

Give youth responsibilities, Holy See admonishes elders

VATICAN CITY—The entry of young people into the adult world can be rendered smooth if adults have accustomed them to responsibility. This was the message of the 1961 French Social Weeks.

The letter was sent by Vatican Secretary of State Cardinal Domenico Tardini in the name of His Holiness Pope John XXIII. It was read at the annual meeting held July 16-18 at Rheims on the theme, "The Entrance of Youth into the Adult World."

CARDINAL Tardini noted that preparing youth for its arrival in adult society "presents difficult problems for the present and the future."

He said new generations must be given a good welcome.

"They must be offered first of all a home capable of receiving them as fast as the family circle expands. They must be given also a framework of life which is physically sound and morally educational."

Next they must be given an education proportionate with their capacity. Jobs "in great numbers" must be created for them as they complete their education.

CARDINAL Tardini pointed out, however, that the principal difficulty results from demographic or economic questions, but in the fact that different generations live side by side, and he told the truth there has always been an inevitable tension between generations. Youth looking toward the future, whereas adults often remain attached to the past. It is not surprising, therefore, that this phenomenon should be more acutely in evidence when children grow in a very different world from that in which their fathers were formed.

"Though the youth of today may seem independent, impatient, restless, ready to criticize everything and everyone, it none the less nourishes deep within itself a strong desire to act properly, and it aspires toward a just renewal. It is animated by a generous urge to work and make sacrifices."

"Though experience has matured their wisdom and prudence, it has not, on the one hand, lessened their reason to wonder something, neither the curiosities and disappointments of life have lessened their enthusiasm for work or action."

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There are now 39,417 priests to care for Latin America's 181 million baptized Catholics, CELAM reported. By contrast the U.S. has 40,000 priests to care for less than a quarter as many Catholics.

In Latin America, statistics indicate, each priest serves 4,729 Catholics, compared with 770 in the U.S.



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\$325,000 FORD GRANT

Propose study to curb religious prejudices

See editorial, Page 4

NEW YORK — The National Conference of Christians and Jews has been given \$325,000 to promote discussion among religious groups which differ on public issues, such as tax aid and political philosophy.

Lewis Webster Jones, president of the NCCJ, said it will undertake a four-year program "to raise the general level of public discussion and understanding" among differing church groups.

The new project, he said, will be known as Religious Freedom and Public Affairs. It is made possible by a grant from the Ford Foundation.

JONES listed three main objectives:

- To study practical and theoretical problems involving political action and religious freedom.
- To bring greater intellectual coherence and depth into inter-religious relationships and public opinion.
- To lessen "destructive conflict."

"As government becomes more complex, and as it touches the lives of citizens more frequently and more intimately, religious differences become more apparent and more troublesome," Jones said.

"Public support for parochial schools, birth control policies, Sunday closing laws are only a few of the issues which divide American citizens of different faiths."

"Unless some clearer consensus can be reached, the strength and unity which America has drawn from the common acceptance of the Judeo-Christian tradition will be weakened and dissipated."

Another step will be yearly five-day institutes at which clergy and laymen can "study the techniques for most settlement of intergroup problems."

A third step will be preparation and distribution of materials bearing on controversial problems. Jones said these will include "theological exchanges published abroad, commissioned articles and books, reports of background materials, project reports and studies (and) program aids and discussion guides."

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The message referred to recent election posters there proclaiming that three Unionist government party candidates had never employed a Catholic.

Signatories included Canon John Collins, Dean of St. Paul's, London's Anglican cathedral, and Dr. Donald Soper, well-known Methodist orator and television and radio personality.

HANDBOOK COMMITTEE—A Handbook of School Policies for the Archdiocese is the summer project of these six representatives of Archdiocesan teaching communities and Msgr. James P. Galvin, Ph.D., Superintendent of Schools. The handbook, to be completed and distributed in mimeograph form by September, will contain general rules and regulations to promote greater uniformity among parish schools. Committee members are, left to right, Sister Thomas, S.P., Sister M. Callista, O.S.B., Sister M. Virgil, O.S.F., Msgr. Galvin, Sister M. Benedict, O.S.B., Sister M. Dorine, O.S.F., and Sister M. Regis, S.P. (Staff photo)

DEFEND INTELLECTUALS

Lay scholars ready to Delegate

To the Editor:

The address at Marquette University given by Archbishop Eadio Vagnozzi, Apostolic Delegate to the United States, was perhaps the most widely publicized of this June's Catholic commencement and baccalaureate speeches. Such a major address by an Apostolic Delegate in our country is significant and deserves to be respectfully considered. We wish, therefore, to raise certain questions about it.

Archbishop Vagnozzi addressed himself to many problems: the Catholic intellectual in a secular society, reform of the liturgy, the vernacular in the Mass, liturgical art, and recent developments in Scriptural studies. In our response we shall assume that the Apostolic Delegate is dealing with these problems in their American context and we shall limit ourselves to the Archbishop's remarks on Catholic intellectuals and liturgists.

ARCHBISHOP Vagnozzi says he is "concerned with the uneness and preoccupations of some Catholic intellectuals." He continues:

"They seem to feel that every effort has to be made in order to build a bridge between modern secular thought and Catholic thought even to the point of digressing from positions traditionally accepted in the past in the expectations of being acknowledged and accepted in the intellectual circles of today. In an attempt to obtain this acknowledgement and acceptance, they are inclined to introduce interpretations of Catholic teaching which often appear to be antithetical to what has been believed not only in the last century but in the preceding centuries as well."

Unfortunately this passage may leave the impression that the generality of Catholic intellectuals in the U.S. are acting in a seriously imprudent way and that they are of set purpose compromising traditional Catholic positions. Catholics who are trying to build a bridge between Catholic teaching and the truth that is within secular thought are not motivated by ill will.

OF THE CATHOLIC intellectuals whom we know—and who are willing to be identified as such—there are none who compromise their faith in the pursuit of either truth or an academic reputation. If the Archbishop is saying that the U.S. Catholics who have recently reflected on the state of Catholic intellectual life are not true and genuine Catholic intellectuals, then he is badly misreading.

CLIVELAND—A housing official suggested here that diocesan task forces be established to help prevent panic selling of homes in recently changing neighborhoods.

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Named coadjutor of Baltimore See

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The appointment, made by His Holiness Pope John XXIII, was announced here by Archbishop Eadio Vagnozzi, Apostolic Delegate to the United States.

Archbishop Shehan returns to the See and city in which he was born. He has long been known as an Archbishop who was born in Connecticut and who has once served as an Auxiliary in Baltimore.

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ing the intent of their articles and speeches. Their critical reflections were not made in a spirit of compromise nor in an effort simply to ape an irreligious intellectuality. They were offered by men—such as Bishop John J. Wright, Msgr. John Tracy Ellis, Fathers Theodore Hesburgh, John Kavanaugh and Gustave Weigel—who are thoroughly Catholic and who wish by their writings only to advance the cause of Christian excellence in the intellectual life.

Intellectuals rarely have an easy time of it. Their concern for the intellectual life and their realization of how agonizingly difficult the search for truth is may appear to many as an unchristian arrogance. Because the total number of Catholic intellectuals in the United States is relatively small, the majority of them suffers from an indiscriminate and scattered attack upon even a few.

AS BISHOP Wright has pointed out, there is an element of anti-intellectualism among American Catholics. In these days it might be unhealthy for the Church in the U.S. if this anti-intellectualism found new adherents.

AS LAYMEN seeking our proper place in the Church's worship, we would also respectfully express our disappointment concerning the Archbishop's remarks about those engaged in the liturgical movement.

As in other matters, perhaps there are extremists on both sides of the discussion of liturgical reform. But if we read the writings of the leading American liturgists correctly, their main emphasis is on liturgical teaching and legislation. While discussion of liturgical reform is undoubtedly important to them, it does not seem to occupy their first attention.

In questions of Church law and discipline, our bishops need to be advised from the pastoral viewpoint of the people if they are to legislate in full knowledge of conditions of our day.

For example, if a significant number of our priests and people think more extended use of the vernacular would produce greater faith, it is important that the bishops and the Holy See be made aware of their views. Moreover, we should regret to see their legitimate expression of opinion discouraged. Indeed, al-

though we ourselves make no brief here for or against use of the vernacular, we would hope that sincere expressions of opinion on the vernacular or other legislative proposals be solicited from us by our bishops and the Holy See.

Sincerely yours,

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Harvard Divinity School
Cambridge, Massachusetts

Joseph Cunneen
Editor Cross Currents
West Nyack, New York

Joseph P. Evans
Professor of Neurosurgery
University of Chicago Medical School
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Photo on back page

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ST. SIMON'S is located in the Eastwood neighborhood, one of several eastside subdivisions within the new parish. Directions: Take one mile West of Post Road, E. 21st St. 30th Streets to Franklin Road, 800 East; North or South one-half mile to Roy Road, 2500 North; East on Roy Road four blocks to parish property, 800 East, Franklin Road, is one mile East of Roy 100 and one mile West of Post Road.

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St. Simon, Indianapolis, sets dedication Sunday

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Pope sends letter via Vatican Radio

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The laity are getting restless

by William J. Smith, S.J.

Discussions on the respective roles of the clergy and the laity in the Church have not yet reached the proportions of the Church-State controversy which blew up during the last Presidential campaign. Nor are our separated brethren of the Protestant churches in any way involved. But interest in the subject is growing in intensity and debate upon it is becoming much more widespread than it was even a year ago.



EDITOR'S NOTE—Is the Church using the talents and abilities of its educated laymen to the fullest advantage? How much of a voice should parishioners have in the plans, the programs and even the policies of the temporal administration of Catholic parishes, schools and institutions? These are two of the provocative questions raised in the accompanying article by the author of "Social Reform." As Father Smith says, definitive answers to these and similar problems will have to await the coming Ecumenical Council. Meanwhile, however, suggestions from the laity would certainly be in order. We invite our lay readers to send us their reactions to Father Smith's article. These will be combined with past letters we have received to form the basis for a series of Criterion articles containing lay suggestions and proposals for the coming Council.

The coming Ecumenical Council is expected to deal with it at length and lay down some ground rules, at least, as to what the Church considers the proper role of the laity.

There seems to be little doubt that clarification of the laity's

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resenting a Catholic layman's viewpoint on the subject under discussion.

The argument seems to run something like this: Assuming that their position is grounded on sound Catholic principle, they feel they should be free to voice their sentiments in the public arena not merely as American citizens but as American Catholic laymen with or without an expressed approval by the Hierarchy.

THE BASIS for this viewpoint rests on the fact that the issues involved are not of a spiritual nature. They are in the political and social order. Since, they contend, as has been said so often by so many authorities, the realm of the temporal belongs to the laity, they should have a right to a certain degree of autonomy in regard to such matters.

Whether the Ecumenical Council will bring light to bear on practical questions and problems of this kind can hardly be anticipated at present. But, the question is pertinent to the times.

The second phase of the subject concerning the same temporal order has manifested itself in some of the writings and correspondence that have appeared recently in Catholic journals. It is a much more delicate and sensitive type of query. More than one of our prominent young lay leaders has raised the question not merely of the role of the laity in the temporal order of the world about them, but of the temporal administration of the Church itself.

Some seem to be saying, in effect, "We understand that it is proper for the laity to take up the collection. What happens to

the money after it has been collected?"

SOME OTHERS, as noted in a letter to the Commonweal recently, are saying, "many of the good priests now engaged (in any given diocese) in functions that are basically within the layman's competence could be released for other duties, if and when a sufficient number of adult Catholics were thoroughly prepared with theological training."

Certainly this is a very far-seeing thought and the letter writer quite correctly presumes that it will not happen in the lifetime of the present generation. But it is another angle on the subject. Theological training courses at the parish level is offered as a substitute for the endless discussion of picnics, cake sales, parking space for nurses and the rest of it which engages so much time and attention at parish meetings to date.

The plaint of the laity gets pretty much down to the question, "How much of a voice should the parishioners have in the plans, the programs and even the policies of the temporal administration of Catholic parishes, schools and institutions?" Since the burden of financial support falls upon them, they would like to lend a helpful hand insofar as they are competent to do so. They feel they are "outsiders"

consistently excluded from at least some functions in which they could be "insiders."

It can be taken for granted that this writer has no intention of attempting an answer of any kind to these questions. I simply bring the points up as examples of the trend of thought in the minds of some of our educated and talented laymen.

In the long run we will have to wait for the coming Council for definitive answers to many of these problems. In the meantime, I think practical suggestions must be in order. In various parts of the country laymen are discussing this topic. If local and regional meetings could be called for the one purpose of finding out just what the lay people are thinking, it would be a step in the right direction.

