

The Rivalry

Ribicoff offers plan to end impasse on church school aid

WASHINGTON, D.C. — Sen. Abraham Ribicoff (D-Conn.) presented a six-point plan here to the Senate in an effort to end the controversy over federal aid to church-related schools, one issue which has blocked passage of aid and Congressional aid to education.

The former U.S. Secretary of Health, Education and Welfare told his Senate colleagues it is time that the "religious controversy" over federal aid to education be faced and resolved constructively.

SENATOR Ribicoff proposed this assistance to private and parochial schools to end the dispute over federal aid.

• Permit income tax deduction of up to \$1,000 per college student and \$100 per student for private school expenses.

• Public financing of "shared-time" arrangements. Under this program children attending church-related schools receive some instruction in secular subjects at public schools.

• Aid for instruction in certain areas, such as mathematics, science and foreign languages, and possibly for classroom construction.

• Broadening of federal assistance in teacher training programs and student scholarships.

• Increase in programs of direct benefit to the child, such as free school lunches and bus transportation.

• More aid to all types of higher education.

The Connecticut Senator said the controversy over aid to pupils in church-related schools "has blocked the passage of every proposal for federal aid to education that the Administration has recommended to Congress."

"Let not one underestimate the intensity of feeling on this issue," he stated. "Any discussion of federal aid to education raises many controversial issues, but none so basic as the political and emotional dynamic of the religious controversy."

For the two years he served as Secretary of Health, Education and Welfare, Mr. Ribicoff said, he stood at the center of the dispute.

"The question before us is plain," he said. "Are the adults of America mature enough to resolve their differences for the education of their children?"

THE SENATOR went on to note that the Constitution places "some outer limits on the use of federal funds for private education."

"The exact point where the Constitutional limits apply is not clear," he added. "This disagreement over the outer limits should not foreclose full consideration of all possibilities within the system generally agreed Constitutionally."

Students in non-public schools, Sen. Ribicoff said, number more than 15 per cent in the elementary grades, 11 per cent in the secondary grades and 12 per cent at the university level.

"The education of these children means just as much to the strength and future of this nation as the education of every child in a public school," he asserted.

IN COMMENTS on the Senate floor later, Sen. Thomas Dodd of Connecticut and Sen. Claiborne Pell of Rhode Island praised the Ribicoff speech and joined his call for resolution of the aid problem.

Dodd said "that for the good of the country and for the good of our children we must put aside our biases on both sides of the religious controversy and take a practical look at the problem."

Dodd called for "a mature view of what can reasonably be done to provide some form of aid for the education of several million children in private and parochial schools without violating the Constitution by giving an undue advantage to any religious group."

He said Ribicoff's proposal represents an "intelligent, inter-denominational group of specialists in theology, science, and government will participate in a Nuclear War Institute to be held at West Baden College of Loyola University (Chicago) this November 8-10."

He announced the names of the participants, Institute co-ordinator James C. Fleck, S.J., expressed the purpose of the Institute as "a step toward more informed understanding and realistic evaluation of the moral issues involved in nuclear war today."

The list of major speakers includes Dr. Alan Enthoven, Deputy Assistant Secretary of Defense for Systems Analysis; Dr. Victor Karov, First Secretary of the Washington Embassy of the Soviet Union; Dr. Paul Ramsey, Chairman of the Department of Religion, Princeton University, and author of War and the Christian Conscience; Christopher Hollis, of the editorial boards of the "Tablet" and "Punch," London; Herman Kahn, Director of the Hudson Institute; author of "On Thermonuclear War"; and Father Joseph McKenna, S.J., Professor of International Relations, Fordham University.

An additional group of experts will comment on the major subjects. (Continued on page 9)

ON FULL TIME BASIS

Three nun supervisors named to School Office

The appointment of three Sisters to serve as full-time supervisors in the Archdiocesan School Office, was announced this week by Msgr. James P. Galvin, Ph.D., Superintendent of Schools.

Representing the major religious teaching communities in the Archdiocese, the three are: Sister Evelyn, O.S.B., Sister Thomas, S.P., and Sister Mary Denis, O.S.F. They will assume their duties August 16 in the School Office, working an 11-month schedule.

Two floors of the new Archdiocesan office building, under construction at 131 S. Capitol Avenue, Indianapolis, will accommodate the School Office staff.

According to Msgr. Galvin, the supervisors will coordinate curricular studies and visit the 84 Catholic elementary schools in the Archdiocese.

SISTER EVELYN, a native of Clark County, has been teaching since 1950. She holds a bachelor of science degree in education from St. Benedict's College, Ferdinand, and a master of arts degree from Indiana State College, Terre Haute. She also has a state supervisor's license.

Among the schools where Sister Evelyn has taught are Sacred Heart School, Terre Haute, Ind.; St. Benedict's, Evansville, Christ the King, Indianapolis; St. Paul's, Tell City; and St. Mary's, St. Marys, Ind. At present she is teaching at Christ the King School, Indianapolis.

A native of Indianapolis, Sister Thomas has been an elementary teacher and principal since 1952. She has taught in Chicago, Wilmette, Evanston and Joliet, Ill.; Fort Wayne, Terre Haute and Indianapolis. She served as principal of St. Thomas Aquinas School, Indianapolis, for six years.

During 1959-60 Sister Thomas was a critic teacher at Sacred Heart School, Terre Haute, Ind. In 1960, she was appointed principal of St. Patrick's School, Indianapolis.

Sister Thomas has a bachelor of science degree from St. Mary of the Woods College and a master of science degree and supervisor's license in Chicago.

Pope hails missionaries as 'real men of peace'

VATICAN CITY—His Holiness Pope John XXIII hailed the Church's missionaries as "the real men of peace" in an encyclical granted to national directors of three missionary aid organizations.

Pope John spoke to representatives of the Pontifical Society for the Propagation of the Faith, the Pontifical Society of St. Peter the Apostle, and the Pontifical Missionary Union of the Clergy.

It was expected that the Pope would meet with the representatives at the College of St. Peter.

Server's mite

EAST PROVIDENCE, R.I.—A 14-year-old East Providence altar boy has pledged \$400 to the \$9 million Bishop's Campaign for the Diocese of Providence.

Frank Silva hopes to earn \$3 a week by running errands and doing odd jobs.

The youth, who attends eighth grade at Our Lady of Loretto parish school, told Father Victor G. Salmasso, P.S.S.C., his pastor, that he wanted to make the gift so he could be assured of a Catholic high school education. Eight new Catholic high schools are scheduled to be built with part of the campaign funds.

(Continued on page 9)



SISTER EVELYN, O.S.B.



SISTER THOMAS, S.P.

Sister's license from Indiana State College, Terre Haute.

THE FRANCISCAN representative, Sister Mary Denis, has 28 years teaching and administrative experience in the community's schools located in Ohio and Indiana. A native of Princeton, Ind., she has a bachelor of arts degree from Marian College, Indianapolis, and a master of science degree in education from Butler University.

She served four years as secretary of the Sisters of St. Francis School Board, and has taught education classes during summer sessions at the Oldenburg mother-house. For six years Sister M. Denis was principal at St. Christopher's School, Indianapolis, and critic teacher for Marian College, Indianapolis.

At present, Sister Ruth Ann, O.S.F., is a music instructor at Marian.



SISTER MARY DENIS, O.S.F.

Marian College seeking zoning on Stokely estate

Marian College this week took the first step in a long-range development program by filing for a zoning variance to acquire an additional 20-acre tract near the campus.

A "permissive use" variance was made by the college before the Indianapolis Zoning Board of Appeals which, it granted, will enable the Sisters of St. Francis to purchase the neighboring Stokely estate from Stokely Van Camp, Inc., owners of the property.

Msgr. Francis J. Reine, Marian's president, stated that the acquisition of the Stokely estate "will open the way to future expansion of the college."

"We have a development program in mind which we hope to integrate this property into our master plan," he added.

Although no definite decisions have been made regarding usage of the tract, which is nearly one-half the size of the present 64-acre campus at 3200 Cold Spring Road, Msgr. Reine indicated that it would be "a likely location for a projected men's dormitory."

IN ADDITION to a Mediterranean-style, two-story brick main building, erected in 1922-23 by Frank H. Wheeler, the wooded grounds also accommodates several smaller residences, greenhouse, water tower and an outdoor swimming pool.

Whether was a business associate of Carl Fisher and James A. Allison, founders of the Indianapolis Motor Speedway, The present college campus occupies the former Riverdale estate of Allison.

The Stokely estate is located at 3040 Cold Spring Road, separated from the college campus by a 20-acre tract owned by Park School, a private boys' school.

FOUNDED in 1937 by the Sisters of St. Francis, Oldenburg, as a four-year college for women, Marian now has an enrollment of nearly 800 students. The college became co-educational in 1951. Anticipated growth to 1,200 students is expected by college officials within ten years.

Among the immediate building needs of the college, according to Msgr. Reine, are a new library, new men's dormitory and student center.

High schools to graduate 1,214 seniors

By PAUL G. FOX

Laymen will deliver commencement addresses to graduates of four Catholic high schools in the Archdiocese this year. In all, 12 high schools will award diplomas to 1,214 seniors next June 1 to June 2.

Archbishop Schulte will confer the coveted diplomas at each of the ceremonies, except the Latin School of Indianapolis, where he will preach the commencement sermon.

Following is a summary of the baccalaureate and commencement exercises set by each school.

• Secena Memorial—248 seniors. Baccalaureate: 9 a.m., Mass, June 1, in high school auditorium. Sermon, Father William J. Conroy, C.M., 9:30 p.m., June 1, in auditorium. Speaker, Charles E. Stimming, Sr., president of the Archdiocesan Council of Catholic Men, Valletorian, John O'Hara.

• Cathedral—185 seniors. Commencement: 7:30 p.m., June 3, in high school auditorium. Speaker, Dr. Deane Lang, director of student teaching at Butler University, Valletorian, Earl Gerding; Salutatorian, John McArthur.

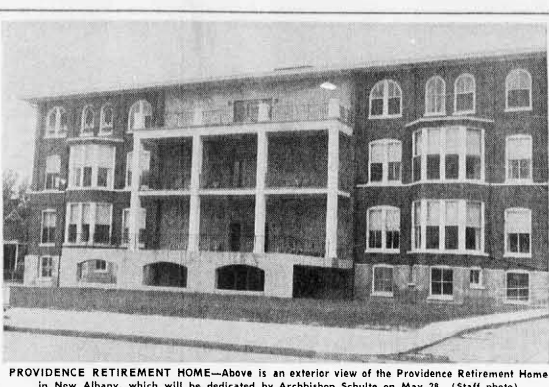
• Our Lady of Providence, Clarksville—171 seniors. Baccalaureate: 10 a.m., Mass, May 26, in high school auditorium. Sermon, Father Bernard Gordon, Commencement: 8 p.m., May 27, in auditorium. Speaker, William E. Wilson, Indiana State Superintendent of Public Instruction, Valletorian, Mary E. H. H. Schuler; Salutatorian, Susan Zurshmeide.

• Sacred Heart Central—124 seniors. Baccalaureate: 7:30 a.m., Mass, May 26, in Sacred Heart Church, Saratov, Father Conan Mitchell, O.P.M. Commencement: 8 p.m., May 29, in Sacred Heart Church, Saratov. Speaker, Rev. Julian Woods, O.F.M., president of Quincy College, Valletorian, Thomas Sauer; Salutatorian, Mary Switzer.

• Schulte, Terre Haute—108 seniors. Baccalaureate: 10:30 a.m., Mass, June 2, in the high school auditorium. Sermon, Father Joseph V. Beechem, Commencement: 8 p.m., June 2, in high school auditorium.

• SHAM, Fla.—Catholic Relief Services has resettled well over half of all Cuban refugees resettled in the U.S. since January, 1962. To date, 36,340 Cubans have been resettled, with 638—NWCW accounting for 33,690—almost 57 per cent of the total.

