

Chicago daily paper asks government aid for parochial schools

CHICAGO—Chicago's American has taken a stand in favor of tax help for Catholic schools, calling for a study of the "complex and formidable" constitutional problems.

The daily paper said in an editorial that the schools deserve help because "they provide so important a share of the community's total educational facilities."

The newspaper's stand was taken in its comments on remarks of Msgr. William E. McManus, superintendent of Chicago archdiocesan schools. The Monsignor had pointed in a speech to the needs of Catholic schools here and the public service they perform.

THE CHICAGO archdiocese's school system enrolls 338,000 pupils. This makes it the fourth largest system in the nation, topped in numbers only by the public school systems of Chicago, New York and Los Angeles. There are an additional 300,000 Catholic school pupils in Chicago suburbs, most of which are in other dioceses.

Of the constitutional problems involved in aiding church-related schools, Chicago's American said:

"They should be studied carefully and calmly. And if the study produces controversy, let us hope that it will not become religious controversy in which there is never any profit for anybody, but will concern itself with the Constitution, the laws, the court decisions and practical questions of school finance."

THE PAPER noted Msgr. McManus' estimate that Catholics are spending \$60 million a year to support their schools in this area.

"That this is only part of the money they invest in education," the paper said. "They also pay their full share of taxes to support the public schools and this double burden reduces the ability of many Catholic families to meet other expenses."

Despite the major contributions made to support the schools, Catholic schools need more money, the paper said.

"At least 150 new classrooms are needed to take care of the normal growth of elementary schools. They will cost 4.5 million dollars a year; and it will take 40 million dollars to add 20,000 high school seats in the next five years, not to mention, for costs are going up," it said.

"The trend to equate almsgiving with charity." He challenged the idea "that personal responsibility and service in matters of charity can be delegated by a routine support of a community drive, an agency or an institution."

"We will be recognized as disciples of Christ not by almsgiving which schools do not need, but by an active charity, for we must love not just in word but in deed and in truth," he said.

"The trend to equate social service and charity." Charity is a "supernatural virtue," he noted, while social service is "an adaptation of a science."

"Charity is the why and social work the how of social relations and responsibility. . . . Charity and social work are compatible and complementary," he said.

"The trend to super-efficiency and organization at the expense of sectarian charities." Archbishop Krol said this attitude "originates with well-meaning business administrators, who in their desire to promote economy would eliminate what they consider duplications of services. They would reduce the sectarian agencies to a single agency."

He emphasized that Community or United Funds were organized "precisely to increase community-wide interest and support of social welfare programs."

"The existence of sectarian charities should be encouraged and supported," he said. "They must not be sacrificed on a penny-wise, pound foolish measure of economy."

"The growing intervention of government in the field of social welfare programs." (Continued on page 9)

APPOINTED

The Chancery Office announced this week that Father Joseph V. Somes, director of the Archdiocesan Catholic Charities Bureau, has been placed in charge of the Cuban refugee program—both for adults and children.



Twenty-five years a Bishop

Twenty-five years ago today Archbishop Schulte was consecrated a Bishop. He is marking the occasion by attending two deanery clergy conferences and by traveling to St. Meinrad, where he will confer minor and major Orders tomorrow and Sunday.

On Thursday morning His Excellency was surprised with a spiritual bouquet from all the school children of the Archdiocese. Somehow this collection was kept a secret from the Archbishop, who had made it known that he did not wish any celebrations to mark the occasion of

his Silver Jubilee as a Bishop.

It was on September 21, 1937 that Archbishop Schulte was consecrated as the Bishop of Leavenworth in Kansas. The ceremony was held in the Old Cathedral at St. Louis, where he had served as rector for many years. Nine years later—on July 20, 1946—he was named Archbishop of Indianapolis.

Archbishop Schulte could hardly object if the faithful "celebrate" his anniversary with a special and fervent remembrance of his intentions in their prayers.

Threat of government intrusion in private charities criticized

ATLANTIC CITY, N.J.—Archbishop John J. Krol of Philadelphia spoke out here against the threat of government encroachment on private charities.

Archbishop Krol described the "phenomenal" growth of public welfare programs in the U.S. as a "mixed blessing" in an address to a general session of the annual meetings of the National Conference of Catholic Charities, the St. Vincent de Paul Society and the Association of the Ladies of Charity. He said:

"It is a joy and comfort to see such genuine concern for the needs of our neighbors. It is a cause of urgent concern to see the increasing government intervention stifling and suffocating the private initiative of voluntary agencies of charity, instead of encouraging and supporting it."

THE GROWTH of public programs at the expense of private charities was one of several "disturbing trends" in the charities field noted by the Archbishop in his address.

He said all these trends share a common trait: "They focus all attention on the physical and material needs of the recipient, but ignore his spiritual needs as well as those of all the people who contribute or are engaged in welfare work."

He cautioned against ignoring "the essential fact that Christ's commandment of love was a twin commandment — the first and greatest of which was to love God — without which there can be no true or enduring love of neighbor."

He also warned that unless developments which menace private charities are halted, "there is a danger that while we denounce the evils of communism, we will drift into a communistic pattern of totalitarian management of the lives of individuals by government."

Archbishop Krol urged Catholics engaged in charities work to examine whether they share

some of the responsibility for unfavorable developments.

"Without presuming to judge, I cannot help wonder whether the Catholics in the various fields of social health and work have exerted due and proper influence upon the field and those in it," he said.

Urges trust in government

ATLANTIC CITY—A U.S. government official has asked Catholic charities leaders not to look with distrust at government welfare efforts.

Philip H. Des Marais, deputy assistant secretary of the Department of Health, Education and Welfare, asked for recognition that government has "a necessary and positive role to play in meeting human needs."

Catholic charities is no place for the John Birch Society mentality that government is only a policeman, a necessary evil, said Des Marais at a panel session at the annual meeting of the National Conference of Catholic Charities.

"Catholic Charities," Des Marais said, "must be as effective in their promotion of government welfare programs as they are in their objections. If we work to help fashion government welfare programs so that they serve appropriate public needs, we will not need to be critical so often."

Hits 'narrow mentality' about welfare program

By CARL BALCERAK

ATLANTIC CITY, N.J.—A leader in the Catholic Charities field said here its workers should guard against a narrow mentality in regard to public welfare programs.

Catholics should neither deny that such programs may be mismanaged nor condone cases of "free loading" by welfare aid recipients, said Msgr. Leo J. Condy, director of Catholic Charities in the Washington Archdiocese.

He spoke at a Pontifical Mass for some 1,200 delegates attending the annual convention of the

"I cannot help wonder whether, perhaps, our own have not absorbed some of the ideas of the highly organized, professional and impersonal approach to the needy," he added.

ARCHBISHOP Krol outlined four major disturbing trends in the field of charity. They were:

Urges trust in government

ATLANTIC CITY—A U.S. government official has asked Catholic charities leaders not to look with distrust at government welfare efforts.

Philip H. Des Marais, deputy assistant secretary of the Department of Health, Education and Welfare, asked for recognition that government has "a necessary and positive role to play in meeting human needs."

Catholic charities is no place for the John Birch Society mentality that government is only a policeman, a necessary evil, said Des Marais at a panel session at the annual meeting of the National Conference of Catholic Charities.

"Catholic Charities," Des Marais said, "must be as effective in their promotion of government welfare programs as they are in their objections. If we work to help fashion government welfare programs so that they serve appropriate public needs, we will not need to be critical so often."

Hits 'narrow mentality' about welfare program

By CARL BALCERAK

ATLANTIC CITY, N.J.—A leader in the Catholic Charities field said here its workers should guard against a narrow mentality in regard to public welfare programs.

Catholics should neither deny that such programs may be mismanaged nor condone cases of "free loading" by welfare aid recipients, said Msgr. Leo J. Condy, director of Catholic Charities in the Washington Archdiocese.

He spoke at a Pontifical Mass for some 1,200 delegates attending the annual convention of the

"I cannot help wonder whether, perhaps, our own have not absorbed some of the ideas of the highly organized, professional and impersonal approach to the needy," he added.

ARCHBISHOP Krol outlined four major disturbing trends in the field of charity. They were:

Urges trust in government

ATLANTIC CITY—A U.S. government official has asked Catholic charities leaders not to look with distrust at government welfare efforts.

Philip H. Des Marais, deputy assistant secretary of the Department of Health, Education and Welfare, asked for recognition that government has "a necessary and positive role to play in meeting human needs."

Catholic charities is no place for the John Birch Society mentality that government is only a policeman, a necessary evil, said Des Marais at a panel session at the annual meeting of the National Conference of Catholic Charities.

"Catholic Charities," Des Marais said, "must be as effective in their promotion of government welfare programs as they are in their objections. If we work to help fashion government welfare programs so that they serve appropriate public needs, we will not need to be critical so often."

Hits 'narrow mentality' about welfare program

By CARL BALCERAK

ATLANTIC CITY, N.J.—A leader in the Catholic Charities field said here its workers should guard against a narrow mentality in regard to public welfare programs.

Catholics should neither deny that such programs may be mismanaged nor condone cases of "free loading" by welfare aid recipients, said Msgr. Leo J. Condy, director of Catholic Charities in the Washington Archdiocese.

He spoke at a Pontifical Mass for some 1,200 delegates attending the annual convention of the

CHICAGO—Chicago's American has taken a stand in favor of tax help for Catholic schools, calling for a study of the "complex and formidable" constitutional problems.

The daily paper said in an editorial that the schools deserve help because "they provide so important a share of the community's total educational facilities."

The newspaper's stand was taken in its comments on remarks of Msgr. William E. McManus, superintendent of Chicago archdiocesan schools. The Monsignor had pointed in a speech to the needs of Catholic schools here and the public service they perform.

THE CHICAGO archdiocese's school system enrolls 338,000 pupils. This makes it the fourth largest system in the nation, topped in numbers only by the public school systems of Chicago, New York and Los Angeles. There are an additional 300,000 Catholic school pupils in Chicago suburbs, most of which are in other dioceses.

Of the constitutional problems involved in aiding church-related schools, Chicago's American said:

"They should be studied carefully and calmly. And if the study produces controversy, let us hope that it will not become religious controversy in which there is never any profit for anybody, but will concern itself with the Constitution, the laws, the court decisions and practical questions of school finance."

THE PAPER noted Msgr. McManus' estimate that Catholics are spending \$60 million a year to support their schools in this area.

"That this is only part of the money they invest in education," the paper said. "They also pay their full share of taxes to support the public schools and this double burden reduces the ability of many Catholic families to meet other expenses."

Despite the major contributions made to support the schools, Catholic schools need more money, the paper said.

"At least 150 new classrooms are needed to take care of the normal growth of elementary schools. They will cost 4.5 million dollars a year; and it will take 40 million dollars to add 20,000 high school seats in the next five years, not to mention, for costs are going up," it said.

"The trend to equate almsgiving with charity." He challenged the idea "that personal responsibility and service in matters of charity can be delegated by a routine support of a community drive, an agency or an institution."

"We will be recognized as disciples of Christ not by almsgiving which schools do not need, but by an active charity, for we must love not just in word but in deed and in truth," he said.

"The trend to equate social service and charity." Charity is a "supernatural virtue," he noted, while social service is "an adaptation of a science."

"Charity is the why and social work the how of social relations and responsibility. . . . Charity and social work are compatible and complementary," he said.

"The trend to super-efficiency and organization at the expense of sectarian charities." Archbishop Krol said this attitude "originates with well-meaning business administrators, who in their desire to promote economy would eliminate what they consider duplications of services. They would reduce the sectarian agencies to a single agency."

He emphasized that Community or United Funds were organized "precisely to increase community-wide interest and support of social welfare programs."

"The existence of sectarian charities should be encouraged and supported," he said. "They must not be sacrificed on a penny-wise, pound foolish measure of economy."

"The growing intervention of government in the field of social welfare programs." (Continued on page 9)



VOL. II, NO. 50 INDIANAPOLIS, INDIANA, SEPTEMBER 21, 1962

RURAL LIFE OFFICIAL

Urges establishment of world food bank

AMARILLO, Tex. — Serious consideration should be given to the establishment of a world food bank, Father Edward O'Rourke told delegates to the 37th annual convention of the National Catholic Rural Life Conference.

Father O'Rourke, executive director of the NCRLC, spoke on "America's Food and World Peace." He urged strong support of the Food for Peace program and made suggestions for advancing and improving it.

In its annual policy statement, the NCRLC board of directors endorsed vigorous support by all rural people of the Rural Areas Development program as a positive approach to assisting needful and neglected rural areas.

FATHER O'ROURKE said changes in the Food for Peace program which deserve consideration include more extensive use of private agencies in touch with the hungry people of the world and the contribution of commodities other than those in surplus.

"The nutritional needs of the recipient peoples should be the chief directive in determining the commodities to be contributed," he said.

