



GEOGRAPHICAL EXCHANGE—Indian Sisters Litchia and Jessy Maria, left, exchange geographical notes with Chinese Sisters Donna Marie and Marie Plus as their paths crossed recently at St. Mary-of-the-Woods.

REVERSE LEND-LEASE

Chinese, Indian Sisters cross paths at Woods

ST. MARY-OF-THE-WOODS, Ind. — The motherhouse of the Sisters of Providence here was a miniature "crossroads" of the universal Church recently as four youthful religious—two Chinese and two Indian—compared notes on their respective journeys half way around the world, and exchanged prayers for each other in their new educational assignments for the coming year.

The two Chinese—Sister Donna Marie and Sister Marie Plus—are Sisters of Providence who are returning to their native Taiwan to teach in Providence Junior College founded there by the Sisters of Providence.

Jessy Maria are members of the Congregation of the Sisters of the Sacred Heart at Pala, Kerala State, South India. They will attend St. Mary-of-the-Woods College on full scholarship grants provided by the Sisters of Providence in cooperation with the Sister Formation mission project.

Centennial to be marked by St. Meinrad parish

ST. MEINRAD, Ind.—Archbishop Schulte will preside at a Solemn Mass of Thanksgiving in St. Meinrad parish church here Sunday, September 24, to commemorate the 100th Anniversary of the parish's foundation. The Centennial Mass is scheduled at 11 a.m.



FIRST PASTOR—Father Peter Behrman, O.S.B., was the first pastor of the parish of St. Meinrad, which will mark its centennial Sunday. The present pastor is Father Peter Behrman, O.S.B.

ACCORDING to this plan, American congregations of Sisters will share their facilities for their educational, professional, and spiritual formation of their junior Sisters with similar religious from native communities in India, Africa, and South America.

The Sisters of Providence accordingly will provide complete facilities for the education, scholarship grants, covering tuition and maintenance, for two additional Sacred Heart Sisters from the United States. These Sisters will be in the community for the next two years until the total number of Sisters in Providence Juniorate totals eight. By that time Sister Litchia and Sister Jessy Maria will have completed their work for the bachelor degree and will be ready to return to India.

During their residence at St. Mary's these young religious, like their companion Junior Sisters of Providence, will be under the direction of Sister Louise, Juniorate mistress. Since their arrival a week ago, Sister Litchia and Sister Jessy Maria have had a busy time of "getting acquainted" at Saint Mary's with person, places, and the American way of doing things.

They arrived in time to join in the Community send-off for Sister Donna Marie and Sister Marie Plus. After initial greetings in the Juniorate, the foursome quickly engaged in animated conversation—in English—about chapters, vows, traveling, and the joys of living in the ten thousand tents of the new assignments were easily dispensed with a single parting farewell—optimism for the future; "We'll see you soon again, Sisters!"

Father Peter Behrman, O.S.B., pastor, will be the celebrant. Other ministers of the Mass include Father Fidelis Jent, O.S.B., and Father Maurice Harpen, O.S.B., deacon and subdeacon, respectively. Deacons of honor for Archbishop Schulte are Father Raphael Hirsch, O.S.B., and Father Linus Swartz, O.S.B. The sermon will be delivered by Father Gabriel Verkamp, O.S.B.

The parish observance follows by two weeks the three-day official centennial of the town of St. Meinrad called the "Deutscher Fest in the Little Alps of Spencer County."

FOUNDATION of the town and parish owes its origin to the Benedictine monks of nearby St. Meinrad Archabbey, which was founded in 1854.

The first Catholic settlers living in the neighborhood of St. Meinrad were members of St. Ferdinand parish at Ferdinand, Ind., but when the Benedictines began to conduct regular Sunday services in their priory chapel, there was a natural tendency for the people living in the area to attend services there.

Bishop Maurice de St. Palais established a separate parish under the patronage of the Blessed Virgin Mary of Einsiedeln shortly after the foundation of the town in 1861.

The first St. Meinrad pastor was Father Isidore Hobi, one of the founding fathers of the monastery. He had previously served as pastor at Ferdinand and Fulda.

In 1876, Mother Benedicta, Sister Cecilia and Sister Meinrada came to St. Meinrad—the first mission of the Ferdinand community.

A MASSIVE task was undertaken by the monks in 1898—the

Open house
The Guardian Angel Guild and the Special Education Department of the Archdiocesan School Office will sponsor an Open House from 2 to 5 p.m. on Sunday, September 24, at the new St. Mary's Child Center, 311 N. New Jersey Street. Father Edward Smith, director, and the staff of the guidance clinic and Special Education classes will be present. President of the Guardian Angel Guild is Mrs. Thomas Carney.

Chinese schismatic church failure, Fides agency reports

ROME—Red China's attempt to force Chinese Catholics to break away from the Holy See has failed in spite of terrorist tactics, it has been reported here by Fides, mission news agency.

The schismatic "patriotic" church set up under communist pressure, the news agency said, is only a "skeletal" organization headed by 35 illicitly consecrated bishops and "a very feeble number of priests."

destroyed by indoctrination and probably will be "ironed out" from the ranks of the "patriotic" church. The news agency added that some of the "patriotic" priests are serving the schismatics reluctantly. It reported that one of them told a stranger who was able to ask him secretly if he was happy: "It is a terrible life, but I cannot say anything."

CHINA'S churches are empty, Fides reported, because Catholics prefer to go without the Sacraments rather than to receive them from the hands of "patriotic" priests they are afraid to go to confession, it added, because "the secret of the confessional no longer seems secure to them."

"These are the priests who serve those churches that are still open in some cities. For the Communist Party they represent the official Catholic Church and for foreign tourists they are the tangible proof that freedom of religion" still exists.

In addition, Fides said, the schismatic church has dropped a policy of baptizing nobody under the age of 18. This, it pointed out, "is bound to exhaust its source for recruits."

"It is true that they pay dearly for their official status and for their semi-well being; cut off from Rome they are attached by tight lines to the Communist Bureau of Religion from which they receive their instructions. That bureau keeps them under constant surveillance."

REVIEWED the Red effort to force Chinese Catholics to break with Rome. It noted that the attempt began four years ago—August, 1957, when a government-controlled meeting in Peking set up the Patriotic Association of Chinese Catholics. The next two years, it recalled, were "a period of terror so dreadful that it can hardly be conceived."

THE FAILURE of the "patriotic" church, Fides said, has not improved the lot of loyal Catholics. It reported: "We know that churches are deserted in the cities, but in rural areas they do not even exist because they have been converted to profane usage. There is no longer a Christian way of life."

Attempts were made through local congresses to lead the priests and laity en masse to adopt the "patriotic" church association. The usual means of physical and moral constraint were employed: there were accusations, denunciations, interrogations by day and by night, sequestrations of priests and of religious of both sexes. . . and repeated study sessions for young Catholics."

"The bishops, priests and religious of both sexes who did not choose to break with the Vatican—and they are the great majority—are considered as enemies of the people and of the state. They are in prison, after trial or without trial, for various periods; others have been exiled to frontier regions; many are subjected to reform by labor under the eye of cadres and they will not leave their mines, their canals or work-camps until they are "converted."

All this was done, it said, to "disturb the break from Rome and "give their hearts to the (Communist) party."

"Some who are dispersed work at humble crafts. Old and sick priests are interned in ecclesiastical residences cut off from all outside contact and they may not go out.

FIDES SAID that the illicitly consecrated bishops, "after months, and in many cases years, of moral torture, with minds

IN SPITE of this situation, Fides said, "the morale of priests, religious and lay Christians is extraordinary." It stated: "Cut off from all exterior aid, without possible instructions from Rome or from their local religious superiors, deprived of the Sacraments and of the Divine Office, reduced to beggary, in the oppressive alleys of jails or under the shadow of the guillotine, in a production brigade, guided only by the force of the Spirit, their courage does not fail them. They do not plead guilty and they know that they are suffering for Christ."

Groundbreaking set for church of the Little Flower

Groundbreaking ceremonies for the new, 1,100-seat Church of the Little Flower on Indianapolis' eastside will be held on Saturday afternoon, Sept. 23, following High Mass at 8 a.m. Father John Riedinger, pastor, will conduct the services.

Construction will start immediately on the \$400,000 Romanesque-style edifice designed by Hanna and Meck and Associates of Indianapolis, from a scale model made by the pastor. The Willhelm Construction Company has the general contract.

Scheduled for completion in 10 months, the new church features a central spire, a structure will be cruciform in shape and surmounted by an aluminum spire. Buff brick will be used on the exterior to match the existing parish buildings. The trim will be Indiana limestone, while the interior will be of St. Meinrad sandstone.

Religious services have been held on the second floor of the parish school building since its erection in 1926. Upon completion of the new church the temporary facilities will be converted into a combination gymnasium and auditorium with stage.

The parish of St. Therese of the Little Flower, established in 1924, was the first in the United States to be dedicated to the 20th century saint upon her canonization.

At present there are 1,000 families in the parish. The parish school, staffed by Sisters of St. Francis, Indianapolis, enrolls more than 900 pupils. The parish has already raised \$100,000 for the construction of the new edifice, Father Riedinger said.

Pontiff deplors Cuba persecution

CASTELGANDOLFO—Pope John XXIII has expressed his grief and concern over the "real persecution" being inflicted by the Fidel Castro regime on the Church in Cuba. The Pontiff spoke out publicly against Castro's anti-Church moves at an audience for some 5,000 pilgrims at the papal summer villa here (Sept. 20).

His remarks followed stern warnings by the Vatican Radio press and press against Cuba's deportation last week of Havana's auxiliary bishop and 135 priests.

Church sources pointed the pointed reference by Pope John might foreshadow the excommunication of Castro and other Cuban leaders held responsible for such acts.

CFM to sponsor 'family program'

Members of the Christian Family Movement in the Archdiocese have scheduled an afternoon family type program to be held at St. Simon's parish auditorium, 8100 Roy Road, Indianapolis, on Sunday, October 1.

A panel discussion of the new inquiry book will be held from 4:30 to 6 p.m. will allow families to discuss it "yourself" picnic style supper. At 6 p.m. the Rev. Walter Lambriski, Director of the Cana Movement in the archdiocese of Chicago, will speak on "Basic Fundamentals of CFM."



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'BLOW TO RELIGION' New education curbs evoke crisis in Poland

LONDON — Sharp clashes have already taken place between the Catholic clergy and Communist authorities in Poland in the wake of a new law placing further restrictions on religious instruction, according to reports received by Polish emigre circles here.

Vatican City newspaper, upheld and condemned, respectively, the new development in Poland which many observers predict may bring to a boiling point the long-simmering Church-State conflict there.

According to the reports, state officials sent to oversee the religious classes have been interrupting them on the pretext that this or that teaching material is subversive, or implicitly hostile to Communism, and prospects were that one would take place soon.

Coming on the heels of previous legislation barring religious classes from the public schools, the new law restricts religious instruction outside normal school hours. This instruction can only be conducted by state-approved teachers and is subject to strict government control.

The reports reaching here came as Teofima Ludu, official Polish Communist newspaper in Warsaw, and Osservatore Romano,

They said the bishops want full freedom in the appointment of teachers without state interference, while the government insists that the name of prospective teachers must be submitted to the state authorities for approval.

"Because of this interference, the reports said, the bishops have instructed priests to bar any further attendance by the religious classes."

The reports said this has created a tense situation which may lead to serious clashes unless

OSSEVATORE ROMANO, in an article broadcast by the Vatican Radio, meanwhile branded the new law as "an example of Communist abuse of power" and the most serious blow against religion in Poland so far.

Protestant attitude to Council praised

VATICAN CITY—Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity, stressed here what he said was the "respectful attitude" of Protestant leaders toward the forthcoming Second Vatican Council.

Writing in Civiltà Cattolica, influential Jesuit publication here, the German-born cardinal, himself a member of the Society of Jesus, said that interest in the Council was revealed in the numerous discussions that had taken place between Catholics and non-Catholics in many parts of the world.

Cardinal Bea said that meanwhile "many hopes and conjectures" are placed in the Protestant community on "the qualities and personality of Pope John XXIII," as testified by statements made by such "authoritative exponents of the Protestant world" as Dr. Arthur Michael Ramsey, the present Archbishop of Canterbury, Dr. Hanns Lile of Hannover, head of the United Lutheran Church of Germany; and Protestant Episcopal Bishop Assin Pardinie of Pittsburgh, Pa., (Continued on page 9)

Declaring that much importance had been attached by the "200,000,000 brothers separated from the Catholic Church" toward his own secretariat, set up in preparation for the Ecumenical Council, he noted especially the "benevolent comments" made by Protestant leaders toward the Council.

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'Miniature' conventions are scheduled by ACCM

TERRE HAUTE, Ind. — The first of four "Little Pittsburgh" conventions of the Archdiocesan Council of Catholic Men will be held for the Terre Haute District Council at Schulte High School here Sunday, September 24.

Twenty-five men who attended the national convention of the

CCM in Pittsburgh earlier this year will reproduce the convention highlights in miniature for those who were unable to attend.

TOPICS of the four general sessions will be: "The Spiritual Basis for Christian Unity," "Christian Unity in a Changing Community," "Christian Unity and the Public Image of the Church," and "Christian Unity and Racial Prejudice."

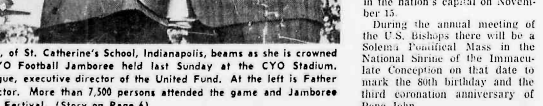
Father Raymond T. Bosler, editor of The Criterion and moderator of the ACCM, will deliver the closing address. "Revitalized Catholic Layman of the Indianapolis Archdiocese."

GENERAL chairman of the event will be Edward Bercko, president of the Terre Haute District Council. Similar "Little Pittsburgh" conventions will be presented in New Albany on October 8, Indianapolis on October 22, and Richmond on November 5.

U. S. Bishops plan tribute to Pontiff

WASHINGTON—The Hierarchy of the United States will participate in a special tribute to His Holiness Pope John XXIII here in the nation's capital on November 15.

During the annual meeting of the U.S. Bishops there will be a Solemn Pontifical Mass in the National Shrine of the Immaculate Conception on that date to mark the 80th birthday and the third coronation anniversary of Pope John.