Refugee Work



PROVIDENCE RETIREMENT HOME—Above is an exterior view of the Providence Retirement Home in New Albany, which will be dedicated by Archbishop Schulte on May 28. (Staff photo)

Archbishop to dedicate new retirement home

Additional photos, Page 3

NEW ALBANY, Ind.—The New Albany Deaconry now has a second "Providence" with the opening of Providence Retirement Home, Archbishop Schulte will officiate at blessing and dedication ceremonies of the new institution here Tuesday, May 28, at 9 a.m.

This will be the first venture of the Sisters of Providence, who conduct Our Lady of Providence High School in nearby Clarksville into the retirement home field. The primary work of the community is teaching.

APPROXIMATELY \$300,000 has been spent to convert the building for its new use. Since last fall when the reconstruction work began, the oldest section has been razed to provide space for front lawn, covered driveway entrance, and porches on three floors. All rooms have been renovated and redecorated and numerous features built in to make comfortable, independent living accommodations.

"All planning and renovating has been in accordance with the principles of modern, scientific geriatrics," commented Msgr. James H. Jansen, V.F., head of the New Albany Deaconry, who has been in charge of the reconstruction work at Providence.

"Every effort has been made," he added, "to relieve the residents of the cares associated with maintaining their own homes, yet allow them dignified, pleasant, purposeful retirement living."

The property was acquired by the Archdiocese of Indianapolis from the Poor Sisters of St. Francis Seraph of Perpetual Adoration, who closed St. Edward's Hospital in 1961. The Sisters of Providence, in turn, are acquiring the property from the Archdiocese.

Initial capacity will allow for 81 residents in 62 single rooms and nine doubles, according to Sister Catherine Loretta. Accommodations are available for men, women, and married couples.

The three residential floors, in addition to the residents' rooms, contain large open porches, recreation lounge, snack kitchen, and coin-operated laundry equipment. Central facilities include the chapel, dining room and kitchen, beauty salon, barber shop, lobby area, and speaker shop.

Although rooms are furnished, residents may bring with them such personal items as television sets, radios, or their favorite easy chairs. They may also have private telephones installed.

While Providence is a residential rather than a nursing home, limited nursing care will be available in the future. Each floor contains a nurse's station and call-buttons have been installed beside each resident's bed, should an emergency arise. Patricia Mason, R.N., is staff nurse. The first three floors currently have all residential rooms, but the fourth floor, which was used for surgery by the hospital, will eventually be an infirmary area, according to Sister Catherine Loretta.

THE PROVIDENCE ANNULARY, headed this year by Mrs. (Continued on page 9)

PROPOSED PAVILION—Above is an architect's conception of the proposed \$2 million Vatican Pavilion at the New York World's Fair. A collection to finance the structure will be taken up in all churches Sunday.

The replica, which measures 13 feet in height, by 13 feet in length, by 13 feet in width, is presently under construction. Vatican workshops under the supervision of archeologists associated with the historic excavations.

In addition, the Vatican Pavilion will contain a large exhibit retelling, on the mezzanine of which will be located a chapel with a capacity of 350 persons.

THE COMMON MARKET

An exclusive club for wealthy nations?

By DOUGLAS WOODRUFF
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(Second of three articles)

ONE of the greatest unresolved problems of the European Economic Community is how to ensure any democratic control over the Commission of Nine which is the executive organ of community policy.

The Treaty of Rome lays it down that there shall be a Parliament, but when the Treaty was drawn up none of the countries were dictators.

He would nominate all the representatives from France; if any of them took an independent line he would recall them. He is not in the least likely to yield to what the Europeans would like to see, direct election to the European Parliament, for that might mean that the Frenchmen in the Parliament would be opponents of the French Government in Paris.

Hitherto there has been general agreement that the European Parliament should meet at Strasbourg, like the Assembly of the United Europe movement which was the first Parliament, and which met in Strasbourg twice a year. With the same membership as the European Parliament but also with British members and Scandinavian and Austrian and Irish.

The political party that is in office at home nominates its representatives, and invariably sends people who are members of its own Parliament, and who will be amenable to the Party Whip. But the opposition parties are also represented, at the choice of their leaders, and in proportion to their strength.

It has NO power to interfere with the details of what they do. One of the essential ideas of the Treaty of Rome is to ensure continuity of policy so that business men can plan ahead, and for this it is important that it should be the permanent Commission that should frame the regulations.

It is, of course, a major departure for all six countries making up the Community that national parliaments will lose control of so much of their economic life, which is the very thing about which general elections nowadays are fought.

The extent to which this would happen in Britain was played down by Mr. Macmillan and his ministers, but the Labour Opposition fastidiously and quite correctly pointed out and raised the cry that the sovereignty of Parliament, the representative of the democratic will of the nation, was being bartered away.

Although the Government when it was talking to the electors at home tried to argue that this would not amount to very much in practice, British ministers spoke rather differently on the subject when they had accepted all the implications of the Treaty of Rome, and they have to be glad that very few people in Britain had any idea how far reaching the political implications might prove to be.

But Lord Beaumont has waged a vigorous campaign on behalf of Commonwealth trade, pointing out that whereas today the Commonwealth products will not even pay a smaller duty than most outside the Commonwealth, the position would be reversed if Britain entered the Community. Then the products of Europe would come in free, but a tariff would be raised against the Commonwealth for any products that competed with the Europe of the Six, Canada, Australia and New Zealand all raised vigorous objections because they are all planning their economic futures on the assumption that they will be able to send more and not less to the United Kingdom market.

All that Mr. Heath had been able to secure for them in the fifteen months of negotiation between October, 1961, and January, 1963, was that the change from a privileged to a handicapped status should be effected only in 1970.

The Asiatic members of the Commonwealth showed equal alarm because they rely on the British market to take their textiles, and the textile industry is the one to which they pin great hopes because the manufacture of textiles is well suited to Asian conditions. The machinery is not so expensive as for heavier industry, the work is easily learned by both men and women and requires little muscular strength. But for this very reason, there are a great many countries which want to export textiles, and India, Pakistan and Hong Kong all have their membership in the Commonwealth as giving them an advantage against other competitors.

They were thinking principally of the Japanese until they suddenly realized that their greatest threat would come from the Europe of the Six.

HENCE A GREAT deal began to be said about the European Community being too inward-looking, a club of rich wealthy nations who were proposing to take in each other's washing, proving themselves with almost everything they needed except a few tropical products and minerals, and a very few European products like wool from Australia, which is admitted free.

Inside the Six there is a strong Free Trade school led by Dr. Erhard of Germany. They see the future in ruse terms, that Europe, and particularly Germany, and particularly Germany, are the leading exporters, but only if the rest of the world is growing in prosperity, which will lead to the most rapid production of wealth and will give them a surplus to invest overseas.

THERE IS GREAT force in the argument that the best thing the European can do, for itself as well as for themselves, is, as a first step, to concentrate on their trade with each other, because that will lead to the most rapid production of wealth and will give them a surplus to invest overseas.

This is what happened in the United States, that behind a high tariff wall American industry grew great on a secure home market, with every new industry becoming a new customer, until in this century the United States was able to reverse the process, and start exporting and granting aid abroad at a time when other countries were in dire need of help, and it was invaluable to them.

So it can be with Europe, and that the Europeans are not industrialized for themselves, by the special offer the Community has made to the new states of Africa to let their products come in free, and to export those states to put up tariffs in order to protect their own infant industries.

So it can be with Europe, and that the Europeans are not industrialized for themselves, by the special offer the Community has made to the new states of Africa to let their products come in free, and to export those states to put up tariffs in order to protect their own infant industries.

The capital goods which these states want from Europe are nevertheless a very extensive list as they seek to transform themselves into modern states with the amenities of modern life, for a long time to come the Europeans, like the Americans, will have to content to reinvest a high proportion of their earnings since there are not enough things they will want to consume at home.

SINCE DE GAULLE vetoed Britain's membership, a tug-of-war has been going on. The British do not want to see the Community grow in wealth and with more cohesion and common purpose, if they are to be of any use.

outside it. All the signs are that Mr. de Gaulle and his colleagues took the decision to apply for full membership quite suddenly, in May or June of 1961, because they had grown alarmed that the Community was gathering pace without them.

They were rather glad that the British application to join revealed deep fissures which the Treaty of Rome only papered over.

Their decision to apply had come very belatedly after the same ministers had refused to take any part in drawing up the Treaty, in the confidence belief that the parties and particularly the French and Germans, would be unable to agree.

WHEN THE TREATY of Rome began to come into operation in 1958 the British came forward with proposals for a wider Free Trade area in manufactured goods which British would be part. But all the Six rejected this because it would have prevented the growth of European political unity. As Dr. Hallstein, the German who is Chairman of the Commission, has stated more than once, the real purpose of the Commission's activities is political; economics are being used to create a common interest and the Community will not be able to create a common citizenship parallel to the American.

This intention is nourished by the historical parallel of the Customs Unions between the different German states which prepared the minds of Germans for the unification of Germany under Prussian leadership, and the proclamation of the German Empire in 1871.

This cherished dream makes Europeans a little hesitant about the proposals of President Kennedy to liberalize trade all round, proposals which the British are eagerly supporting.

If tariff barriers are lowered everywhere the Six will come to value each other's markets less highly and will be less drawn towards each other. It may very well be that the larger ambitions of the Community will not be fulfilled, that national feeling in France and Britain is still too deeply rooted for them to be able to work together, and yet that Britain outside the Six, but with many friends inside, will be a force continually and effectively working against the political integration of the Six.

It has always been a capital principle of British Foreign policy to keep the continental powers from uniting under the leadership of France.

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SPEAKER AT INVESTMENT—Father Fabian Frieders, O.S.B., of St. Meinrad Archabbey, center, addressed the 96 freshmen of Holy Cross Central School of Nursing at the annual cap and cape investiture recently in St. Mary's Church of Our Lady, Loreto, South Bend, Ind. Father Fabian's sister is a member of the investiture class. Left to right, Sister M. Nicholas, C.S.C., director of Holy Cross Central; Miss Mary Ann Frieders, Plain, Ill.; Father Fabian, Miss Frieder's brother; the Misses Rosemarie Meyer and Mary Jane Kristek, Indianapolis; and Mary Hellmann, Terre Haute.

CARDINAL KOENIG'S VIEW

No early answer seen in Mindszenty case

ROME—No quick solution is likely in the case of Cardinal Jozsef Mindszenty, according to the Austrian cardinal who saw him in Budapest in mid-April and has arrived here to report on their interview to Church authorities.

Cardinal Franziskus Koenig, Archbishop of Vienna, told news-

men on his arrival (May 16) that many factors are involved in Church-State negotiations in Red Hungary concerning the possible departure of the Hungarian Primate from the U.S. legation there.

But Cardinal Koenig, who met the press briefly at the Rome airport, said the negotiations about Cardinal Mindszenty are "the business of the Vatican" and declined to comment on his role in them.

Asked to give his opinion about the possible future arrival of Cardinal Mindszenty in Rome, he said only: "I do not believe there will be a rapid solution."

SHORTLY BEFORE Cardinal Koenig's arrival, a high Vatican official returned here from Budapest where he conferred with Church and State authorities. The arrival of Msgr. Agostino Casaroli, Undersecretary for Extraordinary Ecclesiastical Affairs in the Papal Secretariat of State, was surrounded at the Rome airport with unusual security measures, which led several news agencies to report mistakenly that Cardinal Mindszenty had arrived here.

Msgr. Casaroli has seen no ex-amen, and has made no comment on his Budapest activities. The arrival of the two prelates in the face of conflicting reports from Hungary has touched off renewed speculation about the terms of the possible departure of the Hungarian primate from the U.S. legation.

But absolute silence is being maintained by all Vatican officials who have termed the matter "very delicate" and who have been unwilling to risk upsets by premature comment.

Reports from Budapest said an agreement had been reached that would allow the Cardinal to come to Rome. Parties to the agreement, reports said, were Communist Hungary, the Holy See and the U.S.

