

AT ST. MEINRAD

# Five to be ordained for the Archdiocese

Archbishop Schulte will ordain five men to the priesthood for the Archdiocese of Indianapolis on Sunday, May 6, in St. Meinrad Archdiocesan Church. In a departure from long-established tradition, the Archbishop will offer a Pontifical Low Mass instead of the usual Solemn Pontifical High Mass at 4:30 p.m.

The ordinands are: Rev. Francis E. Bryan, Rev. Anthony Etienne, Rev. William Hubbs, Rev. John Wright and Rev. David Lawler.

Three of the ordinands completed their seminary study at St. Meinrad School of Theology, one at the Catholic University of America in Washington, D.C., and one at St. Mary's Seminary in South Union, Ky.

Following are brief biographical sketches of the Archdiocesan ordinands with details on time and place of First Solemn Masses and receptions:

**REV. FRANCIS E. BRYAN**  
The Rev. Francis E. Bryan, son of Mr. and Mrs. Frank J. Bryan, will offer his First Solemn Mass on Sunday, May 13, at 10 a.m. in Assumption Church, Indianapolis.

He attended Assumption Grade School before entering St. Meinrad, where he completed his priestly studies.

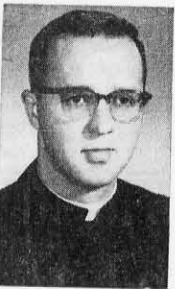
Ministers of the First Mass will include Father Anthony McLaughlin, archpriest; Father Joseph Klee, archdeacon; Father James Doherty, subdeacon. Master-of-ceremonies will be Mr. Richard Keil, a cousin. Father Adelbert Buscher, O.S.B., will deliver the sermon.

A reception will be held in Assumption school hall from 3 to 5 p.m.

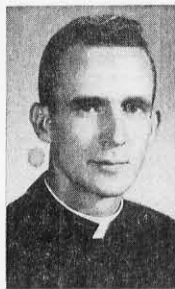
**REV. ANTHONY D. ETIENNE**  
The Rev. Anthony D. Etienne, son of Mr. and Mrs. Oscar Etienne, of Magnet, will offer his First Solemn Mass on Sunday, May 13, at 11 a.m. at Sacred Heart Church.

He attended Elder Grade School before entering St. Meinrad Seminary for his priestly studies.

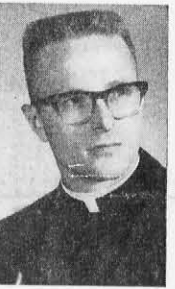
Ministers for the First Mass will include Father Charles Krausz, archpriest; Father Andrew Diezeman, deacon; and Father Gerald Feldpausch, subdeacon. Master-of-ceremonies will be Mr. Duane Etienne, a cousin. Father



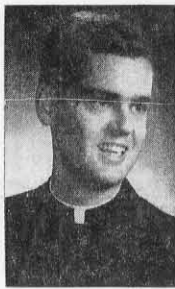
REV. FRANCIS BRYAN



REV. ANTHONY ETIENNE



REV. WILLIAM HUBBS



REV. DAVID LAWLER

Raymond Moll will deliver the sermon.

A reception will be given in the Sacred Heart parish hall from 2:30 to 4:30 p.m.

**REV. WILLIAM T. HUBBS**  
The Rev. William T. Hubbs, son of Mr. and Mrs. Oscar Etienne, of Tell City, will offer his First Solemn Mass on Sunday, May 13, at 11:30 a.m. at St. Paul's Church.

He attended St. Paul's grade school before entering St. Meinrad Seminary.

Ministers for the First Mass will include Father Ernest Strahl, an uncle, archpriest; Father Donald Eward, deacon; and Mr. Edward Schneider, a cousin, subdeacon. Master-of-ceremonies will be Mr. Duane Etienne, a cousin. Father

(Continued on page 9)



REV. JOHN WRIGHT

## Plenary sessions of Council will be open to observers

By JAMES C. O'NEILL

ROME — Non-Catholic observers at the forthcoming Second Vatican Council will not be limited to formal sessions, but will be able to attend the plenary sessions.

Cardinal Augustin Bea, S.J., head of the Vatican Secretariat for Promoting Christian Unity, told more than 60 representatives of the world press that the Holy See will invite to the council those non-Catholic observers "who want to be invited."

Cardinal Bea was guest of honor at a luncheon given by the Foreign Press Club of Rome (April 25), less than a week after his episcopal consecration by His Holiness Pope John XXIII.

The cardinal made it clear that non-Catholic representatives at the council, which opens next October 11, will be observers in fact, and will take no active part in the work of the council. He said also that the observers can not simply be interested churchmen without any official status, but must be representing Christian bodies of significant standing.

Asked if non-Catholic observers might also attend the council, the 80-year-old German-born Jesuit said that the matter had been discussed by his secretariat and was still under study. The interest of non-Christians would certainly be different in emphasis from that of non-Catholic Christians, he said.

The non-Catholic observers at the council "will have broad possibilities of studying and following the work of the council," according to Cardinal Bea. "These possibilities will not be limited to assisting at the solemn sessions in the presence of the Pope, in which there is no further discussion but in which those theses which have already been discussed and approved in preliminary sessions are simply read out and formally voted on."

In addition, he continued, observers "will even be able to participate in the plenary sessions, the so-called general congregations of the council fathers—the cardinals and bishops, that is—in which the theses which have already been examined by the various commissions of the council are still under discussion."

Cardinal Bea said of the non-Catholic observers, however, that normally except in exceptional cases they will not assist at meetings of the commissions themselves, but will be kept informed on these matters via the secretariat for unity.

Observers will be able to pass their ideas and suggestions to his secretariat, which in turn can send them on to the appropriate commission. Thus they can possibly take part in the council deliberations, even if only in an indirect part, he said.

Questioned whether there was any news concerning a possible meeting between Pope John and Orthodox Patriarch Athenagoras of Constantinople, Cardinal Bea said relations between the Patriarch and the secretariat are excellent. But any meeting between the two spiritual leaders depends on their own negotiations rather than on the secretariat, he said.

Cardinal Bea also was asked whether there are any

plans for considering clarification of relations between Catholicism and Judaism. He replied that his secretariat has already drawn up a proposal on this matter for discussion at the next meeting of the council's Central Preparatory Commission. Such matters are under the seal of secrecy, and he did not elaborate.

The cardinal began his talk by outlining the general tasks of the council and the efforts of the Christian unity secretariat in particular. "The council has an extraordinary importance for the whole of mankind," he said.

The potential strength inherent in Christian unity is such, the cardinal indicated, that a united Christian effort might work out solutions to the present problems of nuclear weapons, disarmament and peace.

In his response to questions, the cardinal made no bones about the difficulties involved in efforts toward unity. He stressed in particular the difference between concessions that could be made to foster unity.

Practical concessions, in such fields as forms of worship, language and other non-essential customs or traditions, he said, could be dealt with individually. But as for matters of doctrine "there is no place for concessions," because "the Church has received its teachings from Christ."

Cardinal Bea suggested, however, that while doctrine cannot be changed, it can be better expressed if it is clarified.

"Truth can be better explained, according to the mentality and language of modern man or even of this or that group of separated brothers so as to make it better understood. Moreover, the points of doctrine which touch on the problems which today are of more interest, or even of concern, can be explained more accurately. . . ."

"For example, many groups of separated brothers today are concerned above all with the problem of the Church's authority, the relation between the episcopacy and the primacy, and similar questions."

The slow road to Christian unity can best be accomplished, said the cardinal, by "the serene and objective study by individuals and by theological conversations among specialists belonging to various denominations." At the same time, he said, unity can be promoted on the level of the general laity through cooperation by the various commissions along social and economic lines.

Cardinal Bea held that the meetings between various Protestant leaders with Pope John have contributed to bettering the climate of relations among the churches. "The road is certainly a long one," he said, "but at least it has been begun."

Martin spent about 45 years in the Convent of the Holy Rosary. It was his home until his death on Nov. 3, 1639. Accounts of his life in the Dominican house tell, side by side, of lowly work in kitchen, laundry and infirmary, and of ecstasies that lifted him above his daily life in the Dominican house.

AT THE AGE of 15, Martin applied to Lima's Convent of the Holy Rosary for admission as a helper of the Dominican priests. He received the habit of a Dominican tertiary: white tunic, black scapular and black cloak. Nine years later he was ordered to enter the more dignified state of member of the First Order of St. Dominic as a lay Brother with solemn vows.

A sworn statement of a witness to his holy life said: "The servant of God, Brother Martin de Porres, attended to many offices: barber, surgeon, wardrobe-keeper and infirmarian. Each of these jobs was enough for any one man, but he filled them all with great generosity, promptness and care, without being overburdened with any of them."

The very year of Martin's death Archbishop Felician de Vega of Mexico, who had fallen deathly ill while visiting Lima, asked that Martin be brought to his sickbed. But the lay Brother was nowhere to be found.

ONE PRIEST suggested that the Father Provincial command (Continued on page 9)



LARGEST LISTENING FAMILY—Sister M. Eugenia, O.S.B., second from left above, a member of Our Lady of Grace Convent, Beech Grove, submitted a letter in the recent Typical Family Search conducted by WXLW Radio, Indianapolis, which resulted in a special prize. She received \$25 from Robert D. Ensch, left, general manager of the station, which she immediately gave to Reverend Mother Mary Robert, O.S.B., above, as her donation to the Benedictine Sisters' Development Fund now under way. At right is Gene Strack, WXLW assistant manager. (Staff photo)

### FAITHFUL RADIO FAN

## Nun wins prize for 'family' letter

By PAUL G. FOX

BEECH GROVE, Ind.—A \$25 contribution to the Benedictine Sisters' Development Fund hereby evoked unmeasured satisfaction from the donor. It was earned personally by one of the Sisters.

While other members of the Benedictine "family" at Our Lady of Grace Convent were actively soliciting funds from relatives, friends and acquaintances, Sister M. Eugenia, O.S.B., watched the campaign warily. She hoped and prayed diligently that she might do "her share."

Sister Eugenia is a victim of myasthenia gravis, a muscle-wracking and energy-killing disease. The illness forced her premature retirement last summer after 21 years of teaching in central and southern Indiana elementary schools staffed by her community.

She has no special duties now at the motherhouse. She attends daily Mass in the chapel and takes her meals with the other Sisters in the dining room. But every step is painful. She can

take no drugs to ease her suffering. She is allergic to the medication.

One of Sister's pleasures is listening to the radio. She liked one station in particular. Several weeks ago she heard the station announce a search for the typical listening family. There were to be cash prizes. All she had to do was write a letter.