'MISS CADET CYO'—Shri Salamone, of St. Catherine's school, Indianapolis, beams as she is crowned "Miss Caedo" at the annual CYO Football Jamboree held last Sunday at the CYO Stadium. Doing the honors is Mr. Richard Faque, executive director of the United Fund. At the left is Father John Elford, Archdiocesan CYO Director. More than 7,500 persons attended the game and Jamboree Festival. (Story on Page 6)

Pope John and the small farmer

Text of an address by Bishop Peter W. Bartholome, D.D., of St. Cloud, Minnesota, on September 15, 1961 at Plowville, U.S.A., Melrose, Minnesota.

Plowville is a practical demonstration of the interest of people in the land.

Each year it attracts national attention and, therefore, it becomes a very important event in the life of the nation for it draws to the attention of the people of the country the importance of the land in human affairs and, no doubt, inspires those who actively take part, as well as men and women of the nation who are directly or indirectly engaged in soil conservation, with a greater reverence and appreciation for the land.

The land is God's greatest material gift to mankind. Everything in human affairs depends on the land. Out of the land the body of man was fashioned and on it man depends for his continued existence in this world. By the land man lives and breathes. For its products he expends his life's energy.

Industry and commerce, in all of its phases, depends on the land. The land is basic to all of the activities of the human race. Through the land man gets what he needs to work up to the fullest development of his nature as created by God.

On the land man is closest to God's creation and, therefore, is enabled with greater facility to work out his eternal destiny. At the end of his life, the body of man again returns to and becomes identified with the land. Thus, there seems to be no other way out.

In all of the nations in the world at the present time that are in a state of confusion and who do not seem to be able to reach orderly government, you will find on close observation that their basic trouble is the inequity found in the ownership of the land in these countries.

In all of the countries south of the Rio Grande, the fundamental problem is an agricultural problem. Large land ownership has created serfdom and poverty, depletion of the fertility of the soil. This is true in all of the countries of Asia. We even found this condition to be extensive in the countries immediately behind the Iron Curtain.

AFRICA'S problem is mainly a problem of the land, its ownership and its cultivation. You, no doubt, have noticed that in the past fifty years the forces of Communism

relationship so intimate as that of man with the land.

THE HISTORY of nations very clearly teaches us that the land, as land, is the greatest good of the State, the family and the individual. When man fell from grace the land, too, suffered and since that time the land has become an intricate and disturbing factor in the relationships of human beings.

Men have vied with each other for its possession. Greed for the land has disturbed the peace of the world through history. The varied productivity of the land has unbalanced the economy of nations. The lust for wealth has brought about an inequitable distribution of the land with the resulting depletion of the fertility of the soil. Slavery, as an institution in history, was intimately bound up with the greed of men for the land.

We are living in a very disturbed world at the present time, economically, politically and socially. A good deal of the disturbance is due to the inequitable distribution of the ownership of land.

In the United States of America during the past two centuries, we have found an ideal solution as far as ownership of land is concerned. The family farm which gave life and strength to our nation, which developed independence, character and free citizens has been our agricultural pattern during these years.

At the present moment, however, there is a danger in this country that we are forgetting the importance of the family farm in the life of our nation. Farming is fast becoming a commercial venture.

Farmers are moving off the land. There are fewer than five million farm operators in this country operating one hundred eighty million fellow-citizens with vast unused surpluses.

Our agricultural output is outpacing the increase in population. From 1950 to 1960 the population of America went up 19%. Another factor that is working against the family farm is the greater efficiency in production which, in turn, is due to mechanization, better education and training in farming.

This seems to entice corporations and businessmen and professional men to the securing of large tracts of land in order to invest their profits on their investments so that we are witnessing at the present time a change of thinking as well as a change in the actual operation of a farm and its ownership.

FARMING has, indeed, come a long way in the United States of America in its productive development. Gradually men are beginning to look upon farming more and more as a way of making a living and securing profits rather than as a way of life. In many areas it can no longer be called agriculture but, perhaps, should be called agribusiness.

Naturally, as the face of American farming undergoes these radical and drastic changes, one must express doubt about the wisdom of these new developments and a few questions might be asked.

Can America afford to destroy the family-sized farm? Can America afford to continue to ignore, in its legislation on a national and state level, the necessity of the family farm in the life of the nation?

I answer these questions in the negative. The future of America and its strength, freedom and vitality depend in largest measure on the family-sized farm which has made this country strong and great.

As one reads the current literature on agriculture, hardly any mention is made of the family-sized farm. The thinking expressed is that the family-sized farm is doomed to oblivion. In this materialistic world in which we are living, the spiritual and moral values are being and the only thing that seems to count in agriculture at the present time is profits, more production, efficiency. That is even the thinking of some soil conservationists.

THE LAND is not a commercial product. It is a living thing, a creation of God and has a soul and properties and purposes that are not, and cannot be, evaluated in terms of dollars and cents.

have recognized this fact and whenever they wish to penetrate into any country to take over its resources, their first program, which enables them to succeed in these countries is a call for agrarian reform. This happened in China, in the Philippines, immediately behind the Iron Curtain.

Within the last few years the slogan call of Castro was agrarian reform, granting ownership of land to the poor and down-trodden. This same propaganda is being used in the countries of South America.

This indicates quite clearly that the Communists are more alert to the basic problem than the free west-nation as to the importance of the land and to the desire that is found in the human heart to possess a few acres for himself. The Communists have never been true to their promises in any country.

Instead of the distribution of the land to the needy people as they demand, the State became the land holder and owner and the situation went from bad to worse.

Our government is spending money in the millions and billions to these nations. It would be much better if the money were earmarked by us to develop the resources of the nations and the countries so that people would have enough to eat.

IN THE UNITED STATES of America during the past two centuries, we have found an ideal solution as far as ownership of land is concerned. The family farm which gave life and strength to our nation, which developed independence, character and free citizens has been our agricultural pattern during these years.

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evolved in most instances is destructive of the family-sized farm. I recommend that a bureau be set up in the Department of Agriculture that will study the Christian philosophy of the land and through that thinking, which is basic to Christian civilization, laws and programs be evolved that will foster the family-sized farm in the United States of America. I realize that this is swimming against the tide, but there must be a few voices raised that will alert all to the dangerous trends into which agriculture is falling at the present time.

The soil bank is a glaring example of the way the government at the present time is ignoring the problem of the land and the family-sized farm. Plowville is being conducted in an area this year where more than 50% of the population is actually living on the land where the family-sized farm is thriving and in existence.

I have seen many family-sized farms of 200 acres or so that are producing an efficient, where the family is making money in a moderate degree and where a family is being raised with a dignity, independence, freedom, the spirit of sacrifice—all qualities so necessary in American life today.

Not too far away from Plowville 1961, however, larger land holdings are in operation. I drove through an area just two weeks ago where the farmers owned 500 to 1,000 or more acres.

For fifteen miles in this area most of the farm buildings were abandoned or, if there were people living in the house, there were no other living things around the yard. All that I saw was farm machinery in the yard exposed to the weather.

The one who was driving my car said, "Isn't this a desolate section of the Midwest?" I said, "What do you mean?" This is the Red River Valley. The soil is rich. The crops are good. Nevertheless, he says right, there was a desolate fifteen miles, for there were no living things, living a way of life with dignity and with freedom.

WHAT IS WHAT is happening in the United States of America in its agriculture. We might well give pause, for if we do not we will become an industrial nation, more and more, industry has no roots. Industry only is looking for profits and greater production. Industry has no respect for the dignity of man and his rights.

The commercial farmer is interested only in soil conservation because through this means he can increase his profits in the ownership of that land. The family on the farm loves the land. It lives by it and through it, it increases its profits for men to live by but it wears men and women with a sense of responsibility, with a spirit of sacrifice, with adherence to duty, with a love for work, with a deep understanding of God's creation for He is intimately associated with it. These are the necessities of the day.

The great leaders of nations of the past and of today, the great leaders of industry in many instances, come from the land. A great railroad man of the North-

west, James J. Hill, who was a capitalist but who loved the land and who realized its importance in the development of a railroad, is quoted to have said that "hand without people is a wilderness and people without land is a mob."

It happens at this particular time that we have in Rome a farmer as Pope. A few weeks ago he wrote a great letter to the world on the social problems of the human race in the twentieth century. In it he devoted considerable space to agriculture. Pope John is a realist. He recognizes the problems of agriculture in the world at large, some of which apply to this nation, namely, the flight to the city, the low standard of living in rural areas throughout the world, the disproportion of economic recompense for the farmer, the lack of modern conveniences in many rural areas throughout the world—not so much in the United States—the necessity of a larger outlet of capital on the part of the city worker as compared to the city worker, the inability of the distribution agencies, especially in our country, to distribute the produce of the farm, and the gradual disappearance of the family farm. These are the problems he recognized.

THE POPE goes on to say, "It is not possible to determine what the structure of farm life should be because of the diversity of the rural conditions in each particular country, but to mention the immense difference obtaining between the nations of the world that if we hold to a human and Christian concept of man and the family, we are forced to consider as an ideal that community of persons operating on internal relations and whose structure is formed according to the demands of justice and the principles stated above, and still more, surprises of family size. With these in mind we should exert every effort to realize one or the other, as far as circumstances permit."

Pope John advocates very strongly association, formed amongst farmers to promote their material and spiritual welfare.

He recommends that rural workers should feel a sense of solidarity one with another, and should unite to form cooperative and professional associations, which are necessary if they are to benefit from scientific and technical progress in methods of production.

They need to organize, he says, to have a voice in political circles as well as in organs of public

administration. He advocates an establishment of effective price regulations to protect the prices of farm products. He thinks that this regulation should primarily be the work of the farmer, though he will admit that supervision by public authority is necessary.

He strongly recommends an equitable basis for credit for farmers, especially young farmers who are taking on the vocation of farming, so as to make it possible for them to perpetuate the family farm.

POPE JOHN firmly believes that it is necessary for farmers today to have a sense of vocation to farming, to love the soil. He goes on to say in his recent encyclical: "In the work on the farm the human personality finds numerous incentives for self-expression, for enrichment and for growth even in regard to spiritual values. Therefore, it is a work which is conceived and lived both as a vocation and as a mission. It can be considered as an answer to God's call to activate His providential plan in history. It may also be considered as a noble undertaking to elevate oneself and others and as a contribution to human civilization."

The soil conservationists of America, in my opinion, know and understand the importance of the land in the life of a nation. They love the land. It is only when we can maintain and understand the dignity of the farmer who deals with the land and the important place that he occupies in the life of a nation that a nation remains strong.

There must never be monopoly in the ownership of land in the United States of America. If that should ever take place, the land no longer becomes an object of love but of cold exploitation. When there is monopoly in land

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holding, land is made to produce only for speculation while the people suffer hunger and the national economy becomes exhausted. This perversion of private rural property is very harmful. It is very necessary, therefore, that the soil conservationists of America, the farm organizations, the Department of Agriculture, keep always in mind in their planning, in their legislation and in their programs of action the importance of the family-sized farm, not merely in the economy of a nation but in the development of its spiritual, moral strength and in the retention of independence and freedom that we Americans so highly prize.

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THE CHURCH AND THE WORLD

Michelangelo—Signs housing bill—Bar Funeral Mass

THE VATICAN

♦ Pope John XXIII said that the coming ecumenical council, like those in the past, should exalt the work of bishops. He told a group of Italian historians that "the imminent celebration of the Second Vatican Ecumenical Council will not consist of the contribution of all disciplines of study. But, since the council exalts particularly the function and the practice of the episcopal dignity in all ages, the contribution of your studies is appreciated all the more."

♦ Vatican authorities reported that a group of European Catholic missionaries serving in Indonesia have asked to be granted Indonesian nationality. Their desire to apply for Indonesian citizenship followed upon an apostolic letter from Pope John urging the Church's hierarchy and clergy in the country to serve their flocks in a spirit of total abnegation, the Vatican authorities said.

In a storage room high up in St. Peter's basilica there is preserved a wooden model of Michelangelo, of the world's most famous dome. Nearby, is another wooden model showing what St. Peter's might have looked like if Michelangelo had not changed the plans of earlier architects. The model, which is more than 400 years old, gives substance to the old saying that the Vatican never throws anything away.

♦ Pope John told delegates of the International Commission of Civil Registrars that from the remotest times "the Church has attributed, and continues to attribute, as her canonical legislation provides, the

greatest importance to the compilation and preservation of acts of registration. It must be remembered that long before the birth of states as we know them, the Church preserved in her parish registers and in the libraries of monasteries those acts which are now drawn up by registrars and that these documents are invaluable to present-day historians.

♦ The Holy Father has hailed the new hope which neurologists and brain specialists have given to victims of brain ailments. Speaking to the International Congress of Neurologists, he praised the specialists' progress in discovering causes and symptoms and determining cures in cases of nervous and cerebral illness. Pope John said that the Christian, when he sees the afflicted, naturally reflects on the mystery of suffering permitted by the Creator. But in doing so, the Pope went on, man must also be grateful that God has given him, along with the gift of an intelligence capable of discovering the causes of pain and afflictions and of finding cures for them.

♦ Pope John commented that the spirit of large numbers of people of many languages, nationalities and customs, who gather in union at papal general audiences is a real example of the peace that might well reign between nations." He said that pilgrims all "appeared to have the same ideals, sentiments and desires. How sweet life would be if a similar agreement could exist everywhere and always."

♦ BERLIN—A German federal court has reversed the conviction of a West German student charged with religious libel for a poem he wrote. It also set aside the \$25 fine imposed on the student, Reinhard Doehl, by a state court in Göttingen. Doehl had published a poem entitled "Missa Profana," in which the Blessed Virgin was mentioned in connection with the ideas of good and evil by what the federal court ruled that the nature of contemporary art must be taken into consideration in any suit charging a writer with religious libel. It held that it is not enough to determine the feelings of religiously minded people in general, but to consider the customs and beliefs of a Christian church.

♦ LONDON—A Catholic university in Britain is "out of the question" but Catholic liberal arts colleges are a distinct possibility, according to the English Bishops' spokesman on educational matters. Bishop George A. Beck, A.A., of Salford said in the Catholic Teachers Journal that the prestige of such colleges might be enhanced if the distinction

make reference to the self-determination of nations, to the respect for the sovereignty of states, and to the condemnation of all types of racial discrimination."