LET THEM first prepare an agenda and list all the points that they seem to think fall within the proper confines of lay activity and thrash questions out until a consensus is arrived at.

Let them then reduce their findings to writing and either have it published in the Catholic press or submit it to diocesan

authority as their genuine convictions in regard to this subject. Such an approach might obviate possible problems in the future. As one correspondent put it in a letter to a Catholic publication: "Either the present situation will be corrected or we must eventually see a rise in anti-clericalism."



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Priests, Sisters slain by Vietnam terrorists

By Rev. Patrick O'Connor

SAIGON, Vietnam—Catholics suffer like the rest of the population from the terrorism that forms the chief element in the communist guerrilla offensive in southern Vietnam.

So far the communist "liberation forces," as they style themselves, are careful not to make a general attack on religion in the south. Their immediate objective is apparently to paralyze government and to intimidate the people into cooperating with them.

As they mean they use ambushes, midnight raids for rice and money tributes, and "executions" of village and district officials. The executions are often done by beheading and are sometimes accompanied by brutal mutilation. The terrorist intention is everywhere plain.

ANYONE MAY be caught in the line of ruthless communist fire. On May 15, for instance, 12 Vietnamese Sisters of Providence started in a small bus from Phnom Penh in Cambodia for Cantho in southwest Vietnam. They were coming to make their annual retreat. Well inside Vietnam their bus had a minor collision with a careless cyclist.

As with every traffic accident here, the police had to be called to verify the facts. When they arrived, hidden communists opened fire from the bushes. Sister Theophine Ho Ho, standing on the road behind the vehicle, was shot in the neck and died in a few moments. Another Sister,

still inside the car was wounded in the shoulder and wrist. Sister Theophine, aged about 36, was a graduate nurse, highly valued by the surgeons throughout the district could not know that her car belonged to the mission. Communist agents had been in the area.

LAST LATE APRIL, Father James Nguyen Van To was kidnaped on a road in Vinh Long province, south of Saigon. No trace of him has been found. He is believed to have been taken by the Viet Cong communists.

Last January, two missionary priests and a catechist were ambushed while traveling in a small car over a mountain side-road towards a remote all-Catholic village in Kontum province. Hidden assassins opened fire with a machinegun from the jungle, killing the catechist. Nobody in the district could be known that the car belonged to the mission. Communist agents had been in the area.

That could come later. And it did.

THE CHURCH AND THE WORLD

Papal appointments—New anti-bias law—Seek unity

THE VATICAN

♦ Pope John XXIII left a month earlier than expected for the papal summer residence at Castelgandolfo, 22 miles south of Rome. Vatican sources said the 79-year-old pontiff acted on the advice of his doctors who were worried over his condition, aggravated by a heat wave which hit Rome with temperatures of over 95 degrees daily. Originally planning to spend the entire summer in the Vatican working on papers for the forthcoming Second Vatican Council, Pope John was forced to change his plans because of delays in installing an air-conditioning plant in the Vatican Palace. He intends to return daily to the Vatican Palace during the morning hours throughout the summer.

♦ The celibacy of the clergy, contrary to the world-wide assumptions by writers in the religious press, will not be discussed at the Second Vatican Council, according to Vatican Radio. The station said many writers have drawn conclusions as to what problems will be on the Council's agenda. "This," it commented, "is very far from having been agreed upon."

♦ The Holy Father has named the following cardinals to the Sacred Congregation for the Oriental Churches: Cardinal Antonio Capiano, Archbishop of Buenos Aires; Cardinal Pietro Ciriaci, Prefect of the Sacred Congregation; and Cardinal William Godfrey, Archbishop of Westminster.

♦ Pope John expressed his sadness at renewed bloodshed in Algeria and said he has prayed for the return of peace to that French-ruled north African country. He voiced his concern during a visit to the preparatory commission for the lay apostolate for the coming ecumenical council.

♦ Msgr. Ernest Moodie, an English Canon of the Basilica of St. John Lateran, has been named by Pope John as auditor general of the Apostolic Camera, the group of officials charged with caring for the possessions of the papal household.

♦ A newly-ordained priest, an exile from China whose parents were killed by Reds, has been presented with a number of gifts and medals. The priest, who was ordained in England, had written Pope John asking his blessing and special spiritual aid. The gifts included a medal of his reign set in a case and a crucifix which is attached to special indulgences.

♦ Cardinal Jose Quintere, Archbishop of Cochabamba, has been named a member of the Central Preparatory Commission for the coming ecumenical council.

♦ Two auxiliary bishops have been named for the Diocese of Rome. They are Bishops Filippo Peci, an official of the papal household, and Bishop-elect Giovanni Caselli, spiritual director of Rome's major seminary. Their appointment raises once more the possibility that the Diocese of Rome will be divided into zones, each entrusted to a bishop, for purposes of better spiritual and material administration. Such a possibility was strongly rumored at the time of Rome's diocesan synod early in 1960.

♦ Cardinal Julius Döpfner, Bishop of Berlin, has been named Archbishop of Münster and Freiburg. He succeeds Cardinal Joseph Wendel, who died December 31, 1960. Munich is among the world's largest sees, with 1.9 million Catholics in a total population of 2.3 million. Cardinal Döpfner, 47, the youngest member of the college of cardinals, was named Bishop of Berlin in 1957.

AT HOME

♦ ST. LOUIS—This city's law suits in public places are into effect quickly despite rumors that it would touch off racial incidents. No major disturbances occurred in the six days after the law went into effect (July 1). The breakthrough in segregation is attributed in large measure to the action taken in 1947 by Archbishop (now Cardinal) Joseph E. Ritter when he integrated all Catholic schools in the metropolitan area. Public schools followed.

Toledo Catholics ask open housing

TOLEDO — Catholic organizations have petitioned for a city ordinance supporting open occupancy in housing here. Representatives of the Catholic League, Council of Greater Toledo, the diocesan and Toledo diocesan Councils of Catholic Men and Women presented statements before the Toledo City Council favoring an act to discrimination in housing.

suit in 1954. During the 1950's movie houses gradually relaxed their ban on Negroes. But major hotels and theaters, and public restaurants remained off-limits to Negroes until recently.

♦ LOS ANGELES — Cardinal James Francis McIntyre, Archbishop of Los Angeles, has directed all Catholics here to offer prayers for President Kennedy and his advisors after all Masses for the next three months. The Cardinal asked the members of the archdiocese's 295 parishes to pray "that God will direct our President and his advisors as well as his conferees and opponents in negotiations in that path of truth, justice and charity."

♦ SAN JUAN, P.R.—Gov. Luis Muñoz Marín has signed into law two bills directed against the Christian Action party. One measure, which has religious symbols from the electoral ball, is described by Archbishop James P. Davis of San Juan as "a violation of freedom of expression." The other measure, which is a Greek symbol, is described by Davis as "a violation of freedom of expression."

♦ DENVER—An official of the Peace Corps said here that the organization has been relying on the help of religious and other private groups and will continue to do so in the future. Robert Terry, a special assistant to the Peace Corps recruitment director, predicted that "the demand for personnel skills in the Peace Corps will greatly exceed the supply, so that all advice and cooperation that can be given by groups already with overseas experience will be welcomed."

ABROAD

♦ LISBON—The Portuguese government has issued two official statements, repudiated charges that it had used "barbarous" methods to repress rebel elements in its West African territory of Angola. The Ministry of Foreign Affairs said press stories abroad alleging Portuguese atrocities against the native population were "completely unfounded." The agency contended that the charges had been spread by "international political spheres and certain religious sects or foreign missionary organizations."

The Overseas Committee, commenting on complaints from several Protestant organizations and missionaries protesting the removal of the flag during a Philippine Independence Day speech here, in response to speeches by President Carlos Garcia and Archbishop Salvatore Sina, Apostolic Nuncio, at a state dinner, General MacArthur said: "I listen vainly for the wailing melody of days that will come no more, but they have left us two mighty symbols, the Cross and the flag, the one based upon the teachings that preserve the cause of right and justice, and the other based upon an individualism, an human freedom that shall not perish from the earth."

♦ MEXICO CITY—Catholic prelates and leaders of various Catholic organization in Mexico

and immorality." High government officials including President Joseph Kasavubu and Premier Joseph Ileo were present at the services.

♦ BONN—The German Bundesrat (Senate) has passed a government-sponsored bill to cut down on Sunday work in this country's vast iron and steel industry. At the same time the government has announced it will issue decrees to reduce Sunday work in all German industries. The new law, supported by Germany's Catholics, was passed over strong opposition by both the management of the steel industry and by the steelworkers' union. Approximately 1.5 million workers—seven per cent of Germany's total labor force of 20 million—are employed on Sundays at present. The law will affect about 50,000 workers in the iron and steel industry.

♦ MADRID—Much interest has been aroused here by the reprinting of an article in which one of Spain's leading Catholic prelates charged that "the greatest gap in Spanish Catholicism is the deficient development of its social conscience." Originally published in the magazine "El Mundo," the article was written by Bishop Angel Herrera y Oria of Alcala, long noted for his deep interest in social problems. It was reprinted by the Madrid daily, Ya. According to Catholic observers here, Bishop Herrera has now found a powerful ally in his campaign to awaken the apparent lethargy and indifference of Andalusian landowners toward the backward and depressed conditions prevailing among the workers on their big estates. The ally is Generalissimo Franco, Spain's Chief of State.

♦ MANILA — Sen. Douglas MacArthur reflected upon his 60 years of association with the Philippines as he cited the Cross and the flag during a Philippine Independence Day speech here. In response to speeches by President Carlos Garcia and Archbishop Salvatore Sina, Apostolic Nuncio, at a state dinner, General MacArthur said: "I listen vainly for the wailing melody of days that will come no more, but they have left us two mighty symbols, the Cross and the flag, the one based upon the teachings that preserve the cause of right and justice, and the other based upon an individualism, an human freedom that shall not perish from the earth."

♦ MEXICO CITY—Catholic prelates and leaders of various Catholic organization in Mexico

have urged quietly that Catholics discontinue any further mass public demonstrations against Communist increases in the country. While skirting a definite statement, Church leaders apparently are fearful of government action against such rallies, several of which have been held under Catholic sponsorship recently in various Mexican cities. Observers here saw the change of policy as a desire on the part of ecclesiastical officials to avoid a rekindling of anti-clerical feelings which has plagued the Church in Mexico in the past. However, it was made clear that the Church does not intend to give up its campaign against communism, only that this would be done in a quieter fashion.

♦ LONDON, Ont.—The Ontario provincial government has been asked to give a bigger share of tax revenues to separate schools

here, most of them Catholic. A 15-page brief was submitted to a government official, asking re-arrangement of school tax legislation so Catholic children "will be provided with facilities for an education equal to that of their neighbors in public schools." The brief said that separate schools, which are part of the publicly supported system, received \$81 per child from local taxes, while public schools got \$234 per child in 1959-60.

♦ ROME—Father Riccardo Lombardi, S.J., announced here that he will preach against communism throughout Italy during the fall. The Jesuit founder of the Better World Institute is known for his 1948 preaching crusade against communism in Italy. After a trip to other parts of Europe and South America, he said, he plans to renew his anti-communist crusade in Italy.

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FRANK CASEY

'RED FABRICATION'

No hatred for Church in Spanish Civil War

By Msgr. Jesus Iribarren

A new epoch for the Church in Spain began 25 years ago with a terrible bloodbath. On July 18, 1936 Generalissimo Francisco Franco rebelled against the Madrid government.

The Church seemed to be incited in the civil war that followed. It has been incessantly repeated that the martyrdom of the people against an alliance of Church with capitalism and militarism.

It has also been charged that Franco troops — the so-called "Reds" who fought for the Madrid government. Some have said that the people who at that time had understood the Church's teaching in regard to obedience to legitimate authority were the Catholic Basques, who were loyal to Madrid.

THE FACT is that the entire world was horrified to learn that in the first two weeks of the war—between July 18 and 31—1,100 priests and Religious were assassinated in the part of Spain controlled by the Reds. During August, an additional 2,312 were killed. Thus, with 3,412 priests and Religious killed in 43 days, there was an average of 81 martyrs daily. That is virtually putting the lameness of work on an assembly-line basis.

Although these figures were unprecedented in the 20-century-old history of the Church, it is possible 25 years later, to take a serene view of the war and draw certain conclusions. These, perhaps, have particular importance outside of Spain because of the confusion sown by a propaganda campaign that has distorted the facts.

First of all, the killings of priests and Religious were not due to hatred of the Church by the Spanish people. Hatred might explain a sudden stabbing, a pistol shot in a moment of violent emotion, a body left in the street by a murdered, white with rage.