He said the establishment of a world food bank to which the U.S. and other nations could contribute and from which all nations might draw in time of food shortages should be considered seriously.

"Because it is right we are confident that the Food for Peace program will continue to grow and succeed," Father O'Rourke said. "Food has always been a precious possession. In the present world situation it is a powerful weapon—not of war, but of peace. With it we can end hunger, we can strengthen emerging nations and lay the foundation for a lasting peace."

THE POLICY statement adopted by the directors said the RLD program — a nationwide effort supported by the U.S. Department of Agriculture and Commerce to help local groups, state agencies and private organizations develop the total resources

of rural areas—is a positive approach to assist needful rural areas and provides an opportunity for local citizens to fulfill their social responsibilities.

The primary objective of local RLD committees, the statement said, is the development of industry related to specific resources.

\$2,738,441

has now been received by the Catholic High Schools Campaign Office toward the pledged amount of \$4.75 million. This is an increase of \$68,000 since last month's report. Two of the three new Catholic high schools planned for Marion County have been completed and are in operation. The third will be erected when sufficient funds are collected.

Fathers Dorraugh, Gayso appointed to pastorates

The Chancery Office this week announced the appointment of Father William R. Dorraugh as pastor of St. Joseph's parish, Indianapolis. He succeeds Father Florian Strangé who died September 8.

Replacing Father Dorraugh as pastor of St. Mary's parish, Navleton, will be Father Edward V. Gayso, at present assistant pastor of St. Gabriel's parish, Connersville.

FORMAL installation of Father Dorraugh at St. Joseph's will take place in the parish church on Sunday, Sept. 23, at 7:30 p.m. A public reception will follow.

A native of Linton, Father Dorraugh was ordained in 1939 following studies at St. Meinrad Seminary. His assignments have included: Sacred Heart, Clay, Ind.; Annunciation, Brazil; 1945, military chaplain; 1946, St. Charles Borromeo, Bloomington; 1947, Holy Trinity, New Albany.

He was appointed administrator of St. Mary's, Navleton, in 1948 and named pastor there in 1951.

FATHER GAYSO is a native of Terre Haute. He attended St. Meinrad Seminary and was ordained in 1939. He has served as assistant pastor at the following parishes: St. Paul's, Tell



FATHER DORRAUGH City: 1951, St. Mary's, Greensburg; 1955, Christ the King, Indianapolis; 1957, Sacred Heart, Clinton; and 1958, St. Gabriel's, Connersville.

Both appointments are effective September 24.

Hey, Buster

It's here again! We're talking about the popular Football Forecast Contest conducted by the Jesuit clerics at West Baden in our "For Teens Only" column on Page 6. You young readers (of any age) are invited to make your picks on the winners of next week's games. You'll be competing for a \$100 week-by-week prize (plus a quota of immortality) and the \$5,000 grand prize which will be awarded to the most accurate prognosticator for the entire season.

Starlight school to be dedicated

STARLIGHT, Ind.—Archbishop Schulte will dedicate the new Starlight school at 4 p.m., Sunday, Sept. 23. Msgr. James Janssen, V.F., pastor of St. Mary's Church, New Albany, will deliver the address.

Following the ceremonies there will be an open house. Father Charles N.R. is pastor.

Back farmers' right to bargain

See "The Yardsstick," Page 7

AMARILLO, Tex.—It is not wrong for farmers to hold their produce until fair prices have been negotiated if the provision is made to supply the public with food necessary for health, diocesan directors of Catholic Rural Life said in a resolution.

The resolution was adopted at the 37th annual National Catholic Rural Life Conference convention here.

Cooperative bargaining in the market place is one of the most important functions of cooperative farm organizations, a function which has not yet been adequately developed, the resolution said.

It added: "The farmer has a right to a voice in the pricing of his produce. He can effectively exercise this right chiefly through group action with others producing the same commodity. Much more orderly and more equitable marketing would result if prices were determined by contracts between processors and other purchasers on one hand and cooperative organizations of farmers on the other."

West Side Story

Plight of the Latin immigrant

By SHIRLEY DE LEON
Copyright, 1962

I asked a priest working in a New York Spanish slum if he was encouraged by any new developments in his parish.

"Families who are doing well are sending their children to Puerto Rico for the summer," he said. "Those with 13-year-old girls want to have a virgin at the end of the summer."

His answer might startle most of us. But so would the problems of Spanish-speaking Catholics here.

They empty into the slums from Puerto Rico or Cuba, or they drift into universities from the best schools of South America.

One may be an impoverished sugar-cane worker who only wants to live on welfare payments; the other the son of an estate owner in Peru studying

The writer of this article is a former reporter and a freelance writer who has contributed to *Jabber*, the *New York Times*, *Today* and other Catholic and secular publications. Though her emphasis in this article is on the situation of the Spanish-speaking in New York City, the conditions she describes exist also in many other cities of the U.S.

economies. But the problems they face as Spanish-speaking foreigners often run down parallel roads of frustration.

FORTUNATELY, an outlet for this dead end is opening, though work is just beginning. If progress continues, there soon may be another side to the West Side Story.

The case history of an 18-year-old girl named Maria illustrates both the problems and the progress.

Maria had admission to the Bronx High School of Science, one of the best science schools in the country, and distinguished herself there in several fields. She was an attractive girl, apparently headed for a bright future.

But there was a flaw in the budding success story. Maria was Puerto Rican. She had grown up in El Barrio, Spanish Harlem, where tenements crowd littered streets, and storefront churches compete with Spanish music from the bars next door.

When her family tried to move out of El Barrio, they asked Maria, then 14, to call the real estate agents for them (she could speak English without an accent). The agents approvingly checked off her answers to routine questions until they asked, "What are you . . . what nationality?"

When she said, "We are Puerto Rican," there was a pause, then "Well, ah . . . there are three families coming to see the apartment before you and I don't believe it would be worth your while, good-bye."

Maria became embittered in her junior and senior high school years as the full impact of prejudice hit her. She did well in her studies, where her success was not measured by her nationality background. Certain clubs and friendships remained closed to her, though, and she responded by isolating herself from her high school world.

HUNDREDS of others like Maria turn to gang warfare. Society may make them feel inferior, but the street gang rewards superiority by different rules. (In Spanish Harlem, even gang warfare has slowed because the increase in narcotics addiction makes the youngsters unfit to fight.) A few become musicians, like the young Puerto Rican who starred too boys to death in a play last year but the majority become the less famous social misfits characterized in *West Side Story*.

But, because of recent hard work by a few Spanish-Americans in New York, Maria's opportunities may be much greater than their would have been a few years ago, and the gloomy picture given by the slum priest may change.

Maria found one of several new associations for Spanish-speaking youth where she met others who shared the same bitter experience. It gave her the chance to help other young Puerto Ricans in projects like remedial reading clinics. Leaders encouraged her to go on to college, and she is now a sophomore at City college, New York.

These fledgling attempts of Spanish-speaking immigrants to help themselves represent one of the first outlets from the years of indifference which have characterized the Latin American migration to this country, especially to New York.

The Catholic Church—after some years of facing this immigration with more bewilderment than help—also is gradually waking to its responsibilities among this new wave of foreign Catholics.

IN THE PAST, the response of church and society often has been the typically American hand-out and cold shoulder. . . . "Welcome, glad you've come here to build a new life. . . . Learn English. Earn enough money to get out of the slums as our forefathers did. We'll see you when you get to the suburbs." Of course, no one states his prejudices so bluntly, but his attitudes frequently say just that.

I talked with one priest here who was discouraged by his Spanish slum parishioners. He conceded that "religious-ness" not enough is done for Spanish-speaking people here. "Basically, it's a cultural and lower class problem—you can't approach them with middle-class Irish and German faith."

Then he revealed his own attitude. "After all, they come from the playful tradition—life is games and play. They dance and sing like the grass-hopper."

If this priest had better understanding the Latin mentality, many Latins have greater difficulty understanding ours.

A week before Easter, I was walking down Broadway near Columbia University, when I met a student from Ecuador, named Yolanda. In a strong

Spanish accent, she asked me how to get to the nearest Catholic church. Since I was going there, I offered to take her. Yolanda was so gratified she started telling me about the problems she had met as a foreign Catholic in the United States. "I think Catholics here are so cold," she summed it up.

On one occasion, she had gone to a Catholic lecture: a girl her age saw her and asked what she was doing there—the club for Spanish-speaking people was a few doors down.

"I've come to hear the lecture and learn from you," she replied. "Even if you can't understand me so well, I want to stay and learn English too."

Yolanda showed me some envelopes in her purse. "Look at the invitations I have to spend Passover with Jewish families" No Catholic families had invited her to their church or home for Easter. "That's why so many Latin Americans, especially girls, lose their faith here." It was the simplification of a lonely girl, but true in her case.

Like Maria, facing a city's indifference, Yolanda had become bitter and isolated. When I talked to her, she had not been to the sacraments in over a year, and she had assumed all Catholics here were as uninterested in her as the few she had met.

MARIA'S and Yolanda's problems, though not alike, spring from the same neglect, even outright prejudice from those of us who could help them. We are indignant about the general lack of social justice in Latin America, but our response to the problems of the Spanish-speaking people on our own continent often falls short of justice or charity.

The problems are much greater than most of us realize. One priest I talked with thought the worst ones grew out of the complete lack of stable family life among lower class immigrants. Meeting Spanish migrants, I have been amazed by the general acceptance of divorce, common law marriage, abortion. Evidently their countries' Catholic tradition had little influence on family life.

(At the same time, among middle class immigrants, the stress on the family is almost extreme. The Italian or Irish or Polish or German parents share daily life so deeply that one rarely visits a Spanish home without a large supply of relatives on hand.)

Often, the immigrants come from countries where only the ruling class has a voice in politics. The lack of political life subsequently kills intellectual incentive. Not only does the Spanish newcomer not know English, but he does not know Spanish well. The literacy rate among a class stigma in Latin America spreads in North America, despite the educational opportunities around him.

To many Americans, the Spanish immigrant is just the most recent foreigner to settle here, meeting the same problems as the Irish, Jews or Germans did before him. In reality, he faces obstacles unlike previous groups.

He has not left home 3,000 miles behind knowing he probably would never return. Since the European immigrant had to establish a new home and life, he came here with great initiative born of great desperation. But, in a few hours by plane, the Spanish immigrant can be back home in Puerto Rico or Cuba.

Many only want to earn enough money to lift themselves above the lowest class level and return home rich, and problems of housing, schools, neighborhood, are too complex to bother about in a few years' residence.

Other foreigners came here with skills, frequently as farmers or craftsmen. Sugar workers are not really skilled, at least not in anything which can be adapted to present United States opportunities. Many end up as dish washers or completely unemployed. The man of the house just stops looking for work.

Finally, Spanish-speaking people do not bring a puritan, moralistic outlook to their new country. They believe in neither the rigidity of the early colonists, the frugality of the later Germans, nor the sexual laxness of the Irish. Potentially, this could balance many remnants of puritanical thinking in church and society, but in practice, a more casual attitude toward religion and morality looks like irreligion and immorality to an outsider. A priest said to me, "Their whole attitude is easy come, easy go; or more likely, hard come, easy go."

ADDED TO these variances from previous foreigners is the color barrier. Spanish-speaking immigrants come in most shades of color, but they usually are grouped with Negroes.

Even James O'Garra, in a recent issue of *Commonweal* magazine, said that "according to the Teamsters Council in this city, slightly less than 30 per cent of Negro and Puerto Rican families reached that level [86,000 incomes]"; O'Garra said this meant that more than 70 per cent of the "non-white" families were in difficulty.

The lighter skinned immigrant usually finds more opportunities than his darker cousins. A landlord in New York once said to me (before I married into a Puerto Rican family), "I don't mind if you sublet the apartment to someone with a Spanish name, but you've got to be careful—so many are black you know."

(Another common mistake is classifying all Spanish-speaking people in New York as "Puerto Ricans." "Actually, they come from many islands of the Caribbean as well as Central and South America.")

When the Spanish immigrant arrives here, he meets not only prejudice and poverty, but the problems of a city the slum he did not create but must live in. One such neighborhood is El Barrio, the New York ghetto of thousands of Spanish newcomers to the United States.

El Barrio begins about two blocks from my apartment. When I walk through the slum I feel as if I am in a scene out of Dante's *Inferno*. From a distance, the noise sounds like a wild carnival; inside El Barrio the sounds can be pulled apart and dis-



THE SCHOOL PROBLEM—Many of the thorny problems of Spanish-speaking youngsters in New York and elsewhere spring from difficulties in the classroom. David Rodriguez, left above, a substitute auxiliary teacher, serves as liaison between a public school and the Puerto Rican community.

tinguished as Spanish radio stations, screaming children, bottles breaking, "Pentecostal" singing.