Sister Eugenia wrote that letter. In it she stated that she was not sure whether her "family" qualified as typical under the established rules, but she was sure that her "family" was the largest—130 members.

Officials at WXLW Radio, Indianapolis, agreed with Sister Eugenia. The letter could not qualify under the terms of the typical family search. But they were captivated by the uniqueness and sincerity of the letter. A special category was declared. Sister Eugenia's letter was the sole entry.

When notified of the special \$25 award which she had earned, Sister Eugenia beamed. This would be her offering to the Development Fund.

### PARISH APPEAL LAUNCHED

## Payments lagging badly in High School Drive

The Marion County Catholic High Schools Fund Campaign has entered its final and most important phase.

With the 30-month payment period scheduled to close late in 1962, Indianapolis pastors last Sunday began a series of sermons stressing the importance of prompt payment of campaign pledges during the closing months of the drive.

In their sermons last Sunday, pastors expressed the thanks and appreciation of Archbishop Schulte to those who have kept up their campaign payments, often at the cost of considerable sacrifice. They pointed out, on the other hand, that a considerable number of people have not done so and quite a few have not made a single payment on their pledges.

THE ARCHBISHOP has launched the current appeal in a concerted effort to close the gap between pledges and payments in the final months of the campaign. An interim report as of April 10, 1962 (see Page 12) indicates that of the \$4,750,294.31 pledged in 1960, a total of \$2,066,059.62 or more than 50 per cent still remains to be paid.

Of the three high schools to be constructed with campaign funds, one—Chartrand High School, at Kessler Blvd. and Crittenden Avenue—has been open for the last year; and the second—Chartrand High School on the city's South Side—will be completed by next September. Zoning variance for the third school—Ritter High School at W. 20th Street and Tibos Avenue—has already been granted, but actual construction must await the collection of additional campaign funds.

TO IMPLEMENT the present appeal, parishes are asked to:

- (1) Contact new parishioners who have moved to the city since the campaign was launched to give them an opportunity to contribute;
- (2) Contact those who are in arrears in their payments to see

whether it is possible for them to resume payments. In some cases, financial circumstances may indicate the need to reduce the original pledge and the size of payments.

In last Sunday's sermon, pastors pointed out that members of parishes outside the West Side who (Continued on page 9)

### ANSWER TO PREJUDICE

# Halfbreed to be canonized on May 6th

Editorial, Page 4

On the baptismal certificate of the little colored boy, born and baptized on November 9 of the year 1579, Father Juan Antonio Polanco wrote the words, "father unknown."

But the child named Martin had a well known father, the Spanish knight and colonial official Juan de Porres, who eventually gave his son his name. On May 6 the Church is giving him a new name, Saint Martin de Porres.

Martin was born in Lima. His mother was a freed-woman from Panama, probably a Negress but possibly of Indian stock. The union between the Spanish knight and the former slave was not a marriage in the sacramental sense, and after the birth of a second child (a daughter), Juan left his illegitimate family in Lima and went to Guayaquil, Ecuador.

MARTIN WAS reared in poverty in the little house on the Street of the Holy Spirit where he was born. Although the son of one of the ruling class, as a half-

caste the child was locked into a low level of Lima's society.

It is told that even in his poverty, the child Martin gave what he had to the poor, and that this generosity brought blows from a mother weighed down with the cares of raising two abandoned children.

But the good reports of Martin's behavior came to the ears of his father when he returned to Lima from time to time. When Martin was about eight years old, his father took him and his sister Juana to Guayaquil to be educated. It is said that Martin

there learned from an old Indian couple some ancient cures drawn from the medical lore of South America's once-high Indian civilization.

Two years later, however, the father had to move on to a high government post in Panama. He was unwilling to take his half-breed children with him, so he left Juana with his uncle in Guayaquil while Martin returned to his mother in Lima.

In Lima his mother apprenticed him to a barber-surgeon. He learned not only how to cut hair

but how to draw blood (a standard medical treatment of those days), care for wounds and prepare and administer medicines.

AT THE AGE of 15, Martin applied to Lima's Convent of the Holy Rosary for admission as a helper of the Dominican priests. He received the habit of a Dominican tertiary: white tunic, black scapular and black cloak. Nine years later he was ordered to enter the more dignified state of member of the First Order of St. Dominic as a lay Brother with solemn vows.

Heart of Mary, Edward Throm. Choir Exchange Sundays will be May 6 and 20, and June 3 and 17, according to Father Salm. The staggered schedule will allow for cancellation or postponement if a parish choir is needed at home for a particular service.

Father Salm expressed the hope to participating parishes that the venture "will afford inspiration and increase the devotion of the faithful."

## Exchange choir program slated

Seven Indianapolis parishes will participate in a unique exchange program to promote interest in church choirs during the coming weeks.

Father Edwin Salm, pastor of Immaculate Heart of Mary Church and Archdiocesan Director of Sacred Music, has announced that the exchange will take place on two Sundays in May and on Sundays in June.

The participating parishes, choir directors and organists, are: Our Lady of Lourdes, Bernard Stierlein, Mrs. Roland Kravarr; Holy Name, Beech Grove, Jerry Cramey; Little Flower, Eugene Doerr, Mrs. Andrew Windkamp; St. Joan of Arc, Edward F. Krivogay; St. John's, John Vanlenten; Sacred Heart, William K. Wyss, Mrs. Paul Kirsch; St. Rita's, Mrs. Agnes Johnson; Immaculate

## Rev. Patrick H. Griffin dies at the age of 83

A Pontifical Funeral Mass was offered Tuesday morning for Father Patrick H. Griffin in Assumption Church, Indianapolis, where he served as pastor for 26 years.



FATHER GRIFFIN

Since his retirement from pastoral duties last year, Father Griffin, who was 83, has been serving as chaplain of the St. Paul Heritage in Beech Grove. He marked the Golden Jubilee of his ordination in 1935. He died in St. Vincent's Hospital on April 28.

Father Griffin was born in Indianapolis February 8, 1879. He studied for the priesthood at St. Mary's College in Kansas and Mt. St. Mary of the West Seminary in Cincinnati.

BISHOP Denis O'Donoghue ordained him to the priesthood in St. Patrick's Church, Indianapolis. He offered his First Solemn High Mass there on June 18, 1905.

Upon his discharge from the Army, Father Griffin took up studies at the Catholic University of America, Washington, D.C.

IN 1920 he was named pastor of St. Bartholomew Church. Co- (Continued on page 9)

# Emergence in Africa

by Joseph Christie, S.J.

When the Roman Pliny the Elder remarked about nineteen hundred years ago that "Out of Africa there is always something new," he was talking about the only part of the continent known to the civilized world, the Mediterranean seaboard.

Since then the white man has penetrated into the heart of the dark continent and whether anything new comes out of it or not news must certainly come. It is strange to think that only 60 years ago the British founded the Royal African Society to stimulate interest in the continent which occupies so much of the world's news space today. Africa has become a place of rapid and violent change which the world watches with growing interest and attention.

It is foolish, if tempting, to try to simplify what is disturbing Africa but safe to say that there is a struggle for power not only among those who live there, but among the great nations who stand by watching.

Power in the greater part of Africa north of the Zambezi River lay until the late years of the nineteenth century with the disease-carrying anopheles mosquito and superstition. The work of great men like Ross and Pasteur started the attack on the former while the missionary has struggled nobly to overcome the latter. If Africa is awake today she owes it in large part to the victories of these two forces. The African is better educated than he has ever been before, and his numbers increase year by year as disease is overcome.

The general term of reference for the territory we are discussing is Central Africa, but it is known more particularly as the Federation of Rhodesia and Nyasaland. The Federation is in South Central Africa bordering to its own south by the Republic of South Africa and to its north by the Congo and Tanganyika.

On its western border lie Bechuanaland and Portuguese West Africa on its eastern side Portuguese East Africa. The territorial connections with the Republic of South Africa and Portuguese territories may play an important part in the political future of the Federation.

The area of the Federation is more than 485,000 square miles or (to make it more vivid to Americans) larger than the combined areas of Texas, California and the state of New York.

There are three territories in the Federation, Southern Rhodesia, Northern Rhodesia and Nyasaland. The European population is heaviest in the Rhodesias and totals over the three component territories roughly 360,000 people. Although the African population was sparse when the white man arrived less than a hundred years ago, it is now

seemed to the natives that the white man was a different being from themselves altogether. They thought that white people were strange beings who came on ships which rose from under the sea.

To such a people with no written history who owed their written language to the efforts of the missionaries, knowledge was a technique to be discovered. It was the white man's magic.

It was only when the films and radio began to introduce them to the way of life common to other parts of the world that a better sense of proportion began to grow among them. Nevertheless the African is still inclined to think that riches come too easily and that their source is political power.

OVER THE YEARS the African has gained immeasurably from the efforts of the white settlers (the Federation's expenditure on education is up to ten times as great as that of some independent nations in Africa) but the benefits (or so it seems to many Africans) have been indirect or incidental. The point of view is not entirely wrong.

The white man has tamed vast parts of the territory and made available to the African a richer and happier life, but his primary thought was for himself and the benefits accruing to the natives were products of enlightened self interest.

Although there are over two hundred Africans in the highest paid branch of the Federal Civil Service and the general wage scale continues to rise, there is a great deal of dissatisfaction of living for black and white. The African would not be human if this difference did not affect his attitude even though he is himself steadily moving upward.

If the African can be persuaded that it is in his interest to work in partnership with the white man, the Federation will have a great and prosperous future. But it will be necessary to convince him that the aim of the Federal Government is to raise the African people to the same level economically and spiritually as the white man. This is a gigantic task which calls for the greatest skill and ingenuity.

Too often the African fails to see how grave the problems are while the white man is too apt to think that a clear explanation of the economic and social conditions is enough to maintain an ordered society and establish co-operation. Emergent peoples are very seldom rational and quite often

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DETROIT—The editor of America magazine said here that Catholic colleges must be faithful to the "full Catholic heritage of reason," which combines both liberal and conservative principles.

Father Thurston N. Davis, S.J., at the 50th annual convention of the National Catholic Educational Association that Catholics spend too much time talking pointlessly about "liberals" and "conservatives."

THE TERM liberal, for example, has become "a kind of nasty word to denigrate anyone from an American for Democratic Action sympathizer to some freshman caught reading Father John Cronin's 'Communism: Threat to Freedom' or Pope John's Mater et Magistra," he said.

chose what seems to them a spiritual goal at the expense of economic disaster.

White African leaders like Garfield Todd, Sir Edgar Whitehead and Sir Roy Welensky have come forward with proposals which make it clear that they envisage a multi-racial society with economic parity between the racial groups. Their statements have aroused fears in many white people that their interests will be sacrificed for the sake of winning African support. This reaction can in turn become irrational with a corresponding rise in political tension.

