

Biblical scholarship revival is hailed by parley speaker

CINCINNATI—The current revival of Bible scholarship promises to be "one of the most fruitful in the history of the Church's exposition of the inspired writings."

This was emphasized by Msgr. Robert H. Krumholz, retiring president of the Catholic Biblical Association of America, in an address to the association's 24th annual general meeting at Mount St. Mary's Seminary.

Speaking to more than 200 Scripture scholars, Msgr. Krumholz, who is rector of St. Gregory's Seminary here, declared:

"The Catholic world's renewed interest in Sacred Scripture is one of the positive benefits of the current biblical movement. Pope Pius XII has certainly realized his aim of giving 'new incentive and fresh courage' to Catholic Scripture scholars and in doing so has brought about a tremendous change in the Catholic biblical outlook."

ONE IMPORTANT aspect of this change, according to Msgr. Krumholz, is that "much new light has been thrown on our understanding of the Bible and with that broader understanding has come a deeper appreciation of God's all-wise and loving dealings with mankind."

"At the same time," he added, "many scriptural interpretations previously looked upon as suspect, if not untenable in the light of faith, have been widely accepted by Catholic biblical experts . . ."

Referring to the monitum, or warning, given to Bible scholars June 20 by the Supreme Congregation of the Holy Office, Msgr. Krumholz stated that "this broad admonition opens with praise for the zealous work being done by present-day biblical scholars."

"This certainly rules out," he said, "the false impression that one might gather from many of the diocesan newspapers that the Holy See suspects, and thus condemns, the new biblical movement."

Official



On September 10, 1961, our Holy Father, Pope John XXIII, will offer a special Mass for peace throughout the world.

We respectfully request that in each parish and religious institution of the Catholic Church there will be special prayers for peace by the clergy, religious and laity on this occasion.

Erection of St. Luke, the Apostle, Parish, Indianapolis, Indiana. We hereby canonically establish a new parish in the city of Indianapolis under the title of and dedicated to St. Luke, the Apostle.

The parish boundaries are as follows: 96th Street and the center of Ditch Road south to State Road 434; east along the center of Ditch Road to the center of Hoover Road; south to Kessler Boulevard, and continuing along a straight line to White River east to White River at the Marion Railroad; north along the Monon Railroad to 96th Street; west to the center of Ditch Road. Henceforth, all Catholic living within these boundaries will look to the pastor of St. Luke's for spiritual guidance and needs. The parish church and school of St. Luke are situated at 7500 North Illinois Street.

THE MOST REVEREND PAUL C. SCHULTE, D.D., Archbishop of Indianapolis

But next Tuesday, Sept. 12, the Mass of Thanksgiving for the jubiliarians will be attended next Tuesday morning by Sister Anthony's brother, Father Patrick Sweeney, S.J., professor at Xavier University in Cincinnati. The Sisters and relatives will offer their congratulations during the day and the students of Marydale will honor them with a program. Open House will be held in the school auditorium from 2 to 4 p.m. for friends.

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THE SCHOOL BELL RINGS TWICE—Among the thousands of youngsters in the Archdiocese who answered the school bell last Wednesday morning were these two identical twin daughters of Mr. and Mrs. Robert E. Smith, of Indianapolis, Little Diane and Rosemary (for is it Rosemary and Diane?) will again have their teachers and classmates gazing as they pursue their third grade studies at Cathedral Grade School. (Staff photo by Fries)

FOR INTERRACIAL WORK

Indianapolis woman wins national award

An Indianapolis social worker who is a member of St. Thomas Aquinas parish is one of two persons named to receive the 1961 James J. Hoey Awards for Interracial Justice. Mrs. Osma Spurlock, vice-president of the Catholic Interracial Council of Indianapolis, has been selected as the Negro recipient of the annual honor.

Named along with Mrs. Spurlock as the white recipient of the award was Ralph Fenton, fire insurance firm official from Newwood, Mass., who has been active in the work of the Boston Catholic Interracial Council. He also directs a program known as Action for Interracial Understanding for the Third Order of St. Francis.

The Hoey Awards were named for the late James J. Hoey, a pioneer in race relations work in New York, and first president of the Catholic Interracial Council in that city. The Hoey family provides for the awards of two silver medals annually to a white and Negro member of the Catholic race who have made notable contributions to the betterment of race relations.

Mrs. Spurlock and Mr. Fenton will receive their medals from the John Birch Society on October 29, at a luncheon in the new Summit Hotel.

MRS. SPURLOCK is an alumna of Hunter College, New York,



MRS. SPURLOCK

and Atlanta (Ga.) University. She holds a master's degree in sociology and taught for a time at Arkansas A. M. & N. College. She has been associated with Flanner House for many years and was instrumental in organizing the nationally famous co-operative Negro housing development erected in Indianapolis by that institution. At the present time she holds the position of Director of the Division of Social Services at Flanner House.

She has been active in the work of the NAACP, and helped to organize the American Council on Human Rights, an organization devoted to the elimination of

discrimination and prejudice.

She is the first woman and the first Negro to serve on the Board of Health and Hospital Corporation of Marion County, a post which she held for five years. At present she is vice chairman of the Mayor's Commission on Human Rights.

MRS. SPURLOCK has participated in numerous panel discussions on race relations and minority housing including appearances at the annual Archdiocesan Teachers' Convention at Secoma High School last fall, a special program for teaching nuns held at Marian College; the annual CYO Convention; and a YCW workshop in Brown County.

She has appeared on both radio and television in discussions on "tension areas" and "minority housing" under the auspices of the Anti-Demagogues League. She served as discussion group leader on minority housing at a Seminar on Human Relations for teachers sponsored by Indiana University.

IN ADDITION to her post on the Mayor's Commission on Human Rights, she is a member of the State Committee on Recreation and Leisure Time Activities for the Aging, and State Committee on Child Care Regulations and Policies, and the Advisory Committee of the Downtown Center for Senior Citizens in Indianapolis.

Mrs. Spurlock is active in the Women's Club of St. Thomas Aquinas parish and serves as chairman of the parish CYO Hobby Show.

Mrs. Spurlock's husband, Albert, is a teacher at Crispus Attucks High School. The Spurlocks have been residents of Indianapolis since 1947. They are the parents of two children.

Pope to broadcast message of peace

VATICAN CITY — Pope John XXIII will broadcast a special message to the Catholic world on Sunday, Sept. 10, on the topic of peace among nations, the Vatican Radio announced.

It was said the talk will be relayed by a number of national networks in Europe and will follow a week of intercession for peace which the Pope will offer the same day.

Bishop's stand restores bus service

COVINGTON, Ky.—A determined stand to close down three parochial schools in Boone County and send their 700 students into overcrowded public schools led county officials to authorize bus transportation for the parochial school students at county expense.

Bishop Richard H. Ackeman, C.S.S., of Covington ordered pastors of the three parochial schools to keep the schools closed until the county provided bus transportation for the students.

The pastors already had informed their parishioners to enroll their children in the county public schools after county school officials had announced that bus rides at county expense would not be provided for the parochial school children.

The matter was referred to the Boone County Fiscal Court, which rules on financial and fiscal policies for the county. After a lengthy session (Sept. 5) the Fiscal Court agreed that the county should provide bus service for the parochial students for the first school term which runs until January.

It was said the fiscal court decided that the issue should be referred before the county in the November election through a referendum.

Stay clear of extremists, Bishop warns collegians

BERKELEY, Calif. — Bishop Paul J. Hallinan of Charleston, S.C., delivered a blistering attack on the right-wing John Birch Society here and urged Catholic college students to stay clear of its extremism.

"We are against communism," Bishop Hallinan said. "But we are for the social order that the John Birch Society would not even understand, much less accept."

The prelate spoke at the annual convention of the National Newman Club Federation, coordinating body for Catholic activities on the campuses of state universities and non-Catholic colleges. About 1,000 students and religious attended the meeting at the University of California. Bishop Hallinan is episcopal moderator of the federation.

In his attack on ultra-conservative Americans, he said, "These small minds and faint hearts today are betraying the tradition of the Christian apostolate."

ADDRESSING the student convention he asked: "Is it true, as leader Robert Welch says, that 50 per cent of his John Birch Society is made up of Catholics?"

"Do Catholic collegians think, with one of our leading conservative neo-conservatives, that the best encyclical on the social order is only a 'venture in triviality'?"

Are they chucking with the same maxim when it comes to the title of the encyclical, 'Mater et Magistra,' in this wise—'Mater et Magistra no!'"

"If they are," Bishop Hallinan

said, "then the work facing our chaplains and student leaders is more extensive than we thought."

"I prefer to think that the majority of our Newman students have really grasped the meaning of St. Paul's phrase 'but we, being many, are one.'"

Although he did not refer to the magazine by name, Bishop Hallinan obviously referred to the National Review, edited by William F. Buckley, Jr., noted Catholic conservative. The magazine editorially referred to the encyclical of Pope John XXIII as a "venture in triviality," and later published an item that contained the "Mater, si Magistra, no" comment.

HE SAID HE hoped Catholic young people were not "afraid of integration, fearful of foreign aid, unwilling to pay taxes to provide a decent life for the unfortunate children born at the end of a week in the city of Newburgh, N.Y."

Catholics "are against a fatuous and futile liberalism that cannot come to grips with the evil, but," he continued, "we are for a liberalism that makes freedom everybody's right and welfare everybody's job."

"We are against war. But we are even more against those who confuse the issue."

"Communism is wrong, not because it is in Cuba or at the Brandenburg Gate. It is wrong because it is a false answer to the right question—why must so many suffer and why so few live in wealth and ease?"



VOL. I, NO. 49 INDIANAPOLIS, INDIANA, SEPTEMBER 8, 1961

FROM PERU AND INDIA

Foreign nuns to study at Oldenburg convent

OLDENBURG, Ind.—Four distinctly-dressed Junior Sisters—two from Peru and two from India—will share the next four years of professional and spiritual formation with the Sisters of St. Francis here.

The Oldenburg community has provided complete scholarships, including transportation and maintenance, for their guests.

Indian students, Sister Amalia and Sister Octavia, are members of the Franciscan Christ Congregation of Karavannur, Trichur District, Kerala, South India. (By coincidence, this community has been following the Constitutions of the Oldenburg Sisters for the past 51 years.)

NEGOTIATIONS for the Indian Sisters' study here were initiated by Reverend Mother M. Cepias, O.S.F., superior general of the Oldenburg community, who has corresponded the past two years with Mother Mary Celina of India.

The Peru students, Sister Maria Lucia of Jesus and Sister Victoria of the Infant Jesus, are among 22 from that country who have come to the United States through the sponsorship of the Overseas Project of the Sister Formation Conference.

The two are members of the Religious Tertiaries of St. Francis of Assisi and of the Immaculate Conception, whose motherhouse is located in Valencia, Spain. They completed their novitiate in Lima, Peru. Sister Maria Lucia of Jesus is a native of Salamanca, Spain, and entered the community there. She was missionary to Peru only eight months ago.

AN ORIENTATION program for the entire group of Latin American Sister-students was conducted at Georgetown University, Washington, from August 18 to 21. Four Spanish-speaking American Sisters, including Sister Mary Edgar, O.S.F., Ph.D., of



FROM PERU TO OLDENBURG—Two of the 22 Junior Sisters from Peru, brought to the United States for professional and spiritual formation through the auspices of the Overseas Project of the Sister Formation Conference, are shown above as they arrived in Indianapolis last week from Washington, D.C., where they had undergone an orientation program. Sister Mary Edgar, O.S.F., Ph.D., center, chairman of the modern language division at Marian College, accompanied them. The guests are Sister Victoria of the Infant Jesus, left, and Sister Maria Lucia of Jesus. (Staff photo)

Marian College, received a two-week special training session at Georgetown to prepare them to take over the English tutoring of the Latin American Sisters.