Another sprawling Spanish slum on the lower East Side forms the parish of Nativity Mission center. The immigrant parishioners must live two blocks away from 10,000 homeless men on the Bowery. Maintaining a wholesome family life there is nearly impossible.

Father Walter Janer, S.J., winner of this year's award for the best contribution to Puerto Rican youth, is the pastor of the mission.

Father Janer, who is Puerto Rican, has started many of the self-help programs. This summer he is conducting a leadership training project, supported by the Pius X Foundation, which takes 45 qualified boys from his mission through an intensive program at Lake Placid.

He has also established a youth and family center, libraries, workshops, and remedial reading classes.

As Father Rothlauf pointed out, "The Spanish boy who went to school 12 years ago probably will never know how to read or write: his family was illiterate; the child could not even speak Spanish well, yet his teachers insisted he learn in English, a language he did not understand."

TRYING TO overcome this same problem, the Puerto Rican Association for Community Affairs, a six-year-old group of second generation Puerto Ricans, a few months ago decided to work for school-reading clinics for junior and senior high school students. Josephine Nieves, the president, believes the retarded level of reading of too many Puerto Rican youngsters will eventually lead to "another generation of unskilled laborers and a citizen of inferior status."

Another Puerto Rican group, called ASPIRA, is

helping qualified Spanish youngsters get a college education.

Still another group, the Puerto Rican Youth Association, has been encouraging young people to study their cultural background, assuming that a person who appreciates his own traditions will be a more stable citizen of his new country.

Talking to young Puerto Ricans I sometimes sense a "spill personality" divided between their parents' ways and the American way. In past immigrant groups, this conflict usually gave way to the melting-pot product—one uniform all-American; and I suspect the same thing will happen with this one.

Already, statistics show Puerto Ricans are moving to the suburbs faster than any previous group.

Not long ago, after several speakers had told Spanish high school students how necessary it was to retain their traditions, one girl got up to ask a question.

She was wearing a towering hairdo and popping gum in the best Bronx adolescent style, and she carefully tried to avoid any trace of a Spanish accent as she said, "I listened to what you had to say about Puerto Rican culture and all that, but I'd just like to know: what does a real native-born American think of this business?"

She did not know that as a Puerto Rican she was an American, and even a native-born United States citizen. Society had convinced her she was a foreigner and not a particularly welcome one.

The girl, confused by her place in society, merely reflected the doubts shared by thousands like her. Their questions pose a new set of problems—and potential—for the community and Church. The response will create the other side of the West Side Story.

4,500 BAPTISMS A YEAR

St. Peter's Basilica has 'busy' baptistry

By LUCIANO CASIMIRRI

VATICAN CITY — One of the busiest baptistries in the world is that of St. Peter's basilica, where an average of 4,500 infants and adults are baptized yearly.

By a special privilege granted by Pope Benedict XIII (1724-1730), since next to his dish washers or completely unemployed. The man of the house just stops looking for work.

Most Romans consider it a particular honor to be baptized "under the big dome." For them this is a part of the characteristics and traditions that help them become a perfect "Roman of Rome." As a result, over 80 per cent of the baptisms in the basilica are of Roman children.

Many others living in Rome, including Americans, give their children a baptism in a special baptistry by arranging for their baptism in the greatest church of Christendom.

THE BAPTISTRY of St. Peter's is located in the first chapel to the left as one enters the basilica. The richness of the materials and art work that it contains are in harmony with the whole basilica.

The baptismal font, standing in the center of the chapel, is of red porphyry, measuring 13 by six feet. The stone was taken from a Roman tomb and redesigned "into a baptismal font" by Carlo Fontana. The cover of the font is of gilt bronze decorated with leaves and arabesques.

A bronze figure of the Mystical Lamb is mounted on the cover and two angels in bronze stand before it. A medallion representing the Holy Trinity, set between the two angels, is a reminder of the sacramental formula for baptism. A mosaic set in the wall behind the font depicts the baptism of Christ by St. John the Baptist.

PRIOR TO the signing of the Lateran Treaty in 1929, by which the Holy See and Italy were reconciled, the yearly number of baptisms in St. Peter's was about 1,000. After that time, and without any apparent reason, the

number increased steadily until it reached the present figure.

Since 1936 the Salvatorian Fathers have been in charge of administering baptism in St. Peter's basilica. According to them, the busiest day of the week for baptisms is Sunday when they sometimes baptize as many as 80 infants and adults. A recent group of adult candidates for baptism included seven American sailors from the Sixth Fleet.

THE PRIVILEGE granted to the children who were about to be baptized on Palm Sunday of this year is certainly not enjoyed by any others in the world. As His Holiness, Pope John XXIII was carried past the chapel on the portable throne during the Palm Sunday procession, he noticed all the babies in arms waiting to be baptized.

With a sign of the hand he stopped the procession and turning toward the babies he blessed them. The excited parents responded by holding their infants out toward the Pope who, visibly moved, blessed them again before the procession continued on its way into the basilica.

Stresses charity on global scale

SYDNEY, Australia — The changing times require that personal charitable work be performed across national boundaries, the exiled parents responded by holding their infants out toward the Pope who, visibly moved, blessed them again before the procession continued on its way into the basilica.

PIERRE CHOUARON of Paris said also that Vincentians should look into ways to help those suffering from mental illnesses and instabilities, conditions which he said were increasing in the modern world, particularly in the technologically advanced nations.

KOREAN GROWTH

KWANGJU, Korea — Archbishop Harold Henry, S.S.C., of Kwangju reports that during the past year Catholics in the new archdiocese increased from 60,953 to 61,961.

MOBILHEAT
BUDGET PAYMENT PLAN
"Our Oil Heat, Can't Be Beat"

LITZELMAN
Coal & Oil Corp.
"Keep Full Service"

Quick FUEL OIL Service
FILTERED—METERED
ME 7-1318
445 N. HOLMES AVE.

Watch for the . . .

FLAMING TORCH
a Beacon . . . to Quality Cuisine, Fine Service—Good Cheer.
Landmark of Shell Pink Shrimp and luscious-tasting Filets.

The Indianapolis Restaurant
With a National Reputation

KEY WEST SHRIMP HOUSE
2861 MADISON AVE. ST 8-1441

Lucky Celtic Savers

They Built Their New Home Sooner With Celtic's Bigger Dividends

Whatever YOUR savings goal, you'll find that GOOD LUCK follows the good judgment of saving at Celtic Federal . . . where savings earn PROFITABLE DIVIDENDS . . . and each account is INSURED SAFE to \$10,000 by an agency of the United States Government. You can open your account with \$1 or more, and your savings are readily available the year 'round. Money received by the 10th earns dividends for the entire month. SAVE CONVENIENTLY BY MAIL! Celtic pays postage both ways.

West 1604 Morris St. ME 8-2388

St. Peter's Basilica

Corner Market and Delaware Streets
Indiana's Oldest Active Savings and Loan Association • Founded 1874



6 or 8

the taste is great!

6-pack or 8-pack—either way, both ways!—get Wiedemann's in compact glass cans. No deposit . . . no return. And you'll enjoy fresh-from-the-barrel taste every time, because it's Registered. America's only Registered Beer.

WIEDEMANN FINE BEER

CAPITOL CITY SUPPLY CO., Inc.

Distributors
THOMAS M. FITZGERALD, President
Indianapolis, Ind.

214 E. St. Clair St.

THE CHURCH AND THE WORLD

7,146 missionaries — School bus issue — Ease boycott

The Vatican

◆ Pope John XXIII has declared that the so-called Babylonian Captivity of the popes at Avignon in the 14th century was not all bad. He had praise for two of the Avignon popes in a letter commemorating the 600th anniversary of the death of one and the election of his successor in another letter to Archbishop Joseph Ursini of Avignon, the Pope said: "If, as has happened through the centuries, the Apostolic See encountered times of unrest, as it did when the supreme pontiffs did not live in the illustrious city of Rome but had to use a temporary residence abroad, this did not happen without a salutary purpose in the designs of Divine Providence."

At home

◆ WASHINGTON—The Vatican's top executive in mission work has noted that there is "still much which can be done" by U.S. Catholics to promote the Church's missionary program. Gregorio Pietro XV Cardinal Agagianian told 1,000 persons attending a meeting of the Missionary Council of the United States in Washington, D.C., Sept. 17-18. The Council is a clearing house of mission information and services, that the "Church in the United States represents a very great potential force for the advancement of Christ's Kingdom in the world."

◆ The Mission Secretariat reveals that U.S. missionary societies sent 736 of their members to missions outside the continental U.S. in the past year. This compares with 714 the number of U.S. Catholic missionaries serving overseas. The number was nearly 200 higher than the previous year.

◆ FORT LAUDERDALE, Fla.—A program for recruiting more native vocations to the priesthood is the top need of the Church in Latin America, Archbishop James P. Davis of San Juan, Puerto Rico, said here. "It is not lack of respect for the priesthood that is the problem in Latin America, but in most instances ignorance of their opportunity and their duty." He told 30 members of the National Council of Serra International.

◆ MIAMI BEACH, Fla.—Bishop Coleman F. Carroll of Miami called upon the AFL-CIO to redouble its organization efforts among unorganized workers, particularly in the ranks of migratory farm workers. He also urged organized labor to take more active interest in the social and economic welfare of the Spanish-speaking peoples now in the United States.

◆ MILWAUKEE — A training program for Milwaukee-area priests working among the urban Spanish-speaking population will be launched here September 25. The Continuing Education Division of Marquette University has set up a two-semester course of study for priests which includes conversational Spanish, Latin American history and culture.

◆ COVINGTON, Ky.—Kentucky's governor has sided with the Florence, Ky., mothers who are protesting the failure of Boone County school buses to carry their children. Gov. Bert T. Combs said on a television interview that the situation in the county is "ridiculous." He said: "I feel these children ought to be transported on buses." Mothers almost each school day are walking about 25 pupils of St. Paul's School, Florence, along busy U.S. 42 to dramatize the traffic hazards the children must face in getting to school without bus rides.

◆ OKLAHOMA CITY — Paul Blanshard, longtime critic of the Catholic Church, has joined forces here with former Catholic school students from riding on Midwest City public school buses. Blanshard was listed as a consulting attorney in a brief filed with the Oklahoma Supreme Court. The brief contended the Midwest City case is part of a "worldwide policy" and "national campaign" to gain "more than \$25 million a year" from tax funds for the Catholic Church.

◆ SAN JUAN, P.R.—Archbishop James P. Davis has lifted the order forbidding Catholics to vote for the Popular Democratic party led by Gov. Luis Munoz Marin. The Archbishop of San Juan said in a statement that the Christian Action party is "not a Church party." It was organized in 1960 and sought votes on a platform in a statement that the Christian Action party is "not a Church party." It was organized in 1960 and sought votes on a platform in a statement that the Christian Action party is "not a Church party."

◆ NEW ORLEANS — Boycotting cases and demonstrations died down as white children began returning to classes in integrated parochial schools of the New Orleans archdiocese. Quiet pervaded New Orleans and surrounding communities.

◆ LUBBOCK, Tex. — "Destitution, exploitation, hunger and filthy housing" create an environment that is the "enemy of holiness," Archbishop Robert E. Lucey of San Antonio told the National Catholic Rural Life conference here. He urged the audience to "sanctify your environment" by working to remedy social evils.

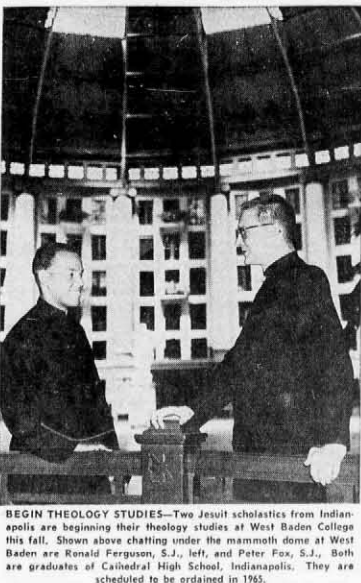
Abroad

◆ CARACAS, Venezuela — The Bishop of Venezuela noted that almost half of this country's people are under 15 years old and called for major strides to improve education, family life and the economy. At the same time, the hierarchy warned that communism has infiltrated slowly and deceitfully into all sections of national life, placing its adherents in key positions. "The Bishop's pastoral work is issued prior to their departure for Rome and the eccumenical council."

◆ SAN JUAN, Bolivia—Catholics are being persecuted in a Japanese farm colony in this heavily Catholic country according to a missionary who works among Catholic families. Father Manuel Fernandez, S.J., who served 10 years as a missionary in Japan, said that the 26 Catholic families were "separated from the others, obliged to work on Sundays and feast days and left out of the running of the colony" because of their religion.

◆ MADRID—Columbia's Bishops have declared that the increase in outbreaks of violence in this South American country stems partly from religious ignorance and secularism. In a statement issued here after their meeting, the Bishops expressed their "profound concern over the worsening of such acts of violence." They were referring to bandit raids and other outbreaks which have taken scores of lives in different areas of Colombia so far this year.

