christ Himself in His Church, the Catholic begins to feel defensive and a little ashamed. Then there is the tiny field of contentment of many Catholic scholars for religious belief in general, and for Catholic belief in particular, and their any dismissal of religion as a thing which primitive man thought up for himself. From being a little ashamed, he begins to feel a little resentful against the faith which seems to make him the laughing stock of men whom he admires as learned and wise.

It is here again that the grace of Confirmation proves equal to the need. The Catholic remembers that today's human wisdom is tomorrow's human folly—while God and His truths endure forever. He is not to be disturbed by the profundities of the professors.

Yes, we all have need of the grace of Confirmation. So much so that it is a sin for us not to receive it, and a sin when we have the opportunity to receive it.

The sin would be a mortal sin if our neglect were due to a deliberate refusal.

THE LITURGICAL WEEK

By REV. ROBERT W. HOVDA

JANUARY 28—Fourth Sunday after Epiphany. The Catholic believes that the Church is a ship (Gospel)—the boat in which Christ is found. And he can believe this without pride, without thinking he is exempt from the same as the rest of men, because it is Jesus who both creates and preserves this ark.

THURSDAY, February 1—St. Ignatius, Bishop, Martyr. If the grain of wheat that sows the Gospel, it brings forth fruit. This is not only a reference to the Passover of the Lord, but to His passage through the death that all men know to a Resurrection which we may know by His grace. It is also a reference to the Christian life, to the demands of Christian love. As long as we live for ourselves, for a private perfection and a private reward, we are sterile. Only when we learn to live for Him, and for Him as He is found in our brothers and sisters, is our barrenness relieved.

FRIDAY, February 2 — The Purification of the Blessed Virgin Mary. Today's blessing of candles for use in church and home and the procession of the minds of the Christian community to the central symbol of light. Light is subtle and powerful, quiet and strong, undimmed and inescapable, soft and hard. Used at the altar and in every sacramental act, it is constantly before the Christian as the symbol of his own witness to the goodness of salvation, of God's love.

FEBRUARY 3—Mass of St. Blasius of Salutaris. Though the traditional blessing of St. Blasius's day is given, he is merely commemorated in the Mass of our Lady from the Saturday cycle of votive masses. She "took root in an honorable place" according to the first reading of the Mass. So the liturgy reminds us again of the special place of the Virgin Mary in the Church of God. The Christian community's celebration of its thanksgiving, its Eucharist, can never properly exclude this thanksgiving for our Jewish heritage nor the petition that its fulfillment may be pres- ently realized by the other children of Abraham.

especially by example and encouragement, to help his spiritual "ward" achieve a fully Catholic life.

The special sacramental grace of Confirmation is, as we have seen, a strengthening of our faith. On the negative side, our faith is strengthened against temptation and persecution; on the positive side, our faith is strengthened to the end that we may become active witnesses to Christ.

Confirmation also gives to the soul an increase in that basic source of life, sanctifying grace. God cannot increase what is not already there; hence the person to be confirmed must be in the state of sanctifying grace when he receives this sacrament.

To receive Confirmation while in the state of mortal sin would be an abuse of the sacrament—the grave sin of sacrilege. The sacrament still would be valid, however. The moment the person received forgiveness of his sins at that very moment the delayed graces of Confirmation would come to him.

MOTHER AND TEACHER

Urges laity to exert Christian influence

(This is a continuation of Pope John XXIII's encyclical on the "social order, Mater et Magistra.")

In what we have briefly expressed earlier, it would be an error if our sons, especially the laity, should consider it more prudent to lessen their personal Christian commitment in the world. Rather should they renew and increase it.

Our Lord, in the sublime prayer for the unity of the Church did not ask the Father to take His own from the world but to preserve them from evil. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil."

We should not create an artificial opposition between the perfection of one's own being and one's personal active presence in the world, as if a man could not perfect himself except by putting aside all temporal activity and as if, whenever such action is done, a man is inevitably led to compromise his personal dignity as a human being and as a believer.

INSTEAD of this being so, it is perfectly in keeping with the plan of Divine Providence that each one develop and perfect himself through his daily work which for almost all human beings is of a temporal nature.

Today, the Church is confronted with the immense task of giving a human and Christian note to modern civilization, a note that is required and is almost asked for by that civilization itself for its further development and even for its continued existence.

As we have already emphasized, the Church fulfills this mission through her lay sons, who should thus feel pledged to carry out the temporal nature.

Consequently, the action of each one, no matter what the objective or what the circumstances in which it may be realized, cannot help being more disinterested, more energetic and more human because charity "is patient, is kind, is courteous, is not her own, is rejoiceth not in injury, but rejoiceth with the truth, it hopeeth all things, endureth all things." (To be continued)

THE LIFE OF OUR LORD

Before the High Priest

By F. J. SHEED

With Christ's arrest in the Garden of Gethsemane, the temptation He had urged them to pray against came upon the apostles. The flesh proved weak indeed. They took to flight, all of them. And this within an hour or two of their First Communion.

Between the arrest that night and the handing over to the Roman Procurator, we cannot be certain about the exact order or the exact detail of what happened. What mattered to them was that He did suffer and die for us.

Further, Mark devotes only a dozen verses to all these hours, and the other three Evangelists are even briefer. From such highly compressed accounts we cannot build any argument on the omission, by any one of them, of any given detail. Obviously all four omitted a vast amount, each selecting the tiny handful of

things that seemed to him most necessary to tell.

It is St. John who tells us (XVIII:13) that His captors took their prisoner first to Annas, only later to Caiaphas. Annas had been High Priest for some years, had been removed by the Romans, but managed these same Romans skilfully enough to have the High Priesthood given to five of his sons, as well as to his daughter's husband Caiaphas, who now held it. The Jews did not take kindly to Rome's high-handedness about the hiring and firing of High Priests. For them, we may imagine, Annas remained High Priest, no matter which member of his family he had managed to slide into office at any given time.

With the High Priest were gathered "priests and scribes and ancients" (Mark XIV:53). This does not seem to have been a meeting of the Sanhedrin, the Jewish Senate, to which the Roman allowed so much administrative and judicial power. We have met "chief priests and scribes and ancients" before, heckling Our Lord in the Temple (Matthew XXI:23, Mark XI:27, Luke XXI:1). They were the hard core of His convinced enemies in the Sanhedrin. The moment they heard of His arrest, they, of all people, would have moved in on Him, to continue the heckling—but with more abandon, now that He was alone and in their hands.

That night's meeting was not in any sense a trial. It was an informal gathering of men who knew what they wanted—ultimately Christ's death, immediately the evidence which would convince next morning's meeting of the full Sanhedrin that He deserved to die.