The following day a Hungarian government source reportedly

denied knowledge of such an agreement and a U.S. legation spokesman stated that the legation had not taken part in any negotiations with the Church or Hungarian government authorities.

Other reports reaching here from Vienna and Budapest centered on stories that Cardinal Mindszenty has set certain conditions for his leaving the legation.

The Cardinal is understood here to be strongly opposed to leaving his country before receiving firm assurances from the Communist regime that it will relax its stranglehold on the Church.

Still other reports speak of the possibility that perhaps diplomatic relations between the Holy See and Hungary may be begun first at the level of exchanging consular officials.

All that can be said with certainty is that no responsible Vatican official is saying anything.

SPECULATION on Cardinal Mindszenty's fate has been building up for the past month.

The Cardinal, now 71, entered the American legation in Budapest on November 4, 1956—a refuge from Soviet forces quelling Hungary's short-lived rebellion against communist government. Anti-communists had freed the Cardinal only four days earlier from the jail where he was serving a life sentence.

This year, on April 18, Cardinal Mindszenty fled to Budapest and had a four-hour talk with Cardinal Mindszenty at the legation. Earlier Cardinal Koenig had revealed that he hoped to persuade Cardinal Mindszenty to go to Rome.

Less than a month later (May 9) the Hungarian government indicated willingness to make concessions to the church and announced it had released five bishops who had long been held in prison. In addition, reports said, about 70 of the 100 priests in Hungarian jails were released.

Reports of the releases came only two days after news of Msgr. Casaroli's arrival in Budapest.

On May 16, Hungary's communist Premier Jozsef Kadar proclaimed his readiness to settle his country's differences with the U.S., which include Cardinal Mindszenty's presence in the U.S. legation.

These reports combined to cause a surge of speculation about the Cardinal's fate.

THERE APPEAR to be only four possibilities in the future for Cardinal Mindszenty:

● He could be restored to his See and permitted to govern it under the same difficulties and raised the question of whether other bishops in the country. The likelihood of this outcome is slight.

● The Cardinal could leave the U.S. legation and be permitted to live in Hungary in complete retirement, avoiding any attempt to exercise his episcopal ministry or influence the life of the Church. It is unlikely that the Cardinal would be willing to accept such an imposed retirement.

● He could leave Hungary permanently under safe-conduct guarantees. But it is by no means certain that the Cardinal would voluntarily relinquish his post as Archbishop of Esztergom and Primate of Hungary. This also raises the question of what terms the United States would have to accept to get firm guarantees for safe conduct, and what additional terms the United States would demand in turn.

● The Cardinal might simply stay in the legation, but the Cardinal will some day die and the governments concerned will have to face the problem of the Cardinal's funeral, which could be an occasion for a popular uprising against the Red regime.

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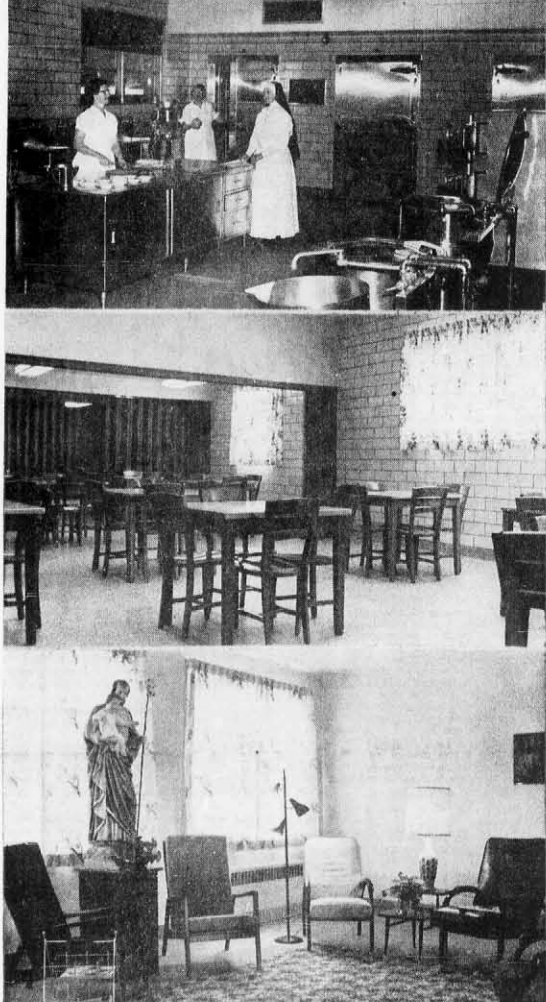
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Interior views of retirement home in New Albany



RETIREMENT HOME FACILITIES—Facilities at the new Providence Retirement Home in New Albany include (top to bottom) an excellently equipped kitchen and staff for careful meal-preparation; a cheerful dining room with tables for four; a recreational lounge on each of the three residential floors, equipped with TV, game tables, and comfortable "conversation" furniture. (50ry on Page One)

THE CHURCH AND THE WORLD

Mission donations—Blanshard agrees—Limit students

The Vatican

◆ Pope John XXIII received Cardinal Stefan Wyszyński, Primate of Poland, in private audience (May 20). It was the second time the two met in two weeks. The Pope then met with three other Polish bishops, raising speculation that a major diplomatic breakthrough between the Vatican and communist-dominated countries would soon be announced.

◆ The president of the 1963 New York World's Fair invited Pope John to visit the fair, but the Pope replied that it's too far for him to go, even by air. Fair president Robert Moses extended his invitation during an audience he and fair vice president Charles Polletti had with the Pope.

◆ Astronaut L. Gordon Cooper, who set a U.S. space flight record in his Faith 7 capsule, was in the prayers of Pope John as well as thousands of U.S. Catholics during his historic 22 orbits of the earth. While the Air Force major was still in orbit (May 16), Pope John said in Rome: "We follow them (space flights) with prayers of blessing. We wish them real success that they may be a contribution to brotherhood and civilization."

◆ World-wide contributions to Catholic mission work given through the Society for the Propagation of the Faith in 1962 came to a total of \$22,894,000—an increase of \$937,000 over the previous year. These figures were made public here by the Sacred Congregation for the Propagation of the Faith in connection with the annual general meeting of national directors and members of the supreme councils of the pontifical mission aid societies.

◆ Pope John has named St. Vincent Pallotti, who was canonized January 20, patron of the Missionary Union of the Clergy.

At home

◆ NEW YORK—A Continuation Committee was formally organized by the National Conference on Religion and Race here as a policy-making body. Members include representatives of some 70 religious bodies who participated in the Conference's first meeting last January in Chicago. A budget of \$67,000 for one year was adopted at the meeting. Funds will come from the three sponsoring and 20 participating groups of the Conference's first sessions.

◆ Cardinal Richard Cushing said in New York that he wants to invite Cardinal Stefan Wyszyński, Primate of Poland, to visit the United States next year. The Archbishop of Boston made the disclosure in an address to more than 10,000 persons at a rally welcoming a replica of Poland's miraculous picture of Our Lady of Czestochowa. He expressed hope that the Polish government would permit Cardinal Wyszyński to come to the U.S.

◆ UNIVERSITY PARK, Pa.—Paul Blanshard conceded in a debate here that auxiliary services may legally be provided by government to children in parochial schools. The writer and lecturer known for his attacks on the Catholic Church conceded that the Federal school lunch program, medical services to children in parochial schools and tax-paid bus rides are constitutional "as the law now stands." He debated with William B. Ball, a Harrison attorney prominent in Church-State discussions, before an audience at Pennsylvania State University.

◆ WILMINGTON, Del.—A 30-day program of a maximum of 500 per-class will be inaugurated in September, 1964, in the Wilmington diocese elementary schools. Public school officials throughout Delaware have been notified of the new policy to give them ample time to prepare for increased enrollments.

◆ TRENTON, N.J.—Birth control programs are not a legitimate area for state action, Gov. Richard J. Hughes of New Jersey emphasized here. "It would be unwise for the state to adopt a definitive policy one of the many conflicting views (on birth control) and thereby offend a substantial segment of the citizenry," the Governor said at a press conference here.

◆ ERIE, Pa.—Archbishop John Mark Gannon has called upon the 72,000 Catholics of the Erie diocese to pray for the success of the World Conference on Faith and Order, called by the World Council of Churches (Protestant and Orthodox) to meet July 12 to 26 in Montreal, Canada. The conference at McGill University in Montreal for which Archbishop Gannon asks prayers aims to promote Christian unity.

◆ MONTELEONE, Wis.—Catholic groups in Wisconsin will be asked to organize a comprehensive program of medical care for migrant farm workers during the summer months. Details of such a program were discussed at the spring meeting here of the Wisconsin Bishops' Migrant Commission. The commission recommended that planning be done now, so that the program could

be instituted in 1964 when Federal funds would become available.

◆ OKLAHOMA CITY — The barring of Negroes from the local YMCA and other facilities drew sharp protests from Catholic and Protestant spokesmen. Bishop Victor J. Reed of Oklahoma City-Tulsa said: "I condemn racism in all its forms." He expressed the hope that the "many" segregated establishments in the state will "open their doors to all those willing to patronize them."

Abroad

◆ TOURS, France—The bishops of six French dioceses have announced a joint reorganization of their major seminaries aimed at training their priests to be "educators of the Faith" for today's world. "It is not a matter of cutting down on the number of priests assigned to our major seminaries," they said. "We want to give to our youths an evangelical formation which will bring about the free development of personality and will let them be unreservedly . . . in the service of their brothers."

◆ UTRECHT, Holland—A special commission to study the perils of nuclear war has been set up by Cardinal Bernard Alfrink, Archbishop of Utrecht. Membership of the commission includes experts in theology, sociology, law and natural fields.

◆ LYONS—Cardinal Pierre Gerlier, Archbishop of Lyons, has called for amnesty for youthful political prisoners. He sent a

message to the French Assembly Union which deals particularly with political crimes committed during the Algerian conflict. "It is not good for a country that he who fights for justice should be persecuted there," the message stated.

◆ EDINBURGH—The Church of Scotland in a special report asserted that the Roman Catholic Church's laws concerning mixed marriages are both embittering inter-faith relations and resulting in broken homes. The report of the Calvinist State Church complained especially of Catholic canon law provisions which state that there is no marriage at all if a Catholic is not married before a Catholic priest, and which require assurance by the non-Catholic spouse in a mixed marriage that the children will be raised as Catholics.

◆ LONDON — The controversy which raged in Germany over a play depicting Pope Pius XII in a villain's role spread to England with the announcement that it will be produced here in the fall. The Royal Shakespeare Company said it will stage an English version of "Der Stellvertreter" (The Vicar), by German playwright Rolf Hochhuth. The play, which opened in West Berlin last February, implicates Pius XII in the murder of millions of Jews by Nazi Germany. One of its major theses is that he could have saved the Jews if he had condemned the Nazi atrocities, but that he was too much of a coward to do so.

◆ SANTO DOMINGO, Dominican Republic—The dictatorial regime

of President Francois Duvalier in neighboring Haiti has arrested a priest as tension continues to prevail in that Caribbean nation. The arrest of Father J. Miland, a Haitian parish priest, is the first known act of violence against the Church during the current crisis which has torn Haiti in the past month. But since 1959, the Duvalier regime has expelled three of Haiti's seven bishops and ousted 17 priests.

◆ BOGOTA, Colombia—A priest-editor criticized the U.S. approach to Latin America's problems and called for a removal of barriers in order to "reach an understanding which will satisfy both Americas." Father Mario Revollo-Bravo, editor of the Bogota Catholic newspaper, said editorially: "Now is the time to leave aside what separates us and join forces in an effective

continent-wide plan, especially for us who, regardless of barriers of language and technique, are brothers in the same Christian Faith and have the same responsibility within the Church."

◆ PORT-OF-SPAIN, Trinidad — Priests and Sisters have joined in the general strike against Premier Cheddi Jagan's leftist regime in British Guiana, according to word received here on a fishing vessel from that country. Normal communications between British Guiana and the outside world have been disrupted by the strike. The striking Religious are members of two teachers' unions that are affiliated with the British Guiana Trades Union Council, which called the strike, to protest a labor relations measure being promoted by the Jagan government.