♦ TRIVANDRUM, India—A government commission has recommended that all education in Kerala State be given a spiritual slant. The commission was appointed by Kerala's government to draw up a code of conduct for schools and colleges in the state. It also urged that all politics be rigidly excluded from the schools. It said elections to various student organizations should be conducted on the basis of personal merit rather than party affiliation.

♦ TURIN, Italy—As the Church sees it, communism must be fought as a source of harm to souls rather than as a political philosophy. This view was given to priests here by a leader who has considerable first-hand experience in dealing with communists, Cardinal Giacomo Lecaro, Archbishop of Bologna, a Red stronghold in Italy. It was Cardinal Lecaro's observation that the sapping of personal religious belief by communism occurs in four steps: (1) acceptance of a materialistic mentality; (2) building of class hatred; (3) destruction of moral conscience, and (4) replacing of the ideas of good and evil by what is useful for communism. He declared: "There is an urgent necessity today to mobilize all available Catholic forces to save the masses, who are the object of communism's spiritual poison."

♦ FATHER ROBERTO TUCCI, S.J., editor of Civiltà Cattolica, has called for the formation of elite groups of laymen to combat communism in Italy. The editor of the Italian Jesuit magazine made his suggestion to hundreds of priests from Northern Italy at a conference on pastoral orientation. He stressed that "communism does not act em-

between university and non-university centers of higher learning were softened. The government's Ministry of Education and the Catholic Education Council have agreed that liberal arts colleges might grow out of the Catholic teachers' colleges now operating in Britain. Bishop Beck is chairman of the Catholic Education Council.

♦ GUINEA—While the ousted head of the Catholic Church in Guinea remained reluctant to discuss the Church-state conflict in this West African republic, expulsion reportedly followed from his demand that the Church be allowed to exercise its authority in the religious field. In a pastoral letter, which Guinea's leftist President Sekou Toure denounced over the radio, Archbishop Gerard de Milleville, C.S.S.P., of Conakry, labeled as an injustice the demand of President Toure's party that all mission schools be closed. He told his people that despite the obligation they still have the "strict obligation to see to it that all the Christian children and catechumens continue to go to the mission stations in order to learn the fundamentals of our Faith and to receive a Christian education."

♦ CIUDAD TRUJILLO—Dominican Republic authorities forbade a funeral Mass for one of four persons killed in political rioting (Sept. 12). Announcement of the ban was made in the cathedral here while hundreds waited for the Mass to begin. Outside the cathedral, armed troops turned away thousands who were on their way to the funeral service there. A service for the victim, Dr. Victor Rafael Estrada Liz, was held at the cemetery.



AT NCCM PILOT PROGRAM—James J. Russell, center, of New Albany, president of the Archdiocese of Cincinnati; Father Paul Courtney, now pastor of St. Luke's parish, Indianapolis; and the announcement that eight new faculty members have been appointed. Father Paul Dooley, new dean of men, succeeds Father Paul Courtney, now pastor of St. Luke's parish, Indianapolis. An Indianapolis native, Father Dooley comes to Marian from Terre Haute, where he was guidance director at Schulte High in Indianapolis.

Marian College opens its 25th year

Marian College opened its 25th year this week with the start of classes for 1957-58 and the announcement that eight new faculty members have been appointed. Father Paul Dooley, new dean of men, succeeds Father Paul Courtney, now pastor of St. Luke's parish, Indianapolis. An Indianapolis native, Father Dooley comes to Marian from Terre Haute, where he was guidance director at Schulte High in Indianapolis. Mrs. Marion Wilson will teach French. She has completed work at Indiana University for her

For the engaged

The fall pre-marriage course for engaged couples in the Indianapolis area will begin Tuesday, October 17, at 8 p.m. in St. Mary's Academy, 429 E. Vermont Street. Classes will be held for five weeks on Tuesday and Friday evenings. Couples must obtain an application blank from their pastor.

Jesuits reported as largest Order

VATICAN CITY — Latest Vatican statistics list the Society of Jesus (Jesuits) as the Church's largest religious order, with 34,687 members. The Order of Friars Minor (Franciscans) follow with 28,151 members.

Other membership reported are: Salesians, 20,345; the Brothers of the Christian Schools, 17,432; the Order of Friars Minor Capuchin, 15,634; the Benedictines, 11,500; and the Cistercian Order, or Trappists, 4,337.

School. He holds a master of arts degree from Earlham College. ROBERT D. McElroy, a native of Texas, will teach philosophy at Marian. He was previously taught at Marston Military Academy, Aurora, Ill. Father John O. Elford, archdiocesan director of the Catholic Youth Organization, will teach theology. He previously taught at Schulte High and at St. Mary's Academy in Indianapolis. Mrs. Marion Wilson will teach French. She has completed work at Indiana University for her

master of arts degree in French. She has studied also at Pennsylvania State University, Middlebury College in Vermont and at the University of Paris (Sorbonne).

James J. Divila, who will teach European and Russian history, received his master of arts degree from the University of Chicago and previously taught at Lakeview High School in Chicago.

ROBERT MORAN, a 1960 graduate of Marian, will return to teach speech and drama. He was graduated from St. Patrick's parochial school and Cathedral High School, and spent the 1960-61 year studying theater arts at IU.

Basil L. Gray, born in Washington County, Indiana, will teach English and education. Mr. Gray taught English at the University of Alaska in Anchorage from 1954 until 1959, when he returned to Indiana to teach at Fort Wayne Technical College and the IU Center there.

Mrs. Patricia DelaVega, a native of Cuba, will teach Spanish. Mrs. DelaVega received a doctor of philosophy degree at the University of Havana before coming to the United States nine years ago. Since 1956 she has taught Spanish to adult classes at Shortridge High School.

Science and math teachers to meet at Marian College

Dr. Stanley Kern, Ph.D., executive director of Control at Eli Lilly and Co., will be the keynote speaker at the fall Archdiocesan Association of Science and Mathematics Teachers meeting Saturday, September 23, at Marian College. His topic will be "Updating Science and Mathematics."

Three sectional meetings will be featured during the one-day conference. Sister Marie Blanche, S.P., of Providence High School, Chicago, will address the physics, chemistry and mathematics teachers on the subject "Modernizing the Mathematics."

Father Fabian Frieders, O.S.B., Ph.D., professor of biology at St. Meinrad College, will present to the biology teachers on "The Teaching of Ictology in the High School." Sister Marietta, O.S.B., of Our Lady of Grace Academy, Beech Grove, will address seventh and eighth grade mathematics teachers on "Special Topics of Seventh and Eighth Grade Arithmetic."

Election of officers for the coming year will be held during the general business meeting. Present officers include: Father David Kahle, of Bruté Latin School, president; Sister Jean Gabriel, O.S.B., of St. Mary's Academy, corresponding secretary; and Sister Janet, S.P., of Providence High School, Clarksville, recording secretary.

Dr. Lewis Webster Jones, NCCJ president, and Dr. D. Dumont Kenny, the organization's vice-president for program development, had talks with Cardinal Augustin Bea, head of the Secretariat for Promoting Christian Unity set up in preparation for the Second Vatican Council, and with Father Thomas P. Stransky, C.S.P., American-born member of the council's staff.

Their Rome visit highlighted a European tour intended to establish personal contacts with Protestant, Catholic and Jewish leaders active in promoting inter-cerced goodwill and cooperation. "We think," Dr. Jones said, "that the Catholic Church is extending its conciliatory overtures today which point to the sharp need for understanding and friendship among all religious beliefs, and we have been tremendously impressed by its dynamic plans, which augur well for the future."

In addition to Cardinal Bea and Father Stransky, the American visitors had talks with Cardinal Aloysius Muench, American member of the Roman Curia, who is recuperating from a long illness at the Salvatore Mundi hospital, and with Father Felix Morlion, D.P., president of International Pro Deo University. They were expected also to meet Father Charles Boyer, S.J., president of the Unites Association, an organization of leading theologians and representatives of religious orders seeking to foster Christian unity.

SEMINARIAN AT 71 DUBLIN—Arthur Cox, 71, will begin studies for the priesthood. Cox's wife died earlier this year, and the couple was childless. He is a former Senator, a past president of the Incorporated Law Society and a director of a number of important Irish companies.

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Golfer's Getaway

Duffer Dan doesn't dally. Likes to be first on the fairway. No Sunday morning timetable hogtie fusts for Dan and his clan. After church, they enjoy a carefree buffet breakfast at the Marrott. Dan says, "the food's as satisfying as a 300-yard drive straight down the middle!" Tee time's from 8 a.m. to noon. Make it a family foursome—or whatever— for breakfast this Sunday at the Marrott.

Advertisement for Marrott's restaurant. Includes a cartoon illustration of a golfer and a list of menu items: Child's 5 to 8 5.99, Child's 8 1/2 to 12 6.98, Misses' 12 1/2 to 4 7.98, Girls' 4 1/2 to 10 7.98. Also mentions 'Two large parking areas on hotel premises' and 'CALL US AT WALNUT 6-4371'.

Advertisement for KOOLVENT OFFERS A COMBINATION TO CUT FUEL BILLS UP TO 50%. Includes a photograph of a man, Frank Casey, and text describing the product and its benefits.

Interfaith leaders laud unity moves

ROME—A top spokesman for the National Conference of Christians and Jews in the United States paid tribute here to what he said was the vital element being shown by the Catholic Church in efforts to promote understanding and harmony among all religious bodies.

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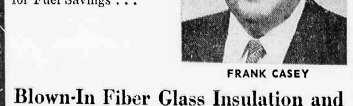
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Ever see a dream walking? This pert little "miracle material" orford is a prerequisite to the "back-to-school" movement. For little girls, big girls, all girls a favorite because it's made of...

Advertisement for Marrott's Lazy-Bones clothing. Includes a large illustration of a girl in a dress and text: "A Great Family Film... Go Together NOTHING COULD PREPARE YOU FOR THIS EXPERIENCE Francis and the Holy Missis Circle Theater Now Playing! and in branch stores near you... (North) 6229 Carrollton • (East) 6407 E. Washington • (South) Wilgus • (West) Eaglelake and (Far South) Columbus 18 E. Washington St."

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.

Disarmament

The proposed U.S. Disarmament Agency for World Peace and Security is the latest target of our more belligerent citizens. The major objection is to be (1) the agency "would disarm the United States and leave us at the mercy of world communism," and (2) the director of the agency would be given "rigid, dictatorial power over the lives and property of the people."

At best, arguments of this kind are misleading exaggerations. At worst, they are hysterical and generally unsetting. And, just now, what the country needs more than anything else is a correctly informed public with a balanced judgment on all that has to do with international affairs and the Cold War.

The draft bill before Congress proposes an agency to (1) conduct technical, economic and political research on methods and results of arms limitations, (2) formulate disarmament policy recommendations, and (3) conduct disarmament negotiations. The original intention of the President was to give the agency an independence in its general activities, somewhat on the lines of the Atomic Energy Commission, but now it seems Congress intends to make it just another section of the State Department, and limit its scope accordingly.

We do not wish to comment on this aspect of the controversies here, but there are some other considerations we feel we might mention.

However well the U.S. citizen would face his duty if disaster comes—and any future war can only be an unmitigated disaster—no one wants to fight. An arms race, such as we are all involved in, can only lead to war eventually. The way of sanity is to try for disarmament, "to develop acceptable technical and political alternatives," in the words of the President.

Every military man knows that a disengagement is the most complicated and most dangerous maneuver in battle. Disarmament is the equivalent in political affairs. To contemplate disarmament requires not only a high degree of courage and iron nerves, it also demands detailed preliminary technical studies. The proposed disarmament agency would make these studies and formulate reliable recommendations.

We realize that an agency to put a man on the moon has a greater prospect of early success than a disarmament agency. It is more glamorous, too. It has a more immediate appeal to the simple-minded imagination and, therefore, commands popular support more readily.

The objectives of a disarmament agency, however, are much more urgent. To open a way for mankind to go to the moon, or any other of the celestial bodies would be an unsatisfying feat if there was no place to come back to.

The proposal to examine the technical and political problems of disarmament is a refreshing example of sanity in a world where we are all now thinking of the need for bomb shelters. Even if disarmament is an impossibility, as the most pessimistic believe, it is worth trying for. This great country, with the leadership and the grave responsibilities which have come upon it, can do no less.

We are, and we think our readers are, in favor of the President's proposed U.S. Disarmament Agency for World Peace and Security.

Hammarskjöld

It is not possible at this moment to predict whether Dag Hammarskjöld will go down in the records as a great historical figure. Everything depends upon what kind of record survives.

It is altogether possible that descendants of people we condescendingly classify as "natives" may one day reconstruct the story of our industrial civilization from wires and pipes and hunks of steel and concrete fastened deep in the earth. There will be no trace of Mr. Hammarskjöld there.

If he is to be remembered at all, he must not be allowed to become the last Secretary General of the United Nations.

Mr. Hammarskjöld had built that office into a position of strength so that from a mere debating society the U.N. had given promise at last of becoming an instrument of preserving peace and establishing a rule of law in the world.

For this reason the Communists sought to get rid of him and the office of Secretary General. They must not be allowed to succeed now. If we have any respect for the memory of Dag Hammarskjöld, we won't let them.

Castro

Expelled from Cuba last week were Auxiliary Bishop Boza Masvidal and 135 other priests and men Religious; forty-six of them native Cubans, including the bishop. The general charge, of incitement to riot, was made after a popular eruption due to the government cancellation of a long-established, annual religious procession in Havana.

The Castro militia fired into the demonstrators and a member of the Young Christian Workers was shot dead. A Minister of the Castro government found no difficulty in alleging that the youth was killed by Father Agnelo Blanco, the personal secretary of Bishop Masvidal.

In making the expulsions, the Castro government asserted it was not persecuting the Church but simply proceeding against "counter-revolutionaries." As we meditate on these assertions and their validity, we may recall that a Cuban community of Carmelite Nuns had its house searched and occupied not so long ago, on an allegation that "they were making bombs." Many of the Sisters were in their 70's and over.