There was a searching about for men to witness against the Prisoner. But those they managed to find and bring in contradicted one another. Both Matthew and Mark mentioned two of these witnesses who spoke of that saying of His—"Destroy this temple and in three days I will rebuild it." But each witness had his own way of misrepresenting the actual words, and both treated it as a threat against the Temple which was the center of Jewish worship, not realizing that Christ was speaking of that temple of the Holy Ghost which was His own Body.

At some point Annas proceeded to question the Prisoner about His teaching, but got no answer to his purpose: "Why do you ask me? Ask those who have heard what I have spoken in the synagogue and in the Temple. They know what I have said." This was Anna's servant's struck Christ for daring to answer the High Priest thus, and unanswerably Our Lord said: "If I have spoken evil, give testimony of the evil; but if well, why do you strike me?" There was no anger in this, only rationally answering men in

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Have you ever desired to visit

- Japan
Formosa
Hong Kong
Philippines
Hawaii

Rules for a Catholic

- We will not forget that the fundamental attitude of the Catholic who wants to convert the world is to love it.
We will love our neighbors, and we will love those faraway.
We will love our country and we will love the countries of others.
We will love our friends and we will love our enemies.
We will love the Catholics, we will love the schismatics, the Protestants, the Anglicans, the indifferent, the Moslems, the pagans, the heathen.
We will love all social classes, but especially those more in need of help, of assistance, of promotion.
We will love those who scoff at us, those who despise us, those who oppose us, those who persecute us.
We will love those who deserve to be loved and those who do not deserve it.
We will love our times, our civilization, our technique, our art, our sport, our world.
We will love, trying to understand, to sympathize, to esteem, to serve.
We will love with the fullness of God.
—Cardinal Montini

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ERRATIC CASTING

'George Raft Story' is a phony biography

By JAMES W. ARNOLD

Nobody could have grown up in the United States between 1900 and 1960 without knowing George Raft...



Probably there are more uplifting subjects for film biography than this one-time flunky for hoodlums...

unsympathetic characteristic. He had an escape from hired killers through Grand Central or the murder of Siegel...

If Raft ever sees this on TV, he's likely to break his lifelong rule against drinking...

In the Thirties, gangster movies boiled with action; at least some of the energy came from Raft...

possibilities in Raft's life (like an escape from hired killers through Grand Central or the murder of Siegel)...

The real relationship of Raft, the only survivor of six children, with his mother was deeply touching...

At one point early in the film, things get so soporific that Newman inserts a full nightclub comedy routine...

NEW CATHOLIC DAILY

KAMPALA, Uganda — The Catholic newspaper in Uganda, the oldest newspaper in Uganda, has become a daily...

PLAN CARD PARTY—Shown above completing plans for the "June in January" card party...

BOOKS OF THE HOUR

Contemplation revised

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

New Seeds of Contemplation (New Directions, \$4) is a "much enlarged and completely revised" version of one of Thomas Merton's very best and most popular books...

of warming his readers explicitly that he is not writing a manual on "How to become a contemplative."

In the 12 years that have elapsed between the two versions, however, Fr. Merton feels that he himself has learned much about the true nature of contemplation and of prayer...

There are other themes in the book, of course; some of these are: the holiness of the world and the love of the world...

Fr. John La Farge, Hunton to resign interracial posts

NEW YORK—The Catholic Interracial Council movement loses the active services of one of its pioneers this year: Father John LaFarge, S.J., and George K. Hunton.

Father LaFarge, 81, Jesuit author and lecturer, asked to be relieved of his post of CIC chaplain. The council's board of directors granted his request and have named him chaplain emeritus.

Hunton, whose retirement is effective on March 1, will be succeeded by Dennis Clark, who is presently director of the housing division of Philadelphia's Commission on Human Relations.

Radio and Television

HOUR OF ST. FRANCIS (TV) Sunday, January 28, "The Miracle of Mitchellville," a yarn of contemporary fiction presented by Ruth Hussey.

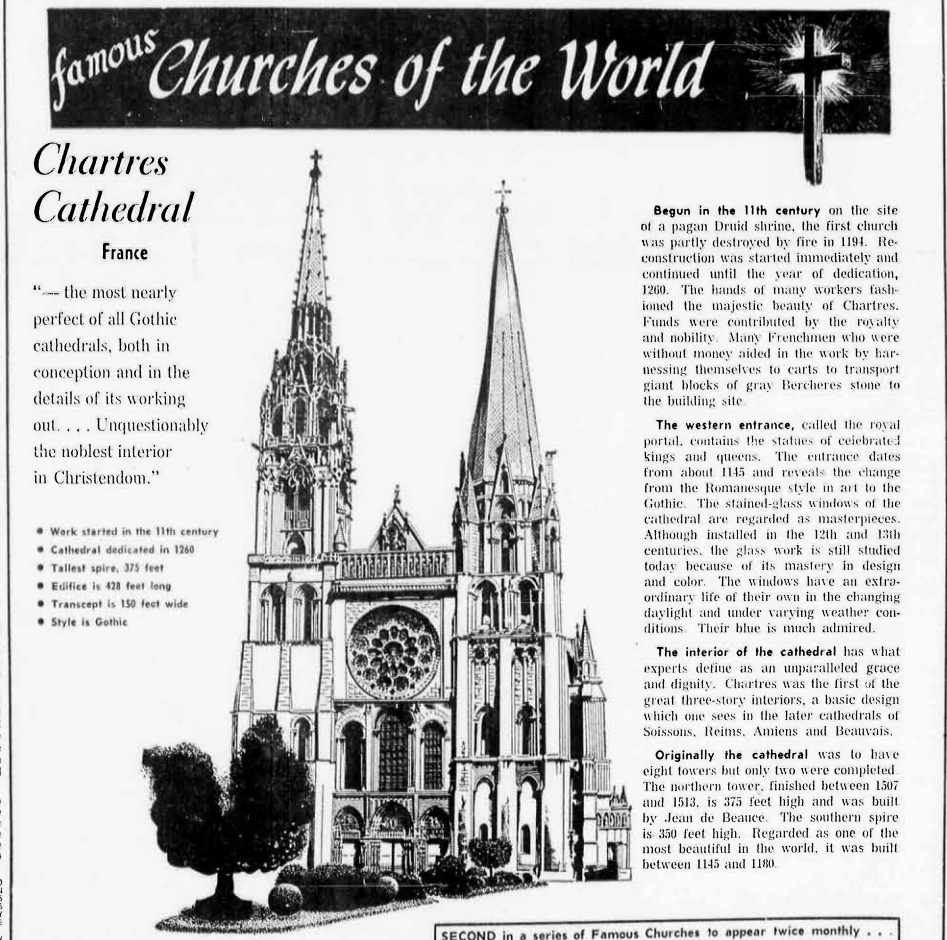
CATHOLIC HOUR (NBC-Radio) Sunday, January 28, Father Hubert van Zeller, O.S.B., British Benedictine writer, discusses the Christian vocation in the modern world.