The four Sister-instructors taught as a team. Sister Mary Edgar's portion was vocabulary. In groups of six, the students rotated each half-hour. Social hours, including evening walks,

were part of the orientation. Sister Mary Edgar accompanied the Oldenburg-bound Sisters to Indianapolis, where they continued the journey by car.

THE INDIAN SISTERS, who arrived at Oldenburg two weeks ago, were met in New York by Sister M. Carolyn, O.S.F., and (Continued on page 9)

48 YEARS IN SAME HOUSE

Jubiliarians remember 'when'

By PAUL G. FOX

Little did Sister M. of St. Domitilla or Sister M. of St. Anthony realize when they entered the Novitiate of the Sisters of the Good Shepherd in 1909 that they would spend 48 years together, working and living in the same house.

But next Tuesday, Sept. 12, the Mass of Thanksgiving for the jubiliarians will be attended next Tuesday morning by Sister Anthony's brother, Father Patrick Sweeney, S.J., professor at Xavier University in Cincinnati. The Sisters and relatives will offer their congratulations during the day and the students of Marydale will honor them with a program. Open House will be held in the school auditorium from 2 to 4 p.m. for friends.

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SISTER DOMITILLA



SISTER ANTHONY

Convent and School, located at 111 W. Raymond Street.

BOTH JUBILIARIANS, whose vigorous daily activities belie their advanced years, are familiar to hundreds of individuals who have visited the southside convent, school and the adjacent Fatima Retreat House.

Sister Domitilla, who "pulls the reins" over Sister Anthony because she entered the Novitiate three months earlier, is familiar to thousands of women who have

made week-end retreats at Fatima Retreat House, where she has worked the past 10 years. She also has charge of the chaplain's quarters.

Equally known to a wide range of people, Sister Anthony has been postress at the convent since 1935. In this capacity she is the official greeter to visitors and callers who appreciate her handy Irish charm and wit.

THE SISTERS vividly recall their arrival and early years when the convent was "out in the

country." The 20-acre tract surrounding the convent has remained substantially unchanged through the years.

"Of course, the chicken coop and the pigs are gone," commented Sister Domitilla. She pointed to the outdoor grove as the original location of the hen house. "We also had a farm, muck and orchard where the Retreat House now stands," she added. Sister Anthony remembered that the Sisters once owned a nine-acre tract along Bluff Road which was used as a farm.

"When we first arrived in Indianapolis," said Sister Anthony, "there were 33 Sisters in the house. Now there are 20." She said the decline of Sisters was due to improved efficiency of operation and the number of new institutions staffed by the community in other cities. "We also had more girls under our care then," she added.

During the 25 years that Sister Domitilla served as assistant director of girls, the enrollment in the girls' school was about 120. The number swelled to nearly 200 girls in 1919 when Bishop Joseph Chartrand asked the Sisters to receive 110 girls from Sister decessat, orphanage which had burned in Terre Haute. The last of the orphans did not leave the Sisters' care until 1939.

(Continued on page 9)

SMALL BUT PERSISTENT

ayman defends Church in Red Poland

VIENNA—The second most important political figure in Poland today is a Catholic who has no power, but everyone, including Communist Party leader Wladyslaw Gomulka, must listen to him.

He is Stanislaw Stomma, a fifty-three-year-old lawyer from the northeastern part of pre-war Poland, Wilno, who rose to influence with the aid of a quiet, vocal voice in a country that speaks loudly.

CHAIRMAN of the Znak (Sign) group of nine Catholic deputies in parliament, Stomma walks a tight rope: cooperating with the Communist majority when it is necessary for the good of the people of Poland, yet standing staunchly behind the rights of the church, so often the target of persecution by these same Communists.

Stomma, bespectacled and gray but curiously bright, uses a sharp tongue. He creates the classic picture of a little man in a yet stalwart, and in the power wielded by the Marxist Poles but is not overwhelmed by it. In seeking to protect the rights of Catholic Poles and the Church, he does not use flippant fighting language but he manages to get his point across.

Cyrankiewicz: I only wish to explain . . .
Stomma: Of course, I understand . . .
Cyrankiewicz: The title of minister was granted because he had been minister previously. I'm sorry to . . .
Stomma: That's quite all right . . .

THE EXCHANGE has to be conducted with parliamentary politeness: Cyrankiewicz is charged with ramming through laws often designed to sound the Catholic Church, and Stomma is the Catholic who rises to the floor of parliament to protest.

In June, Stomma warned the parliament that the Communist government must recognize the fact that the vast majority (92 per cent) are deeply attached to the Catholic Church.

In January, he scored the unjust treatment of the Church by the Polish government. Although often talks in parliament, usually published by the Polish press, Stomma's was omitted. It remained in "Tygodnik Powszechny," Catholic weekly in Cracow, to let Catholic Poles know someone had spoken for them.

If we summed up the situation in the Catholic States relation to our country," Stomma said then, "the result would be far from satisfactory. There is at present an imbalance in the anti-Church campaign and the Church is under various difficulties imposed upon it.

with great anxiety for the future." In 1957, Stomma pledged support of the (then) 12 Catholic deputies to the government headed by Cyrankiewicz, citing their determination to fight for the tolerance of religious believers promised by Cyrankiewicz at the opening of parliament.

AT THE SAME TIME, Stomma was recognized as a friend of the Catholic Primat of Poland, Cardinal Stefan Wysyzki, who had spent three years in a Communist jail rather than have to waive the Church's right to bring its messages to the people of Catholic Poland.

A year later, when Cardinal Wysyzki was permitted to leave Poland to participate in the election of a new pope, he was accompanied by three men—his secretary, his personal chaplain and Stanislaw Stomma, who was director from Poles called in the Catholic opposition group in the Polish parliament.

The Wysyzki-Stomma friendship began in 1947, and during the war years Stomma had a distinguished career in that part of the underground that took its direction from Poles called in London, Anti-Nazi, he was also Anti-Communist; consequently, in 1950, the Reds ousted him from a teaching post in Cracow. He took the job, but he retained a title —Poles still call him "Professor."

STOMMA was elected to the Sejm in 1957, a period when briefly there seemed to be some Communist recognition of the rights of Catholics and the Church. The

accord was short-lived. Nevertheless, he became prominent as a member of the foreign affairs committee—a post he still holds—and at various times has been permitted to travel to Italy, France, Austria, West Germany and South America.

It was rumored the time he was in office that he would visit Chancellor Konrad Adenauer of West Germany, but a personal protest by the Foreign Minister barred the visit. He did go to Bonn the following year and met Baron von Guenteburg, an expert on Polish affairs. During Cardinal Wysyzki's visit to Rome the same year, it was rumored that Stomma had discussed with Vatican officials the Polish government's request that the Holy See recognize the Oder-Neisse line as the border of Poland. The Vatican refused, it was reported, and would not act until a peace treaty was signed.

Today, as tension between the Catholic and the Communist governments mounts, Stomma still holds differences can be settled "within the framework of the Catholic Church."

He said recently: "In spite of this, I consider: 'In spite of bilateral agreement as indispensable correct and I will continue to be a Communist in Poland. I have said this, and will say again: Catholicism is a living force in Poland. It has entered deep into the national life and has united itself with it.'"

THREE YEARS ago, Stomma wrote that "Marxist and Catholic

ideologies are diametrically opposed" and "we harbor no illusions that these differences can be overcome." He said that "as Catholics we must maintain our full fidelity to the Church and its teachings. But at the same time, we have a duty to work for the welfare of our nation."

"These two principles — our fidelity to the Church and our duty toward our nation must not clash. We are therefore trying to evolve a formula to follow so as to be able to do our duty to both. But the discovery of such a formula is very difficult. We are still searching for it."

And, three years later, he is still searching. Many Catholics opposed his campaigning for office in a Red parliament, saying such action was futile. Stomma disagreed, as did eight other Catholic deputies. The anti-Communists are allowed to express their views, however, and the public may read their speeches.

MUCH of the freedoms granted to the Church have been withdrawn or curtailed. But the record is there: Stomma spoke and these actions of government.

Cardinal Wysyzki, with his great courage, speaks forcefully, and with vigor and zeal literally fights the regime. But Stomma and his fellow Catholic deputies must speak softly—although they speak their minds. "We are on the threshold of a new stage of our activity," said Stomma in late June.

Whatever that program is, it will be a soft-spoken and, to Stomma, a logical one. It will not be an attempt to form a Catholic party in Poland.

Stomma says: "Catholicism cannot be reduced to the level of a political point of view."



ATTENDED SCHOOL OF CATHOLIC ACTION—Shown above are the girls and their sponsor who represented Immaculate Conception Academy, Oldenburg, at the recent Summer School of Catholic Action at the Conrad Hilton Hotel in Chicago. Seated are Margaret Dober, Lawrenceburg; Mary Jane Scheidler, Greensburg; and Maria Mitchell, Hamilton, Ohio. Standing are Carol Ernest, Greensburg; Barbara Krieger, Lawrenceburg; Mary Jo Wenning, Batesville; Barbara Fritsch, Cincinnati, Ohio; Sister Mary O'Connell, C.S.F., sponsor. The unidentified girl in the picture is another delegate who stepped into the picture and out again before she could be identified.

Report new drive launched by Russ against religion

LONDON — Another campaign against religion is now in full swing in Soviet Russia, a Catholic correspondent has reported here.

The correspondent just back from the USSR wrote in the Tablet, British Catholic weekly, that after talking to priests and laymen "I was left in no doubt that a severe campaign against religion which began last year was now in full swing."

"I was told about cases when believers physically resisted the seizure of their church. I was told of the intolerable taxation imposed on priests and of all manner of pressures and tricks to get the churches closed. Temporary churches in private homes appear to have been particularly hit by the wave of closures in the countryside."

The correspondent, whose name was not given, said he visited Russia including Moscow last

year and recently had spent three weeks mainly in Kiev, Odessa and Yalta. He said the congregations he saw crowding the dwindling number of churches consisted mainly of middle-aged and elderly women. Pressure against going to church was being exerted on the young. Teachers, servicemen found it practically impossible to attend church. Members of the Communist party were officially forbidden to do so and most others found regular church attendance could harm their careers.

THE CHURCH AND THE WORLD

Pope's birthday—Justice—Issail Cardinal

THE VATICAN

◆ Fidelity to the Gospels, love for the Saviour and trust in His mother will bring all Christians back into a single family, according to Pope John XXIII. The Pontiff spoke of Christian unity in an address to a group of Austrian pilgrims, composed of 300 laymen and 50 priests from the province of Burgenland in eastern Austria. The pilgrimage had been organized in order to thank the Pope for erasing the Eisenstadt diocese last year, thus ending a temporary arrangement for Church administration that had existed in the region ever since the partition of Austria-Hungary at the end of World War I.

◆ The 80th birthday of Pope John will be celebrated with special honor on November 4 with acts of homage from Catholics the world over. The Pope's actual birthday anniversary is November 25, but observance of it has been moved up to coincide with the date of his coronation three years ago. The Bishops of the entire world have been urged by authorities of the Holy See to ask their faithful to offer special prayers for the Holy Father.

◆ The Holy Father has chosen Cardinal Amleto Cicognani to be Secretary of State because of his "proven experience in so many tasks of the Church in the East and in the West, in the ancient and in the new world." It has

been learned here. The statement appeared in a Papal letter appointing the cardinal to his new post. Pope John said the post required special talents and the "mobility of office, the multiplicity of the various virtues it demands, and the vastness of its projects and tasks."