In such a situation a ounce of practice is worth a ton of theory. The Africans understand facts and Sir Roy Welensky has done a lot of the ideats of democracy. What is wanted is concrete evidence that the white man means what he says.

This the white statesmen fully realize, and sound progress is being made although only time can show whether it will prove fast enough.

The new constitution will increase African representation in the Federal and Territorial Parliaments. There is a genuine effort to equalize wage rates as, for example, in the railway industry and the airways, where equal African and white standards of pay have been adopted. Few, if any, hotels in the Federation employ color bar, and great satisfaction was shown recently when the Act preventing Africans from buying houses in white areas was withdrawn.

It is of great significance that the Federal Government has recently appointed an African, M. Hove, to a top external affairs post as High Commissioner in Nigeria. This is the sort of tangible sign which the African requires and which should influence his attitude.

What is needed at the moment is an African middle class which has no sense of inferiority or want of welcome where the white man is concerned. Whether the national political leaders of the African will co-operate with this

and liberal in the best tradition of those words."

FATHER DAVIS also called for a stop to talk about the alleged inferiority of U.S. Catholic colleges.

Alluding to discussions about how well Catholic colleges contribute to the nation's and the Church's intellectual strength, he said: "That question has now been boosted around so badly that it no longer has any meaning."

"An objective appraisal of the relative merits of all 2,011 U.S. colleges made on purely objective grounds would put the vast bulk of our Catholic colleges in an above-average position with respect to all other American colleges," he declared.

Moral degradation of West deplored by African bishop

JOHANNESBURG, South Africa—Moral degradation rampant in the West is preparing the way for communism, the Bishop of Bloemfontein has asserted.

policy remains to be seen. The signs at present are that they will not.

ALL THE AFRICAN political leaders—Joshua Nkomo of Southern Rhodesia, Kaunda of Northern Rhodesia and Dr. Banda of Nyasaland—have come out against the whole concept of the Federation and would like to break it up. This determination is the cause of the present political tension. Although Southern Rhodesia is independent of Great Britain in all but matters of defence, Northern Rhodesia and Nyasaland are still protectorates of the home country.

The policy of the African leaders to press Great Britain so to alter the voting rights laid down in the constitution of the Federation that an African majority in Northern Rhodesia and Nyasaland can vote itself out of the Federation and bring it to an end. Sir Roy Welensky maintains that this would be a disaster and has brought all his very powerful influence to bear upon the British.

At the present moment Sir Roy Welensky is organizing a general election in order to obtain a mandate for his negotiations on the proposed changes in the constitution. Sir Roy maintains that the British Parliament has the power to break up the Federation but the Lord Chancellor of England has asserted that Parliament has no such power. The British Prime Minister has appointed R. A. Butler to deal with this vexed issue and what will be done is uncertain.

White settlers in Rhodesia and Nyasaland bitterly reproach the British Government in terms reminiscent of the Algerian colonies who maintain that they have been deserted by France. Southern Rhodesia is contiguous to the Republic of South Africa, and it is already being hinted that if British influence were to be used to break up the Federation the only resort for Southern Rhodesia would be to find some means of union or federation with the Republic of South Africa.

It is difficult to see what the African leaders would gain from a breakup of the Federation beyond political power. Dr. Banda, the Nyasaland leader, seems oblivious to all economic arguments.

His country is industrially the most backward part of the Federation whose total income tax is less than the money sent home each year by the immigrant workers who might be sent home if Nyasaland left the Federation.

Since the Federation started in 1953 the Government has given 33 million pounds to Nyasaland and will have to find more to help her with her problems. Were Nyasaland to cut adrift her people, economically speaking would be one of regression.

But as has often happened here in history, considerations of this kind may weigh lightly in the balance. It is not certain whether the average African voter really understands the issues at stake for him. The majority of them are very simple agricultural workers who follow their leaders not only without question but often under the illusion that greater things will be done for them than is possible.

IT IS DIFFICULT to forecast what will happen. The British

Minister, Duncan Sandys, has said that in this situation the whole concept of a multi-racial society is on trial. G. Mennen Williams said that the dialogue in Rhodesia and Nyasaland is not about ends but about the time necessary to attain them.

In this the American President's representative has placed his finger on the essential truth. It is a question of time. If the two sides can work out a peaceful agreement, then the future of the country will be bright.

Mr. Williams also said: "Let us on our side look with understanding on the problems which are being worked out by the people and governments of the Rhodesias and Nyasaland. Let us acknowledge that a promising start has been made. And let us wish for all those concerned, two things: understanding and persistence in moving ahead."

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THE CHURCH AND THE WORLD
Seminary Latin—Review raps boxing—Premier resigns

The Vatican

◆ The patron saint of the Universal Church received an honored place in St. Peter's basilica on one of his two yearly feast days, the feast of St. Joseph the Worker. Pope John XXIII called the attention of the 20,000 people in the basilica to the renovated altar of St. Joseph in the south transept. He spoke of his joy at seeing this "provident guardian of Jesus Christ and of His Blessed Mother, this example to every Christian worker," honored with his own altar.

◆ L'Osservatore Romano has called criticism by Cardinal Stefan Wyszynski of anti-Church measures in communist-ruled Poland "a cry of protest against a glaring injustice that increases daily." The Vatican City daily newspaper noted that communist actions against the Church are "in violation of the legal guarantees which the Polish constitution grants to all its citizens."

◆ Educational experts gathered here for a three-day workshop to consider what changes could be made in the Latin courses in minor seminaries in the United States and other English-speaking countries. The meeting followed two months after Pope John published his apostolic constitution "Veterum Sapientia" which calls for more intensive Latin preparation in seminaries throughout the world.

Abroad

◆ BERLIN—A call to Russian anti-religious propaganda to intensify their attacks during the Easter season without "sparring the feelings" of believers has appeared in an issue of the authoritative Literary Gazette of Moscow received here. This turning away from past policy of avoiding offense was expected to touch off a campaign of organized hostility and interference with church services.

◆ WARSAW—Warsaw municipal authorities announced they have finally decided against demolishing the Communist church which stands in the way of the planned new street. Considerable protests were aired during the past two years by Catholic circles. The new plan calls for moving the church from the right-of-way about 25 yards.

◆ ROME—Civita Cattolica, Italian Jesuit review published here, sharply attacked professional boxing as "a form of legalized assassination" and called for its abolition around the world. If the sport is not banned, the publication said, "the guilt will fall on that section of the public which continues to favor this useless and brutal business." It also condemned professional boxing as "immoral."

◆ MADRID—"Only the Catholic hierarchy can judge whether or not an institution is faithful to the principles of the Church, Bishop Angel Herrera Orta told the Assembly of Christian Citizens here. The Bishop of Malaga called for "collaboration" of Spanish Catholics with their government, but added: "This collaboration does not at all mean that citizens should give up their personal political opinions. Such opinions are perfectly consistent with their obligations."

◆ CAPE COAST, Ghana—Ghana's Minister of Defense in an address to an international Catholic gathering said that missionaries who get involved in politics are an embarrassment to African Christians. Defense Minister Kofi Baako said that instead of getting involved in party politics, missionaries should fight against the evils of social injustice, particularly racial discrimination.

◆ ST. LOUIS—Missouri Citizens for Free Public Education in the name of a newly-organized state wide interdenominational group seeking to preserve Church-State separation. According to Dr. Stanley I. Slusher of Jefferson City, group president, the way to solve the problem of federal aid to private and parochial schools "is to stop creating issues, stop making false charges, stop demanding special privileges."

◆ DAKAR, Senegal—The naming of a native of Guinea as Archbishop of the capital city of Conakry seems to have reduced that former French colony's chronic Church-State tensions, according to reports filtering into Senegal. The appointment of Archbishop-elect Raymond Tchibombo to replace Archbishop Gerardo de Mileville, C.S.P., a Frenchman expelled last year by the regime of President Sekou Toure, was followed almost immediately by the release of four arrested missionaries.

◆ KAMPALA, Uganda—Uganda's first native Premier has resigned following the defeat of his Catholic-oriented Democratic party in an election in this central African nation marked by religious conflict. Former Premier Benedict Kiwanuka's party was defeated by a coalition of the United People's Congress, which is backed by Uganda's politically dominant Protestants, and the tribalist and anti-Catholic Kabaka Yeka (King Aale) movement.

◆ SYDNEY, Australia—The Liberal party of New South Wales, in a post-mortem on its loss in March's state elections, says that with stronger Catholic support it could break the Labor party's 21-year grip on state government. The election analysis by the party's executive points out that

Catholics have traditionally supported the Labor party for economic and historical reasons, not on "sectarian" grounds. "Catholics in general are 'right wing' in outlook due to their active opposition to socialism and communism," the analysis said.

◆ BOAI PRINCIPIO, Brazil—An organization that aims to give small farmers and farm workers a voice in national affairs has been set up by the Church in the Brazilian province of Rio Grande do Sul. Describing the needs of the 700,000 farm inhabitants of this southern Brazil region, Archbishop Vicente Scherer of Porto Alegre declared that a proposed redistribution of farmland will not solve problems unless it is accompanied by effective political organization of the new landowners.

◆ GUATEMALA CITY—Guatemala's Bishops have called on the Central American country's Catholics to cooperate in ending disorders growing out of its present political crisis and warned that communists have made the nation the objective of an immediate conquest. The Bishop spoke in a joint pastoral letter as the government of President Miguel Ydigoras ordered police to break up all demonstrations.

◆ APPOINTMENTS
◆ Two veteran Vatican diplomats have been named Apostolic Nuncios to Spain and Portugal. Archbishop Maximilian of Furstenberg, former Apostolic Nuncio to Ireland, will go to Lisbon and Archbishop Antonio Riberi, former Apostolic Nuncio to Ireland, will be stationed in Madrid. Reginald A. Newswire, director of the Great Cleveland Educational Research Council, will be co-director of a nationwide study of Catholic elementary and secondary schools. He will work with William H. Conely who has taken a leave of absence from his post as educational assistant to the president of Marquette University.



IN THEATRE GUILD PLAY—The Catholic Theatre Guild of Indianapolis is presenting its last production of the season this weekend at the K of C Auditorium, 13th and Delaware Sts., Indianapolis. The comedy-drama "The Hasty Heart" will be given at 8:30 p. m. tonight, Saturday and Sunday. Shown in a scene from the play are, left to right: Charles Johnson, John Griffin, Jim Nash and Carol Kestler. Johnson is also the director. Pat Jones is business manager, and John McGauley heads the technical committee.