The truth is that the Church is the last institutional bulwark of the freedom of the individual in Cuba and, as such, its destruction is being attempted. That is what Castro is doing.

Quite evidently, Castro has many lessons to learn, in history and politics. The pity of it all is that the Cuban people themselves will have to pay such a high price for his education before it is completed.

Prejudice

The American Jewish Committee's Institute of Human Relations has published a study, "Education and Attitude Change," by Dr. Charles Herbert Stember, a Rutgers University sociologist. The main conclusion of the study is that Education does not necessarily wipe out Prejudice.

"The fact that some previous studies seemed to show that education reduced prejudice," said Dr. Stember, "is partially due to the language of the questions used by researchers. The education tends to reject obviously bigoted language, and express his prejudices more subtly."

QUESTION BOX Explain reasons for annulments

By MSGR. J. D. CONWAY

Q. What reasons are considered by the Catholic Church for annulments of Catholic marriages?

A. There are three general types of reasons possible:

1. Defect of real matrimonial intention. The consent to marriage must be a free, internal act of the will, by a person capable of giving such consent. Here are some of the things which might make consent defective:

a. It is merely a joke or prank—a pretense of marriage. This may be hard to prove.

b. The person is insane—mentally incapable of understanding real consent. These cases are headaches.

c. The person has absolutely no knowledge of what marriage is all about. Just try to prove that!

d. He thinks he is marrying Gertrude, but it is really her identical twin. Ever hear of that happening?

e. He or she has a firm and definite intention of getting a divorce—at least under certain conditions. Such cases I have known; and sometimes there is proof.

f. One party has a positive intention of eliminating all children from the marriage. I say all children in the East, I believe, was urging Catholic educators to make greater use of the television medium to solve our present academic crisis.

g. Force or fear is exerted against one party, in an unjust manner, for the purpose of extorting consent to the marriage. This seldom happens in the U.S.A.

2. The second group of factors which might cause nullity are defect of form. A Catholic must be properly married before a bishop or pastor, or before some priest delegated by one or the other—and in the presence of two other witnesses. If the marriage was before a priest; so the defect might result from one of these circumstances:

a. There were no witnesses—or only one witness—besides the priest. I have known a few cases like this, but none in recent years.

b. The pastor was outside his territory when he performed the marriage. This also I have known.

c. The pastor was not properly appointed or installed. This one I have yet to see.

d. The pastor acted under duress. This I have never known outside of novels.

e. The priest—not a pastor—was not properly delegated. This could happen. Any priest who is not a parish assistant must have explicit delegation for each specified marriage. Right off hand I can't remember any cases of this kind in which proof was available.

f. The priest must ask the parties if they consent to the marriage and accept their statement: I do, or I will, or yes, or uh-huh. It is hard to imagine the form being defective under his heading. They can use any language—with an interpreter, if necessary—but they must express their consent in words, unless they are unable to talk.

3. Impediments form the third type of causes of nullity. There are a dozen of them. Shall I go on?

a. Age. A boy must be 16, a girl 14.

b. Impotence. You can make a valid contract which he will never be able to fulfill.

c. Ligamen. If a man is validly married to one living wife he cannot take another. And vice versa.

d. Disparity of worship. A baptized Catholic cannot validly marry a non-baptized person—unless a dispensation is obtained.

e. Holy orders. Any marriage attempted by a subdeacon, deacon or priest would be invalid.

f. Solemn vow, in a religious order.

g. Kidnapping. Once we had a marriage challenged on this basis; but we found that the kidnapper also had a living wife—and that made the problem much easier to solve; so we never did seek proof on the other charge.

h. Crime. This is complicated; let me explain it another time.

i. Blood relationship. The children of first cousins may not marry between themselves. Nor can either marry a closer relative. Dispensations are possible with reason.

j. Affinity resulting from marriage. You cannot marry your dead wife's sister, or even her first cousin, without dispensation—and the ban includes your mother-in-law and your step-daughter.

k. Public honesty. Let's skip this too for the present. Thank goodness I haven't run into one of it in my 25 years of handling marriage cases.

l. Spiritual relationship. You cannot marry your godchild, or your godmother—or someone whom you baptize. A dispensation can be obtained.

Now, are you satisfied?

Q. Why don't the translators of the "St. Michael the Archangel" prayer agree? Priests and parishioners all seem to have their own versions. St. Michael is sometimes "protector," "protection," or "taskmaster." Some either "rears" or "grazes," etc. It is colorful, but makes for a confused sounding prayer. Can't the prayerbook publishers get together?

A. Apparently nobody tries to get them together. There is no pressure on them. These prayers are not a part of the Mass; uniformity in them is not essential. The prayers were originally issued in Latin, and translations must have the approval of a bishop. But any bishop can approve any translation in good conscience.

The Church has a general policy: In essential things uniformity, in non-essentials freedom, and in all things charity.

As we all know, prejudices are simply fears seeded in ignorance: the fear of strangers which exists among primitive tribal communities, the fear of minorities among backward provincial communities; the fear of what they neither know nor understand among most people. And knowledge makes us free, from the fear of what is unknown and misunderstood, from the ignorances and prejudices which hamper our personal action.

It is probable that Dr. Stember is right, as far as he goes. If he went further, he might conclude that the persistence of prejudices is simply a mark of the incompleteness of Education, as generally understood. A little further,

he might conclude that there will be no prejudices only when everyone is completely educated.

But when may we hope that everyone will be completely educated and free from prejudices? Never, we think. In the meantime, it is not so much to remember the other ways of reducing prejudices besides those which are available through formal education. There is, for example, the integration of religious and moral values, especially in the humanities.

For example, one does not have to be able to either read or write to learn and understand—and live by—the injunction, "Judge not, lest you be judged."

STRAY LEAVES

Kilroy is coming; Cylroyevitch, too

By MICHAEL BOWLES

Out for a stroll in the woods, I met a wizened little man. "Excuse me," he said, "is the gentleman who had the camera?"

"Sorry," I said. "I don't own a camera. Must have been two other guys."

He stared at me with weary patience. Really, I thought to myself, this habit of making odd and feeble jokes must stop. Jokes when they are old and feeble ought to be allowed to die in peace. They ought to be—

"Who could find him," he began again.

"Who?" I said.

At this, he blew up, right in my face. "The man with the camera," he yelled at the top of his voice. "Why in heck don't you listen to what I'm saying? I could see him grinning his teeth and glinting his beady little eyes, obviously at the very edge of any control over himself."

Caution, I thought, is called for here, and a humble submission, such as we use with any police officers on traffic occasions. "My dear sir," I said in an oily voice, "would you care to reveal the nature of your problem? Perhaps I could be of assistance to you, sir."

He spoke gently in reply, as suddenly calm as he had been suddenly angry. "There was a gentleman," he said, "who handed me this big red and white pole and asked me to stand at that tree over there. Then he went away from me a piece and I thought he was taking my picture with a camera which he had on three sticks. Then he went further away and seemed to be doing it again. Then he went further away and I haven't seen him since."

"My goodness," I said. "How extraordinary! Was it long ago?"

"Two days ago," he said, "and I wish I could find him. It's very heavy."

He handed me the pole. It was not very heavy. "Indeed, sir," I said, "this pole is most certainly very heavy. I congratulate you in all sincerity on your stamina and devotion to duty."

Caution, I thought, is called for here, and a little low too, as far as butts out of a pocket in his rather threadbare jacket, offered me one, and then, with an old-world grace of gesture, indicated we might sit a while together on a tree-stump just behind us.

"Well, young man," he said, "you may like to know my name. It is Lemuel Gulliver."

"Now that is very interesting," I replied chattily. "I remember reading some things by a famous writer of that name. But he lived about two hundred years ago, of course. Perhaps he is an ancestor of yours?"

"As a matter of fact he is—my friend puffed hard on his cigar butt—in a kind of a way. Want a match?"

"No, no, really," I said. "Truth is, I don't smoke any more, but I do like to say so just now when you so kindly offered me of your hospitality, sir."

"Tsk! Tsk!" he muttered. "There is no reason to be shy around here. I am not such a terrifying person. Now then, answer me! Am I?" His voice was rising again.

"Good heavens, not. Perhaps, sir, you will forgive my shyness, as being a token of the respect you are entitled to."

He pulled this, he relaxed again, and we sat for a while in silence, just like old, old friends. He puffed quietly at his cigar butt. I looked about me. On my right, quite close, was a break in a fence; small, but large enough for a man to slip through quickly if he happened to be in a hurry anywhere.

On my left, a small clearing, ending in a thick clump of trees where a man might get himself lost quickly if ever he wanted to.

"Lemuel Gulliver is not exactly an ancestor," he began again. "The fact is, he is me. That is, I am his reincarnation, if you see what I mean."

"Oh?"

"Yes," he said, "and I have been away for five years on a new voyage of discovery. I discovered a new island, called Yunorg in the lingo of the natives."

"Yunorg," said I, deeply impressed. "I cannot imagine where that is. Is it very far away?"

He looked at me, pityingly, astonished at my ignorance. "If you have read my writings, as you say you have, you should be able to guess. Do you know where Lilliput is, and Brobdingnag, and—"

"Yes, yes, of course," I broke in, eager to show a willingness to receive his valued communication, and Japan, and the country of the Hounghnians, and—"

"Well, then," he said, "Yunorg is in the same area, but a little nearer to Kingdom Come. You know where Kingdom Come is, I presume?"

"Naturally. Its whereabouts is common knowledge."

"Well, that's something," he went on. "Funny thing about the island of Yunorg, all the natives are mad, as far as I can see. They never stop quarreling with each other about the best way to have peace among themselves. Did you ever hear such nonsense?"

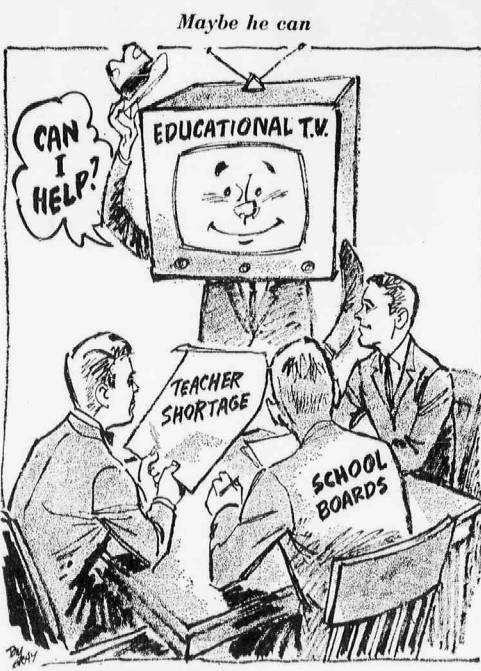
"I never did. It's ridiculous. Tell me more."

"Well, there is this great hulking fellow with a very definite line to how to maintain peace. He's all the time saying he'll destroy anyone who doesn't agree with him about it. He carries a big bomb around in his coat pocket. It's very clever, in a way. If he ever wants to destroy someone, all he has to do is stand beside whoever it is and let off the bomb. Simple, isn't it?"

"Yes, indeed," I said. "It must be a fascinating situation."

"In a way, yes," he replied. "However, there is another fellow there, younger than the first fellow, and very much nicer really. He has worked

(Continued on page 5)



OPINIONS

Exploit Educational TV, reader urges

To the Editor:

Your last issue of *The Criterion* carried an interesting article on Educational TV. Some bishop in the East, I believe, was urging Catholic educators to make greater use of the television medium to solve our present academic crisis.

As a former teacher in the parochial school system, I am familiar with the adverse conditions under which parents are trying to give their children a Catholic education . . . crowded classrooms, inadequate facilities, etc., etc.

Like the good Bishop, I wonder why our Catholic school officials aren't showing a greater interest in Educational TV. Certainly here is an alternative that is infinitely better than eliminating grades from our school system and meet the teacher shortage problem.

It is not inconceivable for a Catholic school system in a large metropolitan area such as Indianapolis to organize its own "closed circuit" television to provide classes for thousands of youngsters at one and the same time. Such a plan may not be feasible, but it does illustrate the possibilities which our educators might be overlooking. Perhaps we could hear other readers' reaction to Educational TV.

Mrs. Mary Foster
Indianapolis

Birth control

To the Editor:

Recently in a national women's magazine an article by a Catholic doctor, Dr. John Rock, appeared. This article cited the fact that little is done on a national or church based level to perfect a method of birth control acceptable to all faiths and ideals.

Married less than four years and already the mother of two, I feel especially concerned with this problem. My husband and I feel at our present production rate we could easily become the parents of ten or twelve children.

There must be many Catholic couples and others like ourselves, who for reasons of health, age, economics, etc. would like to limit the number or at least space their children.

Of course, there are Catholic approved methods for this, but in many, many cases these just aren't practicable, practical or efficient.

Our parents and grandparents didn't have the educational problems we must face today. If we have two or ten children I feel that they all should have a good Catholic education. The tuition at many Catholic colleges is simply out of reach of many of my acquaintances.

I do have a suggestion, he it good or bad. We give to dozens of charities each year. Couldn't a foundation be founded by Catholics to finance scientific study

and research into perfecting a method of birth control morally acceptable to all faiths.

There must be millions who would give generously to such an organization. Would such a great service to the world be possible?

Catholic Mother
Indianapolis

Migrant workers

To the Editor:

Your editorial "Poor Migrants" in the September 8, 1961 issue was excellently done and we compliment you for your concern for what is so often a disregarded social problem.

Lester C. Hunt
Executive Assistant
Bishops' Committee
for Migrant Workers
Chicago, Ill.

Both sides

To the Editor:

How refreshing it is to read a newspaper that makes it a point to give both sides of important issues. I am referring particularly to the very excellent and in-

formative articles in the September 15 issue of *The Criterion* on Social Security.

In recent months we have read the pros and cons of Federal Aid to Education, and Medical Aid for the Aged.

I also recall your spread on the election campaign last fall with the two viewpoints on "Why I Will Vote Democratic" and "Why I Will Vote Republican."

Then, of course, your addition of the Father John Duran column gives your paper a feature that is specifically on the conservative side of the fence. Keep up the good work of giving both sides.