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Comment

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

Only in America

What should the Ecumenical Council do? What changes should be made? Everybody's got ideas. Especially Europeans.

Mostly our American Bishops are being exhorted in print and in sermons to be bold—go along with these, vital, sometimes radical proposals. Don't be timid. Support the fresh ideas coming from the continental theologians and liturgists. Even from the progressive missionaries of Africa and Asia.

We have other advice to the American bishops. Be bolder. Don't just learn from the Europeans. Teach them, too. Put out to the European Catholics some of the things they could learn from us.

Propose that they study, for example, the American Catholic experience in Church-State relations, in Church financial support, in parochial education, in clergy-lay relations.

When they talk about changing fast and abstinence regulations because nobody observes them—tell them about a country where people do. Let them find out why.

When they talk about anti-clericalism and shortage of vocations, suggest the simple step of leaving the cassock in the sacristy and throwing away the ladies' bicycles they ride. Tell them how well we in America survive without Cathedral chapters, canons and all sorts of under-employed chaplains.

If the council is going to be a real "aggiornamento"—a bringing up to date—let the up-dating not be purely experimental and untested. Let some of it, at least, be based on what has worked well in a country where Catholicism has had to work hard to exist, and has wound up not merely existing but thriving.

We have much to learn, indeed, and much to improve. And we should welcome the vigorous and stimulating ideas of European churchmen. But we should not lightly accept what has been offered us if it failed to offer the successful experiences the Church has enjoyed in America.

Dear graduates

Catholic high schools and colleges in this area are fully integrated. That's fine. Just as it should be. But there ought to be segregated graduation exercises. Why? So the Commencement Addresses would make a little more sense to the colored graduates.

We offer below a sample segregated Commencement Address to colored graduates.

"Congratulations, my dear graduates, on receiving your diploma. It will be a great comfort to you to know that many who will despise and scorn you could not or did not progress as far scholastically as you now have.

"We congratulate you for having received this day in your diploma a key to vocational success, the key to worthwhile living. That is a pity many of you won't be allowed to use this key. They won't even let you near the locks.

"Your classmates may get jobs in banks, insurance companies, department stores, etc., with the same training that lands you in a truck, or behind a broom or a wheelbarrow. Don't let it get you down. Maybe your children will do better. We have to be 'gradual' about this integration.

"Don't count on Catholic employers being different. They're staying generally well behind the front lines in the struggle for job equality for all Americans.

"We congratulate you on the cultural accomplishments and tastes many of you have acquired in your Catholic school years. But don't let any love of beauty and the finer things run away with you. The nicer neighborhoods with the green lawns and the fresh paint are, you must realize, out of bounds. Grow your roses in the slums, girls, and play your hi-fi records, by the railroad tracks. Personal culture is no passport to suburbia.

"We congratulate you, graduates, on the fine friendships you doubtless have made with many of your classmates. Not many of them will be revolutionary enough to include you in their future social orbit. Similarity of color rather than shared religious faith will determine the social preferences of adults.

"Go forth now, dear graduates, to a world which is waiting for you. Nay, not just waiting—but lying in ambush for you. Set your feet firmly upon the path of life—but watch out for the bear-traps of prejudice and the pitfalls of racial bigotry.

"Do not think your education ended now. The hardest lessons are still to come. No mystery of religion is half as difficult to accept as the contradiction of Christians who are racists.

"See you in church."

Illogical

Few things are harder to explain logically than the mismatch of ideas in the tiny brain of the Christian isolationist—or anti-internationalist.

Christianity, of course, is global in fact as well as in theoretical scope. "Go teach all nations" . . . "Preach the Gospel to every creature."

Yet the anti-internationalist may be giving money for the missions with one hand while with the other he is pointing the finger of suspicion at those who believe nations should begin to come together in a meaningful and effective world political organization. He blinds himself to the fact that the nationally patriotic sovereignty must yield to the common cause of global survival.

Adlai Stevenson recently found his sense of irony touched. He had studied Pope John's treatment of international relations in the encyclical "Peace on Earth," and he saw the contrast between its "bold innovation" and the "righteous paranoia of the American super-patriots" who denounce all aspects of international action as betrayal."

The leader "of the world's most ancient Christian faith" is radical and optimistic, while those who claim to be the true inheritors of the radical and even utopian American dream are fearful and pessimistic.

There is no doubt where Stevenson's sympathy lies. Nor is there, in our mind, any doubt, as to which is the authentic spirit of both Christianity and American political idealism.

QUESTION BOX

What is known of Judas Iscariot?

By MSGR. J. D. CONWAY

Q. Would you give me a thumbnail sketch of all that is known about Judas Iscariot?

A. He was one of those Twelve Apostles chosen by Jesus to be His closest companions, the foundation of His Church, and the heralds of His Kingdom.

He is named last on the list by Matthew (16, 4), Mark (8, 19) and Luke (6, 16). Matthew and Mark introduce us to him in almost identical words, "Judas Iscariot, who also betrayed him." Luke varies the wording slightly: "Judas Iscariot, who turned traitor."

Right from the beginning, in reading the Gospels, we know what to expect from him, but I am sure that the eleven who were his companions had no reason to suspect him at the time he was chosen. Apparently his dominant vice of avarice and betrayal was the dominant trait in the type of Kingdom Jesus was establishing, led him step by step towards his failure.

That word Iscariot has caused scholars trouble. It is usually considered the name of the town from which Judas came, a town mentioned by Joshua (15, 23) as belonging to the tribe of Judah, but otherwise not identified. I find various spellings: "Kerithah-bezron (that is Hazor)," Carioth, and Qeryoth.

Some scholars have suggested that Iscariot is from an Aramaic word meaning "falsehood, or betrayal." It would then be a name which the Apostles and early Christians gave him after he had become a traitor, and the text of Matthew would read ". . . and Judas, the man of falsehood, who betrayed Him."

This seems rather probable until we come to John (6, 72) where it would seem, in spite of the Confraternity translation, that Judas got his name from his father, Simon the Iscariot, and we have no reason to think that Simon was a man of falsehood or betrayal.

We next hear of Judas at the Last Supper when Jesus told His Apostles that one of them would soon betray Him. And they began to ask each other, and to ask the Master, which one it was. And when Judas asked, Jesus indicated to him quietly that he was the one; it would seem that Judas had already made his arrangements with the chief priests to betray Jesus for 30 pieces of silver, and was watching for an opportunity to earn his money (Matt. 26, 14-16). St. John indicates that Jesus let him know, at the Last Supper that Judas was the traitor, by giving the Iscariot meal to eat. This implies that it was only then that Judas made his final decision, and Jesus knowing it, told him to get it over with, "What thou dost, do quickly." (John 13, 21-30). When Judas left the Last Supper, most of the others supposed that he was going out to make some purchases.

Then there is the sad scene of the garden of Gethsemane, when Judas came with the soldiers and the chief priests, and betrayed his Master with a fake kiss of love.

The last thing we know about Judas is that he became frantic when he saw Jesus condemned, took his money back to the high priests, and when they wouldn't accept it, threw it into the temple. Then he went away and hanged himself with a halter (Matt. 26, 35).

The chief priests couldn't put his blood money into the temple treasury, so they used it to buy a burial ground for paupers, called the Field of Blood. (St. Peter gives us the impression (Acts 1, 18) that Judas bought the field before he hanged himself).

The remaining Apostles then elected Matthias to replace Judas as one of the Twelve.

Q. Recently I heard that a Negro lady in a city of our diocese called a Catholic fraternal organization and arranged to rent their hall for her wedding reception. The night before the wedding the owners of the building (both Catholics) found out that the woman was a Negro. They threatened to cancel the lease of the fraternal organization on the building if the reception were held there. So they called the lady and told her that she could not have the hall. As a result the wedding reception was hurriedly changed to the basement of a Protestant church, little suited to the purpose. This happened during Brotherhood Week. What is the morality of such action?

A. It is positively immoral; objectively a mortal sin against justice and charity, and a much greater sin of scandal and harm to religion.

The end does not justify the means. Certainly this Catholic organization wanted to keep its lease on its hall; but its members may not commit mortal sin to achieve this purpose. Better that the lease were lost than that the organization be disbanded forever than that it should lend itself to actions so sinful and scandalous.

Q. Recently I read an article, "Revision of Marriage Laws." It stated that when Catholics who marry with non-Catholics before a minister, a justice of the peace, or other qualified civil officer, their marriage is null and void before the Church. Are these marriages also considered null and void for the non-Catholics?

A. You cannot have a marriage which is valid for the husband but not for the wife, or vice versa. If a marriage is null for a Catholic husband it is also null for his non-Catholic wife. The Church law affects the Catholic party directly, and concerns the non-Catholic only indirectly because it limits the Catholic partner's ability to enter a valid marriage contract. The Catholic can marry validly only before a priest.

If neither party to the marriage has ever been Catholic the Church is not concerned with their manner of contracting marriage.

Q. What should I do in case I attend the funeral of a non-Catholic friend, and there is no kneeling rail in front of the casket? Should I stand and say a prayer, or kneel on the floor?

A. Stand and say your prayer.

FADING FRONT



SOCIAL REFORM

Some queries from the audience

By WILLIAM J. SMITH, S.J.

From time to time an interesting letter comes in which would require the writing of a book for reply or comment. A note of this type, quite brief in itself, reached us recently. We re-print it, with the pretense of having, through an adequate answer for the issues raised.

Perhaps the easiest way to handle the communication will be to break it up into parts and make a running comment as we go along. The correspondent's letter was signed Felix M. Oliva, Five Lansing in New York, 10 East 38th St., New York City. It ran along this way:

"I, a Spanish economist, G. Benavent Torrens of Madrid, wrote me recently that. To reduce the amount of work which is necessary by means of a complicated technology, and then to be obliged to invent a way to occupy the (employees) thrown out of work, is simply idiotic.

"I don't you think the hope that new industries or inventions are going to rescue the worker, left stranded without his rightful loaf of bread, has been exploded once and for all?"

Comment: Pope Pius XII in his Christmas Eve address of 1952 if he does not give an answer to this question, at least makes a pertinent observation tangent to it. The Pope wrote:

"In fact, the intention of guaranteeing full employment with a constantly rising standard of living may well evoke the anxious query, to what degree expansion of production is possible without a catastrophe and, above all, without bringing in its wake mass unemployment. It seems, therefore, that efforts must be made to attain the highest possible level of employment, but at the same time means must be sought to insure its stability.

"No sense of confidence can, therefore, brighten the panorama over which looms the spectre of that insoluble contradiction. There is no escape from this, as long as man reckons with only one factor, namely, the highest degree of production. One must now consider the possibility of living and employment of labor as purely quantitative factors, but rather as human values in the full sense of the word.

"Wherever, therefore, would furnish assistance to the needs of individuals and peoples cannot rely for security upon an impersonal system of means and matter, no matter how vigorously developed in its technical aspects."

(2) ("Don't you think that the labor market insistence on reducing the hours of work does not touch the core of the impasse?")

Comment: Reduction of the hours of the work week could be a factor in the reducing of unemployment. Shortening the work week, of course, does not create jobs for the unskilled unemployed. Nor will it be ac-

ceptable to employers if it increases their labor costs.

Basically the unemployment problem today is to find skilled workers to fill the skilled worker vacancies which are already open and to create or spread the work for the unskilled and semi-skilled. At best, the reduction of the work week relates to only one phase of the problem.

(3) ("Do you think that the growing discontent may accelerate the advent of World War III, as the sole means—like the last holocaust of covering up a serious incapacity of solving our socio-economic dead-end street?")

Comment: At present, I don't. I pray that it won't. So far our unemployed millions are taking their plight stoically. They are living in some kind of vague hope for the future. The failure of Congress to pass a Public Works Program was decidedly shortsighted.