MUCH TO BE DONE

Priest 'sparks' cabinet of Dominican Republic

By MANUEL MIRA

Msrgr. Eliseo Perez Sanchez is vicar general of the Santo Domingo archdiocese, a pastor and a member of his country's government. His colleagues in the Council of State say that he is the backbone of the Dominican Republic's cabinet.

I visited the Monsignor at his home in the old section of Santo Domingo near the Cathedral of St. Mary Minor. I thought that I would find at least a policeman on duty in front of the residence of a member of the government. But there was none. The street door was open and a narrow stairway led me upstairs. There, instead of a locked door, was a swinging one that anybody could open. I called, and a young girl appeared. "I want to see the Monsignor," I said. She did not even ask my name. "Wait in this room while I tell

people, and is loved by them in return. At present, due to the altered political climate, he has to face some attacks. But he attaches no importance to them.

"Only a short time ago some students whom I tried to appease because 'a bit troublesome,'" he said.

THE MONSIGNOR told me in regard to current Dominican problems: "The great danger is the present, changing situation. We must have elections and a constitutional government. The Council of State doesn't count with the political parties, although it seeks their support. Furthermore, its work is impeded by the campaign carried out by partisans of the old regime and by the beginnings of an active communist opposition.

"Nevertheless, we feel we can count on the support of the people, who see the cause" as their only means of salvation. There is much work to be done, the Monsignor went on.

"A provisional agricultural reform plan is to be started to distribute lands to farming families. These families also will receive economic and technical aid so they can establish new villages and rural town councils. "If we succeed in maintaining a substantial plan of action, the people will recognize our effort and will support us," he said.

HE THEN SPOKE to me about the new electoral law proposed by the Organization of American States and accepted after much discussion by the political parties. He said that after August, when a constitutional assembly is to be elected, there will be available an elective body to which the government can look for help in case of danger.

"The fervent wish of my heart is that our Dominican Republic and its present government may have the good will of the countries of Europe and America, many of which came to our aid and assistance on other occasions when we were visited by sorrow."

IT IS NOT easy to summarize in a few sentences the priestly

It is not unprecedented for a priest to be in the government of the Dominican Republic. Archbishop Fernando Arturo de Merino de Santo Domingo (1833-1906) was provisional president from July 23, 1880, to September 1, 1882, prior to being appointed archbishop. He headed the Sec from 1885 to the time of his death.

Another priest told me of Msrgr. Perez Sanchez: "He is completely a priest." He added that the Monsignor is a member of the council so that the people may see in him a guarantee of their interests. The Monsignor joined the council with the permission of his ecclesiastical superiors.

A politician, Alfonso Moreno Martin, president of the Christian Social Revolutionary Party, spoke to me as follows: "Msrgr. Perez Sanchez represents only himself in the council, not the Church. He is a monsignor as any member here of the council are lawyers or doctors."

He is in the unique position, however, of retaining the trust of the people as a priest and of supporting—as his fellow cabinet members acknowledge—a transient government whose aim is to prepare the way for a democratic and representative regime.

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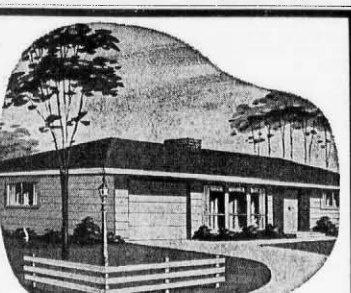
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PRIEST IN RUSSIA

Tour of Soviet Union was full of surprises

By FATHER JAMES F. DRANE

Every day in Russia was an adventure. Every new day brought new experiences, strange acquaintances, and at least a little suspense and intrigue.

The very first day in the country was undoubtedly the most exciting, because everything was new and adventuresome. We arrived at our hotel about 2 p.m. It was an old tenement-type red brick building, with a store front on one side there was a rather large barber shop (all women barbers) and on the other a dilapidated movie house.

Two worn marble steps led from the pavement into the small lobby. On the left there was a booth, big enough for two people which served as the registration desk. There were two or three trible portraits hanging on the wall. A patriarchally bearded man was occupying the only lounge chair.

WE FILLED out questionnaires in duplicate and triplicate, giving all the usual information. The problem of assistance in a room seemed to be a very complicated one. We all waited three-quarters of an hour while the woman in charge and the interior representative figured and refigured, and juggled and rejuggled, names and room numbers. Finally they came up with a solution.

My room was on the third floor. We had been handed little slips of paper with our names and room numbers, and these were presented to a girl awaiting us at the top of the steps. She seemed very friendly and each time she smiled she showed a mouth full of gold teeth. Many of the women have had better and the most common ones are not gold but stainless steel. Upon presentation of the paper I was handed

The author of the following article, now a teacher at St. Vincent's High Mission, New York, Little Rock, Ark., wound up three years of studies in Europe with a four-week tour of the Soviet Union. Before he traveled with a leftist political group, he had freedom not ordinarily granted Western visitors.

in the same line to use the same facilities occasioned many comments and a good deal of laughter. Every time one of their group came out there was a burst of laughter and animated conversation.

Man in the communist philosophy has no spiritual principle. He is an animal, highly evolved but nevertheless an animal. This little room and other similar ones had occasioned a visit to a humane and special design to keep man aware of his bond with the animal. At least there was never any effort to humiliate an animal function or make them less effective.

The whole idea of a bathroom in this hotel had very obviously been an afterthought. The room was small and what plumbing there was was all in full view. The facilities were not impressive. There were two very old-fashioned toilets with long chains hanging from an elevated water box. Both were very dirty.

Neither toilet was equipped with a seat. On the floor was a small square of newspaper that had been torn up into disposable sizes. Off to the side of the room was a bath tub.

It was not the latest model. The enamel was all gone; the underlying composition was anything but white and shining. It had a hole in the bottom. It had to be done so and so it was with all possible expedition.

I WAS HURRIED along not only by the temperature of the water, but by the fear that any delay in my return would mean a popular little room would take place, and I wanted to get out before that happened.

Suddenly the door opened without even a previous knock or tap or, "May I..." and in walked the girl with the golden hair. She was in charge of the corridor, but I never suspected that her rights were so absolute.

Without a word she walked up to me and with her finger pulled from beneath my tee shirt the religious neck and chain around my neck. Evidently it had slipped over my shirt while I was dragging the bags up the steps and she had noticed it while giving out the keys. Now that almost everyone had gone, she had come back to make an inquiry.

She blessed herself and pointed inquiringly to me, asking, "Are you Christian?" I nodded yes, and blessed myself for good. This brought a big smile and a look that meant, "You don't say!" She made the sign of the cross again and pointed proudly to herself indicating that she too was still a Christian and that we had nothing in common.

She looked over the little gold medal again with great care, then with an outstretched hand and a pleading look she made known quite clearly what she wanted. With a couple of words and many signs I tried to explain that it was gold and was a gift and that I couldn't give it away. I looked through my bag for some other religious article that I could give her, but found nothing. I stood by and fingered admiringly at all the little articles of clothing while I made the search.

THE GIRL'S reaction was a little tense. She had made it



MARIAN CARD PARTY—Mr. and Mrs. Paul R. Watt, above, will serve as co-chairmen of the annual Blue and Gold Card Party at Marian College, Wednesday, May 9, at 7:30 p.m.

Pope asks May prayers for success of Council

VATICAN CITY—The clergy and faithful of the world have been asked by His Holiness Pope John XXIII to increase their prayers for the success of the Ecumenical Council in the month of May.

Pope John has also told the faithful that the establishment of just relations with their fellow men is part of the necessary climate for a fruitful council. Though not clearly specifying it, he seemed by this comment to be referring to racial conflicts in various parts of the world.

His appeals were contained in an Apostolic Letter, Eucumenicum Concilium published here.

THE INCREASED prayers in May were sought, the Pope said, "in order that this great event (the Council) may constitute a new Pentecost and that the Holy Spirit may spread His gifts once again prodigiously upon the Church."

quite clear that she was doing something wrong, something she could be punished for. Twice she tipped to the open door and peeked down the corridor to make sure no one was coming.

Finally I settled on giving her a few little articles of clothing. She was tickled to death. She thanked me profusely, tucked her keys carefully in an apron pocket, looked down the corridor once more in each direction, then left.

It was hardly what I had expected, but as it turned out it was not a rare find. I met a German woman who had visited Russia, wearing a plain gold cross around her neck and she told me that never a day passed when she was being approached by someone who wanted her cross. There are no religious articles available in Russia. There have been none for years. Whether the interest is prompted by curiosity or by a real spirit of religion, I couldn't say, but the fact of the interest is undeniable.

To get an idea about the individual Russian's attitude towards religion, I always made a point of pulling out my reary head everywhere I went into my pocket for change. Almost without fail, the person I was paying would go immedi-

WHAT OF THE DAY

Praises union action

By REV. JOHN DORAN

Those who have been disturbed by the many reports of unauthorized strikes, work stoppages and slowdowns at the missile site can take courage from one happening last week.

Forty-seven electricians staged an unauthorized one-day strike of the Titan missile base jobs near Ajo, Arizona. They were fired by the company.

The heartening part of the matter is the attitude of the International Brotherhood of Electrical Workers Local 570 as expressed by its business manager, Horace Donahue. He said: "This move by the company is in support of a union pledge to the President of the United States made last month. We pledged that there would be no unauthorized strikes on these defense jobs, and that the local union supply men to man the jobs."

I like the way this went. The union has not forgone its right to bargain for the men, and to take up a just grievance; but it has established a policy of not tolerating the action of its members in just walking off the job on a whim. This shows a real sense of responsibility on the part of the union.

The sense of responsibility to the nation, or to the consumer.

Nuns offer to aid St. James Society

BOSTON—Latin American missions staffed by a mission society established by Cardinal Richard Cushing will soon have the services of volunteers from two communities of nuns.

Cardinal Cushing, Archbishop of Boston, said the Sisters of Notre Dame de Namur and the Missionary Sisters of the Society of Mary have agreed to work in Peru and Bolivia with the members of the Society of St. James the Apostle.

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Religion, however, is proving more difficult to eradicate than was expected. There are still many signs of its presence and importance in the lives of the people, but despite all this, the leaders are confident that it is losing and will disappear. So far, nothing has happened to destroy their confidence.

the union to let men gouge employers." The more unions realize that their own members, like all humans, can be misratable, unfair and unethical, and the more unions take action to discipline this type of action on the part of their members, the stronger will grow the position of the unions before the people in general. We want unions in this country of ours, but we want responsible unions.

FUND CAMPAIGN NEW YORK—Cash contributions to an archeological fund-raising campaign for a new secondary and high schools have gone over the \$25,000,000 mark. Auxiliary Bishop John J. Maguire of New York announced. The Bishop said \$25 million has been pledged.