AT HOME

◆ SYRACUSE, N.Y.—The oldest organization of Catholic laity in the United States called on the American people here to "mend their ways" or suffer defeat at the hands of a militant and god-fearing Communist. The spokesman of the West in its struggle against communism, said a resolution of the 16th national convention of the Catholic Central Union, is that it has "to a large extent forfeited its Christian heritage." The organization stated that "men must be reminded not so much of their rights, either as individuals or classes or nations, but rather of their duties, their obligations to God, to live upright lives, to make sacrifices, to restrain their appetites."

◆ ST. LOUIS — Marriages in which Catholics are married to Catholics have the best chance of survival, the American Socio-logical Association was told at its 35th annual national convention here. Dr. Leo G. Buehler, of Iowa State University's department of economics and sociology, said the survey was made in Iowa during the last seven years which indicated this fact. Among 14,183 marriages where both parties were Catholics, only 32 divorces resulted during the first year of marriage. Among the 92,728 marriages contracted where both parties were Protestants, 728 divorces resulted during the first year of marriage. In 2,572 mixed marriages, 126 divorces occurred during the first year of marriage.

ABROAD

◆ CONAKRY, Guinea—President Sekou Toure declared that his government intended to "Africanize" the Catholic Church in Guinea. "No Catholic prelate will be accredited to Guinea unless he is an African," he said at a central committee meeting

of the government. National Democratic Party. His announcement followed the deportation of Archbishop Gerard de Milleville of Conakry, white and a Frenchman, who was expelled for publicly opposing the government's confiscation of all church schools. The government said here that Archbishop Toure had expelled the Archbishop for "challenging the authority of the state," adding that "the move was taken in defense of the Guinean people's authority and should not be interpreted as an anti-religious act."

◆ MONDULI, Tanganyika—Catholic missionaries have launched a project to make modern weapons of the fierce Masai warriors, long known as the cattle kings of the Holy Ghost. The Holy Ghost Fathers of Tanganyika seek to introduce the Masai to modern ranching techniques in an effort to end their traditional nomadic way of life. The missionaries believe this would mean a new and better existence for the Masai: permanent homes, education and medical facilities, and greater prosperity as a result of better cattle-raising methods.

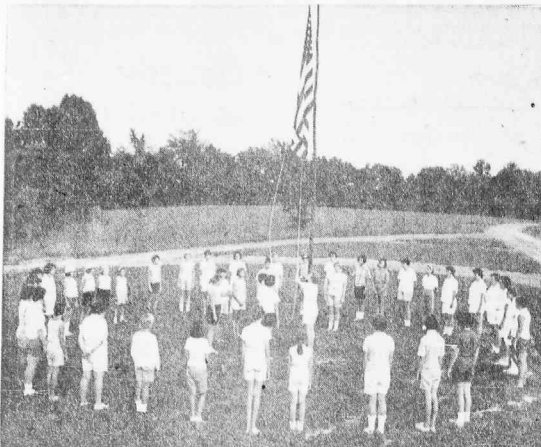
◆ SALISBURY, Southern Rhodesia—An Anglican Bishop has urged his clergymen to read, mark and digest a pastoral letter on racial justice issued by Southern Rhodesia's Catholic Bishops. He said that he had been prejudiced initially against the pastoral by twisted reports in the pulp. Anglican Bishop Cecil Alderson of the Diocese of Mashonaland, which includes this capital city and about half of Southern Rhodesia, said: "I believe the Roman Catholic Bishops . . . have put all Christians, and indeed all citizens, in their debt by the pastoral instruction entitled 'Peace Through Justice.'"

◆ NEW DELHI—Prime Minister Jawaharlal Nehru leaned on Pope John XXIII's social encyclical "Mater et Magistra" to support his third five-year plan to boost India's economy. He told India's Parliament here that he welcomed the modern social principles enunciated in the encyclical, which he observed, "make very interesting reading." The docu-

ment shows, he said, how the Catholic Church is changing in favor of socialistic public enterprise and so many things which the world stands for today." "The Roman Catholic Church in social matters is about to move from its original moorings," he said, "but if the Church is to be the shape of its head, the Pope goes this far, it shows how far the world has gone."

◆ PORTO ALEGRE, Brazil — Archbishop Alfredo Scherer of Porto Alegre has defended the constitutional right of Joao Goulart to assume power in order to assure democratic ideals, the progress of Brazil and the happiness of Brazilians. Despite Goulart's reputation for extreme politics, the Archbishop said: "It is the right to do so in accordance with the provisions of law, must assume power in order to assure democratic ideals, the progress of Brazil and the happiness of Brazilians. Despite Goulart's reputation for extreme politics, the Archbishop said: "It is the right to do so in accordance with the provisions of law, must assume power in order to assure democratic ideals, the progress of Brazil and the happiness of Brazilians. Despite Goulart's reputation for extreme politics, the Archbishop said: "It is the right to do so in accordance with the provisions of law, must assume power in order to assure democratic ideals, the progress of Brazil and the happiness of Brazilians. 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154 girls 'inaugurate' new Camp Christina



MORNING RITUAL—The raising of the colors is a daily ceremony at Camp Christina, new CYO girls' camp in Brown County. One hundred fifty-four girls from the Archdiocese participated in the first session of summer camping.



CHOW TIME—Nutritious, tasty food prepared in the open air stimulates young appetites. Between each two tents is a separate cooking and dining area. Cooking facilities, consisting of refrigerator, gas hot plates and an electric roaster, were donated by the Catholic Daughters of America. Counsellors did the cooking assisted by the campers.



SPIRITUAL FOOD—Daily Mass in the chapel is an important part of the camper's schedule at Camp Christina. The campers and their counsellors close each day with the recitation of Compline, the night-prayer of the Church.



SCENIC SETTING—Camp Christina overlooks one of the most picturesque landscapes in Brown County. The tract was a gift of Mr. and Mrs. William B. Ansted, Jr., of St. Thomas Aquinas parish, Indianapolis.



GOIN' FISHING—Three young campers, armed with fishing poles, head for the lake to try their luck. Other popular activities included handicraft, nature study, hiking, archery and swimming. The girls did their swimming at the neighboring Happy Hollow Camp.

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GABFEST—A group of young campers discuss the interesting events of the day at mealtime. During the past season the girls slept in large pyramidal tents, labeled with such colorful names as "Skeeter Haven," "Chigger City," "Lazy Dazy," and "Sleepy Hollow."



COUNSELLORS—Father John Elford, Camp Christina director and Archdiocesan CYO director, attributes the success of the camp operation to the work of an experienced counselling staff. Shown with Father Elford, are front row, left to right: Anne Beck, Sharon Kavanagh, Susie Schoenstein, Carla Knie, Meg Brate and Mary Kay Ellis. All are Junior Counsellors. Senior Counsellors in the back row are, left to right: Cecilia Mootz, Cecilia Eschenbach, Ellen Miller, Margaret Norris, Donna Dufour and Julie Johnson. (All photos by Tom Revard)

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Comment

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

Total answer

From time to time we have warned our readers against the dangers of a popular brand of anti-communism. It comes in several varieties, but the program principally consists in reading the reports of the House Un-American Activities Committee and studying the writings of a group of self-appointed experts on communism who quote one another as authorities to prove that United States leaders have long been blind to the communist menace.

Initiated into such privileged knowledge, the eager anti-communist is then invited to defend his country by writing letters to congressmen and editors enlightening them and urging them to promote a policy to win—to win what is never explained.

For our pains in pointing out that such a program is hopelessly negative and frustrating, we are invariably assailed by these neophytes in the anti-communist cause, who, sorry to say, do not always comport themselves with the compassion and respect that editors like to think become a gentle reader.

One repeated bit of advice they give us is this: "Stop defending your worthless Negroes and join in the fight against communism."

This grieves us, of course, but not nearly so much as the request of more polite readers who plead: "Give us your advice on how to overcome communism."

Obviously, we have failed to make clear week after week what we are trying to do with the articles we select and the editorials we write. Perhaps someone else can express it better—someone who cannot possibly be thought of as soft on communism. William C. Sullivan, Chief Inspector of the Federal Bureau of Investigation, in a letter to the editor of Social Order, monthly of the National Jesuit Social Science Center in St. Louis, had this to say:

"It would be unfortunate indeed if in opposing communism, we lost sight of what we are for—the Christianization of the individual and through this process the improvement of society."

Stating that communism "is more of a symptom of fundamental social disorder than it is a cause per se of our present difficulties," Mr. Sullivan added:

"In view of this, when people ask me what they can do right away to combat communism, I suggest that they analyze their local communities to determine whether there is a truly vital spiritual life, social justice, absence of sociological discrimination, economic stability, political effectiveness, etc. Will you agree that a local community is somewhat like the human body? If it is healthy, it will resist the appeals of communism just as a healthy body will resist the assaults of germs."

We agree with the F.B.I. director. And we'll go him one better. The whole world community is like the human body. If it is healthy, it will resist the appeals of communism. That is why we vigorously support foreign aid (even at the risk of waste), the peace corps, the United Nations and its projects, etc.

That is why we urge anti-communist groups to study seriously the social teaching of the Church. The recent encyclical of Pope John on social progress is a plan for making the world community healthy. It is a total answer to the total threat of communism. Study this document and act upon it. Here is a positive program for eager anti-communists.

Poor migrants

At about this time of year, attention is drawn to the plight of the migrant farm workers who, in the words of William Williams, executive secretary of the Bishops' Committee for Migrant Workers, "are without consistently insurance, without the ground beneath them of a minimum wage, without overtime pay provisions, with no Federal law to protect their children outside school hours, with no protection of the right to organize and bargain collectively."

The shabby conditions under which several million men, women and children have to work are due to the brutal application of the law of supply and demand. Native Americans have to compete with the pathetic eagerness of Mexicans to earn anything at all to keep themselves from starvation.

The principal argument is that the farmer cannot afford to raise the labor costs represented by the employment of these migrants. This may be true occasionally in the case of one-family farms, but it is really true in the case of the many large, factory-type farms owned by large corporations, the principal employers of this labor?

It is also argued that a better treatment of the migrant workers would increase the over-all cost of our food. Is this really true, either? The large-scale farming operations, have brought in consistently superabundant harvests and we have a greater surplus of farm produce in storage than we know what to do with. Large-scale corporations engaged in farming enjoy very special subsidies from the public funds, through price-support structures and tax concessions of various kinds. Do they also need the subsidy of a labor market unjustly depressed far below that of any other industry? Do they also need welfare payments made to so many of these migrants during the off-season?

The large landowners enjoy the subsidy of cheap labor by virtue of a Federal law about which the ordinary citizen knows nothing. Known as Public Law 78 and passed principally for the immediate benefit of the southwestern states, it permits the importation of thousands of poor Mexicans for temporary work on the farms. The conditions under which these people are allowed to be exploited under this law have depressed the conditions of all migrant farm workers, native or foreign. The law should be repealed, as so many responsible organizations in the country have been urging for years.

Are you interested? Then, write to your congressman about it. To do so would certainly be at least more immediately constructive than the worrying anxieties about the future of Communism in America.

While our government is advising so many foreign countries how to keep out Communism and develop their backward economies, much of them agricultural, we might well take a glance behind us—at the thousands of our own poor migrant workers.

A clarification

We publish today a reader's letter on our recent editorial, "Social Security." The editorial referred to that controversy on whether the Amish people, being organized communally to care for their old people, were entitled to exempt themselves from the relevant provisions of the Social Security Act.