◆ MADRID—The official organ of the Spanish Catholic Action movement has come to the defense of the Catholic Action Workers' Brotherhood after an attack on it by the newspaper of the nation's official labor organization, Ecclesia pointed out that the Brotherhood (C.A.) has been practiced and is being encouraged by the Spanish Bishops.



BEGIN THEOLOGY STUDIES—Two Jesuit scholastics from Indianapolis are beginning their theology studies at West Baden College this fall. Shown above chatting under the mammoth dome at West Baden are Ronald Ferguson, S.J., left, and Peter Fox, S.J., both are graduates of Cathedral High School, Indianapolis. They are scheduled to be ordained in 1965.

Vatican prelate urges just pay for farmers

VATICAN CITY—The farmer is not justly paid unless he can have a dignified standard of living, the Papal Secretary of State has told Spaniards.

Cardinal Amleto Cicognani, in a letter to those taking part in the 21st Spanish Social Week in Valencia (Sept. 17 to 23), outlined three points which he said must be observed if the farmer is to be raised from an inferior position in society.

"The points he made referred to land, capital and labor. Land, the Cardinal pointed out, is the "natural factor, which must be reclaimed and developed." He praised the Institute for Farm Development in Spain which has reclaimed almost one and a half million acres of land.

THE CARDINAL urged that "the investment of capital in agriculture be promoted, in spite of the low return which the land yields." In regard to farm labor, he said: "Efforts must be made to ensure legislation for social bene-

fits to agriculture." The farmer is not receiving a just remuneration, he added, if he cannot have a dignified standard of living for himself and his family.

"The demands of justice and charity are sometimes greater than those of the written law, particularly concerning social questions, because labor legislation cannot keep up with the evolution of economic events," the Cardinal said.

"LEGISLATION must be kept up to date as much as possible, and it must never prevent employers from paying their workers, when feasible, wages above the strict average prescribed by law. Just as remuneration for work cannot be left entirely to the fluctuations of the market, so neither can it be fixed arbitrarily."

The letter ended with the hope that public authorities and farmers would combine forces in trying to arrive at an understanding of rural problems and a just solution to them.

Promote racial justice, Bishop urges Catholics

ATLANTIC CITY — Catholics should be doing more toward solving the problem of racial prejudice, a bishop told hundreds of Catholic charities workers meeting here.

Coadjutor Bishop Leo C. Byrne of Wichita, Kan., said "it is sad to recall how many Catholics there are who are still demonstrating evidence of prejudice and discrimination toward people of other races."

University opens retirement home

PORTLAND, Ore.—A 24-story retirement home, to be constructed under Catholic auspices on the University of Portland campus, is beginning sale of its 413 apartments. The university is staffed by the Holy Cross Fathers.

University Tower, which will be the tallest building in Oregon, will offer a qualified life care program making available to residents a broad range of services including meals, infirmary care, a hospital-surgical plan and recreational facilities.

Academic and cultural facilities of the University of Portland will also be made available to residents of the retirement home.

His order came as the Knights of Columbus held its annual state-wide reunion at the park—an action which has been protested by Negro students who have been picketing the K of C home here because the Catholic laymen's fraternal benefit society refused to withdraw from the park.

The priest said he had contacted the owners of Geyon Oak last spring and had asked them to change their racial policies, but they refused.

The Bishop addressed a session of the annual meeting of the National Conference of Catholic Prejudice, a bishop told hundreds of Catholic charities workers meeting here.

BISHOP BYRNE, episcopal adviser to the NCCC, said "clarity is the superior fulfillment of our Christian responsibility," and when such responsibility is discussed "the sensitive area of race relations" must be considered.

"It is rather sad to think in terms of Catholic people demonstrating and protesting against the Church's effort to give leadership to this most important social problem in today's world."

"HERE THERE is no effort at Christian responsibility," the Bishop continued. "Here there is no justice, but most important, there is no charity. I think it would be a serious error to think in terms of this deficiency of social justice only by pointing the finger at a certain city in the southern United States."

"Unfortunately, the problem is all too widespread in many areas of our land, both the South and the North, and I feel that Catholics generally have made too small a contribution to the just and charitable solution of the problem."

Therese Neumann dies at age of 64

ROSENBERGHEUTH, Germany—Therese Neumann, German stigmata, has died here at the age of 64 of a heart ailment.

Father Joseph Naber, 82-year-old former pastor of a Rosenbergheuth who was for a long time an advisor of Miss Neumann, was at her bedside when she died (Sept. 18).

Miss Neumann began to suffer the stigmata—bleeding from what appeared to be wounds in her hands, feet and forehead as did Christ during his Passion—26 years ago. For three decades thousands of people from all parts of the world witnessed her sufferings which took place in a darkened room of the cottage where she lived with her family. In recent years her poor health was given as a reason for barring visitors.

Church authorities have never ruled on the possible supernatural origin of Miss Neumann's stigmata. In 1927, Father Reginald Omez, O.P., reported that a medical investigation authorized by the Regensburg diocese and urged by the Vatican Bishops and the Sacred Congregation of the Holy Office was never carried out because of the attitude of Miss Neumann's father.

Bp. John Wright on TV Sept. 23

PITTSBURGH, Pa.—"A Time for Action," a half-hour film documenting the social action program of the Diocese of Pittsburgh will be shown on the CBS-TV network's Look Up and Live program, Sunday, Sept. 23, at 8:30-10 a.m. EST. The film, which is a four-part series produced in cooperation with the National Council of Catholic Men.

Bishop John Wright will be interviewed at three key spots in the Diocese. At Rosella Founding Hospital, he will speak of the Diocese's attempt to meet the problem of the unwed mother and the unwed child. At St. Simon and Jude Church in Greentree, he will tell of the new challenges to the church's adaptability presented by the growth of suburbs. At Duquesne University, he will discuss the problems resulting from technological unemployment and say how he thinks the University can cope with them.

Timers no **WALL-TO-WALL**

SALE

3701 N. SHADELAND ROAD 100 EAST—3700 NORTH

WE'LL ROLL IT OUT SEE WHAT YOU BUY!

EXTRA SPECIAL 15-Yr. Wear Guarantee

PRO-RATED BY THE MILL

Req. 8.95 Sq. Yd.

\$6.95 Sq. Yd.

12 Exotic Colors

32 Sq. Yds.—INSTALLED

WALL-TO-WALL

Tackless Method over 40z. Rubberized Pat. Based on wood floor installation. For as little as \$9.94 per sq. yd.

REG. TM—Allied Chemical Co.

\$286.00

FREE with purchase of ANY wall-to-wall carpeting

ceramic tile entrance

39x39—3 Color Choices

Offer Good Throughout September!

ARMSTRONG TESSERA

SHEET VINYL 12 Sq. Yds. completely installed on your floor.

Complete **\$7200** Only

Additional Charge for Preparing Floor if Necessary

"Your ONE-STOP Floor Covering Store"

FLOOR COVERING

3701 N. SHADELAND L17-5418

NO DOWN PAYMENT

UP TO 60 MONTHS TO PAY!

1st Paymen In November

30-60-Day Accounts!

Large Paved Parking Area in front of store!

All Merchandise Subject to Prior Sale!

Won't use segregated park

BALTIMORE, Md.—Father James C. Donohue, schools superintendent for the Baltimore archdiocese, has ordered parochial schools principals not to hold their annual spring picnics at segregated Geyon Oak Park on this city's western border.

Father Donohue said the decision was made last spring by Archbishop Lawrence J. Shehan of Baltimore when parochial school teachers were required to tell their Negro pupils they could not attend the picnics. About 25 parochial schools had been holding their picnics at the recreational area.

"Quality Thru Experience Since 1888"

Laughner's Cafeteria & Steer-In Restaurant

(Across the Street)

Four Locations To Serve You

Cafeteria & Restaurant
Emerson at 10th
8515 Westfield Blvd. (Nara)
West Morris at Belmont

W. O. JONES I N C.

RUG CLEANERS

4440 N. KEYSTONE LI 6-1504

Remodeling — Room Additions — Roofing Siding — Storm Sash — Garages

Free Estimates — Terms

MARTIN CONSTRUCTION CO.

4115 E. Michigan St. FL 9-9287

Experienced . . . Catholic Funeral Director

3 Convenient Locations

ASPHALT DRIVEWAYS

as low as 20¢ sq. ft.

NOTHING DOWN

Up to 5 Years to Pay

• BONDED • INSURED

Church and School Playgrounds and Parking Lots

SCHAFFER CONSTRUCTION CO.

FL 6-9708

Also Concrete Driveways

IRVINGTON 5342 E. Washington FL 7-1159

NORTHSIDE 3447 College Ave. WA 6-6056

LAWRENCE 8051 E. 46th St. LI 7-5140

Moore, Kirk & Usher

FUNERAL HOMES

Geo. F. Usher

His order came as the Knights of Columbus held its annual state-wide reunion at the park—an action which has been protested by Negro students who have been picketing the K of C home here because the Catholic laymen's fraternal benefit society refused to withdraw from the park.

COMMENT:

In a democracy there must be some room for honest argument

It is most significant that the father of our country was not overly optimistic about the possibility of success for the "Great American Experiment."

"I do believe that General Washington had not a firm confidence in the durability of our government," wrote Thomas Jefferson in 1814.

In direct contrast to the hesitant Washington, the founders of the French Republic seemingly never entertained a doubt that with their new constitution and the declaration of the rights of man they could establish paradise on earth.

The French Republic disappeared before the guillotine of the revolution were rusty, and the subsequent ineffectual republics have been miserable advertisements for the democratic cause.

The American experiment has been a success not in spite of, but precisely because of the doubts of George Wash-

ington and others like him. For the preservation of democratic ideals in the world, it is essential that we Americans know why this is so.

Many Europeans, including some Catholic scholars and ecclesiastics in high places, still mistakenly believe that American Democracy sprang from the same man-is-naturally-good-all-he-needs-is-freedom philosophy that inspired the French Revolution.

A little knowledge of history would quickly dispel such an erroneous notion.

The French Constitution was composed by a group of extremist thinkers, all of the same anti-religious liberal bent, who were obsessed with the idea that it was possible to draw up a written constitution that would guarantee utopia.

The U.S. Constitution, on the other hand, was the result of a compromise. The men who drew it up in the constitutional congress represented every shade of human thought

—from the extreme monarchist rightist to the leftist of the French School. No one was wholly satisfied with it when completed.

Washington, Alexander Hamilton and other conservatives would have preferred something closer to monarchy.

Patrick Henry considered it "the most fatal plan that could possibly be conceived to enslave the free people."

And yet the day came when the British Prime Minister Gladstone could call it "the most wonderful work ever struck off at a given time by the brain and purpose of man."

Compromise made it so. Conservative thinkers who preferred the advantages of kingly or aristocratic rule, liberal thinkers who sought a republic or a pure democracy, all united to create a constitution that came close to fulfilling the dream of man since the time of Plato and Aristotle: a state combining the good things in kingly, aristocratic and democratic government.

Our U.S. Constitution has approached the ideal because it was composed by all types of thinkers. Compromise between conservative and liberal thinking made it; compromise also will preserve it. That is why a warning of Dr. Mortimer Adler given some years ago seems worth repeating this week, called Constitution Week.

The noted originator of the Great Books Plan pointed out that in the present "atmosphere of fear" the press and other media of communication are stifling the freedom of dispute.

"The withholding of information," he explains, "the spread of misinformation, the biased presentation of arguments, the colored presentation of facts, the propagation of hates and fears—all these things are done every day by the press and other media of mass communications."

There is little room for honest arguing any more. There is name calling: "reactionaries," "fascist," "do-gooders," "pinkos." There is appeal to prejudice, to fears. There is ridicule of the other side.

Both sides are guilty: the conservative and the liberal. This virus has affected everyone: the religious press and the secular.

We see it in our readers who want to cancel their subscriptions or advertisements because we write editorials or print columns that disagree with their thinking.

We see it in ourselves.

The philosopher, Dr. Adler, warned us all: "There is the obligation to avoid fomenting or intensifying emotional prejudices against one or another side of any important public issue that is currently discussed. One can combine partisanship with the fairness and impartiality of assuming that . . . it is at least possible for reasonable men to have something to say on the other side."

It took all types of thinkers to organize this cherished nation of ours; it will take all types to preserve it.

Conservatives alone couldn't live long under the U.S. Constitution; neither could the liberals. As Americans, therefore, of whatever shade of thought, we dare not allow the fear of communism, the fear of what might happen in Berlin or Cuba, the fear of a nuclear holocaust to lead us into the fear of freedom of dispute.

Recess time

Glancing through a morning paper recently, we happened to see a news photo on a back page. At first, we just passed over it lightly. Then we went back for a second—and closer—look.