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Gethsemane Valley, An Oasis of Hope

In the midst of suffering, is located in Southern India. Here, some few years ago, Monsignor Paul Chittilappilly founded the Damien Institute for the care of Lepers. Because of the difficulty of finding the qualified personnel necessary to the success of such an Apostolate he was inspired in 1955 to attempt the foundation of a new Religious Community whose members would devote their lives to the care of the Lepers of India. In 1960 the Holy See approved of his plans and on January 25, 1961, the feast of St. Paul's conversion, there came into being the SAMARITAN SISTERS. In preparation for the establishment of their Community the first three young Indian girls who were to be the pioneers began their training by obtaining their nursing degrees. They entered the novitiate of an established Religious Order. Last month these three girls made their first vows as members of the new Community of SAMARITAN SISTERS. Of seventeen aspirants in this new Community two are now studying nursing in Ireland and four are studying medicine in England. The government of India and several European governments are helping to pay for their studies. Its 1964 Monsignor Chittilappilly hopes to launch his major program of Leprosy control with his own doctors, nurses and technicians—all of whom will be SAMARITAN SISTERS. For the training, growth and administration of this infant Congregation a Novitiate House of its own is needed. Can you help build this house and thereby be instrumental in building a new Community of Religions? On the day Monsignor Chittilappilly arrived the same mail brought a check for \$1,500 from a generous benefactor whose accompanying letter gave permission to use it where we thought it was most needed. This money was immediately sent to Monsignor Chittilappilly to help build the novitiate now so essential for the SAMARITAN SISTERS. Much more money, of course, will be needed to provide a suitable building. Many little gifts make a big gift like the \$1,500. Could you send a little gift? Or maybe a big one?

"None of MY business" How often have we heard people use the above phrase? Perhaps we have used it or have been tempted to use it ourselves, either in actual words or in our actions. The child in the poster asking for a foster home, the stranger who needs a blood transfusion, the elderly with no place to go, the poor of other lands who need food and clothing: these things, indeed, are "none of MY business" unless, for the sake of the command of Christ we wish to become neighbor to everyone in need. For only ONE DOLLAR A MONTH—by joining one of our Mission Clubs—you can make the aged, the sick, the orphan "YOUR business" and become neighbor to people truly in need. Will you join one of these Clubs and send us a dollar today?

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THE FAITH EXPLAINED

# Who may receive Holy Communion?

BY REV. LEO J. TRESE

Every baptized Catholic who has attained to the use of reason and who has the necessary knowledge, will and should receive the sacrament of the Holy Eucharist. A child is considered to have attained to the use of reason when he becomes capable of understanding (at least to some extent) the difference between moral right and moral wrong. A child of four may know that an action is good because it pleases his parents. But he cannot grasp the fact that certain actions are good or bad because they are what God does or does not want him to do; he cannot grasp the abstract ideas of virtue and sin.

As a rule-of-thumb, the age at which a child comes to the use of reason has been established at seven years. However, very few children are "average." Mentally as well as physically, some children develop more rapidly or

FAMILY CLINIC

## Preparing our children to meet the challenges

By JOHN L. THOMAS, S.J.  
How can parents be sure that their children are really learning the right values? My wife and I often discuss this problem because we have seen young people from apparently good homes who give little evidence that they know right from wrong in many respects. Our children are not quite young, but we also know that character formation begins early. Judging from present trends, our children are going to live in a badly confused world. How can we prepare them to meet this challenge as Christians?

There are many serious parents who are asking themselves the same question. Lester, they learn from daily experience that people in our society no longer agree on basic moral principles, with the result that conflicting or contradictory patterns of conduct receive equal public approval. Traditional distinctions between right and wrong have now become matter of personal preference, while what were formerly regarded as moral absolutes have evolved into convenient ideals, to be aimed at only if the personal cost is not too high.

Christian parents have good reason to be concerned, for they cannot hope to segregate their children from all outside influences, and besides, they recognize that such a type of "hot-house" training would be no preparation for life in our society.

Hence, their aim must be to teach principles and to guide the character formation of their children in such fashion that they will be capable of maintaining their moral integrity even though their ideals receive little support from the society within which they must live and work out their salvation.

## Radio & TV Apostolate

Sister Ann Loyola, S.P., Holy Cross Parish  
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less rapidly than others. Each child has his own individual rate of growth. It is the responsibility of parents and pastor to determine when a child has reached an age at which he can and should receive Holy Communion.

MENTALLY ILL persons who are completely out of touch with reality may not receive Holy Communion. If they have lucid intervals, periods of rational

awareness, they may and should receive Holy Communion at such times. Or, if their mental illness is only partial and they still are capable of distinguishing between the Holy Eucharist and ordinary bread, then also they may receive Holy Communion.

The amount of knowledge required for the reception of Holy Communion will depend upon

the individual's mental capacity. Obviously a child of seven will not understand the nature of the Holy Eucharist as fully as will an adult, and an illiterate person may not grasp the truths of faith as clearly as will a college graduate. At a minimum, a person must have a knowledge of (and a belief in) those divine truths which are necessary salvation: a knowledge of God the Blessed Trinity who rewards virtue and punishes sin, and a knowledge of Jesus Christ as God-Man and Redeemer.

In practice, of course, children are given more knowledge than when they are being prepared for their first Holy Communion. However, parents should know that a child who is in danger of death may and should receive Holy Communion. The Holy Eucharist has not made his first Holy Communion; provided he is old enough to distinguish between the Holy Eucharist and ordinary bread. If a pre-Communion child becomes dangerously ill, parents should by all means consult the pastor on this point.

ASSUMING that a person has the use of reason and possesses the necessary knowledge, what else is required for a worthy Holy Communion?

One primary requisite is freedom from mortal sin. The Holy Eucharist is the sacrament of spiritual growth, not the sacrament of spiritual birth or of spiritual resurrection. It is a means by which the Holy Eucharist is the sacrament of living the life of grace. The Holy Eucharist is the sacrament of union between Jesus Christ and the soul; it would be monstrous to attempt such a union when the soul is in enmity with God by grave and unrepented sin.

Knowingly to receive Holy Communion while in a state of mortal sin would in itself be a mortal sin. It is the sin of sacrilege, an abuse of God's gift of His Eucharist to us: the gift of Himself.

If we have committed a mortal sin, it is not enough to make an act of perfect contrition before receiving Holy Communion.

It is true that an act of perfect contrition, using the words "worthy" in the sense of the Holy Eucharist as the sacrament of union between Jesus Christ and the soul, and to protect the Holy Eucharist from sacrilege.

## The Liturgical Week

By REV. ROBERT W. HOVDA  
This Mass, celebrating a great teacher and father of the Church, draws out for us the perennial lessons of the liturgy. Christ draws us to the Father in relationship not only for our sakes but also for the others; for those who belong in His shepherd fold no less than we but who for the sake of the others, we have yet recognized it not found the gate. It is our public worship, above all, that should instruct, enlighten and inspire us in our witnessing and teaching mission which is ours.

MAY 10—St. Anthony, Bishop, Confessor. Part of the message of the picture of the Saviour Jesus who look at us and personally interested Shepherd is also the message of today's Gospel parable. Each of us is different, yet this variety hasn't got out of the control of a loving Providence. Faithfulness to His claim is not in wishing we had the "talent" of another, but rather in accepting ourselves and in using responsibly what He has given us.

MAY 11—St. Philip and James, Apostles. Catholic public worship is a communal prayer, and it is the Father and the Holy Spirit in the Spirit. So it is never proper, nor is it true, to defend the doctrine of the communion of saints by the intervention of saints, by denying the Christian's immediate access to the Father. Prayer for the dead is a matter of charity, enrichment, an act of confidence in fraternal charity, in bearing one another's burdens. But it is never a denial of the norm.

MAY 12—St. Nereus, Achilleus and Companions, Martyrs. The Gospel tells us about a man who put his trust in the words that Jesus has spoken to him. It is this faithful trust that the liturgy seeks to elicit through the Spirit working in our hearts as we listen to the Bible readings at Mass. At Mass we are not concerned with scholarly problems relating to the biblical texts. We listen to those who receive the Holy Sacrament; indeed, to receive

Eucharist against the danger of misunderstanding the nature of the Holy Eucharist as fully as will an adult, and an illiterate person may not grasp the truths of faith as clearly as will a college graduate. At a minimum, a person must have a knowledge of (and a belief in) those divine truths which are necessary salvation: a knowledge of God the Blessed Trinity who rewards virtue and punishes sin, and a knowledge of Jesus Christ as God-Man and Redeemer.

THIS DOES NOT mean that we must precede every Holy Communion with the sacrament of Penance. It is a good and highly desirable practice to go to confession regularly and frequently; but as long as we are not conscious of having an unrepented mortal sin on our soul, we may continue to receive Holy Communion as often as we wish, without going to confession.

It should be mentioned, too, that it is only when we are quite sure that we have been guilty of a mortal sin, that confession is necessary before receiving Holy Communion.

It could happen that a person would commit a sin, and then he honestly doubtful afterwards as to whether it was a mortal or a venial sin. A person might give way to a fit of temper, for example, and afterwards be doubtful whether his outburst of anger was fully conscious or fully deliberate, or sufficiently serious to be a grave sin. The same doubt might occur after a period of temptations against purity or against some other virtue. If the doubt is an honest doubt and not a transparent self-deception, the person may make an act of perfect contrition and receive Holy Communion without first having to go to confession. Of course, one never can be absolutely sure that our contrition is perfect; but in this instance a reasonable certainty is sufficient.

Strictly speaking, no human being (excepting his six-year-old Mother) could be genuinely worthy to receive Holy Communion.

To be truly worthy of such an intimate union with the Incarnate Word, a person must be in a state of holiness beyond the reach of ordinary merits. When we here speak of a worthy Holy Communion, we are using the word "worthy" in the sense of the Holy Eucharist as the sacrament of union between Jesus Christ and the soul, and to protect the Holy Eucharist from sacrilege.

We should not require of ourselves more than Jesus Himself did. If a person can fulfill the minimum requirements for a worthy Holy Communion, it would be a great mistake to abrogate these requirements for those who receive Holy Communion through an exaggerated feeling of unworthiness.

SOME THREE hundred years ago there arose in the Church a heresy known as Jansenism. This heresy took its name from French bishop, Jansen, who wrote a book on the topic of Grace, a book which was over-zealous in its teachings.

The Jansenist heresy maintained that only the most holy people should receive Holy Communion. It frequently, and that no one should dare to question Holy Table without extensive preparation and long practice of virtues.