Mrs. R. Clark
Indianapolis

Likes reviews

To the Editor:

Just a word of praise for your new movie reviewer, James W. Arnold. I have been following his reviews in *The Criterion* the past few weeks and sincerely hope that the Arnold reviews will be a regular feature of your paper.

James Clark
New Albany, Ind.

SERMONETTE

Everyone loses

By REV. JAMES D. MORIARTY

Certain stories keep repeating themselves in the pages of our newspapers. The dateline may be different—the pattern is the same. Johnny, aged 15, has been "whacked" by his teacher. Johnny's father will plead his share of fullback in college waits for the teacher after school and pays off in kind in order to convince the teacher that he should "keep his lousy, cotton pickin' hands off my boy." Or again Mama hails the English teacher into court for padding her "pride and joy."

Education is supposed to bring out the best in the student. Such incidents bring out the worst in everyone concerned. Everyone loses.

In the 'good old days' there was cooperation between parent and teacher. The child left school with difficulties with the teacher at home. Any child who admitted that the teacher had found it necessary to punish him knew that he would get a double dose at home from his parents.

How did the big change come about? When did parent and teacher start getting at odds with each other? A few years ago some of our so-called great leaders in education launched a new system which was totally different and new. Forgetting that his job as an educator was to help the parents he decided to take over the education of the child.

According to the new system the parent should leave all the training to the teacher. The parent should no longer interfere. Let the teacher do the job. And so a wedge was driven between parent and teacher. Instead of cooperating they were driven further apart. There was not a whole lot a lone teacher or parent could do to fight the system but at least the parent could stand up for his own rights. And so instead of cooperation between parent and teacher we find a condition where each is looking for an opportunity to blame the other for the shortcomings of the child. Now, we're not saying that we should go back to the old days. But let's realize that both parent and teacher should do everything to help the child and thus help each other and that neither should do anything to tear down the authority of the other. Cooperate and win. Fight it out and everyone loses.

THE YARDSTICK

Wages and prices

By MSGR. GEORGE HIGGINS

Several times in recent weeks spokesmen for the Administration, including the President himself, have called for labor-management to relate their wage and price decisions to the needs of the common good.



to their family responsibilities; but it requires, too, that in the assessment of the Federal Government regard be had to their effective contribution to the production and to the economic life of the entire country.

The new encyclical reaffirms and elaborates upon the teaching of Rerum Novarum and Quadragesimo Anno on the just wage, with special emphasis on the necessity of gearing wages to the demands of the common good.

This requires that the workers should be paid a wage which allows them to live a truly human life and to face up with dignity to their family responsibilities.

The initial program told listeners to ignore the Catholic Church's strong opposition to such practices. It called the Church's attitude "backward, old-fashioned and retrograde."

FAMILY CLINIC

By JOHN L. THOMAS, S.J.

Recently a group of women in our town formed a club to encourage and teach young mothers to breast-feed their babies. We found deep satisfaction in this practice ourselves and feel that it provides an ideal atmosphere in which motherly love can grow.

ing, Noreen, that several women from different parts of the country have written to tell me that they have formed similar organizations or clubs.



WHAT OF THE DAY

By REV. JOHN DORAN

I get a little tired now and again of the attitude of some of my fellow Catholic writers that all virtue is contained on the left side of any argument.

country for the benefit of millions and ivy leaguers. We are seen as opposed to the Negro, the poor, the working man, the downtrodden, the backward.

Aid-to-schools 'encore' expected in two years

WASHINGTON — Congress resisted large-scale Federal aid to education this session, but the issue has retreated only to the shadows, not the graveyard, and will reappear.

From the time I was in high schools on down to the present I have read and studied the Papal social encyclicals, and I even try to apply them to the staff of this school and parish plan.

FOR THE U.S. Catholic Church, the eight months marked one of the few times that the Church has been involved intensely in legislation before Congress.

The National Catholic Welfare Conference and individual prelates, notably Cardinal Francis Spellman, Archbishop of New York, repeatedly appealed to Congress to help private schools if aid were to be extended public schools.

Catholic spokesmen appeared before both Senate and House education committees to plead for equitable treatment within the limits of the constitution's provisions on Church-State relations.

However, like all major proposals, it died. SEN. BARRY Goldwater of Arizona attempted to include a loan program for private schools in the public school aid bill, but it was defeated overwhelmingly.

The strategy of the two-year extension is to keep the likelihood of reopening the aid issue in 1962.

The righteousness of the Left

There are ultra-conservatives I cannot deny. That I do not agree with their position should be obvious from my columns. But that there is no position for or need of the Catholic conservative I do vehemently deny.

Let me give you an example of what I mean. I grew up in a small town in a company-based mining town. My father did not run the corporation, in fact he held a rather underpaid job in it.

From the time I was in high schools on down to the present I have read and studied the Papal social encyclicals, and I even try to apply them to the staff of this school and parish plan.

The Pontiff appealed first of all to the hearts of the men and then for the peace nations that would be its logical consequence.

Despite all this, my dear readers of the Left, I am a conservative. I find that I can worry about the ever-increasing grasp of the Federal government without petitioning Rome for the authorization of President Coolidge. I can deary the inflammatory tactics of the Freedom Riders without hating Negroes, or without being opposed to the graduation integration which is progressing so much more smoothly when handled locally than when pushed by army bayonettes.

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making a hero out of Che Guevara who suffered an asthma attack at viewing injustice from the wealthy, but seems to remain in the past in full view of the mistakes of the Cuban government.

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IF YOU LIVED IN INDIA

In the village of PATERIPURAM, you'd know first-hand what it means to "have no peace". To get to Mass you can wade through mud in the heat and rain, or through mud when it rains.

THE PRIEST IN PATERIPURAM—if and when the church is completed—will need sacred articles for Mass and Benediction. To provide sacred articles for churches like this one in PATERIPURAM is the purpose of our MONICA GUILD.

IF YOU WERE UNCOMFORTABLE IN BED LAST NIGHT, THANK GOD. Thousands of Bedouins (tent-dwellers in South Jordan) nearly froze to death last winter because they had neither blankets nor warm clothing.

IF YOU DON'T WRITE US NOW, YOU WON'T WRITE AT ALL. PLEASE WRITE.

Near East Missions. CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave., 46th St. New York 17, N. Y.

Bowles

(Continued from page 1) out a good way to make things equal. He is carrying around a big bomb in his pocket, too. If the fellow stands near him and lets off his bomb, the second fellow will retaliate by letting off his own bomb.

However, like all major proposals, it died. SEN. BARRY Goldwater of Arizona attempted to include a loan program for private schools in the public school aid bill, but it was defeated overwhelmingly.

The strategy of the two-year extension is to keep the likelihood of reopening the aid issue in 1962.

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2 priests

We have a couple of old-timers—and I use the term with the utmost respect—here at West Baden who are passing their days preparing for the Society of Jesus and for the success of its spiritual enterprises. They are both priests.

One had a stroke some years back and walks with a cowboy cane and with one foot dragging slightly behind him. His speech is not what it should be. He can no longer do theology as he once did in a major seminary. It is what the world about us would say, "on the shelf."

His partner these days is a man about the same age, a renowned English teacher in his day, both in a university and in a seminary. This second old-timer has a long arm and quite a bit less of the get-up-and-go that must have characterized his younger days. These two men walk along together on the road that leads around our big dome-covered building down here, the lame-armed priest leading the way for his slower-of-foot fellow priest.

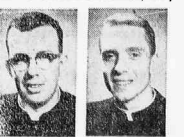
NOW SUCH a scene might be just pathetic—but it isn't. Father

R. the one who had the stroke, flashes the most brilliant smile to anyone who passes him. He'll stop and chat, impaired speech and all, with anyone who will discuss the weather, the season, the pleasantness of an afternoon walk. He'll wave, if the passerby is out of talking range. He'll light up with the most infectious cheer of recognition. He is a happy man.

His partner will have less to say, is a quieter kind. He smiles less brilliantly, but no less warmly. He is a placid man who nonetheless seemed to be looking for company in his first few months here at West Baden. He is a man of letters no longer able to write, a man of wide reading no longer able to give a concentrated lecture to his well-worn books. For some time he seemed to wander aimlessly about our big building. But he doesn't any more. A nun who complements a man who cannot speak clearly with his own measured commentary on weather, people, books. Now he forges his young, energetic walking pace as company for a man who cannot walk quickly, who used to cover that front road alone. Now his placidity seems a surer thing, a fuller thing. Now it is shared with a man who before this was happy and cheerful, to be sure, but who now enjoys that estimable boon that is companionship. The long front road walk is a walk of two now, two together.

Co-editors named for teens' column

Mr. James H. Bowman, S.J., editor of For Teens Only for the past year, announced at West Baden College this year's editors, Mr. E. Michael McClarnon, S.J.,



Mr. McClarnon



Mr. Trahey

and Mr. John T. Trahey, S.J., will collaborate this year in composing a new edition of The Criterion's teen-agers' column. Both Mr. McClarnon, S.J., and Mr. Trahey, S.J., have just started their study of theology at West Baden College. The editors have come to West Baden after teaching three years in Jesuit high schools in Detroit and Cleveland.

Both of the new editors have master's degrees from Loyola University. The new editors have pledged to continue the theme of social responsibility developed so well this past year by Mr. Bowman.

During Mr. Bowman's years in Chicago he worked closely with the Catholic Interracial Council. He often participated in programs sponsored by the Friendship House of Chicago. This past summer Mr. Bowman wrote a series of articles dealing with his youth work at Emerson Settlement House in Chicago.

AND THE TWO walking do not make a pathetic sight. They make instead a picture of fulfillment, of mutual aid and quiet enjoyment that teaches more to the young seminarian that passes them on a summer afternoon than just books can. The afternoon walk is only one part of the life that is theirs. They have their prayers, their Mass, their devotions, their relaxing pastimes. Above all, they have their prayer for our young seminarians, for all of them that they may fill their lives with the peace and sense of fulfillment which these two priests' lives have so beautifully.

New editors

What you teens have just read about two grand Jesuit priests is an ending... at least to the editing of The Criterion by Mr. Bowman, S.J., and Mr. Trahey, S.J., who have just started their study of theology at West Baden College. The editors have come to West Baden after teaching three years in Jesuit high schools in Detroit and Cleveland.

Now we think your retiring editor has done a real O.K. job, and we know you think the same. So, why not drop him a note of thanks "for a job well-done." Send it to him, and we'll pass it right on to him.

Also, as we got into a new year of FTO, remember: this is your column. It says right at the top, "This is your column." So, if you've got some information you want or think others should know, or (2) if you've got a Catholic point of view you want to hear discussed or think others should hear, then let us know. We'll be waiting to hear from you!

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Ask parents to ban dates by high school freshmen

PEORIA, Ill.—A Peoria diocesan "Guide for Parents and Youth" urges that high school freshmen be kept from dating, although mixed parties and dances are approved. The guide was prepared under the chairmanship of Father R. C. Livingston, diocesan director of youth. Youth committees of the Diocesan Councils of Catholic Men and Women, other parents and 22 teenagers also participated in its preparation.

THE GUIDE warns, in its section on dating, that many "forces and social pressure" tend to speed up the natural development of social relationships and "cause conflict and unhappiness for youths and frequently lead to immature and unsteady marriages."

In addition to a "no dating" policy for freshmen, it suggests that sophomores engage only in

group dating, that juniors have double dating and that seniors have "single dating, with prudences, values and reserve." IT SUGGESTED these curfew: freshmen, 10:30 p.m.; sophomores, 11; juniors, 11:30 and seniors, 12 midnight. The guide also urged parents to limit "in number and duration," telephone calls by teenagers.

On movies, it said flatly that "drive-in movies are definitely not areas for dating." Parents, it said, should be "especially watchful and strict" that teenagers abstain completely from alcoholic beverages. They were also asked to curb, or forbid, smoking.

Bishop John R. Franz of Peoria, in a letter accompanying release of the guide, recommended it as a "set of acceptable norms of social conduct by which our youth should be guided."

The guide is being distributed throughout the diocese.

Bishop puts ban on steady dating by high schoolers

BOISE, Idaho—Bishop James J. Byrne of Boise has stated that "high school students" may not practice steady dating. In his column in the Idaho Register, diocesan newspaper, the Bishop said that control of steady dating during high school years is a problem which rests with parents.

"Fathers of families are businessmen, farmers, professional men and so forth," the Bishop wrote. "During the day they run their affairs efficiently. Why is it that so often they are not able to tell their sons and daughters what to do in this highly serious matter of steady dating? Why is it that mothers who want their children to be happy in life will give their consent to steady dating when statistics and surveys are showing the great dangers of steady dating to their son or daughter?"

A parental crowd of 7,500 people, including football fans set in on the tenth annual CYO Football Jamoree at the CYO Stadium in Indianapolis last Sunday afternoon. The football game developed into a first class thriller as the East, representing Divisions 1 and 4 rallied from a 26 to 6 halftime deficit to use a squeaker to the West (Divisions 2 and 3), 26 to 25.

Highlight of the halftime ceremonies was the crowning of Miss Steady CYO by Mr. Richard Pague, executive vice-president of the United Fund. The honor went to Miss Sherry Salamone, of St. Catherine's, Catholic, exclusively won the ticket selling title with a record \$501.75 in total sales. Average of \$1.9 per pupil. Holy Name School, Beth Grove, took second place with a gross sale of \$334.00.

In addition to Miss Salamone, ticket selling individual honors went to Roseann Strack, of St. Catherine's, and Toni McManara, of Holy X. Both received cash awards.

McManara, of St. Patrick's School, won the autographed Notre Dame football as the top ticket salesman. Debra McGreevy, also of St. Patrick's, was the runnerup.

The new St. Luke's School, which opened its doors for the first time earlier this month, was second to St. Catherine's in the per capita ticket sale.

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Won't let her date

Dear Miss Calkin: I have a problem. It is my mother. I am nineteen, have a job, give my parents half of my wages and don't get a thing in return. My parents refuse to face facts. They won't let me talk to boys on the phone, let alone go out on a date. I don't consider myself terribly unattractive, but I'm not sure my parents won't ask me out. I am allowed to a couple of nights a week to visit a girl-friend but I must be home by ten o'clock. Isn't this unreasonable for a girl of my age? Recently my mother found a package of cigarettes in my drawer. She almost threw me out of the house and threatened to tell the priest what I did. Is it o.k. for a girl of my age to smoke? I have threatened to leave home. What shall I do? Please answer as soon as possible. I am going crazy. C.H.