There were about six people in the picture, standing beside a row of parked cars near a newly-integrated school in New Orleans. According to the caption, these people were lecturing both Negro and white children emerging from the school for a recess period.

One person in the picture was leaning over, half crouched in a defiant gesture, obviously yelling something. But the person standing next to him really caught our attention. It was also yelling—and holding over his head a sign. It consisted of a large child's caricature of another child. According to the accompanying caption, the child cried: "I am a Negro." Under the drawing was the inscription, if we read it correctly: Go Back Home.

As we suggested earlier, the picture didn't seem unusual. From Little Rock and points North, we have seen racialism captured photographically before. But, when you looked a little closer, this picture was a little different.

The six people in the photograph, especially the one holding the derisive sign, were children.

Of course, one can easily say that these children were merely being imitative, reflecting parental attitudes in their particular regional and sociological environment. This is the BTP game. You blame The Parents in situations involving children. You can even blame anybody, although parents are more convenient. But the idea is to just look at the situation, attach the blame, and forget it.

Maybe we should blame the parents, from Seattle to St. Petersburg. Maybe a whole nation is to blame for these children.

But no matter whom we blame, what was recorded by the camera in that picture is worth remembering. Let's remember it the next time we dismiss a child's question on racialism with some maudlin, superficial comment on brotherhood and tolerance and, then, returning to our paper, mutter some derogatory remark about a person or group of another race or creed.

Incidents like the one depicted in that picture are the fabric of childhood for many American children today. These things our children do, and what they say, could easily be the material for another study like "Why Johnny Can't Read."

We hope that such a book is never published, that no one ever finds enough material to justify such a manuscript. After all, in all honesty, wouldn't the title have to be something like "Why Johnny Can't Tolerate"? It wouldn't make a very nice national best-seller.

For farmers

For an excellent opinion on the rightness of the cause of the National Farmers Organization (NFO) in the current "withholding action" to secure higher prices for livestock and agricultural products, we refer our readers—particularly those in the rural areas—to Monsignor George Higgins' column "The Yardstick," which appears on Page 7. The editors concur 100% with Msgr. Higgins' viewpoint.

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

THE CRITERION
 Official Newspaper of the Archdiocese of Indianapolis
 124 W. Georgia, P.O. Box 174, Indianapolis 6, Ind.
 M.E. Jones, Editor
 Member Audit Bureau of Circulations
 Member Catholic Press Association
 Price \$4.00 a year.
 Entered as Second Class Matter, October 1958, Indianapolis, Ind.
 POSTED BY: Raymond T. Bosler; ASSOCIATE EDITOR: REV. EDITOR: J. Courtney; MANAGING EDITOR: Fred W. Pries; NEWS EDITOR: Paul G. Fox; ADVERTISING MANAGER: James T.
 Published Weekly Except Last Week in December.

QUESTION BOX

Questions opinion about pacifism

By MSGR. J. D. CONWAY

Q. Some time ago you wrote an article on pacifism in which you stated that on the basis of Catholic doctrine no one can be a conscientious objector. You said that we, as individuals, are not permitted to follow our personal opinions in matters of conscience when the doctrine of the Church is clear. Could you give me a reference to a book of moral theology which states this doctrine clearly.

A. The point of my statement, I believe, was that our principles of morality may not be subjective: we must act in accord with law, right, justice and charity—objective things. Often these matters are too complicated for you and me to evaluate, but we do have a teaching Church and qualified theologians to guide us. We are not on sale moral grounds when we disregard them and follow the sentimental and subjective urgencies of our poorly formed consciences.

I have recently been reading a Dictionary of Moral Theology, published by a distinguished group of Roman theologians and canonists—many of them high officials in the Curia. The article entitled War is signed by Father Bender, O.P., professor of Canon Law at the Dominican university, the Angelicum. I quote from it:

"On the basis of the teachings of the Bible, Tradition, and the teaching authority of the Church, a Catholic may not hold that war, as such, is against the law of God and evil in itself."

However, the same author notes that some people "including Catholics, declare that modern warfare can no longer be justified, not even as a means of defense against any violation of rights or goods."

This is further explained in the article on Atomic Warfare, by Father Bozzetti, former Superior General of the Rosminians, who questions the morality of relying on atomic weapons as a means of defense: "With feverish efforts being made on all sides to increase the stockpiles of atomic and nuclear weapons, and to develop their destructive potential, it is only natural and inevitable that in a future war these weapons would be used by both sides."

"Catholic thought on the subject of atomic weapons favors an international agreement that would ban any military use for all times." And this author cites the Easter messages of Pope Pius XII in 1954 and 1955.

Q. I was greatly perplexed by something I read in our diocesan paper this week. Someone asked you the question why priests in the Eastern Catholic Church were married men. Your reply was that the Church can change if found advisable. I thought the Catholic Church never changed and I am sure that the priests were set apart as holy, anointed men to follow in line with St. Peter and even Our Lord.

A. St. Peter had a mother-in-law; you can't have one of those unless you have a wife.

The Eastern Catholic Church has married priests because it has never changed its ancient custom of ordaining married men. The Western, or Latin Church has changed. It had married priests in early centuries; and then gradually a custom grew up that priests should be celibates. It was a long time growing.

It is not easy to understand the Church, because it has two aspects, almost contradictory.

(1) It is divine, founded by Jesus Christ as His own Mystical Body, and given by Him an immutable nature which can never change. The Holy Spirit remains with it to the end of the world to see that it does not change (a) in teaching the truths of Salvation, (b) in leading men to sanctity.

(2) It is human, established on a dozen fishermen, publicans and leaders, who deserted their Master in crisis, and had in their number one who betrayed Him and one who denied Him.

In its human features the Church is capable of change, limited only by its divine features. And we are today quite convinced that it needs many changes to put it in closer harmony with its divine features. It is to effect these changes that Pope John has called the twenty-first Ecumenical Council.

Q. In case of non-necessity does a Catholic commit a mortal sin by having a Caesarian delivery?

A. I don't believe your doctor will perform a Caesarian section unless it is necessary. It would not be ethical. However, it must be reasonable about your term: non-necessity. That is a problem for the doctor to evaluate. If he tells you that the medical indications are such as to make this operation desirable, do not go wrong in following his advice. You might do wrong in going counter to it.



OPINIONS

Hopes Latin is retained in the Mass

To the Editor:

I grew up in a country (Germany) where lay participation has been used all of my lifetime and found it terribly hard to accept the role of only a spectator at Mass. So I received with much enthusiasm the current movement for active lay participation at Mass.

Now I find it hard to understand how a "born Catholic" could have so much difficulty with these few simple responses after hearing them most of his life. I do understand that a convert might be quite unaccustomed to it and might have a little trouble.

I believe that the more active participation encourages rather than discourages the use of the missal. And as for the reading of the Bible, while that is most commendable, I don't think that Church during Mass is quite the place for it.

While I do know that a lot of prayers could be said in English during a Low Mass and think that would encourage more people, I certainly hope that the Ecumenical Council will not eliminate the Latin from the Dialogue Mass.

Enthusiastic Latin
Indianapolis

Legion of Mary
To the Editor:

The Legion of Mary is now celebrating its 20th Anniversary in the Archdiocese of Indianapolis.

The men and women of the Legion would like to use this occasion to express publicly the gratitude they feel towards the Mother of God for the never-ceasing graces she has bestowed upon them and upon their work in the 25 years that have passed since an uninvited visitor from Ireland came to Indianapolis, with the kind permission of the present Cardinal Ritter, to organize the Legion here.

people awaiting Mary's love. Retreats are promoted; devotion to the Sacred Heart is spread; Catholic literature is distributed; the parish census is taken; frequent Mass and Communion are encouraged; group rosary recitations are sponsored. Perhaps the nation's most successful Day of Information for non-Catholics is held annually at Marian College.

Men and women who are willing to give God more than talk and occasional prayer are invited to try the grace-inspired activity of Mary's Legion for one of the . . . (Continued on page 9)

SERMONETTE

Now is the time

By REV. JAMES D. MORIARTY

One of the curses of our civilization is the unconscious way we cultivate the habit of hurrying. Everything must be done now so that we will have time to do something else later. Then we hurry off to get going on this something else we saved time for in the first place.

So common has this become that a certain fallacy floats about which might be phrased: "The man who isn't in a hurry isn't going to get there, . . . or if he gets there he will be too late." And so we want to get things done. Too often instead of the joy we may have in the doing we are only considering how long will it take until we are finished. And we limit the joy to accomplishment.

If this is true in the life of our ordinary day, it is even more true in our spiritual life. We want to accomplish our goal right now. With the impatience of a little boy waiting for his mother to get the fudge finished we can hardly wait until the job is done.

Even though we know that the secret of success in learning any language consists in repetition, repetition is monotonous. In the language of the spiritual life, too, we want to skip the genders, verbs, syntax. We want to be better right now. We want to share the secrets of God before we learn to speak His language. We fail to prepare ourselves with the ground work . . . the foot work. And then we wonder why we are not better.

If you have read the lives of the saints you know that they are amazed only at the fact that they were not worse. In the spiritual life when we are going forward we probably feel as if we are slipping backwards, and vice versa.

If you open the door of a dark room you cannot see the dust or dirt in it. But if even one ray of light be let in the dust becomes very noticeable. The more light, the more dust you see.

It is just about like that with the grace of God. The more we have of grace the more we notice our shortcomings. And then we begin to realize that the "cleaning job" is the work of a life time but must be done in easy stages.

Today is the day to do today's job. Tomorrow's job can be done when tomorrow comes.

CONTROVERSY

'America' editorial draws more fire

(Reprinted from the Catholic Reporter, Kansas City)

The hullabaloo over America's September 1 editorial "To Our Jewish Friends" is out of proportion to its cause. At best the editorial made a point of less than crucial importance; at worst it was an ill-conceived venture in middle-class brotherhood. But the incident is occasioning statements and counter-statements, criticisms and rebuttals, as though it had been a major policy pronouncement handed down by the Second Vatican Council.

The editorial suggested that "responsible Jewish spokesmen" ought to make clear that "militant" and "overly vocal" Jewish agencies that are campaigning for more Supreme Court decisions like the one in the New York school prayer case do not speak for the entire Jewish community. Failing such clarification, the editorial warned, those who don't approve the "secularizing" trend of such decisions will be inclined to put the blame for them on the Jews, and there will be a new outburst of anti-Semitism.

AMONG REACTIONS to this piece, one critical statement saw the editorial as a "veiled threat" against Jews. A supporting comment said America had "spotlighted a matter of grave concern."

Without stopping to argue the matter in its September 15 issue, America has apparently not seen fit to re-examine its position in the light of the criticism it has received. From the excerpts released, it appears that America has had a misunderstanding has risen solely on the blindness of its critics, who have, it is implied, unanimously missed the point. We think America's editors missed some points too:

1. It will always seem galling to Jews to get advice about anti-Semitism from Christians. It should, and advice from any source which seems to suggest that the Jews can overcome anti-Semitism by shutting up, or by exerting some kind of discipline on errant, "overly vocal" Jews, is not going to be welcome either.

2. By focussing on the presence of Jewish groups among the many that helped bring the school prayer case to the Supreme Court, America can justly be accused of (unintentionally) contributing to the result it professes to deplore. The magazine acknowledged the "Unitarian, liberal, and libertarian" views. Ethical Catholics and others were involved in the case and will be active in future cases. It acknowledged that "Jewish opinion is very much divided" on the issues in these matters. Why, then, single out the Jewish groups instead of a Jewish group to impose a special responsibility on the Jewish community to counteract their influence? Why not warn the Protestant community about the bad image it may get from the editorials in the Christian Century approving the Supreme Court decision? Why not warn the people interested in civil liberties that the American Civil Liberties Union is giving their movement a bad name? And as Commonweal queried, if Christians really are being tempted to anti-Semitism by their disagreement with the American Jewish Congress, why not warn Christians that such a response is totally unjustified—and that anti-Semitism is sinful?

3. We agree with America that Leo Pfeffer and other Jewish spokesmen and agencies that work for acceptance of an "absolutist" interpretation of Church-State separation are unwise in their strategy and wrong in their view of the Constitution. But any public discussion of Church-State issues which calls attention to Jewish positions in this area, quo Jews, ought to include some reference to the reasons why many Jews prefer and work for a wholly secular state. Thus far in history it is only in the secular state that Jews have been free to be Jews. They learned from Christians that they're not very safe in an officially Christian society. With America, we think no minority will be safe if secularists become the more dominant in this country. But Christians who want to persuade Jews of this raelly ought to show awareness that Jewish experience points the other way.