But when there were 81 martyrs a day—martyrs who had to be searched out by one from their hiding places, collected in trucks, taken to cemeteries, buried in graves already dug for them—there must have been an organization which was planning the destruction of the Church and following a well-thought-out plan.

People who hate kill without reasoning. But the martyrs of Spain are proof of a systematic plot, a plot as brutal and serious as the one which aimed at destroying the Jews during the Nazi era. In Spain, however, the criminals were not Nazis and their crimes found no echo throughout the world.

SECONDLY, propaganda has tried to explain the killings of priests and Religious as a reaction against the Church for siding with Generalissimo Franco. But the mass killings started at the very beginning of the war before the Church had had time to take such a stand. In any case, the present opposition between Catholicism and Marxism is well known.

The first episcopal document that appeared during the war was a statement issued by the Bishops of Vitoria and Pamplona on August 6, 1936. More than 1,500

when 1,500 priests, Religious and seminarians had already died.

The 14 Basque priests who were shot some months later—some unjustly and for very questionable political reasons in the part of Spain held by the Franco forces—cannot balance the losses of the 4,333 martyrs of the Church killed in the Red-controlled part of the country.

It is to be noted that the Bishops, although they imposed heavy religious penalties for the regrettable stand of the Basque nationalists, did not condemn—nor have they since condemned—the nationalistic political aspirations. Such a judgment is not within the Church's province, even though the leftist parties always took advantage in their fight against the Church of the moral support gained for their cause by keeping excellent Catholics on their side.

WHEN the killings of priests in the Red-held area revealed a state of anarchy highly unfavorable to the prestige of the Madrid government abroad, the government tried to curtail the flow of news. The frequency of murders of priests in 1936 was as follows: in the second half of July and August, 85 martyrs daily; in September, 14; in October, 21 a day; in November, which saw mass murders of communities of Religious, 22 daily; in December, 13 a day. In the remaining 27 months of the civil war (1937-39) only 300 more clerical and Religious victims were sacrificed, without any fixed frequency and at the whim of any murderer in the Red militia.

This persecution revealed a very different situation from that which would have been produced by outbreaks of violent emotion among the people. Diocesan priests, scattered among small cities, are well known throughout the Red-held region, hunted down one by one. Persons who might have given them shelter were punished. During the severe punishment, four sees were between 50 and 90 per cent of their diocesan priests.

THE RELIGIOUS, who lived together in convents and monasteries, were many of them engaged in scientific work and were not in direct contact with the people, were more easily able to hide themselves. Yet there were cases of the execution of all members of a Religious community or of a convent in a seminary. In general, however, two diocesan priests were killed during the war for every Religious who was murdered.

The Sisters—defenseless women who had never hated anyone and never did anything but pray, teach and take care of the sick and aged—had not aroused the hatred of the people. They were murdered only on orders from the Red authorities and with cold calculation. On the other hand, it was easy to hide them and they would find refuge in the homes of friends. During the war only 283 Sisters were murdered, if it is not had taste to count the "orphans" with regard to murder.

Russia learned a lot in Spain, including the following: to deport, to oppress, legally to improve, to persecute, to make the activities of priests useless without killing them on mass, Latvia, Lithuania, Poland, Hungary, Cuba are people that today the communists prefer to gag the Church and silence it instead of drowning it in blood.

Seek expansion of music study

COLOGNE, Germany — The fourth International Congress of Sacred Music has urged scholars to study the music of the Oriental Church and of mission territories as well as of the Latin Church. This appeal was voiced in a resolution passed at the end of the eight-day congress. The final resolution also suggested a more thorough musical training for priests and the establishment of an international organization for sacred music.

Anglican and other Protestant delegates took part in the congress. Thirty countries were represented, including Hungary, Poland, Yugoslavia and East Germany.

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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.

Church and State

That a monolithic unity of religious belief was essential to the political unity of the State is perhaps the largest and most persistent of the many misconceptions which have bedeviled the world. It was the theory that prompted the Roman emperors to try to destroy Christianity in the first three centuries A.D. For the same reason, the State persecuted Catholics in England under Elizabeth and James I, Nonconformists under Charles I and Anglicans under Oliver Cromwell. For the same reason, the Jews were expelled from Spain under Ferdinand and Isabella, Protestants from France under the Regency of Catherine de Medici and from the Rhine Palatinate in the time of Louis XIV.

It was evidently with something of this in mind that our Constitution was amended to forbid the making of any law in favor of "an establishment of religion," for fear that an official establishment of any particular form of religious belief would reproduce the very confusions of religious with political issues which forced so many to leave Europe and come here.

Guided by the long tussle between Church and State since the beginning of Christianity and our Western civilization, the principle that The Church and The State are separate in function has come to be accepted. At the same time, it has come to be accepted that an encroachment of the one into the legitimate domain of the other tends to unbalance and unsettle society. We know now that to exercise religious power in the name of the State is just as destructive as to exercise secular power in the name of religion.

There are many areas in which the functions proper to The Church and The State are easily identifiable, but Education is certainly one of them. It is the function of education to form the characters of our children as well as imparting information to them, it is clearly an area where the separate functions of Church and State must be exercised in collaboration.

As we know so well, especially in recent times, this makes for friction, but, under our democratic system, we may hope one day to work out the necessary adjustments without straining the fabric of society as was the case in Europe at one time.

There are welcome signs that many responsible people are thinking about this. The most impressive article on the subject in the *Saturday Review* of July 15, for example, which weighs the many arguments for and against the Catholic position together with relevant court decisions. The article concludes that "we would do well to review both principle and practice in the past and the direction of change in the future, to the end that national policy may serve both traditional values and contemporary justice for all Americans."

There is also the recent grant by the Ford Foundation of \$225,000 to the National Conference of Christians and Jews "to promote discussion among religious groups which differ on public issues, such as tax aid to parochial schools." This is an area in which no one, I think, is alarmed at the increase of juvenile, adolescent and adult delinquency, have been showing a very much increased interest. In the past decade, while Catholic school enrollments have increased by 66 per cent, other private and parochial school enrollments have increased by 340 per cent.

The spread of accurate and full information and the promotion of informed discussion is the only way to eradicate prejudices. The prejudices removed, our civic leaders cannot fail, in time, to reach correct solutions.

If we may make a suggestion at this time, it is to say that the work of the present, of parochial schools, in secondary education at least, is due in great measure in scientific discovery and the greatly increased cost of providing equipment to keep up with the demands of the new technology at school level. It may be that by distinguishing the humanities and the liberal arts from the sciences and athletic program, some satisfactory solution may be found. Religious schools might limit themselves to the humanities and the liberal arts, for it is here that religious belief and principles are crucially important, and to raise their pupils to the public schools for the sciences and athletic activities. Such a solution would solve the problems of reorganization for both public and parochial schools, but in time some practical compromise might be reached.

In spite of uneasiness, anxiety and general discomfort caused by current controversies about Education, we have much hope for the future. We have confidence that, under our Constitution, the democratic process will bring us to a sensible agreement, whereby the need of religious formation will be harmonized with that of giving the future citizen all the knowledge the State wants him to have in these complicated times.

Then we will produce that well-rounded character, that reliable and competent man whom we may expect to fill with credit the place of leadership in the world which has been won for him by his forbears.

Don't believe it

It's easy to believe the worst about your opponents. Satisfying, too. Such a cheap way to inflate your own ego and to convince yourself that your own arguments must be superior to any your inferior adversaries concoct.

That probably explains why Protestant publications like *The Christian Century* attribute the worst possible motives to the Catholic Church and its bishops—in the recent efforts to obtain some measure of parity for parochial schools in Federal Aid to education legislation.

And doubtless it explains how some Catholics can accept without question the preposterous accusations hurled against the National Council of Churches by ultra-conservative and extremist organizations like the Circuit Riders and the Church League of America.

The temptation to join the chorus of condemnation will be exceptionally strong these days for Catholics because the National Council of Churches is now conducting a campaign against Federal Aid for parochial schools. These fellows are not to be trusted, will be the reasoning of some; to be sure they are as bad as their enemies make them out to be!

The enemies of the National Council of Churches are the members of fundamentalist sects who are on principle opposed to any form of ecclesiastical organization and any movement toward church unity. For the most part they are the same people who preach and publish nasty denunciations of the Catholic Church. Their accusations of communist leanings against the National Council of Churches are as groundless and mendacious as their vicious descriptions of Catholics. We Catholics should not encourage them in their villainy.

A social danger

It is now reported that all public eating facilities in department and variety stores in Tulsa and Oklahoma City have recently been closed. This follows upon a series of regular Saturday demonstrations by Protestant and Catholic clergymen, together with various local groups including the Young Christian Workers, the Catholic Interracial Council, university student Christian clubs, the NAACP.

This marks another definitive step toward conceding to all the citizens of this great country the basic freedoms enshrined in the terms of our Constitution, and we record it with pleasure. But, in case any of our readers feel that things are now going well or that the community can afford to relax from its continuing efforts, from that vigilance of all which is the price of freedom for all, we must regretfully report another kind of incident nearer home.

Last week, the homeless Negro victims, men, women and children, of a Chicago hotel fire were sheltered temporarily by the local Red Cross chapter in Holy Cross Lutheran church. A mob, mostly teen-agers, forced an entry into the church and threatened to smash the windows and deface the interior unless the Negroes were evicted forthwith. The Negroes were transferred.

QUESTION BOX

Query on justice proves perplexing

By MSGR. J. D. CONWAY

Q. There is an aspect of Catholic teaching which has always puzzled me. Theologians are hard and fast on divorce and remarriage, but in general they are liberal and social thought they tend to dodge issues. They will excuse a person for his social thought because of environment, but won't excuse him for his attitude on divorce for the same reason. They will overlook the gross injustices and the business world's current practice (e.g., the outrageous interest charges for a man trying to house a family). Now you may say that they don't overlook these injustices, but I certainly read very little on the morality of such practices, nor do I hear any sermons on these subjects, while I read and hear about divorce and birth control ad nauseam.

A. We all have to admit our faults, but I really believe the complaint of your question points to truth. I have tried to recall when I last had a good question on justice, and since my memory is miserably I went back to the past columns for years without finding anything on this subject. Then I wondered why; so I started looking through the questions I have on hand, waiting for an answer. There must be a thousand of them, and I went almost to the bottom of the stack before I found a query on justice. It is an intricate question about a just price for merchandise, and I had tucked it away down in the pile because I didn't know the answer.

It would seem that my questioners, at least, simply aren't interested in justice. I do recall some problems of scrupulous people, worried about income tax or restitution. But it would seem that the average Catholic simply goes along with conventional norms of honesty in politics and business, without seriously questioning the justice of them.

And yet we have daily evidence that these conventional norms are out of gear. How many times in the past few years have you read about gifts, parties and pressures for legislators or governmental administrators? And if we sometimes feel a twinge of sympathy for the poor fellows who are caught, is it not because we realize they were simply following accepted practice, and others are getting by with it daily?

Not long ago we were startled by headlines that the federal courts had ordered some of our biggest corporations of sharp and consistent practices, and had really slapped some of their executives right square on the wrist. There was much maudlin sympathy for the poor fellows: they were simply doing what so many others are doing! And the president of one of these companies was immediately re-elected by his stockholders in an overwhelming vote of confidence. They apparently sympathized with the poor fellow whose corporation had been caught. It didn't seem fair; but others get by with it.

And now our Supreme Court has cracked down on the giant of them all, and we feel sorry for the poor millionaires who will be required to pay heavy capital-gains taxes over the next ten years. Some of their stocks will have to be sold at a time they had at a time of purchase; and 20 per cent more is something! If Congress responds to pressures and makes a special law for their relief it will not be entirely unfair, because they are simply the ones who have been caught. Others get by.

Anyone who reads about international politics and activities—either our own, or those of other nations—must simply throw his book on theoretical justice away in despair. The currently popular notion of para-military procedure seems to me a glaring example of the end justifies the means." Has Russia any notion of justice in its treatment of satellite nations, or Laos, or Berlin? And have Western nations been careful to avoid similar injustices?

And who throws the book of justice away completely—and it takes a long time to find it after peace is declared.

We rightly hear much about the Communist threat to Latin America, but little about the unjust social and economic conditions which invite it.

Regarding the right to strike in Alabama, many commentators—Catholic and non-Catholic—showed a strange evaluation of justice. They held the Freedom Riders and the mob equally guilty. This judgment would rate an action of debatable principle and one of flagrant injustice equally immoral.

We are all quite accustomed to unjust practices in daily business: paying the lowest wages you can get by with, charging the highest prices the traffic will bear, misrepresenting the truth in sales and advertising, working out deals to gain an advantage, etc.