Dear Father Smith:

Guest comment

(From the Georgia Bulletin)

We have been chided recently for interest and comment on so-called secular or social matters. Some readers are of the opinion that we should stick to religion and mind our own business about everything else—especially in relation to racial matters, Medicare, and the United Nations.

We wish these readers would take the trouble to look at the recent encyclical, Paeem in Terris, by Pope John XXIII. The mandate for our concern and interest is clearly there. So, too, his late lamented predecessor, Pope Pius XII, also stressed the mandate. He said:

"To wish to draw the exact line of separation between religion and life, between the natural and supernatural, between the Church and the world, as if they had nothing to do with each other, as if the rights of God were valueless in all the manifold realities of daily life, whether human or

CONTROVERSY

Rocky's marriage a campaign issue

By MSGR. GEORGE CASEY (In The Boston Pilot)

One of the strangest, as well as the saddest, things about the current discussion of Governor Rockefeller's remarriage is the insistence on the part of many important newspapers and many "name" columnists that it would not and should not count in considering him for the Presidency. An insistence, by the way, that shows how naive these papers and columnists, who pretend such soph"caution, can be. The remarriage will count. The Rockefeller campaign is dead.

It not only is, but it should be. The contention that the personal life of the President of the United States, and his personality, do not count, only his stand on the great issues, is a wild and dangerous one.

When Kennedy and Khrushchev were eyeball to eyeball, over the missiles in Cuba, it was character alone that counted. In these dangerous days situations like that are possible at any time.

No one is suggesting that the Governor of New York does not have as much physical courage as the next, but there does seem to be evidence that he could not make the big decision against his own selfish interests.

It is good to know that he is very happy in his new domestic situation, but it cannot be forgotten that it is possibly making ten other people very unhappy. People who, up until the time he met his new love, were near to his heart and to whom he owed much.

Among other things he has invited much public discussion about their very private affairs, their very personalities, indeed, which must be excruciating to them. One's own happiness may not warrant that.

In some impossible world, where nobody exists but young lovers, or elderly ones for that matter, and where people who are no longer loved just disappear, and the dictation of one's own desire may be followed as freely as the novelists, the song writers and some columnists imply. In this world, however, when complete happiness for someone involves complete unhappiness for others they must be considered, too.

Since he has not yet renounced his presidential aspirations, it would seem that the Governor cannot even make the classical renunciation expected of all true lovers: "the world well lost for love."

Maybe it should not be expected of a Rockefeller. They are used to having everything. But the Duke of Windsor silenced much critical comment on his private life when he went before all the world, in a national broadcast, and yielded the throne of England to "the woman I love." This man could do something of the same sort.

Until he does so, his remarriage is a public affair and a campaign issue.

Divorce in general is everybody's business. There isn't a society in the world, however primitive, that does not have something to say about the discarding of wives. In a society like ours, based on the family unit and the monogamous marriage, it is of special concern because it is one of the biggest threats to this base.

A divorce of this sort is also everybody's business, even apart from the Presidency, because it broke up a home.

The broken home is a great social problem in the United States. It is cited as the greatest single cause of juvenile unhappiness and delinquency. Whereas delinquency is not at all likely to happen in this case, the calculated and contrived broken home, for one's own satisfaction is one of the things that troubles America.

It will not be lessened by repudiation in general if it is not repudiated in person and in particular.

(Question Box Continued)

Q. Can a woman who has repented sincerely of her sinful life—with a married man, who has been to confession and received absolution, still have an affection for the man—never seeing him—without offending God? Can this woman pray for this man, though he is a Protestant?

A. I imagine that she cannot stifle her affection without choking herself. She should be sensibly prudent about it, not moon over it as a martyr, not gloat over it until she sins again through memory and desire, not enshrine it amid dreams, nor daily with it until it shakes her new resolution. Let it wear off as gently as possible.

Certainly she can pray for him, but she must be careful that her prayers do not become pious enticements to thinking about him—affectionately.

Q. Please answer soon, before the read maps are torn to shreds. At long last our children are all out of the battle and diaper stages, and we thought it would be wonderful, relaxing family fun to take a few week-end camping trips. Some of the chosen spots will be near where we can take a trip into the village for Sunday Mass. However, some of the camp sites will be too far from town. Would it be a sin for us to miss Mass on these rare occasions? Are all Catholics banned from hunting, fishing and outdoor life if they cannot get to Church?

A. I am confident that you would be excused from Mass under the circumstances you describe.

Q. Does the Church allow a man to marry his brother's widow? What is the reason for it?

A. No; such marriage is prohibited by the impediment of affinity, established by Canon Law. The purpose of this impediment is to preserve morality and decency within the family circle. It emphasizes that a man and his sister-in-law should consider each other as brother and sister rather than have any faint idea of future marriage between themselves.

When sound and serious reasons urge such marriage the Church will grant a dispensation from her impediment.

L'L SISTERS

By Bill O'Malley



"OH, FOR GOODNESS SAKE, PATRICK, THIS IS THE LAST TIME I'LL ASK YOU TO WALK HOME WITH ME — FROM HOME ECONOMICS!"

IN THE WHOLE CHRIST

The Grace of the Head

By ABP. EMILE GUERRY

And of his fullness we all have received, and grace for grace. (John, 1, 16)

The absolutely unique privilege of the hypostatic union, by which the Humanity of Christ is perfectly united with the Divine Word, is the source of all the spiritual riches of the Savior. It is the source, in the first place, of the sanctifying grace which abundantly fills the human soul of Christ: it constituted the personal holiness of Christ, and caused the Father to be well-pleased with Him. In the relationships of the Head with His members, it is this same grace which constitutes the "capital" grace—His Grace as Head. This mystery of the Grace of the Head dominates the whole doctrine of the Mystical Body.

The Mystery of plenitude

What abundance of grace there is in the soul of a Saint—of a Saint John or a Saint Paul? What an absolutely inconceivable wealth of grace in the souls of all the Saints through all the ages! And what of the Blessed Virgin—whom the angel saluted with the title: "Full of grace." Now, the sum of all these graces does not add a single degree to the grace of Christ; for there is not more grace in the whole Mystical Body than in Christ alone. The Head can receive nothing from His members, but it is from Him that they receive all. Their holiness can add nothing to His.

This plenitude of the grace of Christ as Head is such that it extends to all the operations which are accomplished in the order of grace in the bosom of the Church. No act of grace can occur except by the grace of Christ. His grace as Head extends to all the supernatural efforts ordained to the building up of the Body of Christ—to the "gathering together" of all things in Him.

The Mystery of unity

The grace of the Head gives life to the members. This is not to be understood as meaning that such grace works merely as moral cause, as a suppliant intervention with God, but in the sense that it is a real communication of divine life. The grace of the Head is in itself so powerful that it overflows on the members to give them the power to perform meritorious actions.

Now, this life-giving virtue exercised by Christ the Head over the members of His Body, can be explained only by this mystery of the unity which exists between Him and them.

Everything, of course, derives from His Divinity, the Principal Cause of all supernatural activity. Nevertheless, it is not by His Divinity that Christ exercises His grace as Head; it is by His Humanity that He does so, because it is through His Humanity that He is in contact with us and that we are united with Him.

In speaking of this unity of the Head and His members, we must carefully guard against two opposing errors: the first, to say too little; the second, to say too much. The first error is to regard the Mystical Body as simply a moral union based on feelings and wishes held in common.

Such a union most certainly exists, but the Mystical Body is founded on a deeper unity. On the other hand, we would err by excess were we to suppose a kind of physical unity which would profane a fusion of the members and the Head, such that their faults should be reflected back on Him, while they could have the right to enjoy the absolutely incommunicable privileges of their Head (See *Encyclical on the Mystical Body*).

The union which exists between Christ and us is a union of life. It is a mystical unity, "the whole Christ," which is the Mystical Body of Christ, forms as it were a single person (*quasi una persona*) with His Head, Who is Christ" (Saint Thomas, III, q. 40, a. 1). Christ and we are but one, in the sense that He can enable us to share in all His incommunicable riches and can give us the power to communicate in His mystery, while leaving us our own personality and even bringing that personality to its final perfection—but by the way of trials and of the cross.

The Mystery of the Intimate Presence

In order that the Sacred Humanity of Christ should exercise this life-giving activity over His members, it is necessary that Christ should be in intimate contact and mysteriously present with souls. And yet, apart from sacramental Communion and the Real Presence in the tabernacle, the Sacred Humanity of Christ is in Heaven, and infinitely less between us and Heaven.

We must banish from our minds such images and modes of thought as belong only to the material and physical order. Even in this order, however, does not all scientific progress tend to establish that there is an interdependence between the various parts of the universe, and that distances no longer count? Witness the communication of words and ideas from one end of the universe to the other by waves, and the ever increasing speed and range of such communication.

Yet, this is but a faint image of the contacts which exist within the Mystical Body. There, the order is that of grace. Now, in this order, Christ is Sovereign Master: He acts everywhere with the same power and the same efficacy, all distance being completely suppressed. For far superior to all scientific progress tend to establish that there is that mystical union which constitutes, from the active presence of the Head to all His members, a more valid reality than are the material and visible unions of things of this world. It will be the work of faith to make us vividly alive to this intimate presence of Christ in our souls.

O Jesus, we adore Your invisible activity of Your Church. Make us understand that to obey the Church is to obey You; and that there can be no more certain sign of a soul's love for You, than its willingness to submit to the guidance of Your Church and to Your Spirit animating the Church.

Guerry, "In the Whole Christ," St. Paul Publications, 2187 Victory Blvd., Staten Island, New York.

THIS IS CATHOLICISM

The dire effects of Adam's sin

By REV. JOHN WALSH

Q. So far in this series, on what topic have we been concentrating our attention?

A. So far we have been concentrating our attention on sin: original sin and personal sin.

Q. Was sin originally part of human life?

A. No. As we have seen, Adam and Eve were created holy and good by God.

Q. What changed the happy state of Adam and Eve?

A. As we saw, what ruined the happiness of Adam and Eve was their own decision to disobey God. This mortal sin of Adam and Eve changed the face of the earth—it brought upon them death and pain, it debilitated their wills and blinded their minds, it stirred up their lower natures in rebellion, and it deprived them of the right to go to heaven.

Q. Does each of us inherit Adam's sin?

Each of us is conceived and born in original sin. We inherit both the guilt of Adam's sin and the consequences of that sin: death and pain, the darkening of our mind and weakness in our will, and flesh in rebellion against the spirit.

Q. What was the worst of Adam's sin?

A. The worst effect of Adam's sin was that it robbed his soul of sanctifying grace and thereby deprived him of the possibility of going to heaven.

Q. Did we inherit that effect also?

A. Yes. Because we are conceived and born in original sin, we enter this world with no sanctifying grace in our soul and, therefore, possessing no right to enter heaven.

Q. Is original sin the only sin that affects us?

A. No. We inherit original sin

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

May 26 SUNDAY AFTER ASCENSION. The Easter shouts of joy and triumph yield today to a more sober note. For the time of the world (and of the Church) we will not see Him face to face (Entrance Hymn). Our confidence for the time being is put on our faith. And before our full participation in His glory, we will know the persecution mentioned in the Gospel and the difficult and challenging witness which is the subject of the First Reading.

That whatever we do and hear, we do and hear in the Spirit and with the Spirit, sharing a common life and commitment with all the other branches of the vine, never in isolation. That isolation of man alienated from his Father and his brothers is the real evil. So our Communion Hymn as we share the sacrament of solidarity as Christians has us singing: "Not that you should take them out of the world... but rather that you should love them from all that is evil."

May 27 ST. BEDE THE VENERABLE, CONFESSOR, DOCTOR. This Mass of a great teacher in the Church announces as the refrain of its Entrance Hymn: "In media Ecclesia." ("In the Assembly"). Not only do we see here the Church as the assembly of God's people, co-constituted community—instead of the Church as a service station for individuals. But also we see that this assembly is an assembly of seekers, learners, inquirers, constantly growing from their shared experiences and in their understanding of God's Word, listening eagerly to the teachers God raises up in their midst.