SACRED HEART PROGRAM (TV) Sunday, January 28, Father Eugene P. Murphy, S.J., national director of the Sacred Heart Program, starts off a new series entitled "Remember Thy Last End."

CATHOLIC HOUR (TV) Sunday, January 28, "The network has scheduled 'Voices from a Siberian Labor Camp,' based upon a handmade prayerbook of four Lithuanian girls imprisoned in a slave labor camp.

Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Richmond, Salem, and others.



Chartres Cathedral, France — the most nearly perfect of all Gothic cathedrals, both in conception and in the details of its working out. . . . Unquestionably the noblest interior in Christendom.

Paths to peace — in 45 seconds

SAN FRANCISCO—In less than a minute the presidents of the University of San Francisco named the missing ingredients of peace — worldwide, political, financial and personal.

NEW CATHOLIC DAILY KAMPALA, Uganda — The Catholic newspaper in Uganda, the oldest newspaper in Uganda, has become a daily.

There can be no personal peace when individuals do not recognize any authority that has the power to make a law or give a command to bind the conscience of the individual.

There can be no family peace when the members of this basic society fail to respect each other and when parental authority is spurned.

Begun in the 11th century on the site of a pagan Druid shrine, the first church was partly destroyed by fire in 1194. Reconstruction was started immediately and continued until the year of dedication, 1260.

The western entrance, called the royal portal, contains the statues of celebrated kings and queens. The entrance dates from about 1145 and reveals the change from the Romanesque style in art to the Gothic.

The interior of the cathedral has what experts define as an unparalleled grace and dignity. Chartres was the first of the great three-story interiors, a basic design which one sees in the later cathedrals of Soissons, Reims, Amiens and Beauvais.

Originally the cathedral was to have eight towers but only two were completed. The northern tower, finished between 1507 and 1513, is 375 feet high and was built by Jean de Beauce.

LAMP UNTO MY FEET (CBS-TV) Sunday, January 28, Excerpts from "Silence," contemporary Polish play by Bronislav Brantstetter which is an indictment of Stalinism.

ECUMENICAL DISCUSSION (ABC-TV) Tuesday, January 30, Christian unity will be the subject of "The Great Conversation" slated over the network at 10 p.m.

INDIANAPOLIS AREA Radio-Television Sunday-Television 8:30 a.m.—Christophers... 9:00 a.m.—Surreal Heart... 10:00 a.m.—Hour of St. Francis... 10:30 a.m.—Hour of St. Francis... 11:00 a.m.—Catholic Hour... 11:30 a.m.—Surreal Heart... 6:00 p.m.—Surreal Heart... 6:15 a.m.—Surreal Heart... 8:00 a.m.—Hour of St. Francis... 8:30 a.m.—Hour of St. Francis... 9:00 a.m.—Catholic Hour... 9:30 a.m.—Surreal Heart... 9:45 a.m.—Hour of St. Francis... 11:00 a.m.—Catholic Hour... 11:30 a.m.—Surreal Heart... 6:00 p.m.—Surreal Heart...

CONOVERVILLE AREA Radio-Television Sunday-Television 12:00 p.m.—Surreal Heart... 11:30 a.m.—Christophers... 11:00 a.m.—Catholic Hour... 11:30 a.m.—Surreal Heart... 6:00 p.m.—Surreal Heart... 6:15 a.m.—Surreal Heart... 8:00 a.m.—Hour of St. Francis... 8:30 a.m.—Hour of St. Francis... 9:00 a.m.—Catholic Hour... 9:30 a.m.—Surreal Heart... 9:45 a.m.—Hour of St. Francis... 11:00 a.m.—Catholic Hour... 11:30 a.m.—Surreal Heart... 6:00 p.m.—Surreal Heart...

MADISON AREA Radio-Television Sunday-Television 7:15 a.m.—Hour of St. Francis... 11:30 a.m.—Surreal Heart... 6:00 p.m.—Surreal Heart... 6:15 a.m.—Surreal Heart... 8:00 a.m.—Hour of St. Francis... 8:30 a.m.—Hour of St. Francis... 9:00 a.m.—Catholic Hour... 9:30 a.m.—Surreal Heart... 9:45 a.m.—Hour of St. Francis... 11:00 a.m.—Catholic Hour... 11:30 a.m.—Surreal Heart... 6:00 p.m.—Surreal Heart...

NORTH VERNON AREA Sunday-Television 11:20 a.m.—Surreal Heart... 1:30 p.m.—Surreal Heart... 6:00 p.m.—Surreal Heart... 6:15 a.m.—Surreal Heart... 8:00 a.m.—Hour of St. Francis... 8:30 a.m.—Hour of St. Francis... 9:00 a.m.—Catholic Hour... 9:30 a.m.—Surreal Heart... 9:45 a.m.—Hour of St. Francis... 11:00 a.m.—Catholic Hour... 11:30 a.m.—Surreal Heart... 6:00 p.m.—Surreal Heart...

Farrell-Argast Electric Co. — Two Indianapolis Locations — 102 S. Meridian 6839 E. 32nd St. John M. LaRosa 4101 Massachusetts Ave. Vincent J. Beyer Plumbing & Heating Contractor 2929 Meeting House Ln. Greenwood Marble & Tile Co. LI 6-3954 TU 1-4180

Interstate Lumber Co. "Distributors of PERFECTION Paints, Varnishes & Enamels" 2300 N. Sherman Dr. L1 6-4400 Underwood Corporation 1301 N. Meridian ME 4-1387 William McGinty, Inc. — CONVEYORS — 5004 W. Washington CH 4-3353

George F. Hilgemeier Co. Inc. Geo. F. Hilgemeier, Pres. 1345 W. 16th St. ME 4-3435 Adams Clay Products Co. Martinsville, Ind. VE 1-3225 Lakeshore Country Club 4301 Carson Ave. ST 4-3231

Allied Florists of Indianapolis, Inc.

Tic Tacker

Have you ever wanted to be on television? And at the same time ask specific questions about U.S. foreign policy of an American ambassador? The opportunity is here for Indianapolis-area residents. Ambassador Robert McClintock, ambassador designate to Argentina, will appear at Calab Mills Hall, Shortridge High School, on Sunday, January 28. His subject will be "The United States and Latin American Relations." Ambassador McClintock is the first speaker in a series of "Town Hall" U.S. foreign policy, sponsored by the Indianapolis Council on World Affairs.

WFBRM-TV, Channel 6, will televise the session "live" from 4 to 5 p.m. Questions from the audience will be welcomed during a 25-minute period following the address. A panel of three newsmen—M. Stanton Evans, editor of the Indianapolis News, Father Raymond T. Bosler, editor of The Criterion, and Preston Wolfe, former president of the World Affairs Council—will also have a few questions for the Ambassador.

This is your invitation. There are 1,600 seats in the auditorium. No admission charge.