Especially when they are critical, we prefer to publish readers' letters without comment or rejoinder on our part, even though we might have something additional to say. We believe it is better so. The free dialogue between writers and readers is what does most to clarify public opinion.

QUESTION BOX

Reader has a query about the Trinity

By MSGR. J. D. CONWAY

Q. Does each person in the Trinity have an intellect and will or one intellect and one will proper to the one God?

A. Each person has an intellect and a will, but still there is only one intellect and one will for all three. And if that does not confuse you enough, the intellect and will are not separate—cannot be distinguished one from the other because they are one.

Each person in the Trinity occupies the Divine nature as his own; each uses it completely, but does not use it up. They know and love each other as persons within the Trinity, but as persons of knowledge or willing they use the Divine Nature which is one, simple and undivided.

Of course the Second Person of the Trinity as man has a separate human mind and will—perfectly in accord with His divine will.

Q. What is the stand of the Church in regard to perverts (sodists, homosexuals, nymphomaniacs)—people who through no fault of their own are sexually maladjusted?

If these persons refrain from the perverse acts to which they are constitutionally inclined will they enjoy the Beatific Vision?

I am speaking only of those persons who have full possession of their rational faculties and are able to perform supernaturally meritorious acts of the intellect and will. Will they be damned eternally—"per se"—for existing?

A. There is one basic principle which can guide us in answering a complicated question of this kind: God is supremely just and merciful; He will damn no one unless he deserves it. Sin is not a crime, it is a free will, by mortal sin; and his graces are always sufficient for us to live in virtue and attain salvation.

My questioner in this case is a doctor; so I do not have to tell him that virtue and sanctity are not equally easy—or equally difficult—for all of us. In some people inclinations to sin are stronger and more complicated than in other people—and more necessarily through their own fault, but because of the physical and psychic proclivities with which they were born, or to which they were inclined by influences beyond their control. We can be sure that God gives greater grace to those who need it more, and yet experience indicates to us some people have to be heroes to use it.

Of this we can be sure: God knows—and He alone knows fully—the subjective guilt of each individual, how free and voluntary they are in submitting to their emotional drives, and how deep and honest is their remorse.

Having noted these ponderable factors which may mitigate responsibility in any given case, the only moral rule we can establish for deviates of any kind is that which our doctor indicates himself: "They must refrain from sin—from the acts to which their mixed-up emotions drive them—just like more fully balanced persons must refrain from the normal acts to which their conventional passions urge them. If they do refrain and live in God's grace in spite of their problems, then their place in Heaven may be very high indeed."

The doctor knows much better than I do to what extent and in what manner he can be helped by medical and psychiatric care. Where help is possible there may be a serious moral obligation to seek it—with an honest desire to be cured. And everyone—whatever his degree of normalcy—must be wise and prudent in guiding the course of his life: avoiding those people and circumstances which lead him to sin.

Q. I am a postmaster in a little village and have lots of leisure time to read, study and just to think—and to get hung up in my thinking. Here are a few of my many questions: When there are differing opinions among Catholic authorities on moral questions is a Catholic free to follow any one of the differing opinions? Would a moral theologian, for instance, who expresses a certain opinion on a certain point, be free, in his own personal acts, to follow some other moral theologian's more lenient opinion on the same point?

A. When you mention "opinions among Catholic authorities" I presume you mean sound and inherently reasonable opinions held by moral theologians of recognized standing. Any Catholic is free to follow such opinions in most matters of simple moral obligation until such time as the Church may—through its official teaching authority—declare otherwise.

Generally speaking a man must be consistent and follow his own sound personal convictions. So ordinarily I would not have high esteem for a moral theologian who held and taught one opinion but regulated his own personal life by more lenient opinions of his conferees. Equivalently he would be saying to those he teaches: do as I say, not as I teach. However, we may expect moral theologians to have humility. They recognize that their opinion is but a law—merely a carefully reasoned interpretation of the law—and they recognize the reality and probability of a more lenient opinion. It is the outstanding authority of the man who holds it. So certainly in individual instances where there is good reason to do so, they may properly follow the opinion of a man in their own personal actions—especially where the opinion involved is of one of positive law: like Mass on Sunday, or fasting, or saying the Breviary.

through the columns of newspapers, and we would want to encourage this as much as we can.

That we comment now is not to argue with our interested, and interesting, correspondent but to clarify a point of ours which he—and maybe others—seems to have misunderstood.

We did not criticize the Amish people for the style of their communal organization. Indeed, in many respects, we envy them their simplicity of life in this ever more complicated age, and the moderation of their requirements in material things. Our question is merely whether they, or any group of our citizens, are entitled to exempt themselves from the effects of any law made by the United States Congress for the general good of all the people. It

might as well be argued that Catholics, who bear the cost of the religion-based education they want for their children, are equally entitled to withhold the part of their lawfully imposed taxation applicable to the public schools they do not use. And we certainly would not argue that, however much we might press for constitutionally-made changes in existing laws.

The Amish affair is not being considered simply on the merits, anyway. It is being used as a stick to beat down any kind of measures on a national scale to deal with the new problems in our society which have emerged on a national scale. And one of these problems is the percentage of old people in the community which improved medical knowledge has increased so dramatically these last few decades.

STRAY LEAVES

Aid to education not a new issue

By MICHAEL BOWLES

So, the Federal Aid to Education Bill is on the shelf for the remainder of the current Congressional session. In the 77th Congress the committee which decided this, two Catholics voted in favor of getting the revised version out on the floor; one Catholic produced the deciding vote against it. The Catholic President was in favor of it. Catholic bishops were against it; but not unanimously, as some of our more superficial observers seem to think.

There were Catholic groups opposed to it because they thought it a discrimination against those whose duty in conscience required them to give to their children a religion-based education not available in the public schools. There were Catholics who said that, even if it included aid to parochial schools, they would still be opposed to it. Federal aid, they thought, would inevitably involve a lessening of parochial authority over the management of these schools.

As we know, Catholic groups were not the only ones figuring prominently in the debates up and down the country. There were Protestant groups both for and against what they thought to be the "Catholic position." There were Protestant groups both for and against what they thought to be the position of other Protestant groups. There were groups, not with any particular religious interest, both for and against any extension of Federal influence in what they regarded as a local and state affair.

There was the President's view that Federal aid to parochial schools was contrary to the Constitution. There were those who thought the opposite. There was the U.S. Supreme Court, the final arbiter of what is and what is not constitutional, which said nothing—yet being asked to do so—about the ordinary citizens, there were as many varieties of interpretation of the doctrine of Separation of Church and State, it seems, as there are grains of sand on the seashore.

I have sometimes wondered whether all the arguments for and against, widely and learned as many of them were, were not in some way superficialities. In spite of a few years of living in the Hoosier State, I am still a simple-minded fellow and inclined to imagine the approach to this question (a) to decide whether education designed to include religious and moral values is or is not a good thing in the public interest, and (b) if it is a good thing, to decide how best to organize the public resources to that end.

Thirty or forty years ago, the question of religion and education was being discussed on this, as I think, in a few places. Recently I came across a book on the subject by the late Archbishop John F. Noll, published in 1942. It is an interesting collection of statements on the subject by many different leading elements in the country. The title was an interesting one: Our National Enemy Number One—Education Without Religion.

Here are a few of his quotations. Callie's, November, 1924, after a nation-wide survey: "America is going to do something. In a national way, about training its children spiritually as well as mentally and physically. The facts are convincing. We are shocked at the crimes of our own irresponsible and high school boys, who are criminals because they do not know how to be anything else. . . . We are tired of having our young daughters live mental and physical lives we cannot comprehend—and no spiritual lives at all. . . . Our children are not being trained in schools as well as in homes; if they are not trained in homes, then school training is all the more necessary."

International Sunday School Council of Religious Education, 1925: "There are 27 million Americans below the age of 25 years, normally Protestants, who receive absolutely no systematic religious instruction. . . . Over 10 million of every five Protestant children under 25 years of age are not being touched in any way by the educational program of any church."

Christian Observer (Presbyterian), 1926: "The United States stands before the world as a Christian nation. If there be any truth in the claim . . . that education should be placed on a Christian basis, and teaching should be done from a Christian point of view, not atheistic or agnostic."

A committee report at the first North American Ecumenical (inter-church) Conference, comprising thirty-five Protestant denominations, 1941: "The part played by religion in education must be restored. . . . Christian laymen, now largely illiterate, must be educated."

There is plenty more of this, without quoting Catholic opinions at all. Although the country is pretty well unanimous on the subject, and evidently so for very many years, there is more resistance to the integration of religious and moral values in public education now than ever there was. Is it an American characteristic to talk about what should be done and then do something else; or nothing? This is a question which many countries in the world nowadays are asking themselves, especially since we want to make our world leadership effective in its stand against atheistic Communism. The real battle is Christianity versus Communism. To what extent does the nation want to play its part in this battle?

Where will he file it?



OPINIONS

Objects to reference to Amish people

To the Editor:

Every time I read one of your editorials like "Social Security," of August 15, I hasten to read one again that comforting reference to the upper-left corner of the page. . . . The opinions expressed in these editorials columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. . . . This one remark goes to mitigate the dogmatic tone which pervades your pronouncements on social issues. You would do well to remember that where such political economic issues arise it is quite possible for two sides to be "right."

You simply miss the point completely when you attempt to pin the "Every Man for Himself" tag on the policy by which the Amish manage to be their brothers' keepers.

I have the nagging suspicion that when the prize are handed out, the Great Prize-Giver will consider their efforts to be much more in keeping with the spirit of brotherly love than He will so consider my monthly donations.

Somehow or other, all those social security numbers just squeeze the life out of any man that I may be helping my aging compatriots in our steady march to the grave. In any event, theirs is not a selfish effort.

I do not buy your flimsy claim "We, including the Amish people, must depend for our peace and good order on socialization. . . ." It is not, as you suggest, merely a matter of their choosing which way they will comply with and which laws they will reject. You might just as well suggest that we Catholics have no right to maintain our own school system.

The simple truth is that they, following the dictates of their collective conscience, rejecting all forms of insurance, have embraced a philosophy of life when taking care of the old folks is an accepted way of doing things. The thought of not doing so probably never enters their mind.

How dare you try to force them to exchange their ways for the ways of our society? . . . You, often, even in Catholic families, of "charitably" committing the old folks to three or four, but rickety cubicles called "Rest Homes," to be antisocially cared for by nurse aides all for the price of the monthly social security check!

Meier of Magistra, quoting from Pius XI's Quadragesimo Anno: "This is a fundamental principle of Catholic philosophy, unshaken and unchangeable, just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies; of its very nature, the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them." (My emphasis.)

MSgr. George Higgins, in his same issue, describes the fundamental principle of communism as follows: "In the communist scheme of things, man is purely a creature of time; he has no eternal, supernatural destiny. His rights, such as they are, derive not from God but from the whim of his political masters. He is not the end and the subject of the institutions in which social life

is carried on. He is, rather, an instrument of society, or, more accurately, of the communist apparatus." (Again, my emphasis.)

Do you now seriously deny the right of these people to perform the functions of mutual security within their culture? Or, do you suggest that we all join in the common Requiem for individual differences, sinking to the steady heat of 1984? Like a wailing Greek chorus, sung a sad tale, the words might run like this:

"Ring out, ring out, Security Bell! Ring out defiance to self-interest!"

Forget the maxims Pore Richard gave us:

Mail to the glorious chains that enslave us! For who would stand on his own two feet?