May 28 ST. AUGUSTINE, BISHOP, CONFESSOR. "Carry neither purse, nor wallet, nor sandals..." (Gospel). Both lessons today emphasize the obligation of the preacher to speak a Word which is as free as it can be of purely human motives and purely human accretions. Augustine was instructed by the Holy See not to burden Britain with a full-grown Roman or Greek liturgy, but to plant the seed of the Gospel in whatever naturally-god British cultural soil he could find.

FAMILY CLINIC

Must delay marriage; couple faces problem

By JOHN L. THOMAS, S.J.

Should a boy think more of his parents than of the girl he has been dating for over a year? For a junior in college, and Bill has three more years of graduate work so there's no thought of immediate marriage. We get along very well and spend a good deal of time with his family. He feels he should spend a good deal of time with his family, but he insists they have a right to and insists they argue that if he really likes me as much as he claims, he would want to spend more time with them. It's possible to remain too attached to one's family? Am I wrong in thinking he's immature in this regard?

You've asked several very different questions, Millie, but I think you have only one major problem. You like Bill and naturally want to associate with him as much as possible. He claims he likes you, too, and has shown it by not dating other girls for over a year. On the other hand, he doesn't date you as often as you feel he should because he insists that he must spend a good deal of time at home with his parents and other members of his family.

Why continue to deceive yourself? If you follow your natural inclinations and begin to see more of each other, there will be "thought of immediate marriage" for a natural consequence of your age cannot enjoy frequent and intimate association for long without experiencing that instant emotional involvement (love) which creates permanent union in marriage. If you wish to maintain a workable friendship, that is, a relationship that will not place you under excessive tension and stress, you must regulate your dating and other contacts accordingly.

May 29 ST. MARY MAGDALEN OF PAZZI, VIRGIN. In today's Eucharistic assembly, we celebrate a saint whose vocation, like that of all Religious, is to point beyond time to man's ultimate goal and to the ultimate basis of his value, and it is the vocation of the Christian layman to point to God's love for man in the here-and-now, to the fact that now, in this world, is the "time of salvation." Both vocations are equally necessary for the Church's life and for its mission.

May 30 MASS AS ON SUNDAY. The Lord's Passover is completed. He has returned to the Father not only as eternal Son and Word but as the second Adam, first-born of a renewed and elevated human race, our Lord of promise and of hope. "I will not leave you friendless" (Alleluia). Even His acceptance of our human nature and His conquering of death in that same nature did not exhaust His love for us. We prepare to celebrate the coming of our Friend, the Holy Spirit.

May 31 BLESSED VIRGIN MARY, OUR QUEEN. A feast of the Blessed Virgin during this Easter and Ascension time is more than a tribute to her unique place in the plan of salvation. It is also another affirmation of the real humanity, the "flesh-and-blood" reality, of the risen and ascended Lord. She is our blessed guarantee that the Body of Christ was no phantom and His human nature no dream.

June 1 VIGIL OF PENTECOST. Today's Mass is a baptismal Mass, because after the Easter Vigil tonight's vigil was in an earlier tradition the most important occasion for the celebration of the sacrament of Baptism, our introduction into the life of the Spirit. The Entrance Hymn sets the tone: "I will pour cleansing water over you... and I will breathe into you a new spirit." The world cannot recognize the Holy Spirit, that wind who blows in the Gospel. We pray then not only for the newly baptized Christians but for all of us, that our consciences may be sensitive, alive to his touch.

It is relatively easy to accept these statements in theory, or as they apply to other couples, and yet to ignore their personal implications in practice. That's why I have warned you about self-deception. Don't argue that since you both accept the fact that there can be no thought of marriage for the next three years, there is no danger that you will become deeply involved through more frequent dating. You can't have it both ways, and I think that you know it.

If you analyze your attitudes a little more objectively, Millie, you will probably find that you don't accept this "no thought of immediate marriage" as a guiding principle in your relationship. Although you may not wish to admit it even to yourself perhaps, for such an admission would imply rejection of the plans you and Bill have agreed upon, you are really quite willing to take a chance on an earlier marriage.

Considered in this light, Bill's apparent reluctance to marry is not so much a matter of knowingly or unknowingly he is using his sense of family loyalty as a convenient excuse to evade deeper involvement. He is not in a position to think realistically of immediate marriage, yet he likes you and probably loves you. He cannot run the risk of seeing you too often if he wishes to complete his graduate studies before marriage. Under the circumstances he finds it difficult to provide a good excuse for not spending more time with you and prudently concludes that his obligations to his parents offer as good an escape as any other.

What should you do? You have two possibilities. You may decide that a delay of three years is too difficult or too much of a gamble to attempt. If you do, you break up the relationship and start dating others. This is a reasonable solution and should involve no bitterness. However, you face the fact that as a couple you cannot think realistically about marriage for a long time to come, so that promoting further involvement at present is meaningless.

You may decide to continue dating. This means that you honestly accept all the implications of a three-year delay. Stop insisting on more frequent association, for Bill will either tire of arguing with you and break off the affair himself, or he will give in, and then you will have to come to terms with premature emotional involvement.

Don't deceive yourself; immediate marriage will not be a solution. Bill will not later regret that you insisted on his adequate preparation for life. More important, he is not ready for a marriage. He has not completed his studies, as all too many couples who married prematurely are discovering too late. (Father Thomas writes he is unable to give personal replies.)

WORKING TO BEAT HELL

Why classify movies?

By JOSEPH MCGLOIN, S.J.

One sure way to get a good crowd of paying teen-agers into a theatre is to raise the "Adults Only" flag. This label shows up so often, and is so poorly enforced, in fact, that one wonders, at its very least, at its sincerity.

There are other reasons, however, why all the cultural impact of a slap in the face and with a great moral appeal: "ferocious and seely realistic drama" (Grant to the point of embarrassment, "no sin or spectacle to equal it." You see attractive little burles like these in all the newspapers, making their pitch for the discriminating audience.

Now it is true that ads like these are often much like the lurid covers of some paper-back books—the worse they cover, the better the book. They are also sales gimmicks. P. T. Barnum said there was a sucker born every minute, and he was not as saying that not everyone with spending money has enough brains to spend it wisely.

But some of the ads are at least honest and do give some hint of what goes on in the show. There are, in other words, plenty of movies which are just as crummy as advertised.

Years back, the movies started to get so cheap and unscrupulous that several systems were evolved for checking their downward progress.

The Production Code came into being, and so did the Legion of Decency. At the time one movie-mogul cynic came up with the code remark, "Pretty soon they'll have the films on 'Seven Dwarfs and The Seven Dwarfs.'" Disney, of course, did this very thing and laughed all the way to the bank.

Teenagers and parents alike sometimes come up with some odd ideas about the Legion of Decency, especially when they renew the pledge to follow it. It might be good to check a few ideas of yours, and if you are of all of you should understand that the Legion of Decency, as such, does not intend to bind anyone under pain of sin.

The Legion of Decency, which tries to categorize films according to their morality and their probable effect on normal human beings. The human beings who compose the Legion are able to get a pretty fair cross-section view of these movies, and ordinarily they come up with a good, reasonable judgment.

Thus when a picture is put down as a "B" movie, this will mean roughly that it can be an occasion of sin for some people to go to it. The individual will then have to figure out whether or not he is "some people." He'll also have to determine, as reasonably as he can, if his companions are "some people," or if he is contributing to someone else's harm in patronizing this movie as such.

A "C" classification, on the other hand, means that in the Legion's considered judgment there is an occasion of sin for any normal person. (It should be noted that the "B" and "C" classifications are given more or less arbitrarily than for most adults.)

So morally speaking (and keep in mind that "morality" is a question of right and wrong and not of better and best), can you or can you not go to a "C" picture? If you're normal, in the majority of cases, it would mean you're walking into an occasion of sin. Not many young people can survive a steady diet of "B" films (any more than they can survive a steady diet of printed pulp for long) without serious harm, much of it psychological, some of it certainly moral.

But there is much more to movie attendance than drawing a fine line between what is for good and what is for bad. Much depends, for instance, on why you want to go to a certain show. Is it for good entertainment or mainly because it is "B" or "C"? There could be some reason for going to a movie in the former supposition, but not in the latter.

Again, the person who voices his highest ideal in his habitual question, "How far can I go without committing a mortal sin?" neither going to stay out of mortal sin for long, nor does he have the slightest concept of what life is all about.



An "adults only" sign is sure to draw a lot of non-adult paying customers.

so low, they may also come to see that good films pay off, and crummy films do not.

The theatre owner who cares only for money and feels no responsibility to his customers has some very clever gimmicks indeed at his disposal. Clergy are admitted free. A special showing of a Shakespearean play will be offered school kids at, say, 25c a head. During Lent there is always a special showing of some film with a religious slant, so that the Catholic audience, usually cutting down considerably on their movies during Lent, will figure that the edifying film must be an exception.

Now, all this may be quite nice. But often enough, this same

theatre will alternate this sort of film with "C" films. They like to be friends with everyone, at least everyone with a few nickels left.

I recall a case like this where a theatre owner was most indignant at our Socialists' bombardment with letters griping about the "C" pictures he had been showing, and he readily brought up all he was doing for the Church with these classical films at special rates, admitting the clergy free, and so on. Of course he was getting 25c a head and filling his theatre at times it would otherwise have been absolutely empty, and one priest seen going into a theatre will bring in at least ten other devout paying customers, but these mundane items

(Continued on page 10)

Advertisement for Religious of Christian Education featuring a portrait of Father Louis Lafosse, founder.

THE CONGREGATION OF THE RELIGIOUS OF CHRISTIAN EDUCATION had its origin in France in 1817, through the efforts of Father Louis Lafosse, who while looking for catechists to combat the ravages of the French Revolution in his parish, founded a Congregation of Religious Teachers. The Community spread and prospered until 1904, when a hostile French Government confiscated many of their finest schools and colleges, causing the nuns to flee to England, Belgium, and to America, where the first Foundation was made in 1905. The Community is represented in the Archdiocese of Boston and the Diocese of Raleigh, and conducts eight schools and a Junior College in the United States.

Radio & TV Apostolate

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FRIDAY, May 24—(Tape) Msgr. Cornelius Sweeney and members of the Legion of Mary. Requested for a Special Intention.

MONDAY, May 27—(Tape) Rev. Paul Courney and students of Marian College.

TUESDAY, May 28—(Tape) Rev. William Fisher and members of the Legion of Mary.

WEDNESDAY, May 29—(Tape) Rev. Patrick Smith and students of Ladywood Academy.

THURSDAY, May 30—(Tape) Rev. Kenny C. Sweeney and members of the YCA. Requested for a Special Intention.

Advertisement for Daniel F. O'Riley Funeral Homes, Inc., featuring a portrait of Daniel F. O'Riley and contact information.

VIEWING WITH ARNOLD

'Freud' is rare film of sheer brilliance

By JAMES W. ARNOLD

Why did Sigmund Freud really invent psychoanalysis? According to John Huston's brooding film biography (called simply, "Freud"), it may have been Oedipal revenge on his own father. Or more simply yet, pure sex and a lust obsession. The image of Freud, at any rate, is wrapped in a Freudian slither.

This is, oddly, the main difficulty with this rare picture about one genius (Freud) made by another (Huston, one of the handful of great American directors). Because of subtleties of tone, emphasis and characterization, the great man seems diminished from the giant he was. As I told you, Martha (the uninitiated viewer says smugly), the man was not quite there.

Huston's Freud is a gentle young man (played with shy smile and disarming restraint by Montgomery Clift). He has few of the real Freud's more bohemian traits—the closest he gets to atheism is the reasonable "In science, there is nothing holy but the truth." He is modest, brave, compassionate.

His theory that childhood sexual experience scars the mind seems very close (as it is in actuality) to the Christian belief in the Fall and weakened human nature. "Every child," he tells a patient, "is foredoomed to be a sinner." "Then you were a monster, too," she says. "No," he answers softly. "I was a Child."