CONGRATULATIONS—Best wishes to Mr. and Mrs. John J. Hess of St. Mary's parish, New Albany, who will observe their 60th Wedding Anniversary on January 28.

NAMES IN THE NEWS—Miss Anne M. Dugan, registrar of St. Vincent's School of Nursing, Indianapolis, was elected secretary of the Indiana Conference of Catholic Schools of Nursing recently. Retiring chairman of the group is Sister Virginia, D.C., director of the nursing school. . . . Miss Beverly Ann Schnepf, D.C., Rite's parish, Indianapolis, will receive a bachelor of science degree in nursing from St. Louis University on February 12. She is a graduate of St. Vincent's School of Nursing. . . . Father Ronald Dinn, O.F.M., a member of the Franciscan Fathers' Mission Band with residence at Sacred Heart parish, Indianapolis, will lead a National Easter Pilgrimage to the Holy Land beginning April 31. The group will spend Holy Week in Jerusalem. . . . Father Sebastian Leonard, O.S.B., son of Mrs. William Leonard of Holy Cross parish, Indianapolis, offered Mass last Sunday in St. Stephen's Church, Washington, D.C. Among those in attendance was President John F. Kennedy. Father Sebastian is taking graduate studies at Catholic University. . . . Robert Moran, speech and drama instructor at Marian College, will have the lead role in the college's production of "Pygmalion and Galatea" Sunday, February 25. Other cast members include: Marie Mastrosiero, Patricia Palmer, Thomas Widner, Fred Peterson, Charlotte Van Noy, Denis Mercier, Dan and Mary Ann Drew.

WIDE DISTRIBUTION—The Criterion enjoys many subscribers outside the continental United States. Perhaps the most appreciative of our readers abroad, however, are six Sisters of St. Francis, Oldenburg, who staff two missions in primitive New Guinea. The Criterion is sent to the missions of Mendil and Tari, located 150 air-miles apart (farther by jungle roads), through the courtesy of friends "back home." Other subscribers of The Criterion live in Bolivia, India, Trinidad, Puerto Rico and Costa Rica.

CATHOLIC BOOK WEEK—The 22nd Annual Catholic Book Week will be observed February 18-24. The Catholic Library Association has announced. Bishop John J. Wright, Bishop of Pittsburgh, has been named honorary chairman. Promotion materials, which include adult and children's posters, children's, young adult and adult reading lists, and bookmarks are available from the Catholic Library Association, Villanova, Pennsylvania.

CATHOLIC U. WORKSHOPS—Six summer workshops have been announced by the Catholic University of America to be held June 15-28. The program includes: philosophy, problems of college admissions, adult education and educational television in the Confraternity of Christian Doctrine program, special cases and special problems in adolescence, music pedagogy, perspective in nursing education, and teaching Thomson today. A Minor Seminar, however, has been scheduled for May 11-13, to consider seminar "outcomes" at both the high school and college levels. For information, contact: Rev. Robert Paul Mohan, S.S., Director of Workshops, The Catholic University of America; Washington 17, D.C.

RECEIVES CIVICS CHARTER—The St. Ambrose Civics Club of St. Ambrose School, Seymour, has received its official charter from the Commission on American Citizenship, Washington, D.C. Newly elected officers are: Robert Osayra, president; Linda Wilcox, vice president; Tam Dawkins, recording secretary; Mary Margaret Klaber, corresponding secretary; Janie Fenton, treasurer; and John Vogel, sergeant-at-arms.

Marian College gets \$500 library grant

Marian College has received a grant of \$500 from the Association of College and Research Libraries, a division of the American Library Association, to be used for the purchase of biographical studies, particularly of critical or definitive works.

Sister Clarence Marie, O.S.F., Marian librarian, announced receipt of the award intended to improve the quality of library service and make the best use of modern teaching and learning materials. She said Marian was one of 78 to receive an award out of 318 colleges and universities which applied.

Oriental Mission Pilgrimage

Commemorating the Centenary of the Canonization of the Twenty-Six Martyrs of Japan
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THE PHILIPPINES—HAWAII
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School aid

(Continued from page 3)
to be shrouded out of common sense by some degree of necessities of the First Amendment. But if such teaching may, without First Amendment objection, be offered in the public schools which are supported completely by government, then it is not said that no government aid can be granted to education in church-related schools, because the church-related schools do offer a program which indicates values.

Again, it should be apparent that there is no need for a dilemma seemingly caused by opposed claims of the free exercise of religion clause, on the one hand, and the no establishment clause on the other. It is apparent that the Free Exercise Clause as well as the No Establishment Clause must be recognized as creating limitations upon the spending power of the Federal Government.

When governmental spending for education in church-related schools is to be considered ruled out on account of requirements of the First Amendment, governmental spending for education in public schools must also be considered ruled out due to the First Amendment's no establishment clause.

Ours, however, is a Constitution of rationality, not one of arbitrary and capricious action. And plainly the solution becomes one in which government should be free to make such rational support as is possible of the very real social needs involved.

APART FROM the question of precept holdings in cases, constitutional precedent of another sort is available in aid of a solution to the problem here presented. The Constitution is not static but must be from time to time reinterpreted in view of changed social conditions.

Several recent Supreme Court decisions show a hospitality to change, an awareness of widely varying needs, an admirable balancing of competing interests, and a recognition that the demands of justice are not necessarily met by such slogans as "freedom of contract," or "separate but equal"—or "separation of Church and State" (where that phrase is meant to denigrate absolute separation).

In the present situation, where it is said that an educational crisis is upon us and that government aid to education is the solution, it is apparent that the constitutional wisdom of the past is the necessity of the present.

There is need to recognize the public contribution of education in church-related schools and to continue to utilize its beneficent contribution to the national well. The problems involved are predominantly practical. No constitutional bar exists to the aid herein described to education in church-related schools. Practicalities, not slogans, should govern the determinations to be made—determinations which give clear recognition to the rights of parents, the rights of children, the enlargement of freedom, and the preservation of the nation.

Jail

(Continued from page 1)
they were fully aware of the nature of the document. After talking with sheriff's deputies, 117 asked that their names be stricken from the remonstrance. A later check by the County Auditor revealed that another 154 signers were not actually property owners. This reduced the list of "valid" signers to fewer than 200—the minimum required to up the \$5 million bond issue.

UNDAUNTED, Murray decided to take further legal action. He drew his suit a month later in Marion County Circuit Court charging that the County Auditor had failed to certify the names of 35 actual property owners and that Sheriff O'Neal's deputies had acted illegally in "persuading" others to withdraw their signatures. The case still rests in Circuit Court.

Murray recently "suggested" that he would be willing to withdraw his suit if County officials will lower the bond issue from \$5 million to a ceiling of \$4 million and appoint a committee to study the matter. If they will not compromise and actually win the lawsuit, Murray has indicated that he will appeal the case to the Indiana Supreme Court, if necessary. Such action, of course, might easily tie up the jail project for another two or three years.