In spite of its condemnation by several Popes, this heresy spread widely through the Church and persisted, to some degree, up to our own century. It was not until Pope St. Pius X issued his famous decree on frequent Holy Communion, that Jansenism received its death blow.

Pope St. Pius made it plain that, in addition to being free from mortal sin, the only other spiritual requirement for a worthy Holy Communion is that the recipient have perfect contrition of the right intention.

The most perfect intention would be that of union with Jesus because of our great love for Him. It may be that we have not as yet reached this perfect intention, but this state of hungering love. However, there are lesser intentions that still are worthy intentions. We receive Holy Communion because we want to grow in grace; to receive Holy Communion because Jesus has promised heaven to those who receive the Holy Sacrament; indeed, to receive

Holy Communion in a spirit of obedience, simply because we know that Jesus wants us to—all of these are right intentions. All of these reasons, or any one of them, qualify us to receive Holy Communion.

We can recognize that it would be extremely stupid to abstain from Holy Communion on the plea that we are not in a pious mood on the minimum—because it is what Jesus wants; the present state of our feelings should have no bearing on the matter. We can achieve a high degree of spiritual growth without having palpitations of the heart, without experiencing any moments of sweet ecstasy. It is what we are willing to do for Jesus Christ, not how we feel towards Jesus Christ, that is the acid test of our love for Him.

Our emotions are a very poor measure of our worthiness for Holy Communion. We receive Holy Communion—a minimum—because it is what Jesus wants; the present state of our feelings should have no bearing on the matter. We can achieve a high degree of spiritual growth without having palpitations of the heart, without experiencing any moments of sweet ecstasy. It is what we are willing to do for Jesus Christ, not how we feel towards Jesus Christ, that is the acid test of our love for Him.

IT IS, OF COURSE, possible to receive Holy Communion from an unworthy motive. To receive Holy Communion simply and solely because everyone else was doing so (on Christmas Eve, for example) and it seemed the thing to do; that is, to receive Holy Communion as a mere matter of form without any real desire for grace or advenience to what we were doing—this would be a most unworthy intention.

To receive Holy Communion reluctantly just to still someone's nagging tongue, would not be a right intention. To receive Holy Communion as a mere matter of form without any real desire for grace or advenience to what we were doing—this would be a most unworthy intention.

To receive Holy Communion as an outward display of piety, is the sin of hypocrisy. However, it should be observed that the lack of a right intention in receiving Holy Communion does not result in the sin of sacrilege, in the state of sanctifying grace. The total lack of a right intention means that the communicant

## THE YARDSTICK

By REV. JAMES VIZZARD, S.J.  
Even if it does not rival our deficits of agriculture, six billion dollars is a lot of money. That is approximately the size of the current budget of the U.S. Department of Agriculture. Not a few non-farmers wonder why farmers deserve or need that kind of support from government.

To city taxpayers it looks like their pockets are being picked to fill the jeans of their country neighbors. Most direct and indirect support by the less than four million farm families in the United States is less than one-half of one percent of the total national income.

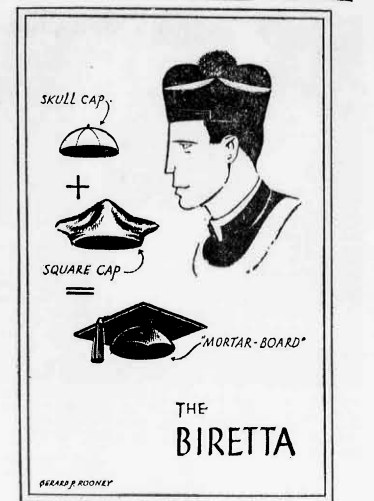
Mr. George G. Higgins is in Europe in connection with work for the forthcoming Vatican Council. In his absence, the U.S. Department of Agriculture is being directed by Father Vizzard, Director of the Washington Office of the National Catholic Rural Life Conference.

Informed observers have long recommended that another very large item in the USDA budget should be transferred to other departments; that is, the two billion dollars and more spent for the Food for Peace program, for emergency gifts of food for famine relief and surplus food for sale. Even if they have not actually seen them they have heard of the countless barns, bins, coves and dumps of surplus food that farmers are being asked to store.

The Jansenist heresy maintained that only the most holy people should receive Holy Communion. It frequently, and that no one should dare to question Holy Table without extensive preparation and long practice of virtues.

A few pertinent facts and a little calm analysis may reveal an expression of the nation's practical concern for the world's hungry, are an essential

It should be obvious on reflection that most of the billion dollar cost for handling and storing surplus foods not to the farmers but to the marketing and grain storage firms, insurance companies and brokerage houses. Hundreds of millions of dollars which are spent for school lunch and milk distribution programs are primarily paid out to farmers but to the children and their parents. The thousands of meat and food inspectors carried on the USDA payroll are for the protection of consumers. Conservation payments are long-



THE BIRETTA, although not an ecclesiastical vestment, is a square cap with three or four ridges or peaks on its upper surface, and was used by the Fifteenth Century. The cap was round, like an old-fashioned smoking cap. In the Sixteenth Century it became square, and was made with two or three folds on top, to make it easier to take off. The square cap developed into the modern Biretta. The "Mortar-Board" cap worn at graduation is really nothing more than the medieval Biretta flattened out with a skull cap sewn on to it.

will receive no grace from the sacrament of the Holy Eucharist; or, if the intention is downright unworthy (such as an outward display of piety) there is a venial sin of irreverence in addition to the loss of grace.

With any kind of a right intention, and with a soul that is free from mortal sin, we infallibly will receive grace from our Holy Communion.

The amount of grace we receive will depend upon the perfection of our dispositions. The more ardent our love for Jesus Christ, the fewer our unrepented venial sins, the more perfect the offering of self which we make to Jesus Christ—the greater shall be our grace.

term investments, often unnecessary for the individual farmer but necessary for the protection of the nation's future.

In the USDA annual budget is found over a half billion dollars for rural electrification, rural telephone and Farmer's Home Administration—interesting programs on which the repayment record has been close to 100 percent. Other items, such as the sugar and wool support programs, are self-financing, though their listing in the budget swells the total by several hundred million.

Even the cost of feeding starving plebeians and other world life, presumably for humane reasons and for the benefit of the nation's arid sportsmen, is charged to the farm program. (It might surprise and shock some people that more money is spent each year for feeding migrant birds and animals than for feeding migrant farm workers and their children.)

Informed observers have long recommended that another very large item in the USDA budget should be transferred to other departments; that is, the two billion dollars and more spent for the Food for Peace program, for emergency gifts of food for famine relief and surplus food for sale. Even if they have not actually seen them they have heard of the countless barns, bins, coves and dumps of surplus food that farmers are being asked to store.

On a more profound level, it can be pointed out that when farmers have done a spectacularly successful job of providing food and fiber for the American consumer and, indeed, for the hungry and needy of the whole world, why should they not be protected by their Government from a threatening disaster not of their own making?

## Radio & TV Apostolate

ROSARY RADIO PROGRAM  
WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M.

FRIDAY, May 4—(Tape) Rev. Paul Landverner. This program has been requested by a listener, in Honor of Our Blessed Mother.

MONDAY, May 7—(Live) Rev. Robert Borchertmeyer and members of the Knights of Columbus, Fatima Council No. 3128, THUNDERBOLT, D.S.B. and Students of Our Lady of Grace Academy.

WEDNESDAY, May 9—(Tape) Rev. Charles Koster, Thomas Carey and Members of the Ancient Order of Hibernians, Kevin Barry Division.

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'SLICKLY COMMERCIAL'

'State Fair' reissue misses boat

By JAMES W. ARNOLD

The third movie revival of "State Fair" is a slickly commercial, technician's job of songs, yuks and sentimental sex appeal that pretty thoroughly suffocates the gentle, nostalgic beauty of Philip Slone's popular novel of the 1930's.

Viewers with long memories will recall that the original film nearly 30 years ago starred young red Will Rogers as farmer Abel Frake, who took wife Melissa, grown-up youngsters Wayne and Margie, and prize Hampshire hog Blue Boy to three days of adventure at the Iowa State Fair.



Philip Slone, author of the novel "State Fair" which was the basis for the original film.

merstein, then fresh from "Oklahoma" and "Carousel." The parents were Charles Winthrop and Fay Bainter; the kids were Jeanne Crain and Dick Haymes, and the city slickers they fell in love with were a young ingenue reporter (Dana Andrews) and a singer with a band (Vivian Blaine).

The whole business was fresh and funny, and genuinely tender. The only real trouble was that the wartime film, shot entirely on a budget in Hollywood, sagged for lack of fresh air.

Perhaps the story has survived because it well symbolizes what a Fair often means to Americans: a few days of magic, glamour and make-believe before the inevitable return to farm routine and the reality of winter. Yet the return is clearly without real regret: the Fair is a nice place to visit, but the Frakes wouldn't want to live there in the 1945 film. Margie won her reporter; Wayne lost the singer but learned to love the world.

When in doubt, a country girl just leaned back and belted songs like "It Might as Well Be Spring," "That's for Me," and "It's a Grand Night for Singing."

But with cinemascopes, stereo and a few so-so new songs added, the 1962 version swaths the simplicity in gaudy cellophane. Everything is bigger, louder, cheaper. Both characters and taste are reduced to a minimum. Some examples:

• The Fair is moved to Texas, where the film was shot last summer on location in Dallas. The relocation is mildly dazzling, but the realism is of the wrong kind. The Dallas Fair is the world's biggest, but it's as if C. B. DeLoe, chief of Frank Lloyd Wright to design Heaven. The sensitive story has as much chance on this gloriously vulgar Midwest as a concert artist.

• Producer Charles Brackett's cast fits the box-office but not the story. The young men are nonacting teenage idols Pat Boone and Bobby Darin; the young women are starlets Pamela Tiffin and Ann-Margret. Ma and Pa are transformed into ever-glamorous Alice Faye and comedian Tom Ewell. Nearly all do a splendid job of acting themselves, but the Frakes remain in Iowa.

• The 1945 film opened with a grizzled farmhand driving an ancient jalopy along a country road. This one begins with Boone-as-Wayne jetting along in a red sports car with a motor that sounds like an amplified Frank Chicago.

• The 1945 climax was a plain folksy harness race Margie and her reporter had bet on.

man, \$5) by Mary McCarran, as told to Ruth Montgomery. Miss McCarran was a member of a teaching community of Sisters for more than 30 years; a straight, clearly heard "inner voice" having directed her into the convent, the same voice returned with more strength and clarity later to say imperiously "You must leave," and so she did, with, of course, all necessary canonical permission.

But one fires of being told how gay nuns are, how they have the most delightful nicknames for each other and how having lived in a convent for so many years really prepares one to go out and face life with a capital L.