To Freud one was not only his brother's keeper, but often his brother's (daughter's, son's) trauma. Genetic symptoms in one damaged the other, and the one damaged goes on to more damage: so is sin and misery passed on, generation to generation. "My father was a criminal," says an angry patient. Freud replies, "I'm sure he suffered for what he did."

But time and the requirements of drama force the Wolfgang Reinhardt-Charles Kaufman script to involve the cinema Freud in only two major causes: in one, he searches out the roots of his ambiguous feelings toward his own father; in the other, he unravels the causes of a hysteria neurosis in a lovely patient (Florence Sessman Kay). The detective work is fascinating, and in the case of Miss York, impressively bizarre, involving such provocative material as suicide and prostitution.

The audience, however, is thus encouraged to doubt Freud's own mental balance, and steeped in his interest in the apparently morbid and sensational. At the end, on what seems flimsy evidence over the opposition of his wise colleague (an offbeat actor Larry Parks), actor Clift doggedly presents his views on childhood sexuality to a hoisting aggregation of doctors who closely resemble caricatures of the New York Mets.

The result is 2½ hours of cerebral cinema that passes like 20 minutes and a generally honest, if incomplete, portrayal of a primary thinker whose theories Clift, who has not been admired. But the movie never makes clear (rather, it fogs over) the overwhelming importance of this man to the modern world. Director Huston, using himself as narrator (as he did in his magnificent war documentary, "San Pietro"), tries to do it in words but fails to bring it off in pictures. Freud's ghost has haunted Broadway and adult movies for a generation. Where once audiences left the theater whistling the music or discussing Ginger Rogers' hair, now they now emerge articulately debating the hero's Oedipal complex or observing that, all along, the ingenue was heading her misplaced Father Image.

The complaint has been that playwrights, over-interpreting the master, have cut the heart from drama by making their characters sick, helpless and irresponsible. Other have been appalled at Freud's obsession (emphasized in the movie) with sexuality as "the one and only cause" of human action—a position most psychologists now reject.

Yet few men have opened so many doors for medical science—the discovery of the unconscious and its influence on human motivation, the therapeutic use of psychoanalytic insights in the treatment of early childhood experience for adult life, the techniques of dream analysis and free association, and perhaps above all, the link between the normal and abnormal, a discovery that dispelled the ignorance and fear surrounding mental illness and restored a measure of dignity to the mentally sick.

Having doesn't quite get to all this, but concentrates on the dedicated Viennese doctor who insists on looking through the cellars of the human mind while others prefer not to be distressed by facts, dance to Strauss in the ballroom. The hero is persecuted not only for looking, but for finding, much as the modern social scientist gets blamed for finding the poor, who would presumably expect to exist if they would only stop being discovered.

The hallowed clichés of the Great Scientist movie are observed at least in part: the idealism, the sacrifice, the complaining spouse, the discouragement, the scorn of old-fashioned colleagues for radical theories. (Often the clichés are true: the lives of scientists and saints are remarkably parallel, and in movies the two are hard to distinguish.) But Huston avoids the worst: the goosy romance that has to be forsaken; the gorgeous lady scientist, the deathbed telegram of approval from the medical society.

As a film, "Freud" is brilliant, full of strikingly phantasmagoric sequences, virtuoso acting (especially a bit by Eric Portman as a skeptical neurotic), often chilling suspense, and moody Victorian sets and exteriors. It's not as intellectual entertainment, but as tribute to an astounding man, that "Freud" seems most in need of restorative therapy.

(Length of Decency: Separate Classification.)

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RETIRING—Dr. Edwin J. Bashe, professor of English who will retire in June after 35 years as a member of St. Mary-of-the-Woods College faculty, relaxes with a book in the living room of his home.

IN POST 35 YEARS

Veteran professor retiring at Woods

By CATHEEN CAMPBELL ST. MARY-OF-THE-WOODS, Ind.—As traditional at St. Mary-of-the-Woods College as Foundational Day and Varsity Night are—"Bashe" courses.

Dubbed by students with the name of the professor who teaches them, these courses offer a rare combination of stimulating lectures, thought-provoking discussions and challenging examinations to the students.

This June, however, will mark the end of his tradition at St. Mary's when Dr. Edwin J. Bashe retires after 35 years of distinguished service to the College as professor of English and moderator of the campus chapter of Sigma Tau Delta (honorary English Fraternity).

Dr. Bashe, a native of Iowa, earned three degrees from the state university, a Bachelor of Arts and Master of Arts in philology (with special emphasis on the study of Old English and Germanic literature) and a Ph.D. in English. For one year he did graduate work at Chicago University.

The GENIAL professor came to St. Mary's in 1928. Prior to assuming his position here, he taught for three years at St. Ambrose College, Davenport, Iowa, for seven years at the University of Iowa and during summer sessions at the University of Missouri.

Students at St. Mary's honored Dr. Bashe on May 21 at a special convocation. Some of both his present and former students paid tribute to him. Sister Marie Perpetua, S.P., President of St. Mary's, presented him with a gift from the College in appreciation of his long term of service.

During his years at St. Mary's, Dr. Bashe has followed a simple philosophy of education. "It's like Newman's, I think a student must develop her understanding of life and learn to contribute to it. She can't develop these ideas through hard work."

During the 35 years that the modest professor has been a member of the Woods faculty, he has witnessed many changes in the College—but they come without his realizing it," he remarked.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Sunday Radio, Connersville, Evansville, Madison, North Vernon, New Albany, and Shelbyville.

BOOKS OF THE HOUR

'Thirteen for Christ'

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

"Thirteen for Christ," a collection of biographical sketches edited by Melville Harcourt (Sheed and Ward, \$5) might be called a "case-study" approach to modern ecumenism.

The compiler of the collection is a Canon of the Protestant Episcopal Church in the United States. He is also the contributor of one of the biographical portraits, that of a London Anglican vicar, the Rev. P. B. (commonly called "Tubby") Clayton.

The unifying theme of the anthology, as the title indicates, is Canon Harcourt's conviction that the eight Protestants, four Catholics, and one Russian orthodox practitioner named here are united in devotion to the Christian cause, whether as clergy or laymen.

The subjects of these portraits by various hands are: T. S. Eliot, Rev. Martin Luther King, Pope Pius XII, Dr. Paul Tillich, Rev. Trevor Huddleston, Dr. Albert Schweitzer, Rev. P. B. Clayton, Msgr. Ronald Knox, Boris Pasternak, Archbishop William Temple, Fr. John La Farge, Billy Graham, and Dorothy Day. A mixed group, certainly, though one can understand the compiler's thesis that they are working, each in his own way, for Christ.

The crux posed by the title, though, is the necessary answer to the question "Whom do you say that Christ is?" Is the "thir-

teenth Jesus" of Albert Schweitzer, for example, the Second Person of the Blessed Trinity, the founder of the Catholic Church, and so on? Or is He a mysterious Person, to be discovered by every man for himself, and with a unique meaning for every discoverer, which may or may not include the idea of divinity?

Again, it one says that Billy Graham is "for Christ," without qualifying the phrase somewhat, or without attempting to fathom what is involved when, in response to Dr. Graham's urging, people "witness for Christ"—what becomes of the essentiality of the Church in Christ's preaching? Perhaps these are questions not to the central point, but the Catholic (Continued on page 9)

WHEELING AND DINNING . . . ?

When it "just isn't worth it" to eat out with the little one—the place to go is Laughner's. Here, in a high chair on rollers, the tiny-try can go right along with you while you select food for his own tray. We have children's portions for "small" eaters, and there are bibs to catch misdirected bites. You can depend on our fast counter service so he won't eat his meal enroute.

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AROUND THE ARCHDIOCESE

Recollection day set for New Albany DCCW

NEW ALBANY, Ind.—The annual day of recollection sponsored by the New Albany Deacons' Council of Catholic Women will be held Sunday, June 2, at Mt. St. Francis Seminary, on Road 130. The Rev. Barnabas Kanneburg, O.F.M. Conv., will be the retreat master for the day.

Registration will begin at 10 a.m., followed by Mass at 10:30 a.m. Luncheon will be served at noon for \$1 per person.

A bus will leave Court and Wall Streets, Jeffersonville, at 9:20 a.m. and from 8th and Elm Streets, New Albany, at 9:45 a.m. Bus reservations may be made with Miss Valerie Fenner, 1742 Lynwood Drive, New Albany, WH 4-132, or Mrs. Louise Lavenson, 1311 E. Market St., New Albany, WH 4-832. Round trip bus fare is 25c.

Parish reservations can be made with the parish president or retreat chairman and phoned in to Miss Fenner or Mrs. Livingston, not later than 10 a.m. Friday, May 31.

St. Mary's Fraternity, Third Order of St. Francis, will hold its regular meeting in St. Mary's Church at 2:30 p.m., followed by a business meeting in the school, Father Thomas Aeschbacher,

O.F.M. Conv., will conduct the annual visitation. All members are requested to be present. The public is invited.

JEFFERSONVILLE

The Women's Club of Sacred Heart Church will sponsor a bake and candy sale on Sunday, May 26, after all the Masses. Contributions for the sale may be brought to the school Saturday evening or Sunday morning.

TERRE HAUTE

Our Lady of Providence Circle No. 569, Daughters of Isabella, will attend a corporate communion Sunday, May 26, at the 8 a.m. Mass at St. Benedict's Church.

GREENCASTLE

The new officers of St. Paul's Guild are Mrs. John Reilly, president; Mrs. Cassell Grubb, vice president; Mrs. Leon Hyla, secretary; and Mrs. G. D. Rilea, treasurer.

St. Paul's parish picnic is scheduled Monday, June 3, at the Armory, beginning at 6:30 p.m.

LOUISVILLE

The Alumnae Association of St. Joseph School of Nursing will hold its annual banquet honoring nurses graduated 25 years, on Saturday, May 25, at 6:30 p.m. in the St. Joseph cafeteria. The class of 1963 will be guests of the Alumnae Association.

Dr. Homer B. Martin, of Louisville, will be the guest speaker.



CONTEST WINNERS—Walter Poff, Serra Club Essay and Poster Contest chairman, is shown above with Donna Marsh, center, 5th grade Holy Family school, New Albany, first place winner in the Poster Contest; and Mary Ellen Strange, 8th grade, Holy Family School, New Albany, first place winner in the Essay Contest.

Winners are listed in Serra contests

NEW ALBANY, Ind.—Seventeen parishes in the New Albany Deacons' Council participated in the annual Poster and Essay Contest sponsored by the Serra Club of New Albany. Theme for the Essay Contest was "Parents' Role in Vocational." The Poster Contest theme covered all aspects of the clergy's role in vocational work.

Mary Ellen Strange of Holy Family Parish, New Albany, was named winner of the essay contest, open only to pupils in the 8th grade. Frances Schuler of St. Michael's parish, Charlestown, was second.

Seventh grade winners in the poster contest were Stephen Hogard and Michael Hengard, first and second respectively, both from St. Joseph's parish, Corydon. T. E. Eberle and Gary Engel, both of St. John's parish, Starlight, were first and second place winners in the sixth grade poster contest.

Winners in the fifth grade poster competition were Donna Marsh, first, and Deborah Anne Wise, second. Both girls are from Holy Family parish, New Albany.

NEW OFFICERS — INDIANAPOLIS — Mrs. Fred Clements is the newly elected president of Holy Angels Altar Sodality. Other officers include Mrs. Doris Parker, vice president; Mrs. Judith Lewis, recording secretary; Mrs. Dan Harrington, corresponding secretary; and Mrs. Robert Treadwell Sr., treasurer.