ON THE MATTER of the projected cost, Sheriff O'Neal told The Criterion that the \$5 million figure ("the cost of one modern high school") would provide a jail with a capacity of 750 to 1,000 prisoners—a reasonable projection for future needs in view of anticipated population growth. Meanwhile, the building on South Alabama Street remains a "moral cesspool"—where young first offenders are exposed to corruption and a life of crime, where alcoholics and mental patients are treated like animals. . . . a crumbling monument to neglectful officials and an apathetic community.



MRS. MCGOWAN

Auxiliary to open new fund drive

The 130-member St. Joseph's Auxiliary of the Little Sisters of the Poor last Sunday elected a new president and announced a fund drive among its membership to provide complete physical therapy equipment in the projected new home for the aged poor. Mrs. Joseph T. McGowan was named to head the group upon the resignation of Miss Rosemary Brennan, the founding president. The other organization officers remain the same.

William P. Flynn, chairman of the board of the Indiana National Bank, was appointed chairman of the fund drive.

The charter membership of the Auxiliary, formed one year ago, was officially closed last week. During that period the organization has contributed nearly \$10,000 to the fund drive.

Another activity of the Auxiliary, recently announced, is a volunteer program of services. Headed by Mrs. Thomas J. Lawdine, the volunteer workers donate their time weekly or monthly for chores at the home. The initial response to the appeal has resulted in 20 volunteers.

Fear more religious murdered in Congo

LEOPOLDVILLE, The Congo—More than a dozen priests and nuns are feared to have been killed in the second and third mass murders of Catholic missionaries in the Congo since New Year's Day, according to reports reaching here.

Calendar

JANUARY 26
St. Rita's Social at 6:30 p.m. in the auditorium, 19th and Arsenal.

A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

A Pillow Slip Card Party at 7:30 p.m. in St. Patrick's school hall, 950 Prospect St. All games played. Sponsored by the parish Confraternity of Christian Mothers.

JANUARY 27
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

JANUARY 28
Italian Spaghetti Dinner, prepared under supervision of Chef Germaine, from 11:30 a.m. to 6 p.m. in the cafeteria of St. Mary's Academy, 429 E. Vermont St. Sponsored by the Father's Club. Adults \$1—children 50c.

The Quarterly Meeting of the Archdiocesan Council of Catholic Men board of directors at 2:30 p.m. in the ACCM office, 124 W. Georgia St. James J. Russell, of New Albany, ACCM president, will preside.

Spaghetti Dinner (Family Style)—All you can eat sponsored by St. Joseph's Parish Altar Society from 12 p.m. to 9 p.m. in the school hall, 1401 S. McKinley Ave. Adults \$1.50; children 50c. Mrs. Mable Meo, chairman.

FEBRUARY 1
Our Lady of Greenwood Social at 6:30 p.m. in the school hall.

Holy Angel's Social at 6:30 p.m. in the school auditorium, 28th and Northwestern.

FEBRUARY 2
First Friday Nocturnal Adoration in the Blessed Sacrament Chapel.

FEBRUARY 11
St. John's Academy Alumnae Communion Breakfast—Mass at St. John's Church, 10 a.m.; followed by breakfast at 11:30 a.m. at Severin Hotel Room. Tickets from Mrs. Daniel Moriarty, CL 6100 or Mrs. Mary Leach, MI 5-6034.

A Spaghetti Dinner from 12 noon to 4 p.m. at St. Simon's parish, 2505 N. Eaton St. Prepared by Chef Tarish. Adults \$1.50; children 50c to 14 years. Two children 3 to 8. Door price.

FEBRUARY 17
Rummage Sale sponsored by the Guardian Angel Guild from 10 a.m. to 4 p.m. in St. Rita's Hall, 19th and Martindale. Mrs. Daniel Moriarty, chairman. Donations welcome.

Defense of UNESCO

(Continued from page 1)
concerned with educational activities, in the broad sense of the word. These consider it a great distinction if they are given honorary status. The list of those so privileged includes at least twelve Catholic international organizations (probably all that exist), from the International Catholic Child Bureau to Pax Romana, as well as a number of others in which Catholic groups have membership, such as the International Federation of Christian Trade Unions and World University Service.

Interestingly enough, the Russians have not questioned the status of these organizations, though they allude to them constantly in urging that some of their purely propagandistic agencies be included in the roster of approved memberships. The Board has never been willing to endorse their request because it has not believed the groups they sponsored are truly international.

For all these reasons and others, the Commission's criticism here often does not seem to have impelled some one to resign (and I have known quite a few who did so), it is certainly not the result of some subversive or anti-religious activities.

In so far as the United States National Commission for UNESCO is concerned, there is certainly no valid basis for complaint. The Commission's work may not have impelled some one to resign (and I have known quite a few who did so), it is certainly not the result of some subversive or anti-religious activities.

Distinguished Catholic prelates, priests and laymen have from the beginning belonged to the Commission, and the leading Protestant and Jewish organizations have likewise been represented. It is, of course, true that one is not likely to find members of the John Birch and similar societies in such a group, and it is unfortunately also correct to say that not too few Catholics of some prominence are identifiable as sincerely interested in international activities.

BIENNIALY the National Commission holds a conference to discuss the progress of the UNESCO program. Last year such a conference convened in Boston and had for its topic "Africa and the Negroes." Cardinal Cushing gave the invocation, and a considerable number of Catholic educators from this country and abroad attended.

Beyond all that, who can seriously believe that the Department of State, which has difficulties enough to contend with, could countenance an organization in which Catholics were without adequate representation?

Reference has recently been made to alleged charges rest UNESCO be enabled through international conventions to have a serious or perhaps a deleterious influence on American education. This is surely based on a misapprehension.

Every nation is free to subscribe to a proposed international convention or not to do so.

Some years ago, the United States took the lead in promoting through UNESCO the adoption of an International Copyright Convention designed to protect authors against piracy and similar forms of exploitation. This, the Russians and their satellites, with the exception of Poland, have not signed, but it has even so proved of immense benefit to every country which did sign.

More recently a convention to ban discrimination in education has been proposed. This could be of great benefit to new nations who have ethnic minorities, or those in which tension makes itself felt across boundaries.

The League of Nations adopted a similar convention, which it was hoped would help to safeguard the rights of minorities. It is doubtful that such an agreement would be very meaningful in the United States, and nobody has suggested that this country sign it.

But one may perhaps point out that the language used in the draft is almost that employed by our Supreme Court in outlawing racial discrimination. The myth of a UNESCO eager to lay its hands on American education may be heard, but it is utterly unsubstantiated. UNESCO is prevented by its constitution from taking any action within a Member State save at that State's request.