This could become a litany. I think many of us avoid the subject of justice in our writing and preaching because: (1) we fall into the unconscious habit of accepting conventional practices unthinkingly; (2) the subject is much too difficult and intricate for us—as with my buried question on just prices; (3) we are half-conscious of the way of trading on toes; and (4) we are afraid to say what we think. The problem is so vast we avoid it. A voice crying in the wilderness can easily seem futile and lonely. And I think we may all have experienced the frustration of trying to reform protruding injustices in individual cases. We don't like to seem crusading crack-pots touting at conventional obliquity.

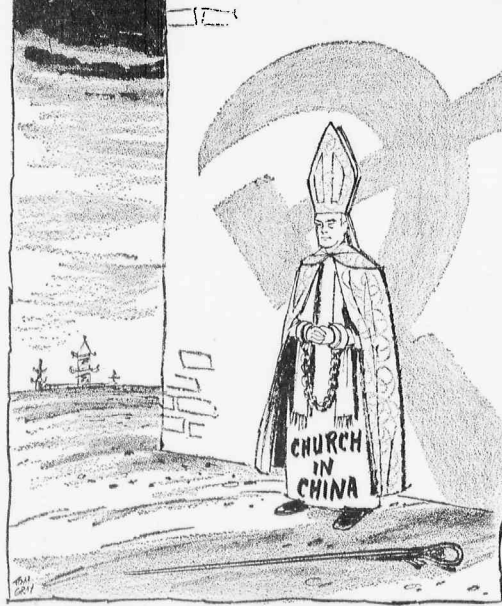
Public men who refuse against all reason to recognize irreducible political and social currents are behaving irresponsibly. They are a danger to our society. By first denying fundamental rights, and legitimate claims to them, and then making concessions only in response to forceful pressures, they are excluding the use of reason: they are destroying the democratic processes which guarantee the stability of a free society.

Those who have to win their just entitlements by forceful action are seldom satisfied with the concessions, and never grateful. Any student of the world's history knows this. And if the Negro 10 per cent of this country is forced to fight inch by inch for every single one of its natural rights, it could well be regarded as a national process into a politically homogenous, closely-knit nation within a nation. This would be very bad, but it could happen.

It is very often said that liberals who are too loose endanger the structure of society. It is too seldom said that conservatives who are too blindly rigid are equally, if not actually more, dangerous.

OPINIONS

Lest we forget



OPINIONS

Deplores comparison with the Star

To the Editor: This is in reference to the letter from Mr. Edward Dowd in which he mentions—"The appeal to rational people on the facts is more effective if it is not done by inflammatory editorials—in the Star or in The Criterion." Please let us not compare the Star with The Criterion, when it is perfectly obvious there isn't the slightest comparison between them in motive or news. One publisher is interested in money first. The other whose primary object is the promotion of the Catholic Press, realizing that everybody does not agree with him all the time, nevertheless, utilizes time and thought to transmit the truth as he sees it to the public. A priest with his background of training certainly requires more of the "gray to screen" his writings before they go into print.

The subject of "hell" isn't appealing to the public, but we need to be reminded of it now and then. Whether it is done editorially, in the pulpit or verbally, what difference does it make? The main motive is to help souls, and if only one is drawn closer to God because of any one of the above, then it is well worth the effort.

On one occasion our present Holy Father, Pope John XXIII, most sternly reminded those in St. Peter's he would walk out if they failed to keep silence, and they complied with his request.

In our Lord's time, when He said "This IS My Body; This IS My Blood"—some walked away—it was too hard a saying.

Our present Editor, a few years ago warned one of our Catholic high school students about immorality in dress. It was a down-to-earth call for action. Too many are still following the devil in public display of indecency in dress.

If some Hosienners could witness the Faith of the Africans just for one hour, we would not be inclined to soil our lips with any criticism whatever about our beloved clergy. Pray for our priests! Never forget—that if it wasn't for the priesthood, we could never attend Mass or receive Communion or go to Confession et cetera.

Most certainly the publisher of the Star and Sews justifiably deserves severe criticism.

OPINIONS

STRAY LEAVES

My aching back! Get me the doctor!

By MICHAEL BOWLES

Now, dear reader, from time to time this newspaper's editorial columns have expressed something less than outright enthusiasm for the editorial opinions of the Indianapolis Star. At the same time there has been no question but that the Indianapolis Star has "status." Whether it may be thought to have a good or a not-so-good influence in the community, it must be conceded to have a large influence, important, worth assailing, worth praising if the occasion ever arises; in short, worthy of attention.

Moreover, it enjoys a monopoly situation and is the only Indianapolis morning newspaper for the master of the house to read at his early breakfast, the lady of the house to read after he departs for his place of employment, for the children then to go through for the baseball scores, Molly Mayfield's advice to the love-ron, and whatever else may take a boy's or girl's fancy.

What is all this leading up to? It is background for a suggestion that what I have to say here is not rightly to be pool-pooled as just another assault on the Indianapolis Star by that allegedly way-far-out, liberalist—and maybe Communist, if some of our "Letters to the Editor" are to be believed—publication, The Criterion.

What I have in my mind is Doctor George W. Crane, who writes a daily column. Published in a very prominent position, its acceptability is conditioned by the importance of the newspaper in which it appears. Moreover, as he bears the title of "Doctor," what he has to say carries a sort of cachet of professionalism, a quality of authority automatically allowed, if nothing is known to the contrary, to a lawyer, a university professor, a clergyman, or other person of assumed ethical standards. The good doctor first came to my attention about two years ago, when the young lady in my household, then aged thirteen, asked me at breakfast-time, "What is syphilis?" She had been reading a touching narrative by Dr. Crane in the Indianapolis Star, the family newspaper. It concerned a young whose wife was in the hospital and who had been assuring his loneliness by what we may delicately call one *affaire de coeur* with a lady he met in a tavern.

From the comments on the newspaper's isolationism and "rugged individualism" masking indifference for the general welfare, it is refreshing and heartening to learn that the Catholic principles of social justice have not been forgotten. Certainly this community needs The Criterion. I would suggest not the addition of further columns of "conservative" opinion but rather more vigorous teaching of the "liberal" position.

Again congratulations for presenting vigorous responsible journalism to Indianapolis. George E. Maha, M.D., Indianapolis

What's the matter with our girls? Have they also lost in a race to be first? Perhaps we should ask what's the matter with our advertisers? Fifty years ago the woman who smoked even a cigarette in the U.S. was as scarce as a hobo at a debutante's ball and just about as popular. But with the support of the movies, advertising and public opinion miffed has the producers working night shifts. Lung cancer, hot mouth and ashes in the bosom may have slowed the acceptance temporarily but none of them ever plugged the hole in the dike.

Can't we just imagine some eager advertising agency in need of a new account grasping this report of the habits of Danish women and camping on the threshold of a big-time cigar manufacturer. The first step in establishing the beach-head would be to convince a Hollywood director that his heroine can portray the action of a scene better by gracefully lighting up a La Fenwick instead of a Chesterfield. The TV writers would immediately imitate and soon El Products would be regular props on every stage and in every boulevard.

How much easier it would be for Momma to bite a big fat cigar between her teeth while turning out the dinner dishes than it is to manipulate a cigarette with wet soapy fingers. A good ad writer could concoct a million reasons in behalf of the cigar. This is not a prophesy but, girls... if you don't want your granddaughters absconding with your favorite supply of Havantampas you had better hold the line.

Stella McCoy

Indianapolis

FAMILY CLINIC

Retired husband is a problem

By JOHN L. THOMAS, S.J. Although my husband was a top salesman all his life, the small company for which he worked re-

greater detail before seeking a solution. In an industrial society, with its competitive spirit and accompanying marked division of labor, success in one's job or profession

careful organization and the complete orienting or rearing of life to meet the demands of maintaining efficient production.

Your letter brings up two closely related problems that crop up in our way of life as being sharply to the fore. First, unlike some leisure, many men become so completely geared up to their work that they seem in a capable of finding new in-

When retirement comes, as it must for the great majority of people in our society, many feel that they are caught in a kind of meaningless social vacuum.

What can be done? Well, in your case, Martha, it is a little late to start planning for the "golden years," yet it may not be too late.

Because modern society has introduced some new elements in the situation, it may prove helpful to examine these problems in

This situation points up one of the major dilemmas in modern society. In order to maintain our high standard of living, we must have efficient production. But efficient production demands

The second problem, loss of companionship in marriage, may have many causes but usually results from the fact that husbands become totally preoccupied with making a living, wives be-

15 Negro priests ordained in '61

BAY ST. LOUIS, Miss.—Fifteen American Negro priests, four of them converts, were ordained this year, raising the number of America's Negro priests to 120, it was reported here.

THE YARDSTICK

The Looper decision and 'Right-to-Work' laws

By MGR. GEORGE HIGGINS

The Supreme Court of the United States, as noted in the article on June 19 in the Catholic Looper case that an individual worker who is required under a union contract to work on a railway

of those unions which come under the Railway Labor Act, is a legal arrangement.

These two rulings came as a bitter disappointment to the National Right-to-Work Committee and similar organizations devoted to opposing the union shop.

Three of the new priests are members of the clergy in the Archdiocese of Chicago and the Diocese of Camden and Spokane. The remaining 12 are members of six religious orders, according to the St. Augustine Catholic Messenger, magazine of the Divine Word missionaries.

While the labor movement, as I suggested last week, may not be altogether happy about this decision, some of labor's critics are very happy about it.

I have little sympathy with labor's criticism of the Court's decision. I think that the criticism coming from organizations like the National Right-to-Work Committee, if the Supreme Court had followed the advice of these organizations and had ruled against the union shop and prohibited unions to engage in political action, would have done irreparable harm not only to the labor movement but to the general cause of social and economic progress in the United States.

WHERE IS DMEINE?

We had never heard of DMEINE until we opened the mail this week. It's a village in SYRIA, in the Archdiocese of HOMS.

The Liturgical Week

By REV. ROBERT W. HOVDA

July 14—Eight Sunday after Pentecost. Kinks in the mind are even more dangerous than kinks in the muscles.

than our common life of grace. It means for him the willingness to serve prisoners, the sick, and soldiers at war. The "lie" of Mass for us is a command to serve. And, though there are many who would prefer to avoid service, it must mean that meaning for us if our public worship is to be a living experience.

SECOND THOUGHT

Think twice before you order that second drink! There are 1-million Arabs who cannot help themselves—mothers, fathers, and youngsters who must depend on people like us for food, clothing, housing, medical care, and protection.

FOR YOUR CONVENIENCE

You'll help our community by sending us your Mass intentions. We can arrange, too, to have GRIG-ORIAN MASSES offered promptly. Drop us a note and we'll send you the details.

The Criterion

Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P. O. Box 174 Indianapolis 6, Ind. MEIrose 4-5311

WHAT ME JOIN?

Yes, we would like you to join the Brothers, Sisters, and lay helpers on the missions neck-tying. You, too, have mission obligation. We need your prayers, your sacrifices, your financial help.

MEMPHIS, Tenn. — Comedian Danny Thomas' St. Jude Hospital is expected to accept its first patients on October 15.

PROVIDENCE HOME FOR RETIRED MEN

A place of peace and comfort for Retired Men—Slightly Retarded Young Men also admitted—Large Park bordering on Jasper's Recreation Field—Daily Mass—One Block from Holy Cross—All prices reasonable—Rate ordinarily \$5.00—Good care taken by Reverend Fathers and Reverend Sisters.

TURN to ST. JUDE

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WHAT OF THE DAY

Defends Conservatism

By REV. JOHN DORAN

C. K. Chesterton tells somewhere of a man coming in and wanting to tear down a fence. "I see no use for it," he said. Chesterton answered him: "Go away and find out the use for it, and then, perhaps, I'll let you tear it down."

worked, instead of new ideas which might." The thing which provokes me in dealing with the Liberals is that they always seem to think we Conservatives have never had their ideas. It never seems to occur to them that we may have had the idea and rejected it.

If one was enthusiastic about this bright new idea. Old things which civilization tries to live in a people, things like responsibility and the pride of ownership will be destroyed in the owners of these homes, destroyed by these government planners who say, "If twenty years to pay off the mortgage is good, forty years will be better."

Your situation, and you share it with many others, should remind younger couples that they must plan for retirement and the later years of life together. This involves deliberate effort to maintain a warm sense of unity and companionship during the busy years of bearing and rearing a family, as well as probably developing new interests and new leisure-time activities as the family grows and the children reach the "empty nest." Marriage begins with a twosome and ends with a twosome—that's why companionship is so important.