4. A minor point, but hard to resist. Whether intentionally or not, America gives a slightly sinister cast to its descriptions of the activities of Mr. Pfeffer and his colleagues. It speaks of "intense efforts" to "exploit all the resources of group awareness, purposiveness and expertise that are to be found in the Jewish community"; it labels these efforts as "the unrelenting pressure tactics of a small but feverishly vocal segment" among Jews. This is bad rhetoric, sadly reminiscent of the language used by POAJ in describing actions and statements of the Catholic hierarchy—language expertly analyzed by America not long back. All such passages really mean is that Mr. Pfeffer is good at his job, but because America doesn't like what he's trying to do, its phrasing carries a suggestion that the whole thing's an evil plot.

WE DISAGREE with Mr. Pfeffer's views on Church-State relations. We think he and the ACLE in wanting to get the Bible and the Lord's prayer and every other vestige of religion out of the schools, are going to get a sad surprise—not in the form of anti-Semitism but in the enactment of an amendment . . . (Continued on page 8)



Edited by the Cleric Seminarians of West Baden College

Why study?

By ALLAN F. KIRK, S.J.

By now we're all back in school and face to face with another year of books, notes, papers, and homework. But why study? There are so many other things that most of you would rather do...

Nobody in his right mind is going to deny that making money, even a lot of money, is a good thing. And, more certainly, no one is going to deny that earning the best marks possible in preparation for college is a good thing.

But again, why study? Most people like to do something when they see that there's some point to it. And isn't this true of study? Sure study will probably open the way to more money in later life.

Admittedly, good marks make it easier for a high school grad to get accepted into college. But what does college do? As far as many young men and women go, study will probably open the way to more money in later life.

But there's more to studying than money or a means to get at more money. Study is worthy while there is a point to study. After all, there may be if so many men and women, and particularly young men and women, go to school for so long and do more than just put time in.

And there is something that something it just and me, the student. We're going to school for a lot of reasons, but basically, when you get down to the bottom of things, school is good for us. Sometimes it might be a bit distasteful, like some medicine that is good but tastes terrible.

But most of the time, if the student would only give school

and the studies had a chance, he and she would be pleasantly surprised to find out this long process of school is developing the student. It isn't trying to develop a money-maker or a great genius, at least not often trying or primarily.

And what is this development? It's the attempt of the teachers to try and make you see your talents and widen their scope. And a strange thing about this whole process is that no one can do it but you. Teachers and books can lead the way but the student must follow and blaze his or her own trail.

Of course, don't study if you don't want to get the most out of life by getting the most out of yourself. It's so much easier to sit back and let the world go by. And it's also so much more a sign of a person who doesn't care enough about himself or herself to get down and do some hard work.

So why study?

Grid forecast

Hi, again, for another football season! The 1962 season got off to a bang last weekend with most of the nation's top teams really mixing it up for the first time this fall. By now you may have some idea how some of the best players in the country shape up. So, we expect great things from one and all this season on our weekly 'Football Forecast.'

We will be looking forward to seeing back our old friends from last year. And, in case you forgot, fellow: last year's winner for the total season's predictions was a young lady, Miss Beverly Bond! Good luck this year, Beverly, and the same to such close contenders of the '61 season as: Ronnie Marien, Jon Birck, Bill Bryant, Jack Sanders, Dick Miller, Steve Torzewski, and Jerry Ungerman.

Remember — it's one dollar for each week's winner and a total of five dollars as the grand prize for the over-all high total winner at the end of the season. The best of luck to one and all! May the best forecaster win!



ST. PHILIP NERI BOWLING TOURNEY WINNERS—St. Philip Neri, Indianapolis, with the sanction of the CYO Junior Youth Council, recently sponsored a summer bowling tournament for boys at the St. Philip lanes. More than 90 Junior CYO boys competed. Three of the four winners are shown here, left to right: George Lyons, St. Simon, High Single Game, 226; Mike Gruner, St. Philip Neri, Third High Handicap Series, 574; and Phil Wesner, St. James High Handicap Series, 582. Ron Huck of St. Roch and the Latin School, who won the High Handicap Series trophy with a series of 382, was not able to be present for the picture. The St. Philip Neri unit plans a second tournament for next summer, with girls included. To further spur the CYO bowling program, Sacred Heart has announced tentative plans for another Junior tourney during the Christmas holidays.



CYO CLASS "C" BASEBALL CHAMPIONS—After a school year filled with near-misses for St. Andrew's CYO athletes, these lads saved their best effort for last and ended up as over-all champions of CYO Class "C" summer baseball competition by edging St. Michael, 6-5, in the play-off between the two league champions. St. Andrew capped top honors in the North-East League during the regular season, then lost a close one in the Junior Baseball playoffs, but rebounded to take the CYO title. Shown with the boys are Coaches Jim Carson (back row, left), and John Bach (back row, right).

3,000 ATTEND

Grid jamboree honors go to the East, 54-14

A crowd estimated at 3,000 persons sat in on the annual CYO Football Jamboree last Sunday at the CYO Stadium in Indianapolis. The final score—a traditional warm-up for league play—was a lopsided 54 to 14 in favor of the East over the West. St. Christopher's Dick Warner opened the scoring in the second period of the first half on a 17-yard run. The extra point was good. St. Michael's, competing against St. Simon's, then scored two quick touchdowns for Joe Wood, with Doug Robinson and John Russell in scoring roles. Both points were made. The half ended in a 14-14 tie after Bob Webster jotted 67 yards for Holy Spirit.

MISSION CHARITY

ATRECHT, The Netherlands - Catholics gave \$864,365 in the Dutch Bishop's Lenten Campaign for Underdeveloped Countries. The money is being used for hospitals, seminaries, teachers' colleges and the Catholic press in the missions of Latin America, Africa, the Near East and Asia.

Challenge of religious life

BLOOMINGDALE, Ohio—The Bishop of Steubenville told Franciscan Sisters here that religious life may offer youth the challenge they are seeking.

Bishop John Kee' Mussen of Steubenville spoke to nuns gathered to discuss recruiting of religious vocations. The Sisters came from Ohio and West Virginia. The meeting was held at the Knights of Columbus Summer Youth Camp.

"In young people today," the prelate said, "the potentialities for heroism are often allowed to lie dormant and even be smothered by our failure to offer the challenge they secretly seek."

Busy Cardinal

BOSTON — Cardinal Richard Cushing, Archbishop of Boston, within a few hours laid the cornerstone of a \$1,250,000 chancery building, broke ground for a \$5,000,000 school for girls, inspected the site of a priest training center which will be built for \$2,000,000, and announced plans for constructing a \$1,250,000 residence for retired priests.

At the chancery ceremony Cardinal Cushing noted that when he became a priest in 1921 all the work was done in two rooms. He also recalled that since he became archbishop in 1948 he has added 80 new parishes, bringing the total to more than 400.

Hobby Show modified

A new "fine arts" division will be added to the 1962 CYO Hobby Show, William S. Sahn, CYO executive secretary, announced this week.

The new category will make a distinction between line arts and skilled crafts. In addition to these two categories, others in the division line-up include: kiln-crafts, collections, baking and sewing. The chances apply to both the parish and city-wide shows.

Mr. Sahn stated that he expects about 25 schools to be represented in this year's show, which will be held at Council 137, Knights of Columbus, and Delaware St., Indianapolis, on Friday evening, November 2. He also said that the CYO will not participate in this year's state hobby show at the State Fair Grounds in competition with the public schools.

Deadline for the mailing of Hobby Show entries is Friday, Sept. 28, Mr. Sahn emphasized.

SEAT COVER SCOTTY Auto Upholstering and Reupholstering. Free Estimates and Quotations. ME 9142, 3742 W. 16th St., Indianapolis 22, Ind.

PAINT Super Market for Paint and Painting Supplies. Advance Paint Products. ME 4-2388. FREE DELIVERY. 300 E. 42nd St.

EAST SIDE PRESCRIPTION SHOP "Where Pharmacy is a Profession". 5317 E. 16th (Adjacent to Comm. Hosp.). FL 9-8278.

RADIO DISPATCHED FREE DELIVERY. Open 8 a.m. to 9 p.m. Daily. Closed Sunday.

EYES EXAMINED. Dr. Joseph E. Kernel, Ophthalmologist.

Contact Lenses Fitted. HOURS 9 A.M. - 5 P.M. Closed Wed. Afternoons. 104 N. ILLINOIS ST. ME 5-3588.

Be Modern Shop At Home Have A Toy Party. Receive a beautiful gift and a percentage of the sales for yourself or your club treasury!

AID CUBA REFUGEES MIAMI, Fla.—More than 20,000 Cuban refugees received clothing and more than 18,000 were given food at Miami's Centro Hispano-Catolico in the first six months of 1962.

CFM units to hold regional meeting



INDIANAPOLIS — The Indianapolis Christian Family Movement will hold their regional meeting at 3 p.m. Sunday, Sept. 23, at Secunia High School, 5000 Newland Ave. There will be a picnic in supper.

Mrs. Joseph Luckett, Area Chaplain from Louisville, will be the guest speaker.

JAMES H. DREW Corporation. You Should See Roland J. Schmitt. For Real Estate and Insurance. 1000 Lakes - South Ripple - CL 5-1833.

Grinstainer Funeral Home. Established 1854. GEORGE N. GRINSTAINE HAROLD D. UNGER. ME 2-5374, 1681 East New York St.

Better Homes Savings & Loan Association. 2311 Shelby Street. CURRENT DIVIDEND RATE: 4%. Member of Federal Home Loan Bank.

FALL TERM APPLICANTS. Counselors will be on hand daily from 8:00 to 4:30 and will make appointments for a discussion of courses, programs, and the registration of elective applications for September 24 entrance.

JOIN YOUR SCHOOL BAND THE MUSICAL INSTRUMENT OF YOUR CHOICE. RENT. We have Started Over 20,000 Children on This Plan. INDIANA MUSIC CO. 115 E. OHIO ST. ME 6-4486.

Read What Users Say About... ELECTRIC HOME HEATING. Here, in their own words, are the opinions of people who have used it for one or more seasons.

Electric Home Heating testimonials. "We bought our home two years ago after the former owner had had it converted to Electric Heat. We're very pleased. There's no maintenance and it's more than 1000 of them think Electric Heat is too high, but our highest bill in the coldest months for all of our electric service never ran above \$30. We like it!"

There's Still Time to Replace Your Old Furnace with Clean, Safe, Quiet, Flameless ELECTRIC HEAT. Special 1/2c Electric Heating Rate. Convenient Budget Billing Plan. Free Planning Service. INDIANAPOLIS Power & Light COMPANY.

Football Forecast

1962. 1. Put an X next to the team you think will win. 2. Give the exact score at the end of the game. 3. Get out this by 11:00 A.M. THE CRITERION, West Baden College, West Baden, Indiana. Entries must be postmarked not later than September 20.

Table with columns for teams (Army, Baylor, Duke, Illinois, Indiana, LSU, Minnesota, Michigan, Stanford) and scores.

Form for entering football forecast: Name, Address, School, City, State.

Scores and Standings

Table with columns for games (Junior Kickball, Division 1, Division 2) and scores.

Priest will train team for Olympics

TORONTO, Ont.—A priest has been picked to select and train a team of college all-stars to represent Canada in the 1964 hockey Olympics. The Canadian Amateur Hockey Association at a meeting here turned the job over to Father Dave Bauer, of the University of British Columbia who coached St. Michael's College of Toronto to last Memorial Cup championship last year.

Profile of a Parish . . .

HOLY NAME PARISH — BEECH GROVE

Population surged in post-war years

Residents and visitors to the suburban community of Beech Grove are "greeted" daily by the imposing Holy Name Church, located at the "point" where Churchman Avenue ends abruptly at the front door of the new church.

Although the parish boundaries extend into Indianapolis city limits and surrounding Marion County, Holy Name parish is considered by many as synonymous with the City of Beech Grove. For 40 years the parish encompassed all of Beech Grove. But no more.

The city is now a two-parish town. Recent residential expansion south of the city has resulted in annexation to Beech Grove of several hundred acres. A portion of the newly annexed area falls within the boundaries of neighboring St. Jude's parish.

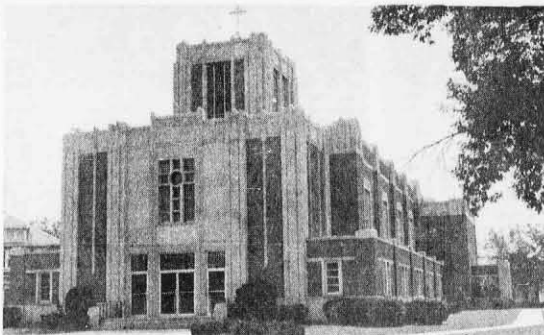
Within a few years, Beech Grove will become a three-parish city as the Archdiocese owns property for a new parish on South Ninth Street. The parish is equidistant between St. Jude's and Holy Name.