When the government will provide a seat. At a festive board that gleams with gold and silver?

Replete with Marxist caviar? (Morris Ryskind, July 3, 1959)

William B. Strange Bedford, Ind.

SERMONETTE

Keep on the beam

By REV. JAMES D. MORIARTY

A young man who had just finished his training as a watchmaker was drafted by the Army. When he went to camp he took with him some of the instruments of his craft. He hoped to pick up a few extra dollars by repairing watches in his spare time. . . . When the other boys learned of his skills there were plenty of watches to repair. He kept so busy that he forgot that he was first soldier and secondly a watchmaker. One day when he was ordered on guard duty, he complained: "How can I do guard duty? I've got a dozen watches to repair."

Life is like that. We can become so deeply absorbed in a sideline or a hobby that we tend to forget our primary goal. The good God in the heavens created you and me for one reason. He wanted to share His happiness with us. He wants us to be happy forever in the hereafter but we must prepare for that happiness in the here and now.

As long as we do not go off on a tangent there are lots of experiences we can legitimately enjoy on this earth. It's God's will that we be happy at all times. He puts the pleasures of earth here that they might be stepping stones to the greater happiness of Heaven.

But if we try to squeeze out of the creatures more joy than they were meant to give then they have a tendency to kick like an overworked mule. Our reasoning processes become fogged and we are likely to go off the deep end.

St. Paul tells us that a little wine is good for our stomach's sake. The Old Testament teaches that if we have a drink of water and feel there are who will deny that at the right time a drink has a way of lifting lowered spirits. But the man who falsely reasons that because one drink will make you feel better, ten drinks will have ten times as effective will end up with a big headache rather than big "happiness."

We must not become so involved in the little attractions along the side roads that we get off the main highway of life. It's very easy to forget the will of God if we start serving only ourselves. Let's not let this happen to us.

FAMILY CLINIC

An emotional problem

By JOHN L. THOMAS, S.J.

I'm a married woman with five wonderful children. About a year ago I fell in love with a married man. It was mutual. When we discovered what had happened, we stopped seeing and calling each other, but I can't get him out of my mind. He has confessed many times, I feel awfully guilty, is this a sin—not wanting to think about him but still doing it? How do you fall out of love?

You're suffering from a severe attack of infatuation rather than love, Chloë, and the two are not the same though they have several symptoms in common. True love between a man and woman is an evolving process, based on mutual affection and attraction, and gradually growing through a shared experience that enriches both partners because their unity enables them to reach a fulfillment together which they could not realize alone. In other words, love can be real and enduring only if the lovers are good for each other.

Infatuation also involves attraction and affection, but it is unconsciously self-centered, self-defeating and demanding. It tends to be short-lived precisely because it is not nourished by a continuous, mutual exchange of love. Indeed, in some cases it is a wholly one-sided affair.

Infatuation tends to burn itself out quickly if the partners are together very long, for each is seeking to enjoy only his own feelings in the experience, and the initial glow of pleasure has nothing upon which to feed.

On the other hand, infatuation may persist if the partners are separated, since through memory and imagination each can continue to enjoy his self-centered feelings without experiencing the rule shock that would result from the discovery that in reality each is seeking only himself.

If this analysis seems difficult to follow, Chloë, take a good look at your relationship to this man. You have been sincere in facing the fact that you are not good for each other. It is so difficult to get him out of your mind? Is it not because you are quite unconsciously perhaps, in other words, love can be real and enduring only if the lovers are good for each other.

What were these feelings? Obviously there was a big boost to your self-esteem, since it is flattering experience to feel that one is attractive and can mean so much to another. There was an element of novelty and excitement, increased no doubt by the fact that the affair was secret.

There may also have been an element of venturosomeness and rebellion, for what spiritual writers call the "monotony of being good" leaves some people vaguely restless and receptive to new experiences.

How can you get this person out of your mind? You have taken the first step, of course, by refusing to see or talk to him. In line with this, you would also get rid of anything in the way of letters, pictures, gifts, and so on, that might remind you of him. But these initial steps are not enough, as you have already discovered. The reason is that you do not want to let go of him. You are in trouble, which lies within yourself.

Why not face the fact that this experience indicated many personal elements such as the feeling of increased self-esteem, success in allurement, excitement, and so forth, which you thoroughly enjoyed and to which you are still clinging? You can not get this man out of your mind because you have not rejected the pleasant sentiments and feelings related to your experience with him. Remember, Chloë, the whole affair and everything connected with it was illicit.

Don't make a romantic mountain out of this emotion-laden molehill. All you experienced was a case of mutual attraction and affection that you allowed to get out of hand. It could happen again with others if you permit yourself to become easily involved.

Don't call it love, for this title disguises its real nature and will lead you to believe that you are giving up something more than the enjoyment of your misguided affections. Don't fancy yourself fortunate victim sacrificed on the altar of unromantic content.

You allowed your feelings to run away with you, and finding the experience flattering and exciting, you are still clinging to your memories. Take an objective look at the affair—look at it as if it had happened to a neighbor and you will see in its shabby, unromantic content.

What about your husband? You say that you would not want to tell him, but after all these years together you're feeling much deeper than that! At marriage you pledged not only fidelity but love and affection. Have you as a couple taken your love too much for granted? Do you try to share and do things together? Marital love, even when based on a Sacramental bond, requires effort and initiative, yet you must admit that during this last year at least your contribution must have been largely negative.

(Father Thomas will be unable to give personal replies.)

THE YARDSTICK

Probing the controversy over Pope's semantics

By MSGR. GEORGE HIGGINS

The most widely publicized and most controversial section of Pope John XXIII's new social encyclical, Mater et Magistra, is the one dealing with the phenomenon of "socialization." The controversy over this section of the encyclical starts with the word "socialization" itself.

Several commentators have already pointed out that there is no literal equivalent for this word in the official Latin text. The Latin text—as Father John F. Cronin, S.S., of N.C.W.C. reported at the recent convention of the National Catholic Social Action Conference—uses at least five different expressions where the English translation uses one and the same word, "socialization."

The same point was made by Msgr. R. G. Bandas of St. Paul in the August 24th issue of The Wanderer. "A careful examination . . . shows," Msgr. Bandas wrote, "that the English version is not a literal but a free translation of the encyclical."

Msgr. Bandas did not indicate in his Wanderer article whether or not he thinks the word "socialization" is a reasonably accurate rendering of the several expressions used in the encyclical to describe the growing complexity of social relationships in contemporary economic life.

I myself have no strong feelings about this matter, one way or the other. I take it, however, that the Holy See itself has no objection to the word "socialization" in as much as the word for its original use in the encyclical is in the field of the unmodified non-linguistic translations of the encyclical issued by the Vatican Polyglot Press.

In any event, the important thing is to try to discover what the encyclical really means by "socialization."

In the first place—as Msgr. Bandas and many other commentators have pointed out—"socialization" is not to be confused with socialism. Socialism in the strict sense of the word is condemned in the encyclical.

What, then, is meant by "socialization"? "Socialization," in the context of the new encyclical is understood as the "progressive participation of the individual in society, with different forms of life and activity, and juridical institutionalization." It finds its expression in the most varied, not in governmental programs but in "a wide range of groups, movements, associations and institutions . . . both within single na-

tional communities and on an international level." Pope John says that while socialization "restricts the range of the individual as regards his liberty of action," it does not necessarily reduce men to automatons.

So long as socialization confines its activity within the limits of the moral order, along the lines indicated," he concludes, "it does not, of its nature, entail serious dangers of restriction to the detriment of individual human beings; rather, it helps to promote in them the expression and development of truly personal characteristics; it produces, too, an organic reconstruction of society, which our predecessor Pius XI in the encyclical Quadragesimo Anno put forward and defended as the indispensable prerequisite for satisfying the demands of social justice."

There are three possible ways of interpreting what the encyclical has to say about socialization. The first would be to confuse socialization with socialism. The second, which is similar to the first, would be to equate socialization exclusively with governmental action. The third would be to equate socialization exclusively with voluntary action by non-governmental organizations or associations, thus ruling out almost every kind of governmental action.

The first two mistakes are more likely to be made by extreme liberals who do not subscribe to the principle of subsidiarity according to which "it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community" and it is "also an injustice to do at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do."

The third mistake is more likely to be made by ultra-conservatives who interpret the principle of subsidiarity so rigidly as almost to exclude the possibility of effective governmental action. To make this mistake would be to ignore the numerous references in the encyclical to legitimate governmental programs in the field of social welfare and social reform.

In summary, the new encyclical, in favoring socialization, with the qualifications noted above, is giving its blessing, first and foremost, but not exclusively, to voluntary programs in the field of social reform and social justice. Governmental programs—for example, social security—are also commended in so far as they are in harmony with the principle of subsidiarity.

WHAT OF THE DAY

That sense of honor

By REV. JOHN ORAN

During the last school year I kept urging the faculty of our parochial school to work at developing a sense of honor in our children. Toward the end of the year several of the faculty members asked me: "Just how do you develop this sense of honor in our students?" How do you go about it?" At the first meeting this September I tried to answer their questions.

It occurred to me that teachers and parents among my readers might be interested in the answer. Hence this column.

The lack of a sense of honor among our modern people has, I think, a very understandable explanation. The philosophies of materialism and hedonism which so many of our teachers have been trained to live through a determined span of living into a future oblivion, what place for honor? Who expects honor of a cow? If a person's actions now are subconscious reflexes of his childhood inured conditioning, why look for honor in him any more than you would look for honor in a baby? Honor can be found only in a free person who controls his own actions.

You might ask me about the appropriateness of the above remarks, reminding me that Catholic teachers are not reared on materialism. I would suggest, however, that we are all influenced mightily by our environment, and that we are so very often infected by the prevailing virus of the materialism which we are surrounded. We cannot expect them to have an innate sense of discrimination against the ill of their surroundings. Hence the need for teaching in our children, indicating it to them.

A sense of honor might be defined, I think, as a person's realization of his own high value. As humans we are the greatest of the material-involvement creation. "A little less than the angels" is God's description of us. When we live our lives in a Sanctifying Grace, which is the only normal life for a baptized person to live, we are also adopted children of God. Our status as children of the natural plane, it is higher still on the supernatural. We have adequate reason for estimating ourselves as persons of high value. We have adequate reason for a sense of honor.

The first step in teaching honor is, then, the unfolding to the child of the true basis for his honorable estate established by both nature and Grace. The second step follows logically: teaching the child his obligation to live up to that high state.

Personally I think this can best be done by arguing from his position to his meager obligations. The child can be taught to reason this way: I am too honorable to steal; I am too honorable to cheat; I am too honorable to lie; I am too honorable to give in to temptation to do anything which would bring dishonor to myself, which even sin is. Honor can be annexed this way.

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I think, to a child's instinct of self-preservation, one of the strongest of the instincts. Certain sins will be seen as damaging to self, to one's own honor. The true estimate of self, which has been established in the child by emphasis on man's high position, will cause him to be primarily unwilling to damage his own basic instincts.

I would like to throw in at this juncture a comment on humility, because it seems to me that Catholic children in their anxiety about humility sometimes undercut the true basis of honor. Humility, born of truth, should not belittle the wonderful state in which by nature and supernature we have been established, but should encourage itself with how proudly we by our repeated sins live up to this inheritance of ours. A sense of honor will actually improve humility, because it will emphasize our deficiencies which prostrate us to our high estate.

Naturally enough this sense of honor will not absolutely preclude sin. Nothing except death does that. But it will give our children a real, personal reason for avoiding sin. It will also give them a basis for assessing the damage which sin, once committed, has done to self, to one's own honor, as well as to the honor of God.