THERE ARE SURELY any number of things we of the United States can learn from UNESCO. Just as good Catholics are not missionary activities, help one see how many Catholics there are in the world, held together by a common faith in spite of racial and other differences, so also UNESCO publications concerned with such problems as East-West mutual understanding make it clear that all human beings have a dignity which must be respected if the world is not to fall into a state of more or less controlled barbarism.

lot, UNESCO may be an imperfect instrumentality for helping them, but at least it is trying and deserves support.

It has accumulated a great deal of information and expertise in dealing with them. Why should we not try to share that knowledge? Much of it is ours for the asking.

The Catholic school or the Catholic college can certainly enrich the outlook of its pupils and students by familiarizing them with UNESCO publications about the world in which they must of necessity live.

I shall conclude by saying that I have been associated with UNESCO during nearly seventeen years. One of its early and ardent supporters was Monsignor Roncalli, now the reigning Holy Father. It seems to me that an organization which was good enough for him may be for the rest of us no particular disaster.

Holy hours planned for Council success

BAYONNE, N.J.—Nearly 100 men, women and teenagers at Our Lady of Mount Carmel parish here have pledged to make a private holy hour every day for the success of the Second Vatican Council. They will continue to make the holy hours until the council has been concluded. In addition, they have pledged to attend a corporate public holy hour to be held in the church monthly for the same intention.



PLAN ALUMNAE DANCE—Committee chairman reminisce over a scrapbook from their college days as they plan for the annual dance sponsored by the Indianapolis Alumnae Club of St. Mary's College, Notre Dame to be held in the Indianapolis Athletic Club on Saturday, February 10. Left to right, seated: Miss Pat Holland, general chairman; Mrs. Joseph Spalding, general chairman; Mrs. William Morley, financial chairman; and standing, Miss Bernice Boucher, invitations.

Announce date of alumnae dance

Indianapolis alumnae of St. Mary's College, Notre Dame, are busy mapping plans for the organization's annual dinner dance to be held at the Indianapolis Athletic Club on Saturday, Feb. 10. Dinner is scheduled for 7 p.m. with dancing to follow from 9 p.m. to 1 a.m. Theme for the dance, as announced by Mrs. Joseph Spalding, general chairman, is "Blue Fantasy." The Dan Cummings orchestra will play. Dance tickets may be obtained by contacting Miss Bernice Boucher, 6028 E. Ninth St., EL 7-1707. Dinner reservations should be phoned directly to the Athletic Club.

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AROUND THE ARCHDIOCESE

Benedictine will speak at Tell City meeting

TELL CITY, Ind.—The Rev. Eric Laes, O.S.B., of St. Meinrad Archabbey, will speak at the quarterly meeting of the Tell City Deaconry Council of Catholic Women at 1 p.m. on Sunday, January 28, St. Mark's parish, Perry County.

Mrs. Bernard Etienne, deaconry president, has announced that registration for the 13-parish church council meeting will be at 1:30 p.m., with a board meeting of executive officers at 1 p.m.

ST. CROIX

A Pre-Lenten Social is scheduled at Holy Cross parish hall on Sunday, March 4. There will be games, refreshments and fun attractions. The proceeds will benefit the building fund for Fatima Retreat House, Indianapolis.

NEW ALBANY

Mr. and Mrs. John J. Hess, 1318 E. Oak St., will celebrate their 50th wedding anniversary Sunday, January 28. Mr. and Mrs. Hess have been members of St. Mary's parish for 33 years. St. Mary's Altar Society will host a party in their honor Tuesday, February 6.

Two rummage sales, both sponsored by Our Lady of Providence Guild, will be held today, January 26, and tomorrow, January 27, at the Playhouse Park in Jeffersonville and at St. Mary's School here. Proceeds will be used to purchase a H-F 31 set for the school.

The Providence Booster Club has scheduled its third annual dance Friday, February 2, at the Knights of Columbus Hall. Reservations can be made by calling WH 4-497 or BU 2-5744.

NAPOLEON

An Institute for the Lawrenceburg Deaconry Council of Catholic Women will be held at St. Maurice Church on Thursday, February 15. Registration will begin at 9:30 a.m. and the meeting at 10 a.m.

Mrs. William W. Miller, Indianapolis ACCW chairman of the Committee Cooperating with the Confraternity of Christian Doctrine, will be the speaker. A turkey dinner will be served by the women of St. Maurice parish at noon.

TERRE HAUTE

The Third Order of St. Benedict's Church will meet at 2:30 p.m. on Sunday, January 28, in the church.

the church. Novice instruction will be held at 2 p.m. in the Paduan room.

The women of the Terre Haute Deaconry will hold a luncheon in the Terre Haute House on Tuesday, January 30 at 12:30 p.m. Sister Margaret Thomas of St. Mary of the Woods and Father James Mortarty of Indianapolis will be the speakers. Ways to foster and promote vocations are being sought.

Reservations can be made with the parish presidents and must be in by January 28.

RICHMOND

Mrs. Gordon Balle of St. Ann's parish in New Castle was recently named president of the Richmond Deaconry Council of Catholic Women. Other officers include Mrs. Harry Meer, St. Mary's, Eastville, first vice president; Mrs. Richard Kennedy, St. Gabriel, Connersville, second vice president; Miss Edna Fey, St. Gabriel, Connersville, treasurer; and Mrs. Joseph Waltermann, St. Andrew's, Richmond, auditor.

St. Andrew's Parent Teacher association will hold "open house" at the parish school on Thursday, February 15, from 7 to 9 p.m.

The PTA will sponsor a card party on Monday, March 5. Proceeds will be used for school improvements.

St. Mary's parish Guild will sponsor a spaghetti supper on Saturday, January 27.



TEST NEW EQUIPMENT—These youngsters at St. Joseph's School, St. Joseph Hill, Ind., are receiving their reading lesson from an "electronic instructor," a series of earphones connected to a tape recorder. The experiment is being conducted in three schools in the Archdiocese, staffed by Sisters of St. Benedict, Beech Grove.

ASSIST FOR TEACHER

'Electronic instructor' proving popular

Three Archdiocesan trade schools are experimenting with an "electronic instructor" which rates an "A" from the pupils. Teachers at St. Joseph's School, Clark County, St. Pius School, Troy, and Christ the King School, Indianapolis, are using tape recorders with individual earphone sets for group instruction.

All grades at St. Joseph and St. Pius Schools have used the equipment during reading periods, while Christ the King School is experimenting only with the first grades.

EACH OF THE teachers, all Sisters of St. Benedict, Beech Grove, prepare their own tapes.

Occasionally they exchange taped "classes" by mail to offer variety for the pupils.

According to Sister M. Evangelia, O.S.B., principal of St. Joseph School, the successful use and development of the equipment is due to Father Adolf Edloff, of Princeton, Ind., and Sister Mary Charlotte, O.S.B., of St. Benedict's College, Ferdinand.