Miss McCarran's co-author is a professional newspaper woman being fascinated by such facts as the author's revelation that one of her favorite recreations nowadays is DANCING!!! (always capitalized and always with plenty of exclamation points).

Books like this can serve absolutely no useful purpose, even when, like this one, they lack the acidity and meanness of the earlier "I Leap Over the Wall." Let us have a moratorium on the whole genre.

This time it's a spills-'n-chills sports car race, with Wayne as one of the pack. There's an added kicker: Wayne's up against a mean driver who saw enough of "Bon-Hur" to get a cackle out of slaving other cars into the grandstand. Wayne catches on fast, gives the joker a dose of his own medicine. In the older film, Wayne practiced all winter to get even with a carnie who cheated him at a ring-loss game. Everyone to his own taste, but the feeling pretexts that credibility has been sacrificed for a cheap thrill.

• Miss Tiffin (a perpetual flustered, languid Southern flower) is required to get a dubious crush on nervous-naked Darin, who has been updated into a brash, repulsive TV announcer. No one will believe this except teenagers who have seen enough movies to know that love-at-first-sight is possible only with a heel.

• Ann-Margret (Miss Ann? Miss Margret? A.M.) plays the singer as if she were auditioning for Helen of Troy. The script says she's pitiable, but too mawkish for apple-checked Boone, yet the customers see only a red-haired bombshell whom Pat describes, unimaginatively, as "the most exciting girl I ever met." The film carefully documents this in a sizzling dance number in which A-M enthusiastically displays her character's lack of virtue and the movie's gay hypocrisy.

• Patsyann Ewell has to show wild affection for his hog, even to singing a new Rodgers song, "Sweet Hog of Mine," for endless minutes into Blue Boy's silken ear. It's enough to make even a multivestment give up bacon.

If the new "State Fair" has thin characterizations and plays to questionable appetites in its youthful audience, it still has the big R & H songs. First-time director Jose Ferrer stages "Spring" imaginatively in the midst of a big, rolling pasture; "That's for Me" has Boone rhapsodizing about the near-empty Fair grandstand.

Wally Cox contributes a funny bit as the judge who gets placed on Melissa's spiked mince-ment, and Miss Faye, with that beautiful rich voice, adds balance and some of the show's best gags. (Sample: "Going with Harry is

about as exciting as watching the grass grow.") But in the reposal of flashy modern values like bigness and luxury and speed and love-as-excitement, "State Fair" is plainly disappointing. Scenarist Richard Breen (a Fordham alumnus who did a deft film biography of Father Serra some years ago) lost somewhere in the shuffle his magic elixir that has given the Frakes a deserving hold on the popular imagination. (League of Decency: A-2)



HONORED BY NOTRE DAME CLUB—Thomas M. Fitzgerald, Sr., of St. Joan of Arc parish, Indianapolis, and Mrs. Fitzgerald look over a scroll designating Mr. Fitzgerald as a lifetime honorary member of the Notre Dame Club of Indianapolis. The scroll was presented to Mr. Fitzgerald in recognition of his "many contributions" to the University of Notre Dame and the Notre Dame Club of Indianapolis. The presentation was made at the Universal Notre Dame Night banquet on April 25. (Related photo on Page 12)

BOOKS OF THE HOUR

A delightful story

By D. B. THEALL, O.S.B. Maura Lavery's "Never No More" (Templegate, \$3.50) first issued some 20 years ago, has now been sent into the world again, this time with the added prestige of choice as a Thomas More Book Club selection. It deserves a second chance, and one can only say that if it is not successful, the reading public

is missing a most delightful experience. It is a simple enough tale of several years in the life of a little Irish girl of the 1920's, as she grows up from childhood through adolescence and into young maturity and first love.

Delia lives in the tiny village of Ballyderrig, and is reared by a delightful grandmother; she has a family of her own, but Delia and her mother never seem to hit it off together, and so, after her father's death, when mother resolves to take the family and move to the larger town of Kilkenny, there to set up a dress shop—it is agreed that Delia shall remain in Ballyderrig with Gran.

What the child tells us in this first-person narrative about her little village and its astonishing variety of characters, makes very good reading indeed, and always holds up under the light of any study one cares to make of the psychological reality of her sketches.

Particularly interesting is Delia's description of the relationship between herself and her mother; never really estranged, they are just never really able to be friends, and yet there exists a very deep love between them, and a consciousness of how and this lack of sympathy is.

And then Miss Lavery has the very rare ability to make the child's sense life come alive. Delia takes such delight in the Irish countryside and all of its natural wonders; in the looks and the touch and the smell of a beautifully-kept little house; and especially in the delights of the kitchen.

Few books of late have been able as this one to convey the simplicity of simple Irish cooking (idealized a bit though the picture may be). So Delia is never content simply to say that Gran got a meat, but we are told in great detail of the look and smell of the texture, buttered potatoes, and of such bread, of the delicate taste of stew made with young rabbits and plenty of onion in the gravy. Delia can even make one wish to taste Gran's mysterious parsley jelly, which is supposed to have great curative powers.

With Delia's entrance into the womanhood and teaching, the idyll comes to an end; and one reaches that with the same reluctance as one does the end, say, of Kenneth Grahame's "The Golden Age, an earlier classic account of the bittersweet times of childhood. A thoroughly delightful book, this, and highly recommended for all.

As good a representative as any of a type of book that ought to be stamped out once for all is "Once There Was a Nun" (Put-

Advertisement for Shelby Co. Political candidates including Edgill Moore, Garnett S. Patterson, Jack T. Small, Leona R. Leap, James N. Matchett, Norman G. Theobald, Mary W. Rafferty, Robert E. Marshall, and Fred Courtney.

Advertisement for Radio and TV Programs listing various stations and their broadcast schedules for Indianapolis, Richmond, Salem, and Shelbyville areas.

Advertisement for Richard Cobb, Democrat, State Representative, Ballot No. 24-F.

Advertisement for Victor S. Pfau, Democrat, Judge of Superior Court 3, Ballot No. 9-H.

Advertisement for Robert E. Murray, Democrat, Center Township Trustee, Ballot No. 42-G.

Advertisement for Leslie Duvall, Republican, State Senator, Ballot No. 16-B.

Advertisement for Richard Wayne Guthrie, Republican, State Representative, Ballot No. 20-C.

Advertisement for Rudolph R. Schreiber, Democrat, Candidate for State Representative, Ballot No. 20-I.

Advertisement for Edwin McClure, Republican, County Clerk, Ballot No. 30-A.

Advertisement for Roy L. Volstad, Republican, Judge of the Criminal Court, Ballot No. 13-C.

Advertisement for Eugene M. Fife Jr., Republican, Judge Criminal Court No. 1, Ballot No. 13-A.

Advertisement for Jim Welch, Democrat, Clerk of Marion County, Ballot No. 30-F.

Advertisement for Robert H. (Bob) Shields, Democrat, Sheriff of Marion County, Ballot No. 34-H.

Advertisement for Dan W. Smith, Republican Candidate for Sheriff of Marion County, Ballot No. 34A.







**ACADEMY FOURTH ESTATEERS**—During a recent Quill and Scroll assembly at St. Mary Academy, Indianapolis, two special awards for outstanding agencies to student publications were presented to seniors Eleanor Hines, far left, and Dathena Brawley, second from left. The other three young ladies, all juniors, were named to top positions of the school newspaper and yearbook. Ann Greenwell, center, will serve as Greater (newspaper) editor, while Germaine O'Connell and Patricia Prandinger will serve as co-editors of the Vistas (yearbook). (Staff photo)

**Fulda to be scene of Golden Wedding**

Photo on Page 9  
FULDA, Ind.—Mr. and Mrs. August Boehm will celebrate their 50th Wedding Anniversary on Sunday, May 6.  
Mr. Boehm and the former Clara Nylander were married May 6, 1912 in St. Boniface Church. Rev. Joseph Villinger officiated. Their attendants were Paul Boehm of New Boston; Mrs. Olivia Jupprecht of Fulda; Mrs. Tillie Whitten of Louisville, Ky.; and Joseph Schneider of Mt. Carmel, Ill., who is deceased.  
They are the parents of nine children all of whom are living. Mrs. George (Corina) Hildenbrand of Fulda; Mrs. Albert (Esther) Harpenau, R. 2, Tell City; Karl, Edward and Cleus Boehm of Jasper; Sylvester Boehm of Ireland; Mrs. Linda (Marcella) Lindauer of Jasper; Claude Boehm of Fulda, and Mrs. Robert (Mary Ann) Jochen of St. Henry. They are 41 grand-children and 2 great-grandchildren.  
There will be a Solemn High Mass at 9:29 a.m. (fast time) in St. Boniface Church, followed by a dinner for the immediate family.  
Celebrant of the Mass will be Father Clarence Lindauer, who is using the occasion of his cousin's Golden Jubilee to mark the 25th anniversary of his ordination. A native son of St. Boniface parish, Father Lindauer is stationed in the Evansville Diocese.  
The couple will be honored at an open house from 2 to 4 p.m. (fast time) at the American Legion Home at St. Meinrad, Ind.  
There will be no formal invitations sent, and all relatives and friends are invited.

**Educational TV measure signed**

WASHINGTON—President Kennedy has signed into law a bill creating a \$32 million program of Federal aid for educational television.  
Non-public institutions and agencies can participate in the program through membership in community TV organizations.

**Yardstick**

(Continued from page 7)  
price received for his crop. One hold-out, or even a thousand of them, would make a wholly uninterpretable dent in the supply and in price. Without Government programs of price support, surplus removal and production controls, farmers would go broke almost overnight.  
Such a development would be disastrous not only for the farmer himself, but also for the millions whose investments and jobs depend on him. Four out of every ten U.S. jobs, 16 million of them, are involved in providing materials and services for farm production and in storing, processing, distributing and merchandising farm products. Depression on the farm means depression in the city too.  
Moreover, the American taxpayer as a consumer has no legitimate complaint to make about the quantity, variety or price of the farm products available on the supermarket shelves. For something like one-fifth of take-home pay, the average American consumer buys a diet that is so rich and varied that he has to spend additional millions for weight-reducers and antidotes to counter over-indulgence. Food today is by far the greatest bargain on the market.  
The very productivity of the farmer, which threatens him with disaster, has been a boon to the consumer. The few billion dollars that are charged to the consumer as taxpayer to keep the farmer from going under is a small price to pay.  
This is not, of course an endorsement of limitless subsidies to farmers, nor of farm programs that simply will not work. But if a just justice means anything it demands that a nation in one way or another provide adequate compensation to those who serve the nation well.