The 35-year-old parish has had only three pastors. The founding pastor, Msgr. Peter Kilian, served

for 25 years. He died in 1943. His successor, Father John F. Patterson, served as pastor from 1943 until his death in 1951. Father Robert Hartman has been pastor during the last 11 years. All three pastors have exhibited personal interest in the civic advancements of Beech Grove. During the early years Msgr. Kilian was responsible for city utilities being extended from Indianapolis. Two new residential streets in Beech Grove bear the names of the parish's first two pastors.

A post-World War II building boom in Beech Grove has been mirrored in the rapid growth in parish membership. In 1945 the parish numbered 943 souls, compared with more than 3,300 at the present time. Beech Grove recently became a fifth class city when its population passed the 10,000 mark.

Indicative of the number of young families now settling in Beech Grove is the school enrollment at Holy Name School. A staff of 23 Sisters of St. Francis, Oldenburg, and lay teachers conduct classes for 427 boys and girls—an all-time high.



HOLY NAME CHURCH

Hospital is a community landmark

St. Francis Hospital, Beech Grove, has grown up with the suburban community. Both have now "come of age." With nearly 100 beds, it is the largest of the four general hospitals in the Archdiocese. St. Francis is conducted by the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, Mishawaka, Ind., who maintain six hospitals in Indiana.

Located at the intersection of 17th Street (Sherman Drive), Albany Street (Troy Avenue), and Churchman Avenue, the hospital is situated across the street from Holy Name Church. The founding pastor of the parish, Msgr. Peter Kilian, was instrumental in establishing the hospital in the sparsely-settled Beech Grove community of 1912. He had been in Beech Grove only five years when he purchased a five-acre site for a hospital at the cost of \$1,000.

At the time there was no hospital, public or private, to serve the southern half of Marion County.

Governor Samuel M. Ralston and Indianapolis Mayor Joseph E. Bell were among the dignitaries present when the initial

building was dedicated in 1912. Within 15 years, St. Francis was caring for more than 1,500 patients annually. This volume necessitated construction of a new section, which doubled the hospital's capacity in 1921.

As a result of a \$12 million county-wide fund campaign conducted in 1956, St. Francis Hospital added a six-story wing.

Today, St. Francis Hospital employs 620 persons, the largest

single employer in Beech Grove. Sister M. Vincentiana, O.S.F., R.P.H., administrator, also heads a staff of 11 Franciscan Sisters. Father Andrew O'Keefe is resident chaplain.

During the past year the hospital treated 29,274 persons, including 17,423 outpatients. Three-year accreditation by the Joint Commission on the Accreditation of Hospitals was recently received.



ST. FRANCIS HOSPITAL

ARRIVED IN 1956

Benedictines staff three institutions

If the population density of Beech Grove centered on a map in black squares, a square tract on the city north edge would show a considerable fluctuation during portions of the year.

One of the newest "families" to settle in Beech Grove is probably the largest. It is the 125-member Benedictine family of Our Lady of Grace Convent, headed by Mother Mary Robert Palmer.

Nine months of the year about 100 Sisters of St. Benedict are scattered throughout six counties of central and southern Indiana conducting 16 elementary and two secondary schools for the Archdiocese of Indianapolis. During the summer months they return "home" to 1402 Southern Avenue for relaxation, a few classes for academic credit and refresher courses.

SINCE 1956, the Sisters have called Beech Grove "home." In that year Our Lady of Grace Academy was opened to its first class of 25. Three classes have now been graduated from the girls' high school and total enrollment is now 250, including 90 resident students. Principal is Sister Irinegard.

The Sisters opened their convent here as a branch of the 95-year-old Benedictine community in Ferdinand, Ind. Unlike many religious communities of women, the Benedictine Sisters start a new convent when they reach a certain number—usually around 200. By keeping the community small a family spirit is maintained.

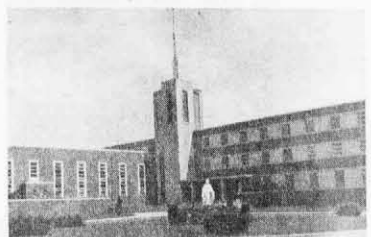
Our Lady of Grace was the third "daughter" convent to leave the Ferdinand motherhouse. In 1871 three Sisters founded the community at Fort Smith, Arkansas, and in 1917 a group of Sisters started Our Lady, Queen of Peace, Convent in Belmont, North Dakota, where they conduct Indian mission schools.

When the Beech Grove convent began a few years ago, they were given Sisters to staff their schools located within the Archdiocese of

Indianapolis. The Ferdinand motherhouse is located in the Diocese of Evansville. At present, the Hermitage is staffed by Benedictine Sisters from the Ferdinand motherhouse. Sister Mary Bernice is administrator. In 1964 the Hermitage will be turned over to the Beech Grove convent.

IN ADDITION to Our Lady of Grace Academy, the Sisters conduct a kindergarten at the convent. The class is managed by Sister Thereseine.

Also located on the grounds of



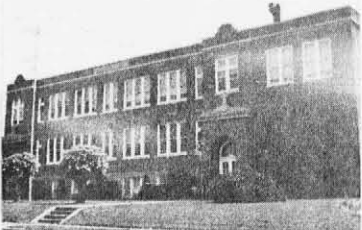
OUR LADY OF GRACE CONVENT



OUR LADY OF GRACE ACADEMY



ST. PAUL'S HERMITAGE



HOLY NAME SCHOOL

CAPITOL MEAT CO.

Cor. Rural and E. Troy ST 4-4418

2719 E. Troy Ave. Indianapolis, Ind.

IF IT'S AT

ZIEGY'S BAR-B-Q

IT'S REAL BARBECUE

Open 10 a.m. to 1:30 a.m. Tuesday thru Sunday

S. Emerson at Raymond FL 7-0991

SIMPSON & COMPANY, INC., — Realtors

Real Estate — Insurance — Developers

Office: Raymond at Shelby St. ST 6-1457

Wholesale Retail

STATE ROAD MARKET

OPEN 24 HOURS

Complete Selection of Groceries — Meats — Produce U.S. 421 at Sherman Drive FL 9-8700

DR. LEWIS D. BENJAMIN, D.D.S.

ST 4-7887

118 N. 17th Ave. Beech Grove

CHESTER SMITH INSURANCE AGENCY, INC.

Insurance • Real Estate • Notary Public

503 Main St. ST 6-9242

(Professional Insurance Marketing)

VERL PIERSON INSURANCE AGENCY, INC.

707 Main St. Beech Grove

ST 4-8976

Pick-Up & Delivery General Repair

"RIT" GREEN'S

BEECH GROVE CITIES SERVICE

Troy & Churchman Aves. Radio Dispatched Service Truck

ST 4-0771 ST 4-0771

5-10

BEN FRANKLIN

5-10

Your Best Place To Shop

615 Main Beech Grove

AL'S DEPARTMENT STORE

2513 Albany St. Beech Grove, Indiana Phone ST 7-7325

Nationally Advertised Brands — At Popular Prices

Open Evenings 5:00 thru Fri.

10 Years Experience

LYNCH TV & APPLIANCES

SALES & SERVICE ST 6-0677

RAIDU — TV — Hi-Fi All Work Guaranteed Beech Grove, Ind. 722 Main St.

NEWCOMER LUMBER CO.

"Everything for Building"

FOR YOUR LUMBER NEEDS — DIAL ST 6-9287

Cor. of Emerson & Bethel Ave. Plenty of Parking Space Beech Grove

EDWARD'S DOG'N SUDS DRIVE-IN

"Dog Gone Good Food and Drinks"

Complete Assortment of Sandwiches, Ice Cream, Maltis and Sundaes

For Carry-Out Service, Phone Your Orders In 2126 S. Sherman Drive Phone ST 6-1638

SCHWINN • RALEIGH

SALES & SERVICE

We Service What We Sell Only — Easy Pay Plan

SUPREME BICYCLE STORE

Gen. W. Dudgeon, Prop. ST 8-9244

3508 Madison Ave.

McELROY ELOWER SHOP

When You "Say It With Flowers" It's Beautifully Said

ST 7-5396 ST 7-0350

Flowers Telegraphed 51 South 16th

... and your New Neighbor

Beechcrest

A wonderful Location. Convenient to School, Shopping and Transportation. The prettiest and finest Community of New Homes in Indianapolis.

And So Convenient to BEECH GROVE

Home Building Corp.

Southern Ave. at Sherman Drive

ST. 4-4660

CL. 1-1401

MRS. CHARLES O. SMITH

Fur Coats Made Into Stoles or Capes for \$20.00

44 S. 6th St. Beech Grove ST 4-3043

KRUKEMIER MACHINE & TOOL CO.

128 Main St. Beech Grove

HUMPHREY MOTOR CO., INC.

Sales . . . Service

Used Cars and Trucks — Body and Fender Repair

Wanamaker (New Bethel), Ind. 4th & Main, Beech Grove

UN 2-6625 ST 7-1077

RALPH'S TAVERN

Oldest Continuous Tavern Operator at Beech Grove

104-06 North Second Avenue

Ralph's Tavern, Owner 27 Years of Courteous Service

SPALDING JEWELRY CO.

622 Main St. Beech Grove

Watch Repairing — Ring Repairing

Rosaries and Medals

MALOY'S MEAT MARKET

Choice Quality Meats Custom Cut to Order

Phone: ST 4-5914 Beech Grove, Indiana 616 Main Street

LITTLE & SONS FUNERAL HOME

1301 Main Street Beech Grove, Ind.

ST 6-1476

NAPOLI RESTAURANT

758 Main St. Beech Grove

Delicious Italian Food

Spaghetti — Pizza — Lasagna — Chicken Cacciatore

Open 7 Days a Week — Monday thru Thursday 11 a.m. to 11 p.m.

Friday and Saturday 11 a.m. till 1 a.m. — Sunday 2 p.m. to 11 p.m.

Your Host — Antonette Cerullo

FRED'S GRILL

"Just Good Food"

Hours: 6 a.m. — 8 p.m. — Closed Sundays

718 Main St. Beech Grove

ST 4-0813

DR. MAURICE D. SIMER

CHIROPRACTOR

By Appointment

Business Phone ST 7-7376 220 Main St. Beech Grove, Ind.

Residence Phone FL 6-1694

ASSESSING CANDIDATES

Catholic psychologists discuss religious life

ST. LOUIS—Ways of using psychology in assessing candidates for religious life were discussed at the 16th annual meeting of the American Catholic Psychological Association here.

Such assessment is a virtual necessity, said Dr. Thomas N. McCarthy of Philadelphia, who handles this assignment for a group of religious communities of men and women. He said psychological techniques have advanced to the point where psychology can play an important role in finding likely prospects for religious life.

"The psychologist has nothing to contribute regarding the spiritual aspects of vocation," Dr. McCarthy said. "It is somebody who has to make the judgment that a person is suitable to live the life of a religious. It is here that the psychologist makes a contribution to help the religious superior make a selection in the natural realm."

"WE THINK we can identify the characteristics which are usually found in a person with a religious vocation. By being able to identify this type of person,

we can identify the young people who have these characteristics. "Of course, just having the characteristics doesn't mean a person has a vocation. But it does mean he might want to consider religious life—it means he is more likely to be in this state, and more likely to keep his vocation if he is called."

Director of the counseling center at LaSalle College, Philadelphia, Dr. McCarthy is also consulting psychologist for the Association for International Development (AID), a lay missionary group. He noted that psychological testing is particularly necessary for persons aspiring to the religious life.

"In any occupation serving people, such as medicine, teaching or the religious life, you get a disproportionately large number of disturbed people who have problems gravitate to these fields."

"That is one reason psychological assessment is needed. Another reason is it can help the religious order in deciding what kind of training to give. For

example, a man with talent in mathematics can be sent on to get additional training and become a teacher.

It is as important for religious to be in jobs for which they are suited by temperament as it is for other people, he said. "If a person goes into the wrong kind, it can result in adjustment problems that may result in his leaving the religious life. The individual has to be functioning naturally, otherwise he's not going to be able to develop spiritually."

DR. MCCARTHY found fault with advertising campaigns of some religious communities, which advocate that "persons of average intelligence" could make the grade.

"The priestly life as it is lived in America today requires a person with above-average intelligence," he said. "The same is true of the teaching Brother or Sister. The person with only average intelligence is not going to get through the seminary."

"I know of nowhere in America where a priest with only 'average' intelligence can get by. For one thing, the changing aspect of the priest today means he is expected to counsel professional people about complex social problems."

"To acquire the training to do that, he must have more than average intelligence. For another thing, the growing emphasis in many dioceses of putting the priest in the classroom requires above-average intelligence so he can acquire competence in a secular subject."

Aussie prelate stirs up ruckus over school aid

SYDNEY, Australia—Cardinal Norman Gilroy's direct appeal for aid to private schools brought immediate countermeasures by Protestant bodies and by the daily press.