Dear Miss Calkin: As an incoming freshman in high school, I would like your advice on something that has been troubling me. If a delinquent boy asks you to a big dance, how could you say no without being rude? Please hurry with your reply, for an important dance is coming soon. Thank you.

Dear Troubled: If this boy is definitely delinquent, you have every right to refuse his invitation without a twinge of conscience. Certainly

he must be conscious that you are aware of his past performance and that you don't "bat in his league." You won't be rude if you refuse him without the explanation that should be obvious to him. Let's hope that the refusal will prove a motive for him to change his ways. Naturally, this advice is given on the supposition that you have facts to substantiate your accusation that the boy is delinquent.

Dear Best-Man: An appropriate toast for the wedding breakfast... "To John and Mary... May everything good in life be yours!"

Realtors... Our Mortgage Terms can help you MAKE THE SALE! H. DUFF VILM Mortgage Co., Inc. 317 Circle Tower ME 6-8315

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RURAL INN Original MOVIE BAR MIXED DRINKS • WINE • IMPORTED BEER • COLD CHAMPAGNE In Our "Unusual" Carry Out Department 157 VARIETIES OF LIQUORS and 45 BRANDS of COLD BEER 2722 E. Michigan St. (at Rural) Free Parking

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Call Us! Catholic Salvage Bureau

We are in great need of clothing for entire families—men, women and children. A real shortage currently exists. Help Us To Help Others!

PICK UP SCHEDULE South on Tuesdays East on Wednesdays North on Thursdays West on Thursdays PHONE TODAY! ME. 2-3155

Legion of Mary leader slain

BY FATHER PAT O'CONNOR

SAIGON, Vietnam—Nguyen Van Tran, president of a Legion of Mary presidium in Nangui parish, Angiang province south of here, was hacked to death by communists about the beginning of August. He was killed because of his Legion of Mary activities.

According to a villager now living in Saigon, there were five presidiums in the north of the Viet-Cong (communist guerrillas) zone. Written notices to the president of all five that the legion was to function no longer. It became impossible to hold meetings, but the members continued to be active in the spirit of the legion. Their leader was Nguyen Van Tran, a peasant, aged about 40.

The Viet-Cong seized him one night, when he was out fishing. They brought him to a small village inhabited by non-Christians. There he was kept in a "specie's" center. He was given a paper repudiating the Legion of Mary. He refused, saying that it was a religious not a political organization. The communists condemned him to death and killed him with an ax. About two weeks later, some of the non-Christians sent word to the Catholics, telling them to come for Tran's remains.

Cy Cipher

TOPS IN SPORTS—Several Indianapolis CYO and Catholic high school athletes were among those who received recognition at the annual Chamber of Commerce All-Sports award luncheon on September 14. First place gold medals went to Bonnie Bodine, St. Michaels parish, in women's table tennis, and to Mike Moran, St. Joan of Arc, in men's table tennis. Two Cathedral High School athletes took runner-up honors: Wayne Wainwright, in basketball, Ron Keller, in baseball, and Roy Smith and Phil Long, in football. Art Beck, of Sacred Heart Central, was also a runnerup in football. Bob Dausman, of Little Flower, took runner-up honors in men's table tennis. Also on the list were Mike Moran, St. Monica's parish, former Notre Dame links star, in golf. Con gratulations!

HOMECOMING DANCE—The boys and girls at Secina High School will hold their annual Homecoming Dance at the school on Friday, September 29, immediately following the Secina-New Castle football game at the CYO Stadium. The Student Council is sponsoring the dance. All alumni are invited.

FOOTBALL OPENERS—The Indiana CYO League and the League football play gets underway Sunday afternoon with eight games scheduled at the CYO Stadium, beginning at 12 noon.

JUNIOR YOUTH COUNCIL MEETING—The Archdiocesan Junior Youth Council will meet at St. Andrew's parish, Richmond on Saturday and Sunday, September 29 and 30. Father John Elford, Archdiocesan CYO Director, will be present, and Sister Carter, Council president from St. Charles parish, Bloomington, will preside. Principal subject on the agenda: the National CYO Convention.

WORD FROM SEYMOUR—Mette chairman at St. Ambrose parish, Seymour, announces that he is tossing in the sponge. His successor is Ed Edmond, of Catholic point of view. Seymour, Ind. The parish, interested in looking outside games for their fifth and sixth grade basketball games for the coming season. Those interested are asked to write Mr. Langlais for further details.

GOOD WILL AMBASSADOR—Rosemary Hurley, sophomore at St. Mary Academy from St. Joan of Arc parish, attended the special Spanish Workshop in Monterey, Mexico, this past summer. During her spare time, Rosemary went on several "shopping sprees" and took in a half dozen ball fights.

MEMORIAL MASS MEXICO CITY—A Solemn Mass in a suburban church here was sung in commemoration of an American brigade, composed mainly of Irishmen and Irish-Americans, which refused to fire upon Catholic co-religionists during the U.S.-Mexican War of 1915.

Lay missionary ROME—A missionary's cross was given to a young Italian physician in solemn ceremonies at St. Paul's basilica here as part of the series of conferences of the seventh Congress of Overseas Students and Missionary Doctors. Dr. Marco Fabbrì of Ferrara was given the missionary cross by Archbishop Pietro Casaroli, secretary of the Sacred Congregation for the Propagation of the Faith, in the presence of more than 100 young laypeople who plan to devote their professional talents to the missions.

Old Fashioned Day Specials

Chatty Cathy\$9.87 Mattel's Talking Dolls 6.66 Barbie Games 2.44 Sidewalk Sale — Marble Gussing Game — \$10 Gift Certificate to the Winner TOYLAND In the Meadows LI 7-0859

"What's in a name? That which we call a rose by any other name would smell as sweet."

These famous words of Shakespeare are only "half true." A name, whether it is of a person or of a thing, gathers many emotional overtones by constant use.

The emotions aroused in us by the word "rose" are quite different from those evoked by the name "George."

A man who has suffered great injury at the hands of someone named George will forever have a distaste for the name "George."

Who families have been grieved because some member of the family "brought disgrace on the family name?"

ALL THIS is obvious, of course. But it serves to recall to mind why it is a sin to misuse God's name—to use it carelessly or irreverently.

THE LIFE OF OUR LORD

Indignation of Judas

By F. J. SHEED

From Jericho Our Lord went to Bethany, where His raising of Lazarus from the dead so short a time before had been so miraculously done.

In Bethany we find Him still with Lazarus and Martha and Mary. But this time the great scene is not in their house, but in the house of one Simon called "the leper."

There are three accounts of the scene, given by Mark (XIV:3-9), Matthew (XXVI:13), and John (XII:1). Read especially John's.

Observe the reason Judas gives—"Why was not this ointment sold for three hundred pence, and given to the poor?"

Saints of East and West



ST. JOHN THE ALMSGIVER... made Patriarch of Alexandria in 608, his first deed was to distribute 80,000 pieces of gold to hospitals and monasteries.

speak it except with reverence and respect.

We shall never use it as an expletive, as an expression of anger or impatience or surprise.

There are many ways in which we may fail in this duty of reverence for God's name.

Always, of course, they testify to a lack or shallowness in their love for God.

Usually this type of "simple profanity" is a venial sin, because there is no deliberate in-

It would be an error for a person to say in confession "I swear," when what he really means is that he uses profanity.

To swear means to take an oath, to call upon God to be the witness that what we say is true.

It could be a mortal sin, however, if what we say is not true and we know it is not true.

This is the second requirement for a lawful oath, that it be sworn in speaking the truth as we know it.

It is a serious dishonor that we do to God if we make Him the witness to a lie.

FOR AN OATH to be good and meritorious and an act of honor to God, there is a third requirement: when the oath is what we call a promissory oath.

Yes, Mary of Bethany Mary Magdalen? Glance at Our Lord's answer to the criticism of her extravagance: it is given slightly differently by Matthew, Mark and John.

There are similarities, indeed, yet they must have been separate incidents. In Capernaum, the host is hostile, or at least not friendly.

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THE FAITH EXPLAINED

Only in His name

by Rev. Leo Tresce

It is not merely our witness; He also is the recipient of whatever it is we intend to do.

A vow may be either a private or a public vow. For example, a person might privately make a vow to visit the shrine of St. Anne in Quebec in gratitude for recovery from an illness.

In reference to private vows, it should be pointed out that such a vow should not be made lightly.

No one should take a private vow without first consulting his confessor.

A public vow is one which is made to an official representative of the Church, such as a bishop or a religious superior, and is accepted by the superior in the name of the Church.

Any person who makes these three vows publicly is said to have "entered religion," to have entered the religious state.

MOTHER AND TEACHER

Employees should participate in business

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

Following up the line of thought drawn by Our predecessors, we also believe it is the duty of employees to participate in the activity of the enterprises to which they belong as workers.

But we think it fitting to call attention to the fact that the problem of the participation of the workers is an ever present one, whether the enterprise is private or public.

THE DEMANDS that the relations between the employers and directors on the one hand, and the employees on the other, be marked by appreciation, understanding, a loyal and active cooperation, and devotion to an undertaking common to both, and for the benefit of the community.

But it is an undeniable fact that the productive system, thanks to the immense progress in scientific and technical advance, are today becoming more modern and efficient at a far more rapid rate than in the past.

Radio and TV Programs

Table listing radio and TV programs for various cities including Indianapolis, Evansville, and Nashville, with times and station call letters.

He has become a Brother; or, at the reception of the sacrament of Holy Orders in addition to making the three vows, he is called a religious priest.

THIS IS A POINT on which not only the religious differ—but the difference between a Brother and a priest. There are many young men who feel the generous desire to devote their lives to the service of God and of souls and yet do not feel that they are called to the priesthood.

THE young man in question would make his religious novitiate and take the three vows of religion; but he would not study theology. He would not receive Holy Orders. He would spend his life in devoted service as a helper of the priest, perhaps as a secretary, or a cook, or a librarian.

THE young man who feels that he is called to the religious life but not to the priesthood might prefer to join one of the religious orders. He is called a Brother.

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Radio & TV Apostolate

ROSARY RADIO PROGRAM

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

FRIDAY, Sept. 22—(Tape) Rev. William Ripberger, MONDAY, Sept. 25—(Tape) Rev. Edward Beckhold and members of Holy Trinity parish.

TUESDAY, Sept. 26—(Tape) Rev. William Fisher and members of St. Andrew's parish.

WEDNESDAY, Sept. 27—(Tape) Rev. Charles Kester.

THURSDAY, Sept. 28—(Tape) Rev. John Kahle and members of the Eastside CVO.

To have your name enrolled in the Rosary Radio Program of Sponsors, send your offerings (large or small) to: THE ROSARY RADIO PROGRAM, 146 W. Georgia St., Indianapolis 25

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is that between religious priests and secular priests. It hardly needs remarking that the one means that some priests are religious and others are irreligious. It means that some irreligious felt themselves called not only to the religious life but also to the priesthood.

They have entered a religious Order, such as the Benedictines, the Dominicans, the Redemptorists; they have made a religious novitiate and have pronounced the three vows of poverty, chastity, and obedience.

Then, after becoming religious, they have gone on to study theology and have received the sacrament of Holy Orders. They are called religious priests because they have embraced the religious life and live as members of a religious Order.

SOME young men, on the other hand, feel themselves called by God to the priesthood but not to the religious life, not to be a religious Order. Such a young man states his desire to the bishop of his diocese.

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On reading Bible History

For years we have been plagued with a subject so ominously and so dangerously called "Bible History," a subject from which we carried away so many strange stories and so few profound ideas.

There is created a humane environment that encourages the working classes to assume greater responsibility within enterprises, while at the same time political communities become ever more aware that all citizens feel responsible for bringing about the common good in all spheres of life.

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BOOKS OF THE HOUR

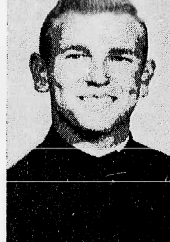
New Salinger book

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

Very few new books have been so eagerly awaited by their authors' fan clubs as J. D. Salinger's Franny and Zooey...

about the members of a New York family named Glass; the father is Jewish and the mother of Irish descent...

inability to communicate to others the impression that the Pilgrim's teaching about this prayer has had on her.



PRONOUNCES VOWS - Brother Randall, M.C.S.S.T., the former Charles Woods, of St. Bartholomew's parish, Columbus, pronounced his vows as a member of the Missionary Servants of the Most Holy Trinity on September 6...

The new Salinger item consists of two stories, "Franny" and "Zooey," which originally appeared some years back in The New Yorker.

Semiannual workshop set by Indianapolis DCCW

A workshop for members of the Indianapolis Deaconry Council of Catholic Women was announced for Thursday, September 21, by Mrs. John T. McQuade, president.

man of the women working at the Cold Springs Road VA Hospital, Father Charles Coppas, O.M.I., hospital chaplain.

Radio and Television

THIS SEEMS part of a trend: when art filters, extensive use of exotic foreign locales is guaranteed to keep audiences alert.

CATHOLIC HOUR (NBC Radio) - Sunday, Sept. 24. "Report on Poland," fourth in a series entitled "World Report on the Church."

CHURCH OF THE AIR (CBS Radio) - Sunday, Sept. 24. "Report on Poland," fourth in a series entitled "World Report on the Church."

well one man's approach to the spiritual puzzlement of our age, and they have a readability that drags one along, willy-nilly.

FILMED IN AFRICA

'The Big Gamble' is just that

By JAMES W. ARNOLD

"The Big Gamble" (L. of D. A-1) is an oddly uneven picture that often seems like the condensation of an uncompleted novel.

dropped and the young couple moves to Africa. GOING ALONG to watch the movie is Wayne, cast as a stereotyped stuffed-shirt banker...

playful and physical. What depth it has is due chiefly to the warmth of the spirited Miss Greene, who is refreshingly genuine.

Otherwise the film relies too heavily on mere routine combat with nature. Writer Shaw's idea was clearly that this return-to-nature would mark momentous changes for the better in the souls of his people.