But I do approve of the present Federal Housing Bill which seems to be the darling of the Liberals from the President on down? I do not.

Personally I am a great believer in the human values, given to us first by Almighty God, and then brought into social reality by years of civilization. I do not see that transforming farmers from men who lived on the land into men who live on the Government, to changing home ownership into below cost rental from the government, and all such new ideas can replace the human values which they destroy.

Start going places together. If people take it to their hearts. Don't nag or put too much pressure on him, but if he remains independent and uncooperative, you can no longer rely on him to do things now, you should point out to him that a man can die a

I was thinking about this the other day in connection with the continual battle between the Brave-New-World planners and the Conservatives. These Liberals come dashing in with some new liberal catch phrase and tell us, "We have a new plan which will revolutionize the world." We cruddy old Conservatives say, "Don't you tear down the old. Stop and consider for a while just why the human race built up this old idea, what purpose it was to serve and did serve. Then we'll talk about tearing it down to give your idea a chance. But we're kind of predisposed to old things that have

If this be crusty old Conservatism, make the most of it. I know the values I defend. I'm not so sure of every new idea which emanates from the incubators of Washington.

Father Thomas will be unable to give personal replies.)

This present bill by its so very liberal character is more of a mockery. A family can live in a home for many years under the new law, and still through these new laws of responsibility and stability, I am glad to see the number of people in my parish who have achieved at least partial ownership of their homes through the F.H.A.

Practically I am a great believer in the human values, given to us first by Almighty God, and then brought into social reality by years of civilization. I do not see that transforming farmers from men who lived on the land into men who live on the Government, to changing home ownership into below cost rental from the government, and all such new ideas can replace the human values which they destroy.

'Right-to-Work' laws

framed from doing this is of great significance. It means, among other things, that the right-to-work movement is finished. Would that organizations like the National Right-to-Work Committee might see the handwriting on the wall but that's probably hoping for too much in an imperfect world.

Anglo-Catholics wary of Protestant merger

NEW YORK—The Anglo-Catholic Church has long opposed the idea of merging with other Protestant denominations which would jeopardize the church's changes of respect with the Roman Catholic and Eastern Orthodox communions.

Priest to present paper in Moscow

WINDSOR, Ont.—Father George W. Kosicki, C.S.B., chemistry instructor at Assumption University here, will present a paper at the International Congress of Biochemistry to be held in Moscow from August 10 to 16.

The Basilian priest, who was ordained in 1958, recently received his doctorate in biological chemistry from the University of Michigan. He will resume his teaching post at the university on his return from Moscow, and will also do research work under a grant from the National Research Council of Canada.

St. Jude Hospital almost completed

MEMPHIS, Tenn. — Comedian Danny Thomas' St. Jude Hospital is expected to accept its first patients on October 15.

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Saints of East and West

SEARCHING THE SCRIPTURES

The Bible in Christian life



ST. ATHANSIA . . . was widowed a few days after her marriage but married again. After a time her second husband wished to become a monk, and Athanasia turned her own house into a convent and ruled it as Abbess. The last seven years of her life were passed in a cell at Constantinople as advisor to the Empress Theodora. Feasting Aug. 14.

EXPLAINING THE FAITH

An intelligent faith is based upon reason

By REV. LEO J. TRESE

God has given to man the power of reason, and He expects man to use this gift. There are two ways in which the power of reason may be abused. One way is by not using it. A person who has not learned to use his reason is the person who takes as gospel truth everything he reads in newspapers and periodicals, no matter how "slandered" the news may be.

He is the person who will accept without question the most extravagant claims of salesmen and advertisers and is the gullible tool of smart propagandists. He is awed by prestige, and he is a famous scientist or industrialist says there is no God, then, of course, there is no God.

In other words, this non-thinker likes his opinions ready-made. It is not always laziness which makes the non-thinker. Unfortunately sometimes parents and teachers are the cause of this mental apathy when they discourage the natural curiosity of youth and squelch every normal "why" with a "because I said so."

AT THE OTHER extreme is the man who makes a veritable god of reason. This is the person who will believe nothing that he cannot see and understand. For him the only facts are those which come out of scientific laboratories. Nothing is true unless it "makes sense" for him, unless it has good practical results right here and now. What works is true; what is useful is good.

This type of thinker is called a pragmatist. He rejects any truth that is based upon authority. He will believe in the authority of an Einstein and will accept the theory of relativity, even though he may not understand it. He will believe in the authority of nuclear physicists and will accept the fact of nuclear fission, even though he may not understand that. But "authority" is a fighting word to him when it is a question of the authority of the Church.

The pragmatist will respect the pronouncements of human authority, because he says he has confidence that they know what they are talking about; he trusts in their ability. But the pragmatist will look with indifference upon the Catholic who, for this very same reason, respects the pronouncements of the Church. The pragmatist knows what it is, in the person of the Pope and bishops, is talking about.

It is true that not all Catholics have an intelligent understanding of their faith. With many, faith is a blind acceptance of religious truths on the authority of the Church. This is an unreasoning acceptance may give due to lack of opportunity to study or the lack of education, or even (unfortunately) to mental laziness.

This is not to say that a blind faith is necessarily to be condemned. For children and for the untoured, religious belief has to be an unproved belief, just as their belief in the need for certain foods and the poisonousness of certain substances also must be an unproved belief.

The pragmatist who may say, "I'll stick along with Einstein;

he ought to know what he's talking about," hardly can find fault with the child who says, "I believe it because Daddy says it's so," and later, "I believe it because the priest (or Sister) says it's so." Nor can he find fault with the unlettered adult who says, "What the Pope says is good enough for me."

For the thinking Catholic, however, the acceptance of religious truths is a reasoned acceptance, an intelligent acceptance. It is true that the virtue of faith is itself—the ability to believe—is a grace, a gift of God.

But adult faith is based on reason; it is not a frustration of reason. The instructed Catholic has satisfied himself from the clear evidence of history that the Catholic Church does possess, as spoken through His Son, Jesus Christ; that Jesus Christ has established a Church as His outpouring, as the visible manifestation of Himself to mankind; that the Catholic Church is that Church established by Jesus Christ; that it is to the bishops of that Church, as the successors of the Apostles (and especially to Peter's successor, the Pope), that Jesus Christ gave the power to teach, to sanctify, and to govern spiritually in His name.

This competency of the Church to speak in Christ's name on matters of doctrinal belief and moral action, to administer the sacraments and to exercise spiritual governance, we call the authority of the Church. The man who has satisfied himself, by the use of his reason, that this attribute of authority, is not going against reason—on the contrary he is following reason—when he asserts, as the Catholic who teaches, "The authority of the Church is infallible."

EQUALLY IS THE Catholic following reason as well as faith when he accepts the doctrine of infallibility. This attribute of infallibility means simply that the Church (either in the person of the Pope, or of all the bishops together under the Pope) cannot make a mistake when he solemnly proclaims that a certain matter of belief or conduct has been revealed by God and must be held and followed by all.

Jesus Christ's promise, "Behold, I am with you all days, even unto the consummation of the world" (Matt. 28:20) does not mean that His Church was not infallible. Certainly Jesus would not be with His Church if He allowed His Church to fall into error concerning the essentials of salvation.

The Catholic knows that the Pope can sin, like any other human being. The Catholic knows that the Pope's personal opinions may enjoy only as much standing as the Pope's human wisdom may give them. The Pope, also, knows that when the Pope, as the head of Christ's Church, publicly and solemnly proclaims that a certain truth has been revealed by Christ, either personally or through His Apostles, Peter's successor cannot be in error. Jesus would not establish a Church which could lead men astray.

The right to speak in Christ's name and to be heard—that is the attribute (or quality) of the Catholic Church we call "author-

By IGNATIUS HUNT, O.S.B.

In many ways this final column in our "Searching the Scriptures" series is the hardest one to write—first, because I would like to leave the readers with something of an authentic Catholic attitude toward the Bible, and second, because I would like this column to be something of a fitting conclusion to the work that Pius XII penned in the 27 columns that have been written on the subject of the Bible by our Americanist many other pressing duties.

This series was undertaken for several reasons. One of them was this: there is a good deal of bewilderment about "what is happening to our Bible." This bewilderment is limited to the faithful, as a matter of fact, the study being expended upon the Bible at the present time is so vast and unending that it is beyond the grasp of even those who are supposed to be scholars in the field have to devote long hours of study to its content and to what is being written about it if they wish to remain abreast of what is going on.

There is no reason for disguising the fact that the Bible is explicitly dealt with in the 1930 Instruction of the Biblical Commission. To be a biblical scholar is a lot of work—and it is one of the most sublime tasks that can be entrusted to man. Scholars themselves feel at times that they are in the presence of books, articles, and discourses that come to their attention every day.

It is true, and you were given the opportunity to see for yourself in 1943) in confirmation of the fact: "the conditions of biblical studies . . . have greatly changed within the last 20 years." We have seen the reasons for this. We have also seen the reasons for this. We have also seen that there is no serious cause for alarm or fright. A tremendous amount has been learned about the Bible in the past 20 years—more than in any other period in the history of the Church.

This does not mean that the Bible has changed. The Bible is the same as it ever was. It has been gathered together to form the sacred library that it is: it is the inspired and inerrant Word of God, written down by men who functioned as "living and reasonable instruments" of God, the principal authors, and its purpose is to acquire us with God's plan of salvation, to instruct us, to stir us.

The assurance of freedom from error which we claim in the universal Church—that is the attribute we call "infallibility." There is a third quality which characterizes the Bible as the Word of God. Jesus not only said, "He who hears you, hears Me; and he who rejects you, rejects Me" (Luke 10:16)—"Behold, I am with you all days, even unto the consummation of the world" (Matt. 28:20)—infallibility.

He also said, "Upon this rock I will build My Church, and the gates of hell shall not prevail against it" (Matt. 16:18). In these words that our Lord points to the third quality which characterizes the Catholic Church is indefectibility. The attribute of indefectibility means simply that the Church, as Jesus Himself founded, it will last until the end of time. It means that the Church is here to stay, that it will continue to exist as long as there are souls to be saved.

Permanence would be a good synonym for indefectibility, but theologians always seem to love the longer words. It would be a great mistake to think that the attribute of indefectibility will insure the Church from error. Jesus said that His Church would last until the end of time, but He did not say that it would last in this country or in that country until the end of time.

With atheistic Communism threatening us in the East and in the West, it would be tragic if we remained smugly indifferent to the great, telling question, "What is really going on here?" because Christ is with His Church. If we neglect our high vocation as Christians—and therefore apostles—Christ's Church may again become (as it once was in the Roman Empire) an underground Church of martyrs and persecuted souls.

It is NOT so much the bombs and the guns of Communism that we have to fear; it is rather the fervor, the dynamism, the missionary-mindedness of the Communists that is the real danger. They have so little to offer, and yet are so zealous in

up, and to lead us along the path of eternal life. It is not essential respect has the Bible changed nor has the Church's attitude toward the Bible must make.

WE MUST MAKE this clear in order to obviate such exaggerated statements as "only scholars now dare to speak about the Bible" or "the whole Bible is now looked upon differently." Let us retain a balanced outlook—especially where "the most precious source of doctrine on faith and morals" (Pius XII) is concerned.

It is our hope that the columns we have written will offer some reassurance that not everything has changed with regard to the Bible. We have purposely dealt with some of the more important issues—even that you may understand the present-day position of the Church and of those whom she has entrusted with the study and exposition of her Sacred Scriptures—only always under her guidance.

The Bible is and always will be a religious library. This fact should remain foremost in our minds. Its purpose is not therefore to read the same information in the same manner as we would expect to find it in non-sacred sources. Nearly everything that is sacred Scripture—even when it springs from a mentality and age that is less developed than we like to think ours—is RELIGIOUS.

Furthermore, in putting across the most varied religious lessons, the biblical writers made use of different types of writing (literary forms) such as poetry; didactic; epic; legislation; letter; oratory; emotional outburst; various forms of religious history (narrative) which is governed by the canons of modern historical writing, but which in some other branch of investigation.

It is especially in this matter of literary forms—at once so illuminating and helpful and at the same time so dangerous—that Pius XII has given very specific instructions. If we are to arrive at the basic meaning of Sacred Scripture, it is, in LITERAL SENSE, we must, says the late Holy Father, determine the various types of writing which the biblical authors actually employed in setting down their inspired instruction.

FOR SOME reason, many come to the Bible with the notion that it contains only one type of writing, and that is a rather historical narrative. Ancient oriental

literature—and the Bible is oriental, all of it being AT LEAST 1,850 years old. The Bible is a variety of literary forms as any of our literature, and none of these forms, said Pius XII, is to be excluded from the Bible on principle unless it "contradicts the holiness and truth of God."