SIX SCHOOLS in the Evansville diocese, staffed by the Ferdinand community, have developed the program more extensively—using the equipment for science, history and other subjects.

Sister M. Jewel, O.S.B., first grade teacher at Christ the King School, said that she has ten earphone sets in use. All the youngsters have the opportunity to use it every day, in different reading groups," she said.

Judging from the unanimous approval of the pupils and the endorsement by the teachers, the "electronic instructor" appears to be an effective classroom tool.

in the invention and use of electric equipment in the last 20 years or so. Rural electrification ought to be in pretty good shape nowadays.

A. It is coming along nicely. But rural areas are still not nearly as profitable, potentially, as city areas. Even now, REMC consumers average only about four to a mile of line while city consumers sometimes average up to several hundred. Just the same, rural electrification is good enough to be a sound financial proposition, good enough for the commercial companies to want to get in now.

Q. REMCs get their money for capital expansion from the Government. To some extent, at least, doesn't this mean urban taxpayers have had to pay for advantages given to rural areas?

A. I think not. When talking about REA's Federal money, we are talking about loans, not grants. In the 25 years since the first loan was made to an Indiana REMC, over \$27 million in principal has been retired and about \$11 million paid in interest. In the end, the whole of the amount borrowed will be paid back, and with interest. There is an argument that Federal taxes have to carry the difference between the present 2 per cent and the interest rate the government has to pay nowadays, but this is relatively small. It is more that the pay by the increase of business in urban areas which is due to the new prosperity of the rural areas. As well as this, REA has earned a net "profit" on interest from its REMC borrowers.

Q. Where does an REMC net operating income come from?

A. From the small margin between what we pay the commercial companies for power and what we charge, retail, to our consumers. This is broken down into (a) a portion to retire the Federal loans with interest; (b) a portion to maintain our reliable 24-hour service, and our office work, etc.; and (c) a portion for contingencies—emergency repairs due to storm damage and other expenses. After 10 years of operation, we found we were actually making a money margin on the sides what we needed for the items I have mentioned.

Q. As REMCs are strictly non-profit, I suppose the accumulation goes in rebates to member-consumers?

A. I think "rebate" is not the right word. Each consumer has been paying what might be called an overcharge on his account. According to his use of the service, he has an equity in the accumulation after everything is paid. From what we consider a revolving fund, REMCs pay out at intervals a series of "interim" adjustments and restore their operation to a non-profit status in the strictest sense.

Q. Will the Petersburg plant affect the rates you charge for electricity?

A. I expect we must wait for about 10 years or so in operation before we can say what its effect will be on REMC retail sales.

Q. I understand your main transmission lines from the Petersburg plant will carry 161,000 volts. I am told this fits in with the voltage of the TVA lines rather than those of the Indiana commercial companies.

A. There is nothing whatever in the story—which you seem to

FARMER'S VIEW

Horse that blushed

By DANA C. JENNINGS

It has been said that man is the only animal that blushes or needs to. They tell the story of the chap who bought a horse and complained to the horse's former owner.

"You told me this horse would hold his head up but he hangs it low all the time."

Said the horse's seller, "He'll hold his head up as soon as he's paid for."

Who knows. Perhaps this poor horse blushed for shame but we just couldn't see it on account of his hairy coat. Among farm animals we often see human attributes of friendship, respect-sharing, mutual defense, and not only on the part of mothers in caring for their young; although here to we may see many a lesson in devoted unselfishness. The "come-and-get-it" clucking of a rooster to his hens when he has found a particularly fine morsel is an example. Sometimes we even see strange friendships between the

take the barn apart board by board. So there's nothing for it when I ride out on Brick to check the cattle, but to slip Spot's halter and let him gallop beside us like a dog.

It is from these friendships among animals, the devotion of a cat for her kittens, the concern of a cow for her calf, that children see repeated and reinforced the lessons of love and service which they learn in the home.

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AT DCCW LUNCHEON—Mrs. Matthew Welsh, right, Indiana's First Lady and a member of St. John of Arc parish, was one of the honored guests at the annual luncheon sponsored by the Indianapolis Deaconry Council of Catholic Women on January 17 in the Claypool Hotel. With Mrs. Welsh are, left, Mrs. Elt Goodman, of Charlestown, Ind., president of the Archdiocesan Council of Catholic Women and Mrs. John McQuaide, DCCW president. A record 469 delegates and priests attended the affair. (Staff photo)

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SERRA CLUB HOLDS PASTORS' NIGHT—Pastors and members' wives were guests at the annual Pastors' Night dinner sponsored by the Serra Club of Indianapolis at the Marriott Hotel Monday evening. Mr. Ray Alberts, president of the Serra Club, and his wife are shown above with Father Charles Ross, pastor of St. Pius X parish, and Father Anthony McLaughlin, pastor of Assumption parish. (Staff photo)

BENEDICTINE SPEAKER

Points up unity factors to Protestant pastors

MINNEAPOLIS, Minn. — Three major factors leading to unity among Christians were cited by a Catholic theologian at a Protestant pastors' conference here.

In his talk to 250 Protestant pastors, Father Godfrey cited these three factors toward unity:

- A common effort — the devil, "in his guise of socialism, materialism and communism."
- Positive efforts by Protestants and Catholics toward ecumenism.
- God Himself, willing unity and already having united Christians in many ways.

by many professedly Catholic theologians.

Study of the pre-Reformation period indicates, he said, that distorted emphasis on certain aspects of Catholic doctrine led to misunderstanding and subsequent reaction against the doctrine by Reformers.

The return to a common starting point in biblical, patristic and liturgical sources will probably lead to recognition of the divergence that followed and the reasons for the divergence, he said.

Far East cities are on itinerary for pilgrimage

Eleven principal cities of the Far East are included in the 31-day Oriental Mission Pilgrimage planned during July by the Archdiocesan Society for the Propagation of the Faith.

UNITE Christians against the common enemy has been most evident in Germany, he said, where "the persecuting and regime was so easily recognized."

Efforts of Christians to present a united front have been intensified in the face of greater dangers, he said, and have led Catholics to a "post-Counter Reformation" attitude which promises to be something "more positive."

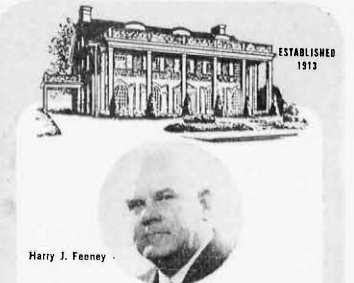
"A RETURN to the sources," he added, "can and should mean a better grasp of the totality, of the full and balanced context, before the stress of the historical doctrinal battles and the successive cultural assimilations brought in their wake certain theological and devotional imbalances."

"Above all," Father Godfrey said, "we can pray for a return to Scripture means . . . a petition to the Source of Truth Who will not despise our humble seeking."