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Table with columns: CARPET, DESCRIPTION, REG. PRICE, SALE PRICE. Lists various carpet types and prices.

Emers FLOOR COVERING INC. 3701 N. SHADELAND LI 7-5418 ROAD 100 EAST-3700 NORTH STATE-WIDE DELIVERY

Tic Tacker

CATHOLIC LIBRARY AIDS—Father James J. Hodge, Catholic chaplain at the federal penitentiary in Terre Haute, has issued an appeal for "books and publication: fiction and non-fiction, which deal with religious matters." He is attempting to increase the available material in the penitentiary's Catholic Chaplain's library. Mailing address: Catholic Chaplain, U.S. Penitentiary, Terre Haute, Indiana.

THE HOODLUM PRIEST—The Sorotoma Clubs of Greater Indianapolis are sponsoring the appearance of Father Charles Dismas Clark, S.J., director of Dismas House in St. Louis, on Thursday, Oct. 12, at 8 p.m. in the Murat Theatre. Known as the Hoodlum Priest, Father Clark has devoted his life to the rehabilitation of men. Proceeds of the event will be used for rehabilitation work with former prisoners in the Marion County area. Tickets are available at the door or by calling Prisoners' Aid by Citizens' Effort (P-A-C-E, Inc.), ME 4-4311.

SPECIAL OFFER—College students, seminarians and religious novices may obtain The Criterion during the school year for the bargain rate of \$2. Interested parents or students can insure "more news from home" and a report on happenings in the Catholic world by subscribing now. Call ME 5-4531 to place your order.

AFRICAN SCHOLARSHIPS—Father J. Paul Bordenet, M.M., a native of Terre Haute who studied at St. Meinrad Seminary, reports from Nairobi, Kenya (via KC News Service), on the progress of the U.S. college scholarship program for East African students. He says that about 400 are expected to be airlifted to American colleges this fall. While the situation is encouraging, Father Bordenet feels that a larger number of U.S. scholarships must be found for young East Africans to provide an expanded Catholic leadership in their native countries. (Both Marian and St. Mary-of-the-Woods Colleges have East African students on campus through scholarships.)

NAMES IN THE NEWS—Father William J. Schmidt, S.J., president of Brebeuf Preparatory School, now under construction in Indianapolis, will leave for Rome Sunday to attend the Jesuit Procurators' Congregation to be held September 28 to 29. He will represent the 650 Jesuits of the Chicago Province. . . . A new administrator of St. Paul's Hermitage, Beech Grove, has been named by the Ferdinand motherhouse of the Sisters of St. Benedict. Sister M. Salasia, O.S.B., who founded the Archdiocesan retirement home in 1960, has returned to the motherhouse. The new administrator is Sister M. Bernice, O.S.B. . . . One Archdiocesan priest and two seminarians recently left for study in Rome. Father Herman Lutz, S.T.L., notary of the Archdiocesan Marriage Tribunal and assistant pastor of Our Lady of Greenwood parish, Greenwood, will study for a doctor's degree in canon law. Seminarians Larry Richard of Tell City and Thomas Reap of Indianapolis will study theology at the North American College.

NEW PHONE NUMBERS—Father Paul Courtney, pastor of St. Luke's parish, Indianapolis, has announced the following telephone phone listing: rectory, CL 5-3109; convent, CL 1-9397; and school, CL 5-3912. Address of the parish secretary is 2570 N. Holiday Drive, East.

CONGRATULATIONS—Best wishes to Mr. and Mrs. William J. Ryan of St. Joan of Arc parish, Indianapolis, who will observe their 30th Wedding Anniversary on Sunday, Sept. 24. . . . Also to Mr. and Mrs. Joseph P. Madden of St. Patrick's parish, Indianapolis, who will note their 54th Wedding Anniversary the same day. . . . Mr. and Mrs. Albert Hauerwagner of St. Ambrose parish, Seymour, will mark their 50th Wedding Anniversary also on September 24.

Dr. Ferry heads Physicians' Guild

Dr. Francis A. Ferry is the newly elected president of the Catholic Physicians' Guild. Dr. Robert J. Healey is vice president and Dr. John O. Butler is secretary-treasurer.

The Guild will hold a night of recollection on Wednesday, September 27 at Alverna Retreat House beginning at 7:30 p.m. Catholic physicians and their wives are invited.

a delightful interlude . . . South of the Border

in **MEXICO**

como un reconocimiento a nuestros amigos del sur presentamos para su deleite cada "Lunes un famoso plato **ARROZ CON CARNE**

An intriguing melange of meats and herbs blended with yellow rice — prepared to a tempting tenderness and reflecting the touch of a master chef in the appeal of its piquant seasoning. Served with Shrimp Appetivo, Salad and Dessert Sweet

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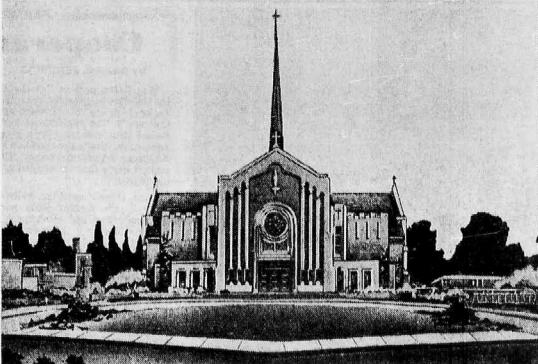
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NEW LITTLE FLOWER CHURCH—Above is the architect's conception of the new Church of the Little Flower, Indianapolis. Groundbreaking ceremonies for the \$450,000 edifice will be held Saturday, September 23.

Remember Them In Your Prayers

- INDIANAPOLIS**
- † MARGARET T. CHAMBERS, 79, SS. Peter and Paul Cathedral, Sept. 15, Holy Cross Cemetery.
 - † STEVEN E. HENRIER, 19, St. Christopher Church, Sept. 18, Holy Cross Cemetery. Survivors: parents, Mr. and Mrs. Clyde Williams; sister, Suzanne; stepmother, Mrs. Ted Dugan; grandparents, Mr. and Mrs. J. F. McConley.
 - † IRENE PLETTE, 63, Our Lady of Lourdes Church, Sept. 16, Calvary Cemetery. Survivors: sisters, Mrs. Irene Selskote, Mrs. Ruth Pauling.
 - † JAMES TIMOTHY HEIDY, 58, St. John's Church, Sept. 15, Holy Cross Cemetery. Survivors: sisters, Mrs. Mary Burnett, Mrs. Anna Brewer.
 - † HARRY E. MCNAUL, 82, SS. Peter and Paul Cathedral, Sept. 18, Holy Cross Cemetery. Survivors: wife, Margaret; daughter, Patricia; sister, Mrs. Helen Segartz.
 - † RICHARD E. BREMER, 77, Holy Spirit Church, Sept. 18, Calvary Cemetery. Survivors: daughter, Mrs. Elizabeth M. Jones; son, Donald E. Robert; Mrs. Thomas D. Sitter; Estlin Kramer; brother, Fred Kramer.
 - † LOUIS F. HUGHENOW, 58, St. Johns Church, Sept. 18, Calvary Cemetery. Survivors: wife, Betty; sons, Scott M., Joseph Allen; James David; Susan Jean; sister, Mrs. H. M. Rife; Mrs. Charlan Small; brothers, John and Thomas; nephews, John and Douglas; nephews, John and Douglas; nephews, John and Douglas.
 - † CATHERINE WADE, 52, Holy Cross Church, Sept. 18, Holy Cross Cemetery. Survivors: mother, Mrs. Catherine Moorehead.
 - † GARY LEE LARRISON, 5, St. Patrick's Church, Sept. 20, Holy Cross Cemetery. Survivors: mother, Mrs. Eva Monday; stepfather, Burkhardt; brother, Robert; Monday; grandmother, Mrs. Nora Woods.
 - † DEAL L. MONAHAN, 62, Little Flower Church, Sept. 20, Holy Cross Cemetery. Survivors: brother, Thomas M.
 - † MARY GONZALES, 64, St. James the Greater Church, Sept. 21, Holy Cross Cemetery. Survivors: sons, Leonard, Lloyd, John; Bart; Hans; daughters, Mrs. Florence Harmon; Mrs. Harry Leonard; Mrs. Luora Harmon; Miss Dorothy Gonzales.
 - † ROBERT M. GREER, 35, St. Catherine's Church, Sept. 21, Holy Cross Cemetery. Survivors: wife, Eleanor; sons, Thomas, Donald, Joseph; daughter, Catherine; brother, Cynthia; Diana; father, Milton; brother, Harold; sister, Betty; grandparents, Mrs. Elizabeth Barry.
 - † HARRY S. MILLER, 48, St. James the Greater Church, Sept. 21, Holy Cross Cemetery. Survivors: husband, John A. Sr.; daughters, Mary Lela; Theresa; William; brother, Joseph; father, James L.; mother, Mrs. Joseph A. Jr.; brother, James L.; Kavalakis; stepfather, Alex. Alcorn.

Annual novena set at Little Flower

Little Flower Parish, Indianapolis, will open its 35th annual public novena in honor of the parish patron, St. Therese of the Infant Jesus, with an 8 a.m. Solemn Mass on Monday, September 25.

This novena, which had its inception shortly after the formation of Little Flower parish, will be conducted by Rev. Ronald Dinn, O.F.M.

Services, consisting of the rosary, novena prayers, sermon and Benediction, are to be held twice daily at 2:30 and 8 p.m. This novena will continue each day until October 3, the feast of St. Therese, the Little Flower of Jesus.

Initiation set by D-I circle

A celebration of the 46th anniversary of the Mother Theodore Circle No. 56, Daughters of St. Theresita, will be held on Sunday, September 24, at 2 p.m. at the Women's Department Club. Miss Lucretia Osborne, state regent, will be present. All members are urged to attend.

CARD PARTY

A miscellaneous card party will be held Wednesday, September 20 at St. Philip Neri Auditorium, 545 Eastern Ave. Playing begins at 1:30 p.m. and at 8 p.m. Luncheon will be served between sessions.

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Protestant attitude

(Continued from page 1)

who wrote a pastoral letter dealing with the Pope.

The cardinal said the present attitude of Protestant circles toward the Second Vatican Council is "quite different from the angry refusal of the Protestants gave when they scornfully rejected what they termed a sort of invitation sent them on the occasion of the last Ecumenical Council."

Cardinal Bea stressed, however, that "to reach a just idea of the attitude of the Protestant world toward the coming Council, it is exaggerated optimism as from excessive optimism, and to consider those elements contrary to

equally important to refrain from becoming one so that they may be overcome."

"Apart from such observations as 'Roman influences,' 'papal authority,' 'threat for power,' which are still common in certain Protestant circles," he said, "the main difficulties lie in the different conceptions of dogma and its unchanging principles."

"EQUALLY serious," the cardinal declared, "are divergencies of opinion over the authority of the Church and, in particular, that of the Holy Father, and the divergencies of opinion over the unity of the Church and the lack of authority common to non-Cath-

olic circles which make discussions very difficult."

Cardinal Bea concluded: "Considering all these difficulties, anyone might perhaps feel discouraged and be tempted to completely abandon working for union. That would be the worst consequence that one could deduce from the present situation, however, and it would show that one placed excessive trust in purely human means and did not think about the omnipotence of God and the irresistible efficacy of prayer, the action of Christ or the power of the Divine Spirit. Certainly the cooperation of men is also required, and especially the church organizations themselves . . . but our faith should not be founded on our own action, but rather on the omnipotent grace of God."

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AROUND THE ARCHDIOCESE

Women's retreat slated for Tell City Deanery

TELL CITY, Ind.—A retreat for the women of the Tell City Deanery Council of Catholic Women will be held from September 29 to October 1 at Our Lady of Fatima Retreat House, Indianapolis.

Reservations can be made with Miss Kate Paalz, Tell City, retreat chairman.

TERRE HAUTE

St. Benedict's Third Order of St. Francis will meet on Sunday, September 24, at 2:30 p.m. in the church. Members are urged to bring a friend.

NEW ALBANY

The Third Order of St. Francis will meet at 2:30 p.m. on Sunday, September 24 in St. Mary's Church. A business meeting will follow in the school. Novice instructions will be held in the school beginning at 1:45 p.m.

SEYMOUR

Mr. and Mrs. Albert Haurers

Ryans to observe Golden Jubilee

Mr. and Mrs. William J. Ryan, 135 E. 48th St., will celebrate their golden wedding anniversary on Sunday, September 24. A Mass of Thanksgiving was offered last Tuesday at St. Joan of Arc Church.

The Ryans are the parents of four daughters, Mrs. Roy Wilmet, Mrs. John Feiser, and Mrs. Suzanne Wood, all of Indianapolis, and Mrs. Richard Zapapas of Martinsville.

An Open House will be held from 2 to 5 p.m. in the Ryan home. No invitations have been issued.

perger will celebrate their 50th wedding anniversary on Sunday, September 24. A Mass of Thanksgiving will be offered at 8 a.m. at St. Ambrose Church. An Open House will be held from 2 to 4 p.m., September 24, in the Hauerperger home, 405 E. Tip-ton St.

CARMEL

A carefree vacation trip to Miami Beach, Florida, will be awarded the grand prize winner at the close of the annual bazaar sponsored by Our Lady of Mount Carmel Church. The bazaar, scheduled Sunday, October 1, will also feature a delicious ham dinner, booths, games and rides.

Ask beatification of Danish convert

ROME—Two Italian Cardinals have petitioned His Holiness Pope John XXIII to hasten the beatification of Bishop Nils Jensen, a 17th-century Danish convert and scientist.

Cardinal Maurilio Fossati, Archbishop of Turin, and Cardinal Giacomo Lercaro, Archbishop of Bologna, have written the Pope to say that beatification of the Danish convert would have special importance in connection with the unity of the Church and the forthcoming Second Vatican Council.

CLUB TO MEET

The Ladies Club of Msgr. Deaneey Council No. 3690, K of C, will meet Wednesday, September 27 at 8:30 p.m. in the Council Chambers at Thompson Road and State Road 31. Mrs. Mary Laker will be hostess.