There is such a thing as being too literal. The Bible is failing to catch its subtle humor that is no enemy of either holiness or truth—but is rather often found in the Book of Jonah, to mention but one, has suffered horribly.

Similarly, many scholars have labored seriously over the theological problem they thought they perceived in 3 Kgs. 22, 20 ff., failing to note the really clever irony of the prophet Micaiah, son of Imnah, that their explanations have "issued in solemn scholarly nonsense." Sometimes we may be too literal in our reading of our own good, and "history," as the Biblical Commission's 1948 letter to the late Cardinal Suhard on the fruit of archaeological discoveries where we need some adjustment.

It was not without good reason that this letter laid upon the reader a delicate and burdensome duty of discernment: what notion of "historical truth" the ancient orientals entertained.

Nearly everything that we have written has been intended to illustrate the directives given by the Holy See in the last 20 years—many of which implicitly modify explicitly stated in writing by both the Secretary and the Sub-secretary of the Biblical Commission.

It is, of course, important for Catholics to acquaint themselves with the recent developments in biblical research—whether these be the fruit of archaeological discovery, of philology, of literary analysis, of comparative religion, or of some other branch of investigation.

It has never been the mind of the Church to discourage serious study, even though not all have the time or the gifts to do so. Many who could read, supplemented this public reading by personal meditation. Pius XII has asked us to follow this practice—however rare it might actually be at the present moment.

THE CHURCH gives much time and honor to the inspired Scriptures in her official worship, and this is still another way in which the Church honors the Bible. Since a large portion of the Old Testament arose through liturgical use, and much of the New Testament also, it is always for liturgical use, we may naturally expect

were called to give an account of the hope that was in them" (1 Pet. 3, 15).

The fact, however, that we are asked to study the Bible scientifically—to really expend intellectual effort in getting at its meaning, through an and even find that we can find—does not mean that we should or can ever cease to read the Bible devoutly and religiously.

It would be a great mistake to limit our contacts with the Bible to those of an academic nature. There are many ways to use the Bible. Serious study is but one of them—though an indispensable one. Another way to use the Bible is in meditation: the prayerful, devout, reflective reading of the inspiring pages.

The earliest monks and Fathers of the Church regarded the Bible as the meditation book. For now they have been considered one reading of the Bible as sufficient. It must be read and meditated upon again and again, for being inspired, the Bible is in meditation: the prayerful, devout, reflective reading of the inspiring pages.

To become genuinely familiar with Sacred Scripture, one must read it regularly and often. It is only in this way that one gains the "feel" of the biblical mentality and makes it something of his own. This is an exercise fruitful for all Christians—priests, religious, and faithful alike.

The present Abbot of Downside (England) recently stated: "It is part of our Christian conviction that to hear and respond to the Word of God is our single, embracing task here below; that though our life is but an idiot's play." For our own Christians gained access (among other ways) to the Word of God in the past, and meditating Scripture, allowing for the fact that oral instruction had such a predominant place in the past of the Church.

But, along with this, the Scriptures were publicly read, often at considerable length, in the presence of the people, and all listened. Those who had copies of Scripture and who could read, supplemented this public reading by personal meditation. Pius XII has asked us to follow this practice—however rare it might actually be at the present moment.

PEOPLE that don't really know their faith have enough interest to study it easily fall prey to the arguments of unbelievers, and this is especially true of the young. St. Peter instructed the Christians of his day not only "to reverence Christ in their hearts," but also "to be always ready with their defense whenever they

special fruits from the liturgical use of the Bible.

This fact is being increasingly appreciated by both biblical and liturgical specialists. F. L. Morard, S.J., speaks of many of the Old Testament accounts as having been drawn up for liturgical use as a means of "dynamic retention" of "salvation-history." Father Roland E. Murphy, O. Carm., of the Catholic University of America, states that "the traditions concerning the events in Israelite liturgy. . . . All of these elements of the liturgy can be found in chapters 12-14 of Exodus. . . . These chapters give us a theological interpretation of these events as they were understood and liturgically re-enacted by the people of Israel."

There is no reason why the biblical and liturgical revival should remain apart. They belong to one another.

The thought may occur to some that intellect and piety do not go hand in hand. Only a false definition of intellect and/or piety could produce such a preposterous conclusion. Intellectual piety will not foster genuine piety; and piety has little use for any use of intellect.

But some of the greatest biblical scholars of our times were noted for their genuine and sincere piety, among them St. J. Lagrange, O.P., founder of the Ecole Biblique in Jerusalem, and Father Joseph Chaine, of Lyons. While a spirit of carrying criticism can undermine piety, a spirit of humble criticism and mental alertness cannot. In the program that Pius XII outlined in his 1943 encyclical, we, priests and faithful alike, will be both aware of the intellectual aspects of our faith and at the same time sincerely devout.

The blend may not be easy to achieve, but it is an authentic ideal and necessary for us as individuals and as members of the Church. St. Jerome bitterly complained in his day about devout but ignorant Christians—about the disservice that such people may render the Church by not being able to explain and defend their faith.

TO THOSE who have been patient enough to follow this series through from beginning to end, we express our admiration; to those who have shown signs of approval in any way, written or otherwise, we express our thanks for the encouragement they have given; and to those who have shown differences with what we have said, we express, with no less sincerity, our genuine appreciation; for it is only by the honest exchange of ideas that understanding and final concord can result.

To all of us, no less than to Timothy, are St. Paul's words applicable: "All Scripture, being divinely inspired, is useful for teaching the truth, for refuting error, for reforming of life, and for training in justice, so that the man of God may be effective and equipped for every kind of good work" (2 Tim. 3, 16-17). (The end)

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God's beauty

When you go into a house from the cold and at the entrance find a warmth which grows as you go farther inside, you believe there is a fire in the hearth giving out heat, although you do not see it. So you see the things of this world ranged in different degrees of beauty and value, and the higher you draw to God, the handsomer and finer they appear.—St. Thomas Aquinas

THE LIFE OF OUR LORD

A renewal of parabables

By F. J. SHEED

The three months of the Feast of the Dedication and the coming of Lazarus (Luke XII, XVIII) contain the first outpouring of parabables since the Day of Atonement. The parabables are concerned with the Kingdom of God, but differently. For the phrase means wherever Christ is King, wherever His law is obeyed, whether in the individual soul, or in the society of man He has founded.

The first group were primarily about the Kingdom of God, the first as an overtone. In the new group the main concern is the individual soul. Only the parabable of the Great Supper, near the beginning, and the Labors in the Vineyard, with which this group ends, actually use the Kingdom of God.

In both, any listener who knew the way our Lord's mind was proclaiming it. We have so much to share and yet seem so lackadaisical, almost indifferent, in showing the truth to others.

How many converts have I made? Or at least how much thought and effort have I given to the making of converts? I have no question about my own worth; I ought to ask myself, at least once a year.

The thought of standing before the throne of God is a thought to make us tremble. "Where are your fruits, where are your souls?" He will ask—and He will ask it of the layman as well as of the priest or religious. We cannot wholly discharge our obligation by giving money to the missions. That is a necessary part of it, but it is only the beginning.

THE LIFE OF OUR LORD

A renewal of parabables

moving might have seen the changed emphasis; talents hidden were to be full members of the Kingdom, Jewish preeminence was to be abandoned. It may be, also, that the principal theme of the Prodigal Son, Dives and Lazarus, the Pharisee and the Publican, and the Good Samaritan, was the loss of Jewish pre-eminence and the emergence of Gentiles to take the place that was the people's own; or, but of none of these, that that interpretation demanded, either by the story told, or the context in which it is told. All of them give rich teaching about the individual soul in its acceptance or rejection of God's Kingdom. And this is quite clearly the theme of all the other parabables of the group.

For us who take the universal parable of the Kingdom for granted, it is the teaching given by the parabables about our own souls that matters most urgently. Reading them we find ourselves have failed and will only too probably fail again, unless we make up our minds to do so.

But they do not give what we Catholics call a General Examination of Conscience. There is not so very much about individual sin—sexual sins do not figure in them at all.

One man fails to show to an inferior the Kingdom of God, another shows himself another strikes his fellow servants, eats and drinks with drunkards; the dishonest steward wastes his employer's goods; the prodigal son lives riotously, but we are left to fill in the details of our own living for ourselves; the wicked husbandman beat a messenger of the Lord of the vineyard and kill his son. The sins attacked and come under the general heading of worldliness—greed for gain, pride, ambition, for glory in the eyes of men.

THE LIFE OF OUR LORD

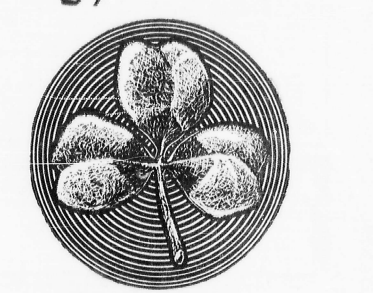
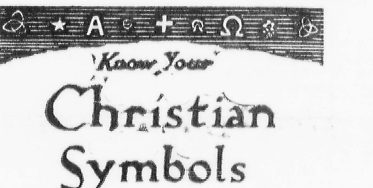
A renewal of parabables

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THE SHAMROCK is a cherished symbol of the Blessed Trinity. It is most familiar on the feastday of St. Patrick and has come to be a symbol, not only of the Trinity, but also of St. Patrick and of Ireland.

Similar symbols of the Trinity, depicting threeness in one, include the fleur-de-lis, the trefoil and the triangle.

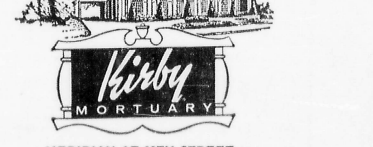
The Apostle of Ireland is said to have used the shamrock with its triple leaf to explain in a rough way the doctrine of the Trinity—a mystery which can never be fully understood on this side of heaven.

Brave Patrick—recently consecrated a bishop and returned to Ireland where he had been a slave—dared go to Tara and speak before Leoghaire, the Ard-Righ or supreme monarch of the day. He first summoned the chieftains of the land to the celebration of a Druid feast which had to fall on Easter Sunday.

Patrick overcame the magic of the Druids and preached the Christian message. According to the traditional story, he plucked a shamrock from the ground and asked whether he held one leaf or three. If one, how explain the triple and equal leaves? If three, how explain the single stem?

The prayer of St. Patrick, popularly known as "St. Patrick's Breastplate," begins and ends with the words: I bind to myself today the strong virtue of the Invocation of the Trinity: I believe the Trinity in the Unity. The Creator of the Universe.

26th in a series sponsored as a reader service by Indianapolis' Outstanding Colonial Mortuary Preferred by Catholic Families



MERIDIAN AT 19TH STREET

Tic Tacker

SCHOLARSHIP AWARDS—John Michael McDevitt, a recent magna cum laude graduate of the University of Notre Dame, has been awarded a full scholarship to the Georgetown University School of Law in Washington, D.C. A graduate of Secunia Memorial High School, McDevitt attended ND courtesy of the ND Indianapolis Club Scholarship. . . . Samuel K. Lang, Jr., a graduate of Catholic High School, received a Dean's Scholarship for study at Cornell University's College of Arts and Sciences. . . . Marian College sophomore Tom Widner, a graduate of Secunia, was awarded a Maurice Ayley Scholarship by the Indianapolis Press Club. He plans a career in journalism.

MASS SCHEDULE—Sunday Mass schedule at the new parish of St. Simon the Apostle in Indianapolis will be 8, 8, 9:30 and 11 a.m., effective July 16. . . . Incidentally, St. Simon's pastor, Father Earl Fatman, reports that he is probably the only pastor in the archdiocese to have a maintenance man with a college degree and teacher's license. He is John E. Jackson, who recently retired after 22 years teaching at North Central Consolidated School in Ramsey, Ind. Jackson and his wife, who was housekeeper for Father Fatman at St. Bernard's parish, Proctorville, recently moved to Indianapolis to begin employment for Father Fatman. (Jackson refused Father's offer to teach, but said he would be glad to substitute.)

CONGRATULATIONS—Best wishes to Mr. and Mrs. Orlia Tate, Sr., members of St. Gabriel's parish, Connersville, who observed their 25th Wedding Anniversary this week. . . . Felicitations are also in order for Mr. and Mrs. Joseph W. Arias, also of St. Gabriel's parish, who noted their Silver Wedding Anniversary on July 4. . . . Mr. and Mrs. Ferdinand H. Martin of Ellettsburg, Ind., Indianapolis, will observe their 50th Anniversary on July 19.