In class I have used this explanation of honor, and in the case where a boy has done something for which he should be punished, but about which his parents do not yet know. When asked by his father or mother about this action, the boy can do one of two things: he can admit the truth and suffer temporary damage to his padded portion; or he can lie and suffer damage to his honor. We then go on to point out that the point of punishment is not a passing thing; (Children will readily admit this in the abstract) but that the damage done to his honor will be continuing. Even a child can understand that it is better to suffer temporary damage to his body than permanent damage to his honor.

The examples of the Saints and the heroes of our nation can be a powerful incentive. Even a child forms an attitude to that ever-present danger for the child of accepting the example of his peers in place of the teaching of

his superiors. A child's natural sense of the ideal is badly battered by today's, or perhaps one should say badly neglected. Failing to have honorableness presented as an ideal, he mistakes popularity for the ideal. The addition of emphasis on man's high position, will cause him to be primarily unwilling to damage his own basic instincts.

A teacher should be ever on the alert to present to his or her charges real examples of honor and valor in the present and historic world, valid ideals which deserve the child's admiration and imitation.

I will admit readily that this building up a sense of honor in our children is an uphill job. It works against the natural tendency to sin inherent in our fallen nature; it works against the present day cynicism which proclaims the "inevitability" of sin and constant selfishness in people. But should the difficulty of this task deter us from engaging in it?

To give a sense of honor to our children is to arm them. They can still be wounded, that is true; but they are protected against so many of the "slings and arrows of outrageous" temptations to which they might otherwise so easily fall victim. The child who receives this armament from his school has received no small endowment within the womb of his alma mater.

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Despite its name, GREEN GARDENS is a place we don't want you to see. GREEN GARDENS is a leper colony in SHERITALAY, SOUTH INDIA. . . Americans who have been there came home here with their hearts full of love for themselves the world's noblest disease. They saw boys and girls, mothers and fathers, and entire families . . . who had lost their fingers and toes, hands and feet. They saw hopelessness, dismay, suffering, and the tears of little children. . . It makes you wish Our Lord were here today to cure the lepers here—sacrifice their lives to give lepers encouragement, consolation, medical care. . . It's estimated there are 5 million lepers in the world today . . . but only one out of twelve gets medical treatment. Yet leprosy can be stopped, sometimes cured, by means of modern medicine. . . The Holy Father's Mission Aid for the Oriental Church. The Catholic Near East Welfare Association is your MISSION SOCIETY TOURS . . . because as a member you make it possible to keep priests and nuns in INDIA, JORDAN, SYRIA, LEBANON, IRAQ, TURKEY, and ETHIOPIA. TOURS . . . because through your prayers some 100-million of the ORETHODOX CHRISTIANS will return, because God, so Rome. TOURS . . . because what we can do is determined by your generosity and sacrifices.

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The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P. O. Box 174 Indianapolis 6, Ind. MElrose 5-4531 Member Audit Bureau of Circulations Member Catholic Press Association Entered as Second Class matter at Post Office, Indianapolis, Ind. EDITOR, Rev. Raymond T. Bering, Associate Editors, Rev. Paul J. Courtney, Rev. James Dobson, J. J. DeLoe, J. J. Jones, Managing Editor, Fred W. Fries, Advertising Manager, James T. Brady. Price \$4.00 a year. Published Every Friday

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High rent

We're warning you, we're going to work this social work experience for all it's worth. To say that you haven't heard the last of it would be the understatement of this year and quite a few others besides.

This Garcia fellow, remember him? He latched onto the plight of his fellow Puerto Ricans in the Big City by being such a go-getter for them at great expense of money and comfort to himself. They got picked on, we said earlier; Fr. B., the Spanish-speaking Jesuit who went with Garcia on his rounds, told me that he had visited one family of 12 living in two rooms. A nice family, too.

When the readmits-class student Mike Haley's father (the train-brakeman) in this third-floor apartment over a store on the big city street, we asked Mr. Haley what rent he paid. Fifty-five dollars a month was his answer; not too bad, all things considered.

"But those Puerto Ricans across the street, living in the exact same apartment, are paying \$120 a month," added the perspicacious Mr. Haley. One hundred twenty dollars a month for 2 1/2 rooms over a store!

This miserable situation is not exclusive to the Puerto Ricans, although they, being among the newest newcomers to the City, are most in the limelight these days. Newly-arrived Negroes have been getting this treatment for decades. Southern non-minorities ("chill-billies" in slang lingo) are being "rimmed" by greedy landlords in the area where they are concentrated. The word "greedy" by the way, is not to describe landlords in general, but to distinguish the "good guys" from the "bad guys" in this drama of poverty vs. living space in the Big City.

NEEDLESS to say, there are landlords who take it on the chin, too, from hard-living tenants, from neighboring owners who have "paid off" the building inspectors—or more likely, the inspectors' higher-ups somewhere along the line—or from just plain young hellions who like to break windows and knock over garbage cans. Man, it gets complicated!

The backyard

Leaving the Puerto Ricans for the moment, let us consider the case of the neighborhood council which met regularly at our settlement house. They were some 6 or 7 men and one woman, most of them people who had grown up in the neighborhood and wanted to keep it a nice place to live in.

Sitting in on their discussion this particular night (besides your ever-present FTO man) was a "detached worker" from another settlement (an early-mid-dilettante man who goes out to young Puerto Ricans in the streets and in the parks) and the teen-aged son of the evening's chief complainer.

THE PROBLEM faced by the group this evening was the horde of teen-agers who were practicing terrorizing the neighborhood with their night-long orgies of drinking, gambling, and whatnot, and what had threatened with violence anyone who signed a police complaint against them.

Load were the complainings, vivid the descriptions of what went on in this certain building until the wee hours of the morning. And when the police were called, the look-outs would bring last-minute warning, and all would be quiet. No arrests had yet been made. What was needed? A signed complaint and witnesses to back up the signer. This meant facing the delinquents in the court room. Who would do it?

Oh yes, there was one man, named Rodriguez, who had been unable to come to this meeting. He had said he would do it, that he was afraid of no one. And there was one other, a broken-English-speaking Italian immigrant (a heavy-set, black-haired, jowly man who had said that in the past country people would not have gotten away with such goings-on; and we believed him).

BUT WHAT about the chief complainer, the man who has the most vivid description to give of it all, the one who knew everything there was to know and would have made the best witness of all? What would he do? What would he commit himself to at this meeting, with his son looking on?

"Now wait a minute, John," he spat out when the real leader of the group asked him if he was willing to be hauled into court. Rodriguez when he brought in the complaint. "You're trying to bring me into a corner on this. I refuse to be hauled into anything!" And on and on it went. The hell around the big old cat's neck was a wonderful idea, but which monster would it be?

The reluctant witness's position was perfectly understandable; he didn't, in his own words, want his "head bashed down" but he had to risk, all his complainings would be worthless towards solving the problem. The hard facts of the matter were at stake.

Later came the hard words: "The trouble with him is," said the social worker on the way out, "he's chicken. And you won't admit it. Such a tragedy, too, with his son looking on."

Mexican faithful urged to unite against Communies

MEXICO CITY—Cardinal Jose Garibi Rivera, Archbishop of Guadalajara, in a pastoral letter released by the Catholic Association of Mexican Youth, urged Catholics everywhere in the country to take a stand against the threat of communism.

Similar pleas were made also by Archbishop Octaviano Marquez y Torrez of Puebla, where Communist agitation against the Church has caused much concern to ecclesiastical authorities; and Bishop Luis Cabrera Cruz of San Luis Potosi, where Communist-inspired elements have also demonstrated against Catholics.

Cardinal Garibi, whose pastoral was read from pulpits throughout the country, said that Catholics should not only pray to God to free Mexico from the threat of communism, but also to practice the doctrine of the Church which stresses charity and social justice.

The cardinal, who is president of the Mexican Episcopate, warned that "the system of hate and vengeance on which communism is based can achieve no other end than tyranny, depriving men of their liberty and rights."

At the same time, he told employers that they should not oppose demands for just salaries, but look upon workers as brothers entitled to justice and humane consideration.

FOR UNITY NIMEGEN, The Netherlands—Dr. H. van der Linden, general minister of the Dutch Reformed Church who became a Catholic in May of 1960, has been named a reader (assistant professor) in ecumenical theology at the Catholic University of Nimegen.



CYO TALENT SHOW WINNERS—The "Neri Nuts," who won the Variety Division title at the recent Junior CYO Talent Show, are shown just after the award ceremonies with Susan Tucker, of St. Margaret Mary parish, Terrence Jaure, who won Instrumental Division honors. Pictured are, left to right: Father Edward Ripberger, St. Philip Neri Priest, Terrence Jaure, Jim Winans, Susan Tucker, Larry Wellington, and Jack O'Hara. The "Neri Nuts" won for their pantomime of "Knock, Knock," while Miss Tucker earned the decision in the Instrumental Division for her piano solo, Hayden's "Sonata In D Major."



ANNE CULKIN

Slacks in the classroom?

Dear Miss Culkin:

In September I'll be a junior in high school. Many of the girls in my class decided that this year we are going to wear slacks to school. My mother asked me to ask you what you thought about it and I don't think it's at all wrong. Would you answer as soon as possible?

Beth

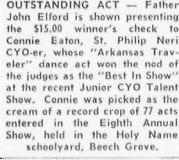
wear them, I feel that the school authorities will change your plan. One presumes they also will take action should the male students appear in dresses!

Dear Miss Culkin:

This might sound silly but it is a real problem. What do you do if your stomach rolls and you notice you become so embarrassed if there are people around? What should you do?

L.L.

As for your question concerning the proper address for a widow—a widow retains her husband's name. She is, therefore, addressed in introduction and correspondence as Mrs. Richard Pierce, not as Mrs. Alice Pierce.



OUTSTANDING ACT — Father John Elford is shown presenting the \$15.00 winner's check to Connie Eaton, St. Philip Neri CYO'er, whose "Arkansas Traveller" dance act won the nod of the judges as the "Best In Show" at the recent Junior CYO Talent Show. Connie was picked as the cream of a record crop of 77 acts entered in the Eighth Annual Show, held in the Holy Name schoolyard, Beech Grove.

Who said anything about "right" or "wrong" in the moral sense? Your problem is one of good versus poor taste. And good taste, Beth, means a sense of discrimination in selecting the proper clothing for every occasion. Slacks are glaringly out of place in a high school classroom. If you do choose to

A stomach often becomes noisy when it is empty. When it tells you in the presence of others to feed it, don't become any more embarrassed about it than you

Yes it is unbecoming to look over from the waist to recover something from the floor. The graceful way of stooping is to lower your body by bending the knees. Keep the back erect when doing it.

Football Jamboree plans in final stage

Final plans were being drafted this week for the annual CYO Football Jamboree on September 12 at the CYO Stadium in Indianapolis. A capacity crowd of some 6,000 is expected to be on hand for this traditional colorful kickoff of the CYO grid season.

The East vs. West competition will pit teams in Divisions 1 and 4 against squads in Divisions 2 and 3, with 32 teams scheduled to see action. The pregame Festival is scheduled to open at 12:30 p.m.

Cy Cipher

LEAGUE CHAMPIONS — A deep bow and a tip of the hat to the Saints of St. Ambrose parish, Seymour, for winning the championship in the Seymour Church Six-Pitch League with a gaudy season record of 8 wins and no defeats. Nelson J. Ruff is the coach and athletic director at St. Ambrose. Incidentally, Nelson is looking for basketball bookings for his Senior CYO team. Interested parties should write to him at 325 W. Laurel St., Seymour, Ind.