**Dance scheduled at Jeffersonville**

JEFFERSONVILLE, Ind.—The annual Spring Dance sponsored by the Women's Club of Sacred Heart parish, will be held Saturday, May 5, from 8:30 p.m. to midnight. The affair has been dubbed "The Derby Ball." Tickets are \$2 per couple. For reservations call Mrs. Albert Lorey, BU 2-6777 or Mrs. Robert Pulner, BU 2-6170.  
A White Elephant Auction Sale will be held at the next meeting of the St. Augustine Altar Society on Wednesday, May 9. The meeting will be held in the school basement at 8 p.m.  
A Rummage Sale sponsored by the Sacred Heart Women's Club will be held at the Playhouse Friday and Saturday, May 18 and 19. The sale begins both days at 9 a.m.

**Dedication slated for Fatima shrine**

Our Lady of Fatima Council No. 2238, Knights of Columbus, will dedicate their new Our Lady of Fatima Shrine on Sunday, May 6, at 2 p.m.  
Prior to the dedication, a family style chicken dinner will be served from 11 a.m. to 1 p.m., in one way or another provide adequate compensation to those who serve the nation well.

**Assumption slates school renovation; benefit scheduled**

Work will begin this summer on an extensive renovation of the 65-year-old elementary school and convent at Assumption parish, Indianapolis. According to Father Anthony McLaughlin, pastor, the entire third floor of the building will be removed.  
The modernization program will result in six classrooms, music rooms, parish auditorium and new lavatories. Residence facilities for the Sisters of St. Benedict who staff the school will also be extensively remodeled. The initial phase of the project will be completed by September.

More than \$10,000 has been contributed by parishioners of the worldwide parish during a three-month "flash" campaign now underway.  
The first in a series of fund-raising projects will be held this weekend in the parish hall. Several Hoosier television personalities will appear in a Variety Show scheduled Saturday at 8 p.m. and Sunday at 2 and 8 p.m. The program will feature 40 acts, including talent from the Indianapolis Starlight Musicals and winners from the City Parks All-Talent Contest.

**I.U. neurologist to address guild**

INDIANAPOLIS—"Intellectual Problems of Children" will be the topic of a talk by Dr. Arthur L. Drew, professor of neurology at the I.U. Medical Center, before the members of the Guardian Angel Guild on Tuesday, May 8. The semi-annual Guild meeting will be held at 8 p.m. in the Cathedral High School auditorium, 14th and Meridian Streets.  
Dr. Drew is director of Pediatric Neurology and of the Clinic for the Intellectually Handicapped at the Medical Center.  
Mrs. Thomas P. Carney, Guild president, will preside at the meeting. Other officers include: Mrs. William Brennan, Mrs. Henry Engel and Mrs. Paul Stechen, vice presidents; Mrs. Paul Fitz, secretary; and Mrs. Lou Longhin, treasurer.  
The Guardian Angel Guild is the fund-raising and volunteer assistance agency of the Special Education Department of the Archdiocesan School Office.

**Sister Anselm, S.P., dies at the Woods**

ST. MARY OF THE WOODS, Ind.—Funeral services for Sister Anselm (Mary) McHugh, S.P., were held here in the Immaculate Conception Church on Monday, April 30. Sister Anselm died Saturday, April 28, at the Sisters' Infirmary where she had been a patient for several years.  
A native of Ireland, Sister entered the Community of the Sisters of Providence in 1915. As a non-teaching Sister, she served in a number of capacities at many Providence schools. Her last mission, before ill health forced her to retire, was St. Agnes Academy, Indianapolis.  
Surviving are two sisters, Mrs. John Meahan, of Indianapolis, and Mrs. Patrick Sweeney, of Caspar, Wyoming; and a brother, Hugh of Mueckong Klear, County Donegal, Ireland.

**Remember them in your prayers**

- INDIANAPOLIS
- † KATHARINE SMITH, 77, St. Peter and Paul, April 29. Sister, Mrs. George, Mrs. Harry E. Smith, Alice O'Brien.
  - † BERNARD C. CECIL, 65, Holy Name Church, April 29. Holy Name Cemetery. Survivors: wife, Mildred A. daughter, Catherine; son, Robert; granddaughters, Virginia L., Kathleen; grandsons, James R., Kenneth A., Steve C., John, Mary R. Murphy, brothers, John, Adrian, and Alton.
  - † MARY E. FOSSETT, 84, Little Flower Church, April 29. Holy Name Cemetery. Survivors: son, Delmar; brother, Charles Black.
  - † EMIL M. MERTZ, 84, St. Patrick's Church, April 29. Holy Name Cemetery. Survivors: wife, Margaret; daughter, Margaret; granddaughters, Emily and Paul; sister, Julia; nephews, Harry and Charles.
  - † CHARLES S. KIRKHOFF, 65, Little Flower Church, April 30. Holy Name Cemetery. Survivors: wife, Mary.

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- † YERON L. JOSEPHSON, 49, St. Anthony's Church, April 29. St. Anthony's Cemetery. Survivors: wife, Anne; daughter, David A.; daughter, Veron L. J., all of Jeffersonville; William J., with the Army; James B., with the Air Force; daughters, Mrs. Robert Ann Leary, Anderson; Miss Linda Sue Osborn, of Jeffersonville; Mrs. Robert James, of Osborn, of Clarksville; sister, Mrs. Allan Weber, of Clarksville; Mrs. Leola Collins, of Indianapolis; and Mrs. Esther Stone, of Jeffersonville.
- † LOUIS M. DENISON, 62, Holy Trinity Church, April 29. Holy Trinity Cemetery. Survivors: wife, Adelaide; mother, Mrs. Katharine Denison of New Albany; stepmother, Mrs. Robert James of New Albany; brother, Robert James, of New Albany; sister, Mrs. George W. Callahan, of New Albany; and Mrs. Margaret Jones, both of New Albany.
- † FRANK J. LEBIG, 85, St. Mary's Church, April 27. St. Mary's Cemetery. Survivors: wife, Cora and Florence Lebig, both of New Albany.
- † JOHN E. CRONE, 59, St. Mary's Church, April 27. St. Mary's Cemetery. Survivors: wife, Margaret; sister, Mary M., of New Albany.

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SPRING LUNCHEON—"Hats" will be the theme of the annual Spring Luncheon of the St. Thomas Aquinas Women's Club...

Ernest E. Dillon Democrat Candidate for JUDGE Superior Court No. 3

Indianapolis DCCM schedules meeting... Representatives from each parish in the Indianapolis Deanery are urged to attend.

VOTE 37-B MACHINE NUMBER For County Commissioner 3RD DISTRICT LOUIE FACCONE

ANNUAL DINNER... INDIANAPOLIS... 500 girls and their mothers are expected to attend the annual Mother-Daughter dinner...

NOMINATE JOSEPH W. HADLER Republican for JUDGE OF MARION COUNTY CRIMINAL COURT NO. 2

For Fair and Equal Assessment... Max M. Plesser Republican for County Assessor

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St. Philip Neri... ST. PHILIP NERI

Eagle Dale Shell Service Station... "Shell" Brand Oil

St. Philip Neri... ST. PHILIP NERI

St. Monica... ST. MONICA

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Assumption... Brown's Service Station

Holy Name... PELUMM SHOE STORE

Lady of Lourdes... SOUTH AUDUBON MKT.

Little Flower... HIMMEL'S PURE OIL

St. Francis... ART'S DRUGS

Cathedral... STOREY'S FOOD SHOPS

Holy Spirit... "HAIR FASHIONS BY KAYE"

BILL'S CAFE... JELLED-MAGIC

DELBO DRUGS... DELBO DRUGS

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KERLIN'S MARKET... KERLIN'S MARKET

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GAMBALDI PHARMACY... GAMBALDI PHARMACY

PETE'S SERVICE STATION... PETE'S SERVICE STATION

St. Jude... BROWN'S HARDWARE

Christ the King... "Indianapolis' Newest Supermarket"

SERING SHELL SERVICE... SERING SHELL SERVICE

WALKMAN'S SUNOCO... WALKMAN'S SUNOCO

LEON'S TV... LEON'S TV

HEATON'S BAKERY... HEATON'S BAKERY

Keystone Meat Market... KEYSTONE MEAT MARKET

DIRK'S MARKET... DIRK'S MARKET

JACK MATHEWS & SON... JACK MATHEWS & SON

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St. Luke... HANCOCK'S STANDARD SERVICE

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STAN'S SHELL SERVICE... STAN'S SHELL SERVICE

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St. Rita... COMMUNITY LAUNDRY

Catholic High Schools Campaign Fund Report

As of April 10, 1962

Table with 3 columns: Pledges, Payments, Balance. Lists various parishes and their contributions to the Catholic High Schools Campaign Fund.



ACCW OFFICERS—Above are the officers of the Archdiocesan Council of Catholic Women who were named at the annual ACCW Convention in Bloomington last Sunday and Monday.

Classical Conference to meet at St. Meinrad

ST. MEINRAD, Ind.—The Indiana Classical Conference will hold its 20th annual meeting at St. Meinrad Archdiocese May 4-5.



ST. MEINRAD, Ind.—The Indiana Classical Conference is to foster classical studies, to provide an avenue of disposing new knowledge, and to promote mutual encouragement.

Pope cites need for holy priests

VATICAN CITY—The world has greater need of holy priests than of eloquent and cultured priests, the Pope has told a group of Italian seminarians.

ND MAN OF YEAR — Karl F. Johnson, above, Indianapolis industrialist, was named "Man of the Year" by the Notre Dame Club of Indianapolis at annual University of Notre Dame Night festivities.

Archbishop Schulte's Schedule at South Bend sets housing bias drive

Following is the appointment schedule of Archbishop Schulte, through June 10, 1962. Includes dates for various parishes and events.

Orthodox church bodies will merge, prelate predicts

WASHINGTON—Greek Orthodox Archbishop Iakovos predicted here that the 14 Eastern Orthodox denominations in the United States will merge within the next 15 years.

Termites Roaches Waterbugs Mice, Etc.

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Bishop Pinger's Schedule

Archbishop Schulte has announced that Bishop Pinger will visit the United States in 1962. Includes dates for various parishes and events.

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EYES EXAMINED PRESCRIPTIONS FILLED

Dr. Jane F. Kernel Dr. Donald R. Hiatt. Optical Co. 26 N. Pennsylvania Me 5-9629

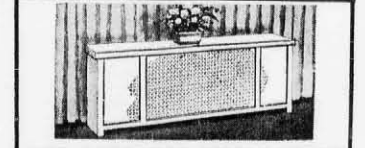
ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS. MAY 6 — SMORGASBORD. St. Lawrence Church, 4650 Shelandale Ave. Noon to 6 P.M. Adults \$1.50 Children 75c.

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