NAMES IN THE NEWS—Father John Meyer, a native of Indianapolis serving in the Diocese of Chicago, Wyoming, has received a transfer by his bishop. He has been named pastor of St. Laurence O'Toole parish in Laramie. Since 1919 he was pastor of St. Joseph's parish, Rawlins, and chaplain of the Wyoming State Penitentiary. . . . George Rodenbaugh, a member of St. Mark's parish, Indianapolis, was named "Catholic Layman of the Year" by the Bishop Chaffard General Assembly, Fourth Degree, Knights of Columbus. . . . Miss Carol Reuss, director of the News Bureau at St. Mary-of-the-Woods College, will enter the novitiate of the Sisters of Providence in September. She is a graduate of St. Mary's. . . . Personable John Stahl, assistant manager the past eight years at Krieg Bros. Catholic Supply House, will strike out on his own in September. He plans to open a church goods store in Evansville. Target date: September 1. . . . Father Robert Morhorst, O.S.B., a native of New Albany, will observe his 25th Anniversary of Ordination Sunday, July 16, at St. Mary's Church there. He is an instructor at Marmon Academy in Marmon, Ill. . . . Father Victor F. Wright, director of the Indiana University Student Center, told a large number of present and prospective college students this past week in Tell City about the role of Catholics on secular campuses. . . . Alumni of St. Mary's College, Ky., are saddened by the recent death of Father Frank Jaslowicz, C.R., a member of the seminary faculty. Since 1928 he had been an instructor of Latin and philosophy at St. Mary's in addition to supervising the adjoining farm.

NEWS ITEM—We noticed elsewhere in the paper that the Ford Foundation has given another \$25,000 to the Archdiocese of Louisville to sustain its Junior Greco Books program. Hmmp. The JGB program will begin its fourth year in this Archdiocese in the fall—on a self-supporting basis. (There's no harm in back-slapping is there?)

LITURGICAL WORKSHOP—The annual liturgical music workshop of the Ft. Wayne-South Bend Diocese will be held at Our Lady of the Lake Seminary in Syracuse, Ind., the weekend of August 18-20. Guest faculty members will include Father Elmer F. Pfeil, noted Gregorian expert and director of music at St. Francis Major Seminary in Milwaukee, and John Yonkman, Cathedral organist and professor of music at St. Francis College in Fort Wayne. Workshop courses will deal with choir and organ techniques with special emphasis given to aid those musicians who have had little background in church music. Lectures will also be given to demonstrate methods of choir organization and administration. Interested persons may contact: Father Richard Ollenschlaeger, O.S.C., Our Lady of the Lake Seminary, Syracuse, Ind.

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Intelligent

(Continued from page 7)
prayer. Our daily prayers would be woefully incomplete if they did not include prayers for the missionaries, home and foreign, and for the souls among whom they labor.

But do we pray every day for the gift of faith for our next-door neighbors, if they are not Catholics? Do we pray for that girl who works at the next desk, that fellow who works at the next machine? How often during the year do we invite a non-Catholic friend to attend Mass with us, providing him in advance with a booklet that will explain what is going on? Do we have a few good books on the Catholic faith, and a supply of interesting pamphlets at home that we offer to give even on the slightest provocation, to anyone who seems the least bit interested?

If we do all these things, even offering (when question seems too big for us) to take an inquirer to meet a priest, then we are doing what we ought to be doing. At least some of our responsibility to Christ for the treasure that He has entrusted to us.

We do not believe, of course, that non-Catholics go to hell, any more than we believe that just calling oneself a Catholic will get one to heaven. The dictum that "Outside the Church there is no salvation," means no salvation for those who are outside the Church through their own fault.

One who has been a Catholic and who deliberately abandons the Church cannot be saved unless he returns; the grace of God cannot be lost except through one's own fault. A non-Catholic whose ignorance of the Catholic faith is a self-willed ignorance, a deliberate blindness, cannot be saved.

Those, however, who are outside the Church through no fault of their own, and who do the best they can according to what they know, making good use of the graces that God surely will give them in view of their good will—these can be saved. God does not ask the impossible of anyone. He will reward everyone in the light of what he has done with what he has.

This does not mean, however, that we can escape our responsibility by saying, "My neighbor can get to heaven without being a Catholic," so why should I worry?" Nor does it mean, "One God still wants all men to belong to the Church which He has established. Jesus Christ still wants one fold and one Shepherd. And we ought to want our relatives and friends and neighbors to have the greater security in knowledge of what is right and wrong, the unmatched helps offered by the Mass and the sacraments.

We wear our own faith lightly indeed if we can mix with people day after day without ever asking ourselves, "What can I do to help this man (or woman) to recognize the truth of the Catholic Church, and to become one with me in the Mystical Body of Christ?" The Holy Spirit lives in the Church forever, but so often He must wait upon me to find entrance into the soul of that man beside me.

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KUNTZ TO KUNTZ—There are more lies than meat in the eye between Bill Kuntz (left) and Tom Kuntz, who was snapped receiving the championship Boy's Individual trophy after the Junior CYO Golf Outing on June 24. Bill is Tom's uncle; he's also his golf coach at Secunia High School, where Tom is the No. 3 man on the squad; he's also the Athletic Director at Secunia, in charge of the entire sports program, of which Tom is a part; he's the Assistant Executive Secretary of the CYO and was one of the Golf Tourney officials. Tom was playing for Holy Name parish, where both he and his uncle reside.

Peace Meeting in Prague called Commie maneuver

VATICAN CITY—The Vatican City daily newspaper has branded last month's All-Christians Peace Meeting in Prague a communist maneuver to divide Christians. The editorial in L'Osservatore Romano was signed by assistant editor Federico Alessandrini. It was described by the Vatican press office as "authoritative," which generally means that its substantial elements originated with the Secretariat of State.

The Vatican city daily reported that some 700 delegates, all non-Catholic Christians, attended the conference. They came, it said, from Czechoslovakia, East and West Germany, Russia, Hungary, Rumania, France, Switzerland, Japan and Africa. There were also about 40 delegates from the United States.

TAKING ITS cue from Metropolitan Nicodemus of Moscow, L'Observatore, the conference degenerated into a public attack against the Catholic Church. The charges leveled against the Church were summarized in the final resolution of the conference, which L'Observatore quoted from the July 4 issue of the Paris newspaper Le Monde:

"An important number of our Christian brothers of the Roman Church, who, like ourselves, aspire to peace and strive to remove the catastrophes of the cold war and open war, are bound down by conflicts of conscience which the practical attitudes of many of their ecclesiastical heads have imposed upon them."

"The administrative circles of the 'Vatican' Church encourage the spirit of the cold war. While stating this we must not cease to pray for our Catholic brothers. May God protect them in His love and lead them to recognize His will and to obey also the commandment of love and of peace."

ALESSANDRINI commented that it is sad enough to see persons calling themselves Christian taking sides with the communist courts which are gradually oppressing not only Christianity but human dignity.

"Only a few weeks ago the attorney general of Budapest spoke in the same manner as the Prague conference at the trial of priests who were faithful to their vocations," he said.

Holy Father urges devotion to Mary

LISBON, France—Devotion to the Blessed Virgin "is the mark of a truly Catholic heart." His Holiness Pope John XXIII said in a radio broadcast to a national congress studying Mary's spiritual motherhood.

The Pope told the closing session of the French national Marian Congress: "Whatever may be our state of life and our responsibilities, we are all of us enveloped by the sweet maternity of the Virgin Mary, who does for us the same things done by all mothers for their children: she loves, she watches, she protects, she intercedes."

"All Catholics are consequently the children of Our Lady and their piety for Mary must reflect this common membership in the family of the children of God, expressing itself always with the customary manifestations of the consecrated cooperation, called by the Church of Jesus Christ for the Mother of the Saviour," the Pope said.

"Also avoid everything extraordinary, beloved sons, and stick on the contrary that Marian devotion which is most assured by tradition, such as has been handed down to us from the beginning through the formulas of prayers of the successive generations of Christian who came from the East and the West."

Pope urges Catholics to 'influence' movies

VATICAN CITY—His Holiness Pope John XXIII has urged Catholics to "influence" the production of Christian thought on motion picture production itself."

The Pope's exhortation came in a letter to Archbishop Martin J. O'Connor, rector of Rome's North American College and president of the Pontifical Commission for Motion Pictures, Radio and Television. Pope John asked Archbishop O'Connor to strengthen the efforts of Catholics to bring Christian influence into the movies.

The letter, released July 7 but dated June 29, commemorated the 25th anniversary of Pope Pius XII's encyclical "Vigilanti Cura," the Church's first formal recognition of the latent powers for good and evil in motion pictures.

POPE JOHN acknowledged what he had accomplished in the past 25 years by national and international Catholic cinema offices, but said: "Often special circumstances or those of a general order have not permitted lasting results everywhere."

He continued: "We are not unaware of the evils and errors which have unfortunately troubled our times and which have had a negative influence also on the motion picture art. These often produce incentives to bad morals and vice, especially for youth, and sometimes they constitute real and proper snares for holy religious values, whose destruction leads to undermining the very foundations of society."

He observed that despite the fascination of the movies, there seems to be a salutary tendency of youth to turn more to sports and not spend too much of their time in theaters. He also remarked that certain good effects have been noted where it has been possible to found study groups on movies.

ADDRESSING Archbishops O'Connor directly, he said: "We exhort you, venerable brother, to use every suitable means to strengthen the efforts of all our beloved sons who are engaged in bringing the positive contribution of the cinema values to the art of movie-making and to check de-

cadent shows that are insidious to good morals. . . . "This is a problem of great importance. It involves instructing, educating and forming the conscience of the faithful in such a way that they may choose movies with a Christian criterion and that may with a sense of confidence and of discipline observe the moral judgments expressed by those who are attached to the individual national offices and are entrusted with this duty by the ecclesiastical authorities."

"It will also be necessary for Catholics to intensify a constructive and active program of study and action in the fields of psychology, pedagogy and criticism, and to have a thorough knowledge of the artistic problems which motion pictures entail so that, as soon as possible, there may be a direct influence of Christian thought on motion picture production itself."

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Bowles
(Continued from page 4)
in what way such advice may be worthy of the attention of the ordinary readers of this important newspaper. Can it be that the readers in general are, in some way, members of a lower, coarser order?

Perhaps I misunderstand the whole thing. Perhaps Dr. Crane is being blatantly a humorist and I am missing the point of the joke.

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AROUND THE ARCHDIOCESE

New Albany women to meet at Starlight

NEW ALBANY, Ind.—The New Albany Deaconry Council of Catholic Women will hold their quarterly meeting on Sunday, July 23, at St. John's Church, Starlight, Ind. Benediction will be in the church at 2:15 p.m., followed by the business meeting in the school at 2:30. Miss Emma Kenny, Jeffersonville, deaconry president, will preside at the meeting.

Miss Edith Tighe, who is the Deaconry Chairman, served beginning at 12:30 p.m. on Sunday.

ST. MEINRAD

St. Meinrad's Parish Centennial Picnic will be held Sunday, July 16 on the church grounds. Tasting tempting beef and chicken dinners will be served family style for only \$1.25. Bar-b-que chicken plates will also be featured. There will be entertainment and fun for all. The proceeds will benefit the new rectory.

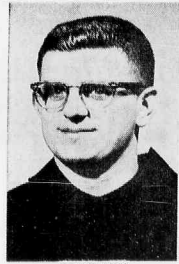
SEELYVILLE

The Third Annual Homecoming Picnic at Holy Rosary Church is scheduled Sunday, July 16, at Seheley's Hall, one block East of the stop light at Seelyville. Homemade noodles will be served with the delicious chicken dinner that will highlight the menu from 11 a.m. to 5 p.m. A wide variety of games and entertainment will be available on the grounds.

RICHMOND

Louis Jack was named navigator of the Father Gibault general assembly, Fourth Degree, Knights of Columbus, after a recent election. Other officers elected were: Richard Brunker, admiral; Frank Juerling, captain; Dr. Charles Kime, pilot; Martin Schroeder, Sr., controller; Frank Quigley is the new inner sentinel; Joe Quigley, outer sentinel; F. E. D. Maurer, Robert Brandenburg and August Luken, patrons.

JEFFERSONVILLE Bigger'n better—that's the way this year's festival at Sacred Heart Church is described. The event is scheduled Saturday and Sunday, July 15 and 16, on the church grounds. Nearly 30 booths—featuring a variety of games, handiwork and exhibits are ready for the estimated 5,000 person expected to attend. There will also be rides, tree balloons and lollipops for the tots, a \$1.50 melon and displays of military equipment. A hot dog and hamburger picnic supper will get things under way at 4:30 p.m. on Saturday. A chicken-ham supper will be



FRIAR JOEL



FRIAR COLMAN

2 from Archdiocese pronounce vows

Two young men from the Archdiocese were among a class of 13 Conventual Franciscans who pronounced their Solemn Vows at the National Shrine of Our Lady of Consolation, Carey, Ohio, on July 11—Friar Joel M. Burget and Friar Colman M. Smith. The Very Rev. Albert Leis, O.F.M. Conv., officiated at the ceremonies.