The Cardinal Archbishop of Sydney made the aid request to New South Wales Premier Robert J. Jeffron (Sept. 10). Two days later he set sail for Rome and the Second Vatican Council in the company of his auxiliary, Bishops James Freeman and Thomas Muldoon. He left this state capital seething.

BUT THE Catholic archbishop who heads the Church in the neighboring State of Victoria

backed Cardinal Gilroy's position all the way.

In making the aid appeal to Premier Jeffron, the Cardinal was met by a vociferous and unopposed opposition. Jeffron, is also leader in the State parliament of the Australian Labor Party. He noted that psychological testing is particularly necessary for persons aspiring to the religious life.

Cardinal Gilroy called at Parliament House to present to Premier Jeffron personally his plan "to lighten the burden of parents and to ensure the maintenance of educational standards." He was accompanied on the mission by Auxiliary Bishop James Carroll, who remains in Sydney as administrator of the archdiocese while the Cardinal is away.

The Cardinal's aid plan is: 1. A scholarship allowance to relieve the financial burden of parents in the payment of school tuition fees.

2. Extension of teachers' college scholarships to include those who plan to teach at independent schools.

3. Capital grants to meet part of the expenditure required to deal with increasing enrollments and to provide secondary education in accordance with the new pattern, with special emphasis on the needs of urban areas.

4. Payment of some proportion of the operating expenses of private school teachers.

5. Assistance to construct and equip science laboratories and to provide opportunities for training teachers.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS. CARD PARTY — Friday, Sept. 21 Cathedral High School Auditorium — 8 p.m. 14th and Meridian streets. Sponsored by Our Lady of Hope Hospital Guild. CARD PARTY — Sunday, Sept. 23 Little Flower Auditorium 2 p.m. 14th Street at Bosart Avenue. Sponsored by Ladies Auxiliary, Knights of St. John All Games Played — Refreshments — Admission Free. ST. LAWRENCE ANNUAL PARISH PICNIC Sunday, Sept. 23 — 1 p.m. — Broad Ripple Park All Parishioners Invited — Games for All Free Refreshments — Prizes for All the Kiddies. RETREAT — Our Lady of Fatima Council 3228 Friday — Saturday, Sept. 28-29 At Alverna Retreat Home. Retreat for Members of the Council. Feeney-Kirby MORTUARY. HARRY J. FEENEY MERIDIAN AT 19th STREET



CARD PARTY PRACTICE—These two couples are sharpening their bridge game for the annual Card Party sponsored by the Women's Club of St. Thomas Aquinas parish, Indianapolis. The event will be held Friday, Sept. 28, at 7:30 p.m. in the Charlat High School cafeteria. Abundant table and door prizes will be available and \$500 will be given away. Left couple above are Mrs. and Mrs. John B. Shank. At right are Dr. and Mrs. C. N. Christensen. Mrs. Christensen is chairman of the activity, while Mrs. Shank is president of the parish Women's Club. (Staff photo)



PLAN FALL CARD PARTY—The Allar Society of St. Catherine's parish, Indianapolis, will sponsor its annual Fall Card Party in the church hall Sunday, Sept. 30, at 2 p.m. Luncheon will be served from 4:30 to 6 p.m., when an evening Fun Party begins. General chairman is Mrs. Leonard Sauer. Shown above with some of the abundant door prizes are (left to right): Mrs. Julius Armbruster, luncheon and prize chairman; Mrs. James Roberts, ticket chairman; and Mrs. George Berry, door prize committee member. (Staff photo)

Catholic and Anglican prelates at dedication

WATERLOO, Ont.—The rare spectacle of Anglican and Catholic prelates in full vestments at the same ceremony was seen here at the dedication of a new church-related colleges on the University of Waterloo campus.

Reunion College, named after the late and famous Anglican Archbishop R. L. John, Bishop of Moosehorn, Ont., was dedicated by Archbishop Howard H. Clark of Rupert's Land, Primate of All Canada. The Catholic college of St. Jerome and Notre Dame were dedicated by Bishop Joseph H. Ryan of Hamilton, Ont.

The two officiating prelates met and exchanged pictures of the new buildings.

Annual breakfast slated by Fatima Retreat League

INDIANAPOLIS — The annual Communion Breakfast, sponsored by Our Lady of Fatima Retreat League, will be held at the Severin Hotel Sunday, Sept. 30, at 10:15 a.m. A 9 a.m. Mass will be offered at St. John's Church preceding the breakfast. Special prayers will be offered for the success of the coming Ecumenical Council.

Miss Susan B. Anthony, Dean of Women in Holy Cross Central School of Nursing, will be guest speaker.

MISS ANTHONY, who is the great-granddaughter of Susan Brown Anthony, women's rights advocate, has a distinguished background as an author, lecturer, journalist, and counsellor.

At present, Miss Anthony, who was converted to Catholicism in 1961, is working toward a Master of Arts degree in Theology at St. Mary's College, Notre Dame.

ELEVATED BUNSELS—Mstr. Joseph Caridini, founder and chairman general of the International Young Christian Worker movement, has been named apostolic delegate by His Holiness Pope John XXIII. The 79-year-old priest was elevated to the first college of prelates of the Roman curia from the second, the domestic prelates, to which he had belonged since 1956.

Official lauds work of PAVLA Volunteers

LIMA, Peru—PAVLA Volunteers for Latin America mainly from the U.S., are winning significant victories in current Catholic efforts to achieve social justice in the countries below the Rio Grande.

That is the observation of Father Victor R. Fernandez, S.J., of Chicago, national director of PAVLA, who has made a two-month tour of Latin America. Father Fernandez said during his stay in Lima:

"There is a vital reawakening of the Church in Latin America. The Church is not dead or dormant here. Rather it is on the move. And in this vibrant action of reconstruction and social progress, the PAVLA volunteers are contributing valuable assistance in these new religious gains."

About 200 PAVLA workers will be at mission posts in 1963 after the candidates now studying at training centers complete their courses, Father Fernandez said.

THE CHICAGO priest noted that Latin American bishops are asking for more PAVLA lay missionaries and reported on his meeting here with Cardinal Juan Landazuri Ricketts, Archbishop of Lima. Father Fernandez said the Cardinal told him:

"The PAVLA lay missionaries helping religious here have proven themselves. We are pleased with their progress among our people. PAVLA workers are producing the results intended by the Holy See when the call for lay missionaries to Latin America was made."

The PAVLA director said that Cardinal Landazuri cited the youth, educational, social welfare and clinical work being carried out at Lima's Maryknoll Parish of Our Lady of Guadalupe.

Not only are lay missionaries from North America setting up programs for spiritual and social progress, but they are seeking to organize native apostolic workers. Invited to a meeting at the residence of PAVLA workers assigned to Lima's Santa Rosa parish, Father Fernandez found that more than half of the 40 persons attending were Peruvians interested in apostolic work in their own land.

Seminary Board includes laymen

ST. LOUIS — Cardinal Joseph Ritter has named three laymen to the seminary board of St. Louis. The board includes Cardinal Joseph Ritter, rector of the college, and laymen were wanted on the board to give their views and serve as liaison between the seminary and the community.

Mrs. James M. Stakelum, rector of the college, said laymen were wanted on the board to give their views and serve as liaison between the seminary and the community.

Moosier MONUMENT CO., INC. 2058 N. Meridian WA 3-4533

Wm. Weber & Sons "The People's Fish Market" Beech Grove, Indiana ST 7-1391 Battered Fish Portions For Fish Fries.

Protect Your Business against liability claims and damage suits. One low-cost package policy provides the basic coverages you need to protect your business against claims arising out of accidents—on every form of premises.

MRS. DANIEL J. O'Connor is general chairman for the breakfast, assisted by Mrs. Clair Simonsen, chairman of the reception committee.

GRAIN DEALERS MUTUAL AGENCY, INC. Fire - Auto - Casualty 1740 N. Meridian Street WALNUT 3-2453

Call Us Today For Details. No Obligation. GRAIN DEALERS MUTUAL AGENCY, INC. Fire - Auto - Casualty 1740 N. Meridian Street WALNUT 3-2453

Call Us Today For Details. No Obligation. GRAIN DEALERS MUTUAL AGENCY, INC. Fire - Auto - Casualty 1740 N. Meridian Street WALNUT 3-2453

Call Us Today For Details. No Obligation. GRAIN DEALERS MUTUAL AGENCY, INC. Fire - Auto - Casualty 1740 N. Meridian Street WALNUT 3-2453

Call Us Today For Details. No Obligation. GRAIN DEALERS MUTUAL AGENCY, INC. Fire - Auto - Casualty 1740 N. Meridian Street WALNUT 3-2453

Call Us Today For Details. No Obligation. GRAIN DEALERS MUTUAL AGENCY, INC. Fire - Auto - Casualty 1740 N. Meridian Street WALNUT 3-2453

Call Us Today For Details. No Obligation. GRAIN DEALERS MUTUAL AGENCY, INC. Fire - Auto - Casualty 1740 N. Meridian Street WALNUT 3-2453

Cooperation SAN FRANCISCO — Protestant Episcopal and Lutheran facilities were offered here to the Archdiocese of San Francisco following the fire which destroyed St. Mary's Cathedral. Episcopal Bishop James A. Pike of California told Archbishop Joseph T. McGuckken of San Francisco that he was glad "to offer joint use of Grace Cathedral." A similar offer of space for the cathedral's congregation was made by the Rev. Ross F. Hidy, pastor of St. Mark's Lutheran church which is across the street from the cathedral. Archbishop McGuckken thanked Bishop Pike and Mr. Hidy for the cathedral's congregation was made by the Rev. Ross F. Hidy, pastor of St. Mark's Lutheran church which is across the street from the cathedral. Archbishop McGuckken thanked Bishop Pike and Mr. Hidy for the cathedral's congregation was made by the Rev. Ross F. Hidy, pastor of St. Mark's Lutheran church which is across the street from the cathedral.

Termites Roaches Waterbugs Mice, Etc. ST 4-3236 FIELD PEST CONTROL SERVICE 921 E. Faber-David Field-Free Insection

FORD DEALERS Of Indianapolis G. T. Foxworthy Co., Inc. Ed Marlin Jerry Alderman Ford Harry A. Sharp Co. Hatfield Motors, Inc. Var Hoyt Ford, Inc. Bob Phillips West Side Ford, Inc.

TERMITE Lifetime Guarantee Plan * References: Numerous Catholic Churches * FREE State-Wide Inspection For All Insect and Rodent Pests. Day or Night WA 3-3383

A-1 Termite Control Service, Inc. 2705 N. Meridian Indianapolis

TERMITE Lifetime Guarantee Plan * References: Numerous Catholic Churches * FREE State-Wide Inspection For All Insect and Rodent Pests. Day or Night WA 3-3383

A-1 Termite Control Service, Inc. 2705 N. Meridian Indianapolis

PARENTS! Trial-rent a piano or organ for your child — only \$28.00 for 2 months, which applies if purchased. No Other Charges

Kinsman - Lowery Organs Janssen - Store & Clark Pianos You'll love our prices.

For reservations or information COLUMBUS, INDIANA Call collect 379-9863 Gary Davis' Music Makers Store 2438 Central Ave., Columbus Indiana's Largest Complete Music Operation

For reservations or information COLUMBUS, INDIANA Call collect 379-9863 Gary Davis' Music Makers Store 2438 Central Ave., Columbus Indiana's Largest Complete Music Operation

A Carefully Chosen Group of Artistic Christmas Cards at Worthwhile Savings. Fine Selection of Solid Pack Christmas Cards — Religious and General.

40 TO 50% DISCOUNT From Former Retail Prices. New 25 Fine Cards for \$1.50 to \$5.00 Your Name Imprinted for 75c Per Box or \$2.75 per Hundred Cards

Open Daily 9:30 to 5:30; Thursday 11:30 to 8:30 SATURDAY — ALL DAY — Mail Orders Promptly Filled — "We Specialize In Service"

KRIEG BROS. Established 1892 Catholic Supply House Inc. (1/2 Block South of Ayres) ME 8-3416 ME 8-3417

Open Daily 9:30 to 5:30; Thursday 11:30 to 8:30 SATURDAY — ALL DAY — Mail Orders Promptly Filled — "We Specialize In Service"

KRIEG BROS. Established 1892 Catholic Supply House Inc. (1/2 Block South of Ayres) ME 8-3416 ME 8-3417

Open Daily 9:30 to 5:30; Thursday 11:30 to 8:30 SATURDAY — ALL DAY — Mail Orders Promptly Filled — "We Specialize In Service"

KRIEG BROS. Established 1892 Catholic Supply House Inc. (1/2 Block South of Ayres) ME 8-3416 ME 8-3417

Circle the City SARGENT PAINTS AND PAINTERS SUPPLIES — WALLPAPER AND DECORATING NEEDS COMPLETE LINE OF ARTIST MATERIALS AND SUPPLIES THE SARGENT PAINT MFG. CO. INDIANAPOLIS 6, INDIANA