Other key cities on the mission pilgrimage are Tokyo, Kyoto and Nagoya, all in Japan; Okinawa; Taipei, Formosa; Hong Kong and Macao, on the coast of East China; Manila, Philippines; and Honolulu, Hawaii.

Recent objective studies of the Reformation and the "Return to the sources" studies of pre-Reformation trends and a return to biblical, patristic and liturgical sources.

Recent objective studies of the Reformation have indicated, he said, that "all that was positive in the Reformers' platform was sound, traditional Catholic doctrine, sometimes indeed more Catholic and traditional than what was being presented at the time



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Reader

(Continued from page 1)

words. For example, two very important documents back up and prove the statement of the International-one-warders' control over education.

The first is Article 6 of the UNESCO Convention. In order for U.S. ratification of this article would have to be agreed to.

Article 6 reads as follows:

"In the application of this convention, the States Parties to it undertake to pay the greatest attention to any recommendations hereafter adopted by the General Conference of UNESCO defining the measures to be taken against the different forms of discrimination in education and for the purposes of ensuring equality of opportunity and of treatment in education."

This article clearly stipulates that all National (United States) schools systems will be under UNESCO supervision.

The second document that Cardinal McIntyre based his "fear" upon, one not on the U.S. Department of Health, Education, and Welfare, Office of Education called A Federal Education Agency for the World, April, 1961. On page 40 it says:

"The next decade will bring closer and mutual relationships with universities of Education abroad and international organizations, such as UNESCO, The OAS, International Bureau of Education, and others working in the field of education, as problems in education are attacked bilaterally and multilaterally on a world-wide basis."

Could "fear" be of local control be more firmly established? This is from the Office of Education itself.

You also failed to bring out other disastrous aspects of UNESCO, One, is the fact that Mr. John Larson, who was appointed to the U.S. National Commission for UNESCO in September, 1961, that position through a letter to Dean Rusk on September 6, 1961. The reason given was that Larson as a U.S. Commission member was not even asked to participate in the top level policy meetings of UNESCO. In addition Mr. Larson added:

"With respect to UNESCO literature, it has very little substance, and what little it does have appears overly and earnestly to be slanted away from the spiritual and political beliefs and traditions of the U.S.A., toward the sterile conception of a common one-world government of federation which is to be built upon atheistic foundation."

"The foundations of UNESCO are atheistic and materialistic. For it, man is the highest product of nature rather than one created in the image and likeness of God."

The second fact you failed to bring out is this. In 1959, Mrs. A. Jegolova was named chief of the Second Educational Division of UNESCO. She is a former chief of Inspection Division of the Soviet Ministry of Education. Does anyone believe that she isn't a Communist? Can it be thought that we can rely even on the best American Representatives in UNESCO to counteract this type Russian Communist influence when men like Mr. Larson and others of the U.S. Commission to UNESCO are not even notified and consulted upon to participate in top level planning, and policy making.

The Senate Internal Security Subcommittee summed it up (UNESCO) up very well and warns fellow Americans. "By far the most dangerous spot from the standpoint of diabolical and subversive activity among Americans employed by international organizations is UNESCO."

It may be added also that a well-known and well respected Catholic, Senator Thomas Dodd, urges "that if UNESCO persists in the position it occupies, I intend to move in this body (the Senate) that the U.S. withdraw from UNESCO."

It is hoped that American Catholics by and large will begin asking some pointed questions at UNESCO. I submit that if you use the Cardinal's *Minuteman* Newsletter, use it in toto, not just in part.

W. G. Schneider
Indianapolis

7 consecrations reported in China

HONG KONG—Seven Chinese priests were consecrated bishops in Red China's capital at Peking on January 21 at the conclusion of the second congress of the communist-controlled "Patriotic Catholic Association" according to the Chinese communist news agency.

All were allegedly consecrated in one ceremony in Nantang church by Archbishop Ignatius P'ei of Haiden. He was said to have been assisted by six bishops—three of whom had been lawfully consecrated and three unlawfully.

The seven men newly consecrated in opposition to the authority of the Holy See are reportedly for the three archdioceses of Kaileng, Tsiyuan and Fochow, and the three dioceses of Chenting, Shichow and Fengyang, and for Waiwang, a part of the Hong Kong diocese that is inside mainland China.

'Lay apostolate' term confusing, speaker says

WASHINGTON—A Catholic lay leader said here that the term "lay apostolate" is "incomprehensible" to most laymen and should be dropped in discussions of their role in the Church.

Joseph B. Casey, president of the Dubuque, Iowa, Archdiocese of Catholic Men, suggested that the term "Catholic lay leadership" be substituted for "lay apostolate."

layman in speaking out on public issues, he added.

WILLIAM F. Johnson of Paterson, N.J., president of the National Council of Catholic Men, warned laymen's organizations against becoming "too bogged down in administrative detail."

Over-emphasis on organization, training and administration tend to create an "ingrown society" with little awareness or interest in the world around it, Johnson said.

Cincinnati of archdiocesan lay leaders on the theme of spiritual formation.

Conceding that there were "considerable misgivings" in advance about the interest such a meeting would engender, he noted that in fact that meeting broke all records for attendance in Cincinnati.

He said the men who attended showed "a deep and sincere interest" in the matter of spiritual formation for the layman. Many of them were well informed and highly interested in the liturgy, Scripture study and the closed retreat movement, he said.

social sanctification as something "entirely apart from" their participation in the work of Church groups and their lives in the secular world.

Casey also stated that to awaken laymen to their true function in Church will require more than a campaign; it will require almost a revolution."

He stressed the importance of having diocesan men's councils cooperate with the programs outlined by the NCCM. Noting that the National Council was established in 1956 to unify and coordinate the efforts of local Catholic groups, he added:

Nevertheless, McMackin added, the meeting did demonstrate a tendency among some laymen to "compartmentalize" their spiritual lives by treating their participation in the work of Church groups and their lives in the secular world.

"Let us not be blinded by the idea that one way is as good as another. One way may be better than the others."

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Lutheran leader sets unity visit

SOEST, Germany—The Lutheran-founded league for Reunion of Protestants and Catholics announced that its president, Pastor Max Lackmann, will visit the United States this spring.



The trip will be made in March and April, following the second national convention of Catholics in Germany, to be held at Puersteneck-Hesse, March 13 to 16.

Purpose of the Lackmann visit will be to make contacts with American who are not planning to establish a branch of the reunion league.



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Constructed of California Redwood. Fastened with aluminum and brass nails and screws—self-draining, seed box. Featuring a 10 1/2-inch tall ergonomic statue of St. Francis with the birds in natural colors. Stature is 12 inches tall. \$14.95
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Catholic Supply House Inc.
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ST 7-2234

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1 Block East of Sherman Dr.

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Dr. Jane F. Kernal
Dr. Donald R. Hiatt
OPTOMETRISTS
HOURS: 8:30-5:00 DAILY
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