Friar Joel, the former Robert Burget, son of Mr. and Mrs. John R. Burget, R.R. 4, Box 104A, Terre Haute, attended St. Benedict's school, Mt. St. Francis Seminary, and St. Anthony Novitiate, Angola, Ind.

Friar Colman, the former George Smith, son of Mr. and Mrs. Richard E. Smith, 537 Acacia, Clarksville, Ind., attended St. Anthony school, Mt. St. Francis Seminary, and St. Anthony Novitiate, Angola.

Both are now at Our Lady of Carey Seminary, Carey, Ohio, pursuing studies in philosophy.

ND gets \$500,000 as research grant

NOTRE DAME, Ind.—Father Theodore M. Heshburgh, C.S.C., president of Notre Dame, announced that the university has received the largest research grant in its history, \$579,653.

The funds were made available by the Atomic Energy Commission and represent a one-year renewal of the AEC's sponsorship of Notre Dame's radiation laboratory. It brings the total of AEC participation in the Notre Dame program to over \$3 million.

Benedictine sets jubilee rites

NEW ALBANY, Ind.—Father Robert Northorst, O.S.B., a native of St. Mary's parish here, will offer a High Mass of Thanksgiving Sunday, July 16, to observe his 25th Jubilee of Ordination. The Mass will be celebrated in St. Mary's Church.

Ministers of the Mass will include Father Bernard Gordon, Father Bernard Beck, O.S.B., and Father Linus Swartz, O.S.B.

A reception will be held from 2 to 4 p.m. in St. Mary's School. Father Robert is an instructor at Marmion Academy in Marmion, Ill.

FM STATION FOR ND

WASHINGTON, D.C.—The University of Notre Dame has been awarded a construction permit by the Federal Communications Commission for a low-power non-commercial educational FM broadcasting station to operate from its campus at Notre Dame, Ind.

Aid hassle seen blow to Church

BOSTON — The image of the Catholic Church in the U.S. has been scarred by the conflict over Federal aid to education, Cardinal Richard Cushing said here.

The Archbishop of Boston told a dinner meeting of the directors' board of the Catholic Daughters of America that prior to the election of President Kennedy the Church's public standing had improved. But it has deteriorated since then, partly because of the controversy aroused by Federal aid to education legislation, he stated.

And this has happened, the Cardinal continued, despite the fact that the U.S. Catholic Bishops' attitude toward such aid has been the same for the past 25 years.

"Personally, I am against all Federal aid to education," Cardinal Cushing asserted. "It is the problem of the states, not the Federal government."

CONTRIBUTORS

THE CRITERION will carry a list of other and organizational contributors and who have reported news for the current issue. The following persons submitted items for this week.

- MRS. PHILOMENA RAB, Batesville; MISS LULA ERINGER, Sellersburg; MISS JOSEPHINE E. STURGEON, Batesville

FARMER'S VIEW Crocodiles and pigs

It's told of an American touring Africa that he inquired of a local chief why the necklance of crocodile teeth. Said the tourist contemptuously, "In our country we value necklaces made of pearls."

Said the chief with equal contempt, "Anybody can open an oyster."

There are other reasons for killing crocodiles than to make necklaces, no doubt. It is said that crocs, like Florida "gators," after they reach a length of three feet "begin to lose their cuddle-some charm." Reports coming out of Africa now say that because of the near-extermination of crocodiles, wild pigs are making hash out of gardens and packs of wild dogs wreck havoc among cattle.

Balance of nature. Nature's forces are so delicately balanced that when we eliminate one species, the pests it formerly kept in check multiply out of all reason. Or when we introduce a species into a new area where it has no enemies it can run us out of house and hearth—prime examples being the hare in Australia and, to a lesser degree, the English sparrow in this country.

We are on the verge of some such disruption of natural balance in this country—an imbalance which could become explosive. We destroyed the forests and

cleaned up the fence rows, slaughtered and banished our birds so the bugs increased. We poisoned the daylight out of the bugs, but the few remaining birds ate the poisoned bugs and died. Fewer birds, more bugs. So we poured on the poisons, killed more bugs and more birds. But the bugs bounce back fast. Spraying is fast and easy. It's much slower to plant bird-protecting hedges, to scatter grain on the snow, to build the fertility of our soil so that crops are less susceptible to insects. Man's way is fast, easy and fruitless. God's way is slow, hard and healthful.

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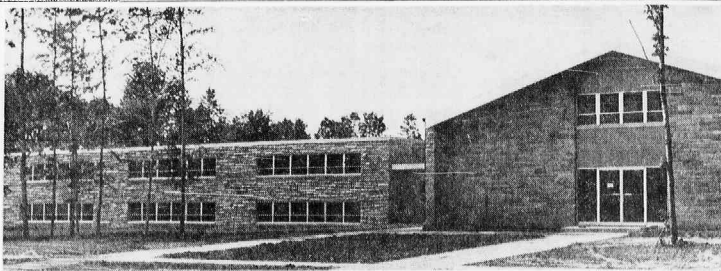
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St. Meinrad Parish CENTENNIAL PICNIC SUNDAY JULY 16 BEEF and CHICKEN DINNERS Family Style—\$1.25 SERVED 11:00 - 7:00 P.M. BAR-B-QUE CHICKEN PLATES—75c Entertainment & Fun — All Day Benefit New Rectory St. Meinrad, Indiana



NEWEST INDIANAPOLIS PASTOR—Above is the new parish plant of St. Simon the Apostle, located at 2700 Roy Road, Indianapolis. Father End Feltman, the pastor, will celebrate a Solemn Mass of Dedication Sunday, July 16, at 11 a.m. Archbishop Schulte will preside. An open house will be held throughout the day, while a Chicken Dinner will be served to the public from 1 to 3 p.m. (Staff photo)

Give youth *British Guiana* grabs 51 religious schools

(Continued from page 1)
ality by a progressive control of himself?"
Cardinal Tardini further observed: "Begin in the family, the climb of youth continues outside the family circle. Here again the initiative rests principally with adults. Overcoming spontaneous attitudes of defiance before the vigorous thrust of youth, men of position must become consciously aware of their solidarity with the entire human community. Far from jealously cornering a heritage of riches, of technology, of science, of civilization and wisdom acquired over the centuries, they must strive to impart it widely."
"In this manner, society will not be content to confine youth to positions of carrying out orders, but will initiate them without delay into responsibilities, entrusting to them progressively a part in the working out of decisions."

AFTER OBSERVING that the duties of citizenship require training much like that of the craftsman, Cardinal Tardini said: "One element which makes many Catholic youth movements in France worthwhile is precisely that they know how to bring method to self-education. Before youth throws itself into action, these movements teach them to observe, to appreciate behavior, institutions and situations in terms of the Evangelical message. They accustom youth also to estimate its undertakings in terms of the possibilities of the moment."

Noting that youth needs the balance given it by Catholic social doctrine, Cardinal Tardini said youth must also strive "to develop in itself the valuable qualities which will facilitate greatly its successful introduction into the adult world: to learn docility and patience, while at the same time forming its character, so as to progress beyond the instinctive and hostile opposition of adolescence."

GEORGETOWN, British Guiana.—The government took over 51 primary schools operated by various denominational bodies, and at the same time voted a threat to the country's Catholic secondary schools.
Three Catholic primary schools were among the 51 seized. All Catholic, Anglican, Methodist and Moravian schools were closed temporarily in protest. The various Christian bodies also staged a three-mile protest in a march through this capital. About 2,000 parents and children joined in the march, which was climaxed by a mass meeting in downtown Bourla Green.
Meanwhile, the colony's Catholic bishop, Bishop Richard L. Gully, S.J., of Georgetown charged Education Minister Balam Singh Rai with seeking to destroy denominational education.

BISHOP Gully's statement came in reply to a speech which Rai had denounced what he called "the discriminatory and segregationist tactics in the admission of pupils to Catholic secondary schools." The Bishop labeled Rai's assertion "fantastic." "There are a considerable number of non-Catholic teachers and pupils in Catholic schools," he said.
The Scottish-born prelate also asserted: "Mr. Rai threatens to withdraw the government grant from any school which refuses to submit completely to his ministerial dictatorship. It is Rai, he said, "who is guilty of discrimination because he wishes to discriminate against denominational religion."

When the Education Minister shot back with the statement that Bishop Gully "is not authorized to speak on behalf of Anglicans and others who know only too well the intolerance and bigotry of the Catholic Church," he was answered by the Anglican Archbishop of the West Indies, the Most Rev. Alan Knight.
ARCHBISHOP Knight declared: "We stand together. Whoever attacks one of us must reckon with us all." He said also: "During the past 25 years at least, our Anglican relationships with our Roman Catholic brethren, with other Christians, and also with Hindus and Moslems, have been the friendliest; and we had been living happily together in such harmonious respect and mutual tolerance for so long that we had no experience of 'intolerance and bigotry' until Mr. Rai and his colleagues began to strike these ugly attitudes themselves in their attempt to sow division in the community for their nefarious purposes."
British Guiana, crown colony on the northeast coast of South America, is about the size of Idaho and has a population of around 560,000. About 200,000 people are East Indians, mostly Hindus. There are approximately 160,000 Protestants and 70,000 Catholics.

Noted by the leftist People's Progressive party led by Dr. Cheddi Jagan it is scheduled for independence within two years. Bishop Gully expressed fears last winter that the country was on the road to becoming a communist satellite.
About 90 per cent of the colony's approximately 300 schools were founded by Christian denominations. One-fifth of them are Catholic. The government pays teachers' salaries and helps maintain school buildings.
The 51 schools taken over by the government at the beginning of July were institutions rebuilt by the government on land provided by the Christian communities. The Catholic schools taken over are situated in the villages of Charly, Margreut and Santa Rosa. The Christian Social Council, representing the major Christian denominations, called for the protest closing of Christian schools on June 30 and again on July 3.

about-face
GEORGETOWN, British Guiana.—Education Minister Balam Singh Rai, who is now charging Catholic secondary schools with discrimination, had high praise for one of them two years ago.
The Catholic Standard, fortnightly paper of the Georgetown diocese, recalled that Rai visited St. Rose's High School here on July 23, 1959, and had this to say in a speech:
"Here at St. Rose's, amid such beautiful surroundings, it is patent that the headmistress and her staff have fully grasped the true aims and objects of education and are doing everything they can to produce a more responsible and useful citizenry. I also wish to thank the Ursuline Order for its 112 years of loving service in the cause of education in this country."

Hebrew day school
FEDERAL aid asked
FERRIDALE, N.Y.—A plea was made for federal aid to the secular departments of Hebrew Day Schools as the fourth annual convention of the National Conference of Yeshiva Principals convened here.
Rabbi Hersh Ginsberg, president of the conference, in urging that Hebrew Day Schools be included in the aid in education program said the secular departments of such institutions "have essentially no religious content at all, and are literally private secular schools."

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Sl. Rose Agatha dies at the Woods
ST. MARY-OF-THE-WOODS, Ind.—Sister Rose Agatha (Hollern) died at the motherhouse here on July 11, following an illness of more than a year. The Funeral Mass will be offered this (Friday) morning.
Sister Rose Agatha was born in Fargo, N.D., but entered the Community of the Sisters of Providence in 1912 from Chicago. She taught in the primary grades at St. Joseph and St. Philip Neri schools, Indianapolis.
Surviving are four brothers: Sylvester and Asa Holden of Chicago; Edwin of Vankar; and Godwin of Louisville, Kentucky; and three sisters: Sister Mary Amata, now stationed at Providence High School, Chicago; Mrs. Kate Spiers, and Miss Anna Holden, both of Chicago. Sister Joseph Agnes of the Sisters of Providence is a niece.

Union 'balks' on changing of name
PARIS—A move to drop the word "Christian" from the International Federation of Christian Trade Unions ran into stiff opposition at this year's congress of the federation.
So did a parallel attempt to delete a reference to Christian morality in the statutes of the confederation.
The congress, held at headquarters of the United Nations Educational, Scientific and Cultural Organization here, decided to refer the proposals to the federation's national member organizations. Questionnaires on the matter will be sent to them.
The problem of these references to Christianity arose because Moslem and Buddhist labor groups have allied themselves to the ICTU during its extension into former colonial territories.

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