DESIGNED BY PASTOR — The above chalice was designed by Father Charles A. Fraze, administrator of St. Jude's parish, Spencer. It was executed by Miss Anne Eberl, former home economics instructor at Scenic Memorial High School, Indianapolis, who is now serving with the Peace Corps in Brazil. Father Fraze, on leave from Marian College for doctoral studies, has created many liturgical designs. (Staff photo)

COUNCIL EXPERT — WOODSTOCK, Md. — Father John Courtney Murray, S.J., professor of theology at Woodstock College, has been named an expert for the Second Vatican Ecumenical Council. Father Murray is widely known for his discussion of Church-State issues and is the author of an acclaimed book, "We Hold These Truths," and editor of the magazine Theological Studies.

Milan — Father John Courtney Murray, S.J., professor of theology at Woodstock College, has been named an expert for the Second Vatican Ecumenical Council. Father Murray is widely known for his discussion of Church-State issues and is the author of an acclaimed book, "We Hold These Truths," and editor of the magazine Theological Studies.

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Ursuline College sets graduation

LOUISVILLE, Ky.—Five southern Indiana girls will receive bachelor's degrees at the 25th commencement exercises of Ursuline College here, on Friday, May 31, at 7:30 p.m.

Miss Mary Patricia Best, Miss Paula Marie Loeche, Miss Mary Colleen Welch, of New Albany, and Miss Sally Glenna Slammer, of Madison, will receive the bachelor of arts degree. Miss Sharon Crosby, of Laneville, will receive the bachelor of science degree.

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Fr. McGloin (Continued from page 7) were supposedly of no importance. The Legion gives us rational norms to go on, and good, sane judgments of films. It tries, with the public's cooperation, to bring about, not the destruction of the film industry, but the best possible use of it, by getting the best possible films. And this sort of crusade takes some sacrifice, not just the often naive query, "How far can I go without committing a mortal sin?" Movies, like everything else, have only one purpose—to help us to get to God, through their good entertainment, their enlightenment, their edification, or simply the very good result of helping us to relax a bit and forget our responsibilities for a time. Use them, then, as you would anything else—insure as they help you to get to God, use them; insofar as they take you away from Him, leave them alone.

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Third Order unit will meet May 26 INDIANAPOLIS — The regular monthly meeting of the Sacred Heart Fraternity of the Third Order of St. Francis will be held on Sunday, May 26, at 3 p.m. in Sacred Heart Church. Novices who were received last April will make their profession. Father Fergus Stevenson, O.F.M., will conduct the services. A social will follow in the high school cafeteria.

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Contributors THE CRITERION will carry a list of parish and organizational correspondents who have reported news for the current issue. The following persons submitted items for this week: MRS. PHILIPPA RAAB, Batesville; BARBARA E. SIVELY, Ellettsville; MRS. K. KELLY, Terre Haute; MISS LILA ENGLISH, Sellersburg; MRS. LOUISE LIVINGSTON, New Albany.

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CONVICTIONS REVERSED

High Court upholds legality of 'sit-ins'

WASHINGTON—The U.S. Supreme Court has reversed the convictions of 14 lunch counter sit-in demonstrators in four southern states and held that convictions "commanded... by the voice of the state directing segregated service" cannot stand.

Sees race issue now in conscience 'tribunal'

NEW YORK — Father John Courtney Murray, S.J., said here that legal victories in the case of racial justice remove the issue from the courts to the "tribunal" of conscience.

"When the limits of law have been reached, as they have," said Father Murray, "the whole issue in all its subtleties of race is inescapably presented to the higher tribunal of conscience."

THE JESUIT, a professor of theology at Woodstock (Md.) College, said it is up to individuals to make tomorrow's news on the race issue, and make it good news.

"We are not Marxists. We reject the notion of historical determinism," he said. "But we



JOINT-SPONSORED CYO DANCE—The Junior CYO of St. Matthew's and St. Pius X parishes, Indianapolis, will co-sponsor a "9th Stimp Sock Hop" on May 26 in the Knights of Columbus auditorium, 71st and Keystone Ave.

ARCHDIOCESAN Bulletin OF SCHOOL EVENTS IN CHURCHES, CHOLMS AND ORGANIZATIONS DAUGHTERS OF ISABELLA Informal Style Show - Card Party - Tea

PILGRIMAGE to Our Lady of Consolation at St. Augustine Church, Leopold, Ind. Sunday, May 26 Reservations: FL 6-2972 - ME 1-2197

SPAGHETTI DINNER Little Flower Church - 13th and Bosart Saturday, May 25 - 5 P.M. - 9 P.M. Sponsored by the P.T.O.

FASHIONS and LUNCHEON Holy Angels' Women's Club 78th and Northwest Saturday, May 25 - 1 P.M.

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the conviction of students - all Negroes except for one white-for violation of various criminal trespass laws by "sitting in" at lunch counters in dime stores and department stores.

Southern cities involved besides Birmingham and New Orleans were Greenville, S.C., and Durham, N.C.

At the same time it decided the sit cases, the court reversed the conviction of six Negroes who had been found guilty of a breach of the peace for playing basketball in a public park in Savannah, Ga.

The key sit-in opinions were those in the Greenville and New Orleans cases.

Chief Justice Warren's opinion in the Greenville case stresses the existence of a city ordinance requiring separation of the races in restaurants.

The effect of the ordinance, he said, was to take the segregation issue out of the hands of private restaurant owners and reserve the decision to the city itself.

HE DISMISSED the argument that the segregation in this case amounted to the private police of the dime store involved, saying:

"When a state agency passes a law compelling persons to discriminate against other persons because of race, and the State's criminal processes are employed in a way which enforces the discrimination mandated by that law, such a palpable violation of the 14th Amendment cannot be saved by attempting to separate the mental cringes of the discriminators."

The Chief Justice's opinion in the New Orleans case took specific note of the fact that no state or city law requires racial segregation in restaurant facilities. He held, however, that this case is "governed by the same principles" that apply in the Greenville sit-in case.

Specifically, he called attention to statements by the mayor and police chief opposing sit-in demonstrations which were issued shortly before the demonstration involved.

CHIEF JUSTICE Warren commented: "As we interpret the New Orleans city officials' statements, they here determined that the city would not permit Negroes to seek segregated seating in restaurants. Consequently, the city must be treated exactly as if it had an ordinance prohibiting such conduct."

"We have just held in the Greenville case that where an ordinance makes it unlawful for owners or managers of restaurants to seat whites and Negroes together, a conviction under the State's criminal processes employed in a way which enforces the discrimination mandated by the ordinance cannot stand."

"Equally the state cannot achieve the same result by an official command which has at least as much coercive effect as an ordinance."

Justice Harlan in his dissenting opinion had no sympathy for laws to require segregated eating facilities. He maintained, however, that the sit-in cases involved "competing constitutional claims of a high order: liberty and equality."

"Freedom of the individual to choose his associates, or his neighbors, to use and dispose of his property as he sees fit, to be irrational, arbitrary, capricious, even unjust in his personal relations are things all entitled to a large measure of protection from governmental interference," he said.

Commenting on the majority opinion in the Greenville case, he said: "Although the right of a private restaurateur to operate, if he pleases, on a segregated basis is ostensibly left untouched, the court in truth effectually deprives him of that right in any state where a law like this Greenville ordinance continues to exist."

Ecumenism - A Catholic monk left here to take part as an invited guest in Greek Orthodox celebrations marking the 1,200th anniversary of the first monastery on Mount Athos, Greece. He is Father Benedict Slob, O.S.B., prior of the Benedictine Abbey of the Dormition on Mount Zion. The priest visited the famed "Holy Mountain" two years ago.



Given grant for study in Europe

A Ford Foundation fellowship supporting a year's study abroad has been awarded to a Marian College faculty member working toward his doctoral degree in East European history at Indiana University.

Father Charles Frazier will do research in five cities to compile a history of the Greek Orthodox Church during its 19th-century revolt against the rule of the Patriarch of Constantinople.

Father Frazier is completing his academic work this semester at I.U.

He will leave the U.S. June 15 for London, where he will work in the British Museum. His subsequent travels will lead him to Paris, at the Bibliotheque Nationale and the Library of the Assumption; Fathers; Rome, the Pontifical Oriental Institute; Athens, the Greek National Archives, and Istanbul, the Patriarchal Library.

In the fall of 1964, Father Frazier will resume the teaching of history at Marian, and will begin writing his thesis.

ELEVATED - DES MOINES, Iowa - Father Edward O'Rourke, executive director of the National Catholic Rural Life Conference, has been named a domestic prelate with the title of Right Reverend Monsignor.

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Archbishop's Spring Schedule Unless otherwise indicated, the following appointments are Confirmation: Saturday, May 25 - Terre Haute, Carmel, Mass and Clothing Ceremony, 9:30 a.m. Sunday, May 26 - Indianapolis, Catholic Physicians' Guild, Breakfast, Marriot Hotel, 9:30 a.m.; Madison, Shawnee High School, Graduation, 3 p.m. Monday, May 27 - Indianapolis, Ladywood School, Graduation, 10 a.m.; Clarksville, Providence High School, Graduation, 8 p.m. Tuesday, May 28 - New Albany, Blessing of Providence Retirement Home, 9 a.m. Wednesday, May 29 - Indianapolis, Sacred Heart High School, Graduation, 8 p.m. Thursday, May 30 - Beech Grove, Our Lady of Grace Institute and Profession, 9 a.m. Friday, May 31 - Beech Grove, Our Lady of Grace Academy, Graduation, 8 p.m. Saturday, June 1 - Indianapolis, Secena High School, Graduation, 8 p.m. Sunday, June 2 - Indianapolis, Latin School, Baccalaureate, 9 a.m.; Marian College, Graduation, 2 p.m.; Terre Haute, Schulte High School, Graduation, 8 p.m. Monday, June 3 - St. Mary-of-the-Woods, Graduation, 10 a.m.; Indianapolis, Cathedral High School, Graduation, 7:30 p.m. Tuesday, June 4 - Indianapolis, St. Annes Academy, Graduation, 8 p.m. Wednesday, June 5 - Indianapolis, St. Mary Academy, Graduation, 8 p.m. Thursday, June 6 - West Baden College-Tonsure. Friday, June 7 - West Baden, Ordinations: Paul, Christ the King, 7:30 p.m. Saturday, June 8 - West Baden, Ordinations: French Lick, Our Lady of the Springs, 7:30 p.m. Sunday, June 9 - West Baden, Ordinations. Monday, June 10 - Indianapolis, Ordination Class of '38 Jubilee at St. Philip Neri, 11 a.m. Saturday, June 15 - Indianapolis, Carmel Vetting Ceremony, 9:30 a.m. Sunday, June 16 - Indianapolis, Cathedral, Confirmation of Adults, 3 p.m. Friday, May 31 - Beech Grove, Our Lady of Grace Academy, Graduation, 8 p.m. Saturday, June 1 - Indianapolis, Secena High School, Graduation, 8 p.m. Sunday, June 2 - Indianapolis, Latin School, Baccalaureate, 9 a.m.; Marian College, Graduation, 2 p.m.; Terre Haute, Schulte High School, Graduation, 8 p.m. Monday, June 3 - St. Mary-of-the-Woods, Graduation, 10 a.m.; Indianapolis, Cathedral High School, Graduation, 7:30 p.m. Tuesday, June 4 - Indianapolis,

Woods graduation speakers named ST. MARY-OF-THE-WOODS, Ind.-Baccalaureate and commencement speakers have been announced for the 123rd graduation exercises at St. Mary-of-the-Woods College here June 2 and 3. Preaching the sermon at the Baccalaureate Mass on June 2 will be Magr. Curt A. Suetzer, pastor of St. Joseph's parish, Mishawaka, Ind. He is a brother of Sister Mary Josephine, S.P., academic dean at the college, and Sister Alexa, S.P., assistant professor of religion. The commencement address will be given by Dr. Stanley J. Iltis, director of Michigan State University's Honors College. EYES EXAMINED PRESCRIPTIONS FILLED Contact Lenses Fitted Dr. Jane F. Kernal Dr. Donald R. Hiatt OPTOMETRISTS Hoosier Optical Co. HOURS: 8:30 DAILY WEDNESDAY 8:30-12:00 21 N. PENNSYLVANIA ME 3429

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