POEM OF THE WEEK — The following verse is reprinted from "The Philippians," monthly newsletter published by the live-wire Junior CYO unit at St. Philip Neri parish, Indianapolis. Entitled "What is This Jazz?" we think it carries a message that is crystal clear.

Germans distribute inter-faith maps

FRANKFURT ON MAIN, Germany—Tens of thousands of church road maps were distributed this summer to West German and foreign motorists by Protestant and Catholic organizations.

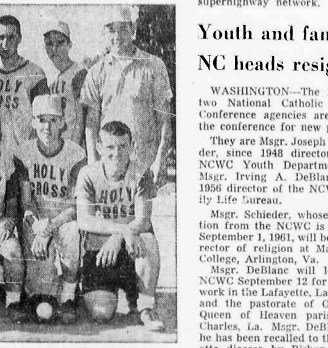
One of the best known maps is issued jointly by the Men's Work of Protestant and Catholic Churches, with headquarters in this West German city. Called the International Church Autobahn (superhighway) Guide, the map indicates all Catholic and Protestant churches and worship centers along the West German superhighway network.

Youth and family NC heads resign

WASHINGTON—The heads of two National Catholic Welfare Conference agencies are leaving the conference for new posts.

Protestant clergy to attend retreat

ERLANGER, Ky.—The first retreat for Protestant clergymen will open at Marydale Retreat House on September 12.



SOFTBALL CHAMPIONS—After years of watching St. Catherine's, St. Patrick, Christ the King and company show up for the championship, this group of Holy Cross softballers got the job done August 13 at Garfield Park and won the 1961 title in the Junior CYO Softball League. The new champs defeated Sacred Heart, 11-7, in the final game of the season, after defeating Christ the King in a play-off game for the Division One crown. Coach Joe Moorman, Jr., is standing at the right. Joe Moorman, Sr., who assisted his son, is on the far right in the back row.

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Make greater use of educational TV, Catholics advised

ST. MARYS, Kan. — Catholic educators still have time to get on board the educational television bandwagon—but time is running out.



TO ENTER CONVENT — Miss Mary Joan Spaeth, daughter of Mr. and Mrs. John Spaeth, Brookville, will enter the novitiate of the Sisters of St. Francis, Oldenburg, on September 8. Miss Spaeth attended St. Michael's grade school and is a 1960 graduate of Brookville High School.

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— EVENING CLASSES —

Course Title	Hour	Day
THEOLOGY		
Sacred Liturgy	6:45-8:15	Tu
Sacred Scripture	6:45-8:15	Th
Comparative Religion	6:45-8:15	Tu
Social Encyclopaedia	6:45-8:15	Th
PHILOSOPHY		
General Ethics	6:45-8:15	Tu
Introduction to Philosophy	6:45-8:15	Th
ENGLISH		
English Composition I	6:45-8:15	Tu
Public Speaking	6:45-8:15	Th
Survey of English Literature	6:45-8:15	Tu
MODERN LANGUAGES		
Elementary French	6:45-8:15	Tu
Elementary Spanish	6:45-8:15	Th
Elementary Russian	6:45-8:15	Tu
Advanced French	6:45-8:15	Th
Advanced Spanish	6:45-8:15	Tu
MATHEMATICS		
Principles of Mathematics	6:45-8:15	Tu
College Algebra	6:45-8:15	Th
Calculus	6:45-8:15	Tu
EDUCATION		
General Psychology	6:45-8:15	Th
Development of Education in America	6:45-8:15	Tu
Elementary Psychology	6:45-8:15	Th
Teaching of Reading	6:45-8:15	Tu
HISTORY		
Russian History	6:45-8:15	Tu
American Government	6:45-8:15	Th
BUSINESS		
Marketing	6:45-8:15	Tu
Principles of Economics	6:45-8:15	Th
Practical Investments	6:45-8:15	Tu
Advanced Accounting	6:45-8:15	Th

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TITLE MISLEADING

'Honeymoon Machine' has hilarious moments

By JAMES W. ARNOLD

Light-hearted comedies, especially if service-connected, are guaranteed to form lines at the box office.

The intriguing title, naturally, has little to do with the film which concerns an electronic brain named Max that couldn't care less about honeymoons.

To see this thing, whole, you need a little imagination. There's the U.S. Navy; see, anchored off Venice. The heroes, a young scientist and naval lieutenant on leave, camp in the casino and take down the roulette combinations for 7 1/2 hours.

THE COMPLICATIONS are predictable. Among the major ones: 1-The ad in a fra' is attractive daughter, left over from immage

ous other films, in which someone has been the director of the general, the ambassador, the dean, the boss, the Indian chief, or in Tennessee Williams plots, the plantation owner.

2-The admiral himself, stuffy, blundering but lovable, who quite logically mistakes the ship-to-shore thinking for espionage, sends the Navy in crisis tempo scurrying about for the culprits.

3-The hanging friend, a sit-com Southern innocent who gets all the risky jobs, trips over furniture, breaks glass, panics at the slightest reversal. He, of course, utters a line and accidentally, recommends the solution to the mess.

4-The uncouth enlisted man, who wanders in as if he had just missed a bus, drinks bourbon as if it were coffee, and then spends the rest of the film staggering in and out of windows, falling down stairs, splashing into the Venetian canals and being interviewed by the apologetic admiral.

IT MAY NOT be great art, but does imaginatively, it can be funny. Director Richard Thorpe has a number of things going for him: the Venetian scenery, which little there is, which photographs gorgeously in cinemascope and color; a relentlessly slapstick script by George Wells; and above all, a fresh young cast.

Steve McQueen, as the brass officer who brainstorms the operation, has only one voice level and occasionally acts as if he were back on the TV plans. But he is gifted with a mobile face and an earthy knack for this sort of comedy.

Three other major roles are taken by above-average newcomers: Jim Hutton, the Brooks Brothers type scientist masqued by female magazine writers, Bridget Bazlen, big-eyed and coherent as the admiral's offspring; and foremost, Paula Prentiss, long-legged and genial, who somehow makes something of the role of a nearsighted hot dog heiress.

DEAN JAGGER, who in better days led some Hollywood biomedicine across Indian territory to Salt Lake, performs the admiral with understandable ill nature. New face Jack Albertson, who Jack Weston provide most of the high humor as, respectively, the bungling friend and uncouth EM.

Late in the movie everyone just about loses control. Miss Prentiss spends much of her

time, like Mr. Magoo, bumping into statues and apologizing; McQueen, Hutton and Weston do a long, tired bit teetering on a window ledge. So many complications (including Russian diplomats) have been ingested by the final whirl of the roulette wheel that nobody, including the producers, seems to care how the dumb thing comes out.

On the credit side, "Machine" sets a new kind of record as a service comedy without a single leer. The family may see it without shifting in different sections of the theater.

But the film is not completely noble. The All-American Book, for example, is seen from the start as the solution to everyone's problems. This is a notion that has brought its share of misery to the world. The State Department, represented by an insufferable scoundrel who wants his boss to "give him Rome," gets some merciless ribbing. It's time somebody was kind to State, which has had a hard year and deserves a better image.

Worst, perhaps, is the film's view of enlisted men, who are shown as vulgar, simple-minded, and addicted in alcohol. Not only the snobbery was not intended, but petty officers and sergeants ought to join the union that prevented disparaging remarks about cab drivers from Brooklyn.

Radio and Television

SACRED HEART PROGRAM—Sunday, Sept. 10. In the current television series, Last Will and Testament, Father Raymond S. O'Connor, S.J., speculates on the various interpretations of Christ's words, "I thirst."

CATHOLIC HOUR (NBC-RCA)—Sunday, Sept. 10: "Report on Latin America," featuring Father John J. Considine, M.M., noted author, sociologist and editor. He is the founder and director of the newly-established Latin America Bureau of NCVG.

Plan luncheon and card party

A Luncheon Card Party, sponsored by the Christian Mothers of St. Patrick's Church, will be held in the school hall, 859 Prospect, on Tuesday, Sept. 12.

The luncheon will be served at 11:30 a.m. followed by two card sessions at 1:30 and 8 p.m. The public is invited.

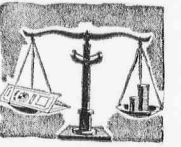
Card party set for September 8

The Ladies Auxiliary No. 306, Knights of St. John, will sponsor a card party on Friday evening, September 8, in the Little Flower auditorium, 14th and Bosart, Indianapolis. Playing will begin at 8 p.m.

A variety of table and door prizes will be given away. The public is invited.

JRD ORDER TO MEET

A Third Order conference will be held at 2:30 p.m., Sunday, September 10, at the Carmelite Monastery, 2300 Cold Springs Road, Indianapolis.



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PLAN GUILD CARD PARTY—A Card Party will be sponsored by Our Lady of Hope Hospital in the Cathedral High School auditorium on Friday, September 15, at 7:30 p.m. Proceeds will implement the work of the Catholic chaplain at the Marion County General Hospital. Checking over some of the door prizes above are Mrs. Josephine K. DeCroes, guild president and card party chairman, left, and Mrs. Max Fraumberg, door prize committee chairman. (Staff photo)

See family as the key to literature problem

SYDNEY, Australia.—The Catholic Bishops of Australia asserted that while Church and State should cooperate in promoting good literature and suppressing evil, success in any campaign against indecent reading matter "will depend largely on the family."

"Nothing can substitute for the good intentions of the individual," the Bishops said. "Neither Church nor State should so protect and wrap up its citizens that personal effort and good will become no longer necessary."

They said that what is needed in the legislative field is laws that are more capable of enforcement, not necessarily more strict laws. "The Bishops' joint pastoral statement on 'Good Literature' was ordered distributed at all Catholic churches of Australia."

AFTER STRESSING the need to promote good reading matter, both secular and religious, of interest, the Hierarchy turned to the problem of fighting the modern "flood of indecent literature."

Stating that freedom of the press is an important safeguard of liberty and should not be restricted without good reason, they said that the State nevertheless "ides have some powers of censorship."

"The State should, therefore, curb less rather than more. The judgment of less obvious cases is the duty and competence of even more fundamental authorities—the family and the individual conscience."

The Hierarchy summoned "all men of good will" to defend "collet immoral and indecent literature. Then they said:

"As regards a positive program of wider impact than individual boycott, the Bishops of Australia suggest that more could be done to make effective the well-existing legislation which already exists but which so often fails in its application. In other words it is suggested that the State and civil authorities, could do much to make the laws against immoral and indecent literature not necessarily more strict but more precise, practical and capable of enforcement."

"Legislation" has made gigantic progress in the defense of the rights of the human person, but as yet there is no adequate protection against the abuse of the power of the press. Here too there is a question of a fundamental right that concerns personal freedom." At this juncture the pastoral cited the following statement made by Pope Pius XII in January, 1947:

"One would legalize license if the press is allowed to undermine the religious and moral foundations of the life of the people. One need not even be a Christian to understand and accept this principle."

The Bishops stated: "While it is assuredly undesirable that there should be any change in the principle of law, that an accused person must be held innocent until proved guilty—it is equally desirable that some method should be devised whereby the intentions of legislators, seeking to restrain the flood of immoral publications, should not so often be stultified in the execution of the law."

IN THIS connection, the pastoral recommended for "serious

BOOKS OF THE HOUR

The Irish-Americans

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

A new publishing venture, the "Your Ancestor Series," offers as its first volume Bob Cosidine's "The Irish (Doubleday, \$4.95). The emphasis in these volumes is to be more than a contribution made by the various nationalities of the world to American life and culture; and it is therefore to the role of the Irish in America that Mr. Cosidine devotes most of his book.