BENEFIT CARD PARTY—The St. Vincent's School of Nursing Alumnae will sponsor a Card Party on Thursday, Sept. 28, in the Cathedral High School auditorium. Games will be played at 1:30 and 8 p.m. Grand prize is \$100. Pictured above with a few of the many door prizes are, left to right: Miss Connie Kelson, alumnae president; Sister Virginia, D.C., director of the School of Nursing; Miss Jo Anne Underwood, student association president; Miss Carolyn Wisker, senior class president; and Mrs. Arthur L. Preth, card party chairman. (Staff photo)

Terre Haute Newmanites list discussion topics

TERRE HAUTE, Ind.—The Newman Club of Indiana State College and Rose Polytechnic Institute has announced two programs of discussions for students during the first semester.

The regular Marriage and Family Life series will include: "What Is a Person?" Sept. 29; "Nature of Physical Love," Sept. 27; "Nature of Supernatural Love," Oct. 4; "Marriage in the Natural Or-

der," Oct. 11; "Marriage in the Supernatural Order," Oct. 18. "Marriage Law—Church and State," Nov. 1; "Choosing the Marriage Partner," Nov. 8; "Dating and Courtship," Nov. 15; "Catholic Weddings," Nov. 29; "First Year of Marriage," Dec. 6; "Having and Rearing Children," Dec. 13; "Education in the Home," Jan. 3; "Religion in the Home," Jan. 10; "Sex Instruction for Children," Jan. 17; and "Marriage Problems," Jan. 24.

Advanced discussions on Catholic Moral Theology for the first semester will include: "Human Acts—When Are We Human?" Sept. 25; "Conscience—Is Yours Correct?" Oct. 2; "Laws—Why Have Them?" Oct. 9; "Does Sin Really Exist?" Oct. 16; "Cooperation—Moral or Material?" Oct. 23; "Justice—Are Rights Inherent in Men?" Oct. 30; "Jurisdiction—Can Power Be Delegated?" Nov. 6; "Baptism and Penance, Sacraments of the Dead," Nov. 13; "Christian Ethics—How Originated?" Nov. 20; "What Is Basic Ethics?" Dec. 4; "Medical Ethics—Euthanasia or Let Live?" Dec. 11; "Educational Ethics—What Is Your Philosophy of Education?" Jan. 8; "Legal Ethics—Catholic and Lawyer Too?" Jan. 15; "Moral Theology—What Does the Church Teach?" Jan. 22.

Advanced discussions will be held Monday evenings at 8 p.m. in Student Union Building Room 101, while Marriage discussions are scheduled Wednesday afternoons at 4 p.m. in the same room.

Noted historian slated for lecture at St. Meinrad

ST. MEINRAD, Ind.—Msgr. John Tracy Ellis, noted authority on the history of the Catholic Church in the United States, will deliver the first annual Father Cyril Gault Memorial Lecture here at 8 p.m. (C.D.T.), Sunday, September 24.

Professor of church history at the Catholic University of America, Washington, D.C., and a noted author, Msgr. Ellis will lecture in St. Bede Theater on "The History of the Church: Its Rewards for Priests and Seminarians."

The Father Cyril Gault Memorial Lecture program, inaugurated and sponsored by the St. Meinrad faculty and St. Meinrad Essays, has been designed to include noted speakers in the fields of church history, Sacred Scripture, and liturgy—subjects taught from 1915 to 1920 by the late Father Cyril Gault, O.S.B., faculty member of St. Meinrad Seminary.

Lutheran movie wins 3rd award

LONDON—"Question Seven," an American-made Lutheran film, was honored for the third time by a Catholic organization when it received a citation at a Catholic film festival here.

The movie, which depicts the pressures against Christians in East Germany, was one of four films honored at the first annual Festival of Film held here under the sponsorship of the Catholic Film Institute and the Catholic Radio and Television Center of England and Wales.

Previously the movie won the International Cath. Film Office Prize at the Berlin Film Festival and had been given an A-1 rating and a Special Acclade from the National Legion of Decency in the United States.

FARMER'S VIEW Cooperation helps

By DANA C. JENNINGS

Was it the ancient Romans or the Greeks who invented the international policy of "Divide and Conquer"? The communists have picked it up and used it to great advantage. That's the condition of American agriculture today. The market keeps farmers divided and conquered.

Each farmer must go individually to the market place with his production and must meekly accept whatever price the market sees fit to offer. The only way farmers will ever even out the score is by cooperating with each other rather than competing with each other. It will only be when they learn to go to the market as a group to pool their production and to bargain cooperatively that they will be able to get a price covering their costs of production plus a little to live on.

Don't worry about the consumer. He has been getting his

groceries for less than cost for many years. It's time that he began paying his full share of the abundance which God and His partners have ever provided for the general public. The average family can well afford to spend another penny per loaf of bread and another penny per quart of milk to see that the farmer gets a fair shake.

When the farmer gets his fair portion of the national prosperity then Mr. Consumer will be assured of steady work at good wages instead of living in eternal fear of layoffs and shutdowns.

Our Lord said that a house divided against itself cannot stand.

Cincinnati plans 'Interracial Mass'

CINCINNATI—The Third Order of St. Francis will sponsor a "Rally for Interracial Understanding" October 1, at St. Peter in Chains' Cathedral.

The Catholic Interracial Councils of Cincinnati and the Miami Valley, Dayton, Ohio, will join the Third Order in the event. Highlight will be Pontifical Mass offered by Auxiliary Bishop Paul F. Leibold of Cincinnati.

CONTRIBUTORS The CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

- MRS. THELMA KLUC, Terre Haute; C. A. RACK, Brookville; ANNE CRISLER, New Albany

ITALIAN SPAGHETTI DINNER St. Mary's, Church DIAMOND, INDIANA Sunday, September 24th Adults \$1.25 Children 75c Serving: 12 - 4 P.M. Diamond is located north of Brazil, Indiana, 2 1/2 miles west of State Road 59 on the Clay-Parke County Line Road.

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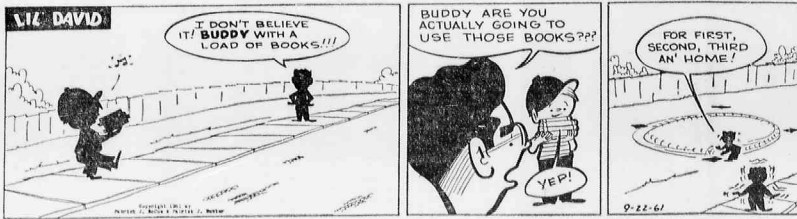
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CALENDAR

SEPTEMBER 22
St. Rita's Social begins at 6:30 p.m. in the auditorium, 19th and Arsenal Ave.

SEPTEMBER 23
Saturday Social begins at 6:30 p.m. in Holy Cross parish hall, 125 N. Oriental St.

Says Church-State ties hurt Brazil

ST. PAUL, Minn.—Failure of the Catholic Church to wipe out superstition in Brazil was due to "an unfortunate alliance of Church and State," a Brazilian bishop said here.

Bishop James C. Ryan, O.F.M., said that the State "wrecked" the Church during the alliance, which ended in 1889 when Brazil became a republic.

As a result, he said at a news conference, there are now but 10,000 priests serving 50 million Catholics, compared to the 50,000 in the United States serving 40 million.

Indonesia plans Catholic Bible project

BNDE, Indonesia—A quarter million copies of the Bible have been ordered here by the Indonesian government for distribution among Catholic families in this predominantly Moslem country.

A special shrimp cocktail will be featured at the fish dinner served tonight, September 22, at St. Mark's Church, Stop 8 Road and U.S. 31. Carry-out service will be available. Serving time is from 5 to 8 p.m.

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Castro exiles bishop, 135 priests, religious

KINGSTON, Jamaica—The Castro regime has expelled the Auxiliary Bishop of Havana and 135 other priests and men religious, contending that it was simply moving against "counter-revolutionaries" and not persecuting the Church.

It was learned here that secret police agents put Bishop Eduardo Boza Masferrer aboard the Spanish liner Covadonga within minutes before it set sail out of Havana harbor (Sept. 17). Forty-six of the clerics and Brothers aboard are Cubans—among them Bishop Boza himself.

THE BISHOP was arrested (Sept. 12) two days after a major anti-government demonstration outside of Havana's old church of Our Lady of Charity, of which he is pastor. Arrested at the same time, and also expelled on the Covadonga, was his secretary, Father Aencio Blanco.

Interior Minister Ramiro Valdez had accused Father Blanco of killing Arnaldo Socorro, a Young Christian Worker member who was fatally shot during the demonstration outside Bishop

Boza's church. Socorro was slain by Castro militia men who fired into the demonstrators.

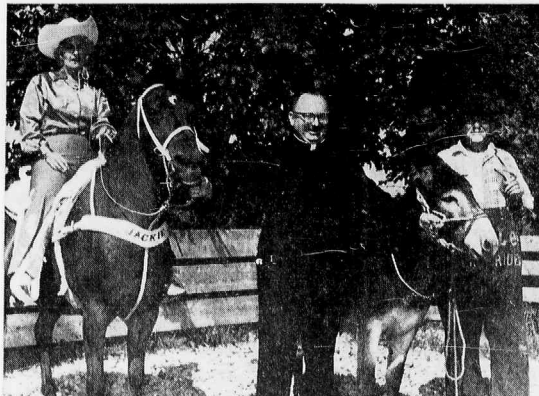
OTHER PROMINENT priests exiled on the Covadonga included Father Manuel Colmena, vice chancellor of the Havana archdiocese, and Father Federico Arriba, S.J., who was a physician before he became a priest.

Meanwhile, it was learned that the ouster of the clergy was accompanied by new repression against Cuban Catholic lay leaders. Mateo Jover, national president of Cuban Catholic Action, was arrested and sent to La Cabana fortress, the dreaded prison in Havana.

AT THE SAME time, government organs reported that 700 Cuban children have "volunteered" to join the regime's new "education centers" and "children's circles." It was reported that government vans similar to those used by dogcatchers are seizing children found alone on Havana streets and sending them to the new centers. The avowed purpose of the child-roundups is to fight truancy.

It was not immediately known whether the three other priests seized when Bishop Boza and Father Blanco were arrested were also expelled.

Their arrests came at a time when the government was claiming that the youth slain near Bishop Boza's church was a worker taking part in a demonstration against the Church, not against the government. The regime staged a mass burial service to make him a pro-Castro hero and to denounce the Church.



FATHER ENGLISH and "FRIENDS"—Father Paul English, pastor of St. Rose of Lima parish, Franklin, poses with performers with the Cherokee Ranch Wild West Rodeo coming to Franklin for two shows this weekend. The parish is sponsoring the events on Saturday at 8 p.m. and Sunday at 2:30 p.m. at the Franklin Fairgrounds. A chicken dinner will be served from 4 to 8 p.m. Saturday in Scott Hall. (Staff photo)

Send regrets on Hammarskjold's death

U.S. Catholic leaders joined the world-wide expression of loss at the death of Dag Hammarskjold, secretary general of the United Nations.

"They called it a tragic blow not only for the United Nations, but for the free world as well. Hammarskjold died (Sept. 18) when the airplane in which he was traveling on a Congo peace mission mysteriously crashed in a forest in the Northern Rhodesia, eight miles from the Ndola airport where it was scheduled to put down.

Cardinal Francis Spellman said Hammarskjold's death is "a tragic loss to the United Nations and the entire free world."

"All lovers of freedom are saddened by the untimely death of Dag Hammarskjold," said the Archbishop of New York. "His courageous resolve in withstand-

ing communist pressure made him a strong bulwark of democracy and a fearless champion of peace."

ARCHBISHOP Karl J. Alter of Cincinnati, chairman of the administrative board of the National Catholic Welfare Conference, called the death "a severe blow to the United Nations at a most critical time."

"Our best tribute to Mr. Hammarskjold will be renewed efforts to make the United Nations an effective instrument for peace on earth," said Archbishop Alter.

Auxiliary Bishop James H. Griffiths of New York, who had known the UN General Secretary personally for many years, said Hammarskjold died as "a martyr for peace."

"The cause of peace," he said, "has lost one of its wisest and most dedicated protagonists. And the young nations, at a time when it was most important to them, have lost in him a true friend."

Charles Herzfeld, president of the Catholic Association for International Peace, said in Washington that Hammarskjold's death is "a tragedy for all humanity."

"He was completely dedicated to genuine world peace and order, and he worked for it more effectively than anyone," Mr. Herzfeld said.

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PEACE CORPS CANDIDATE—Miss Emilie Clevenger of Brookville, a 1959 graduate of Marian College, will begin a 13-week training program today at the University of Michigan preparatory to an assignment with the Peace Corps in Thailand. The daughter of Mr. and Mrs. Leslie Clevenger, she received a master's degree in chemistry this past summer at the University of Florida. She received her secondary education at Immaculate Conception Academy, Oldenburg.

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Remove birth control from political arena

NEW YORK—A Catholic educator and author has urged Americans to unite in an effort to remove the birth control dispute from the political and social arena.

Father John A. O'Brien, research professor of theology at the University of Notre Dame, also suggested that the National Institutes of Health undertake a research program to render the rhythm method of birth control 100 per cent effective—thus helping to resolve the controversy between Catholics and non-Catholics over birth control methods.

Father O'Brien's comments are contained in an article, "Let's Take Birth Control Out of Politics," in the September 26 issue of Look magazine.

"He notes that in recent decades, the establishment of a new atmosphere of mutual good will and friendly communication."

"We need a dispassionate study of the facts, a better understanding of the opposite viewpoint and a more serious effort to extend the areas of agreement until a solution is reached," he says.

Father O'Brien also calls for recognition of the "substantial agreement . . . already existing between Catholics and non-Catholics concerning the overall objectives of family planning."

Both groups, he says, favor responsible parenthood, and the difference between them is over means, not objectives.

Whereas most non-Catholics accept artificial birth control as a permissible means, he notes, Catholics regard only abstinence or the rhythm method as allowable.

"But people differ in their religious beliefs on scores of doctrines, without taking up arms against those who disagree with them," Father O'Brien adds.

"Why is it so different in regard to birth control? It is because each side has sought to implement its distinctive theological belief through legislation and thus indirectly force its belief, or at least the practical consequences thereof, upon others."

"To try to oppose the general religious and moral conviction of

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