An introductory chapter sketches in very quickly and (necessarily) superficially the early history of the Celts from the fourth century B.C. to the end of the 18th century, when the Irish began to appear in America.

Nostalgically, the author looks back to Ireland's "golden age," beginning with St. Patrick in the early 5th century, and ending with Brian Boru's victory over the Norsemen in 1014, when the Irish fought "for the first and last time" under a unified command. There follows a gap in Irish history, until the mid-12th century, when began the troubles that have plagued that nation ever since, and kept her divided.

In 1155 the Plantagenet King Henry II sent troops to take over Ireland as an English possession, and the English-Irish struggle was on, to end (not quite satisfactorily, for Partition continues to plague the Irish) with the proclaiming of the Republic in 1949.

Mr. Cosidine traces through the intervening period, touching lightly on the high points—the persecutions of Cromwell, the Flight of the Earls, the Battle of the Boyne, and so to the 1916 Easter Rising, Terrence MacSwiney, the "Black and Tans," and finally the Republic of Eire.

Though there are many flashbacks to Ireland in the rest of the book, the emphasis here is on the Irish in America and their contributions to national life, beginning with the Revolution. Here are chapters on "Urban Irish," "Laboring Irish," "Politicizing Irish" (which features, as Mr. Cosidine puts it, the taking down from the White House of the sign that said "Man Wanted—No Irish Need Apply"), "Worshipping Irish," and "Fighting Irish," this last having reference not to interneine strife, but to the labors of the Irish in America's battlefronts.

There is probably a great deal of truth in what the religious sociologist Will Herberg calls "Hanging on to the Past." The second generation desires to forget, the third generation wishes to remember more thoroughly; the phenomena of haunted houses, for example, as to which she gives a fine Chinese recipe: "Let it, at a low rent, in a large cheerful family."

ber," and this new series gets off to a good start in satisfying this desire.

Bodies and Souls, edited by Dan Herr and Joel Wells (Doubleday, \$3.95) is a collection of 14 "tales of worldly and otherworldly murder, mayhem, and mystery," all of which, the publishers assure us, have a "Catholic mood, setting, or characters."

Among the better-known authors here anthologized are G. K. Chesterton, A. A. Milne, Christie, Shane Leslie, and Mackinlay Kantor.

With one exception, Fr. Ernest Miller's highly dramatic, almost catechetical "The Body in the Basement," the stories are all readable and ought to appeal to fans of this particular genre. One I had not read before, C. R. Gilford's "Heaven Can Wait," I found particularly original and enjoyable.

What might have been a good book to recommend to readers interested in "ghoulish, ghostly and long-legged heasles and things that go bump in the night"—Renee Haynes The Hidden Springs (Devil-Adair, \$3) seems too disorganized and formless to be readable.

Subtitled "An Enquiry Into Extra-Sensory Perception," and written by a Catholic, this discussion of mental telepathy, second sight, the recognition of events, and the psychological bases of miracles, is still very interesting.

But the author has tried to do too much, in weaving all these things together with a discussion of Jungian psychology, and reaching back into pre-history to discuss her phenomena. The reader finds himself wishing she would stick to fewer points and develop



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Tic Tacker

The Parents and Friends Organization of Marian College will bring Meredith Wilson, versatile musician-composer-humorist who has won enduring fame with his Broadway hit shows, and his wife, singer Rini Wilson, to Indianapolis on Saturday, October 7, for "An Hour of Mirth and Music."

Hugh E. Knell, president of the sponsoring organization, stated that Mr. Wilson's appearance at the college during October is timely because Indianapolis theatre audiences will see his production "The Music Man" locally this month.

The inimitable Mr. Wilson will take a solo bow in the first half of the program, as he reminisces succinctly and humorously about his youth in Iowa, as he was proud professor of the first mail-order office in Mason City, and promptly sat on it, how he got into show business and sundry other matters.

Part Two will lift the curtain on a capsule edition of Broadway's happiest hit, "The Music Man." Rini joins Meredith to help bring the production and characters vividly to life as the Wilsons talk, act and sing their way through the show.

JOURNALISM CREDITS—Three Archdiocesan young ladies won honorable mention placid for work in school publications last year from the Catholic School Press Association. The awards were announced by Dean J. J. O'Sullivan of the Marquette University College of Journalism. Recipients were Rosemary Zunk of St. Mary Academy, Indianapolis, and Cathy Arberhorn and Lesley Wright of Our Lady of Providence High School, Clarksville.

OFF AND RUNNING—Francis Cunningham, Holy Name Society president of the new St. Simon's parish in Indianapolis, has invited all officers and committee chairmen of the District and Archdiocesan Council of Catholic Men to his group's first meeting on Monday, Sept. 11. Preceding the meeting will be spiritual enrollment of the parish men into the Holy Name Society.

CHARITABLE BEQUESTS—Several churches and religious institutions benefited from bequests in the will of the late Louis Szaravats, who was a member of St. Mary's parish, Richmond. The parish church was given \$200. Other bequests included: St. Mary's cemetery, \$50; Masses, \$200; clothes, Father Flanagan's Boys' Town; and personal books, St. Michael Seminary.

AID MIGRANT FAMILIES—Twenty-four children of migrant farm workers, camped near Elwood, Ind., for the summer, were recently outfitted for First Holy Communion by the Indianapolis Ladies of Charity. The youngsters were prepared to receive the sacraments by four Sisters of St. Joseph, whose motherhouse is located at Tipton.

NAMES IN THE NEWS—Edward Manetta, a member of St. Lawrence parish, Indianapolis, has been appointed an instructor in art at Marygrove College, Detroit. Mr. Manetta was pictured on Page One of The Criterion last November 18 after winning the "Art for Religion" competition sponsored by Bethlehem Lutheran church in Indianapolis. Sister Grace Louise Masling, C.S.J., a native of Sacred Heart parish, Indianapolis, has been named Academic Dean at St. Teresa's College in Kansas City, Mo. . . . George Herendeen of Goshen, a 1957 graduate of Marian College, has become the first male graduate of the college to be admitted to the Indiana State Bar Association.

INCIDENTAL INTELLIGENCE—A group of high school journalism students at Clarksville's Providence put in extra pre-school hours to publish an opening day issue of their school paper, "Pioneer Post." It's a fine looking sheet. (There seems to be a shortage of male journalists at the educational school as indicated in the paper's staff box.)

LARGEST PARISH SCHOOLS—After a juggling of parish boundaries in Indianapolis there is a new sequence of schools with high enrollments. St. Andrew's is now on top with 1,003 pupils, followed by St. Michael's, 918; Little Flower, 900; St. Joan of Arc, 899; St. Lawrence, 874; Holy Name, 856; St. Philip Neri, 746; and St. Mark, 713.

Jubilarians remember

(Continued from page 3)
Sister Anthony worked directly with the girls for many years. Later she served a term as assistant superior and bookkeeper, a job she relinquished in 1952 to become prioress.

A LOT of history has happened while Sister Domitilla and

Sister Anthony have performed their tiring works of charity in Indianapolis. During their religious life, they have lived under five popes, four bishops and several mother superiors. They have witnessed the growth of the surrounding community. They have helped to shape the characters of many thousands of impressionable and confused young girls.

The jubilee observance next Tuesday will turn a temporary spotlight on two servants of God, reluctant to be the center of attention, however brief and well earned. They have reached a milestone together.

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OLDENBURG VISITORS—Two Junior Sisters from the State of Kerala, S. India, will be guests of the Sisters of St. Francis, Oldenburg, for the next four years as they share the professional and spiritual formation of the Oldenburg Scholasticate. Sister M. Carolyn, O.S.F., directress of the Scholasticate, points out interesting places on the extensive motherhouse grounds to Sister Aemilia, center, and Sister Octavia. The Indian Sisters trade their distinctive white habits for brown on Christmas, Easter and the greater feasts of the Blessed Mother—but only for Mass. Story on Page One. (Staff photo)

ACCW sets workshop for deanery officers

The Archdiocesan Council of Catholic Women has scheduled a deanery officers' workshop for Thursday, September 14, at the Catholic Community Center, 312 N. College Ave., Indianapolis. The workshop, which will begin at 10 a.m., CDT, is designed to explain and clarify the duties and responsibilities of deanery presidents and committee chairmen and co-chairmen.

The following Archdiocesan chairmen will conduct the individual workshop sessions: Mrs. John A. Murphy, Indianapolis, Organization and Development; Miss Christine V. Ryan, Indianapolis, Confraternity of Christian Doctrine; Mrs. Leo A. Brand, Indianapolis, Public Relations; Mrs. William Barnhart, Batesville, Historian; Miss Aileen E. Kopp, Jeffersonville, Census.

Also Mrs. John Barner, Sumner, Libraries and Literature; Mrs. Fred Lutz, Jeffersonville, Missions; Mrs. William J. Morgan, Indianapolis, Legislation; Mrs. Lucille Wells, Indianapolis, Retreats; and Mrs. Wilbur Ripberger, Cambridge City, Rural Life.

Deanery Youth Chairmen and Co-chairmen are asked to attend the Workshop for discussions, although an Archdiocesan chairman of the Youth Committee has not yet been named.

Mrs. Eth Goodman, Charleston, president of the ACCW will preside at the workshop and will conduct the session for the eight deanery presidents. Msgr. Aug.

Oldenburg

(Continued from page 1)
Sister Rose Agnes, O.S.F., following a 30-day ocean voyage, Language difficulties will have to be bridged first," said Sister Carolyn, who is directress of the Oldenburg Scholasticate. "Despite our guests can readily grasp the regular classroom material. They are very nervous about their studies and are quick to catch on."

One thing is certain—four young Sisters will have their first experience with snow during the next four Indiana winters.

Friren slate annual retreat
Indianapolis friemen will hold their annual retreat at Alvena Retreat House the weekend of September 15-17. All friemen and pensioners, including non-Catholics, are invited to participate.

Those interested are asked to contact Tom Donoghue, ME. 6-7176, or James Watis, ME. 2-8191.

GUILD TO MEET
The Ave Maria Guild will hold its first fall meeting at St. Paul Bernardino Church, Grove on Tuesday afternoon, Sept. 12, at 6 o'clock.

CALENDAR
SEPTEMBER 8
St. Rita's Social begins at 6:30 p.m. in the auditorium, 19th and Arsenal Ave.

A Fish Fry at 1 and Social at 7 at Holy Name in Beech Grove.

SEPTEMBER 9
Saturday Social resumes today at Holy Cross parish hall, 125 N. Oriental. Playing begins at 6:30 p.m.

NEW STAMP
DUBLIN—Ireland will mark the 1500th anniversary of St. Patrick's death with the issue of a special postage stamp.

Urge caution in using psychological testing

NEW YORK—Catholic psychologists and educators warned here that caution must be observed in the use of psychological testing to screen candidates for the priesthood and religious life.

More than 300 Catholic psychologists, priests, religious and laymen heard Brother E. Austin Dondero, F.S.C., of La Salle College, Philadelphia, note that "despite the great benefits modern psychology can afford to clerical and religious life, precaution must be taken not to infringe on the moral rights of the individual conscience."

THE ASSOCIATION convened at Fordham University in conjunction with the annual sessions of the American Psychological Association here in New York. Theme of the Catholic group was "Psychological Data in the Assessment of Candidates to the Priesthood."

"There was general agreement here that seminaries might use entrance examinations and psychological records to screen applicants. However, said Brother Dondero, in the use of projective tests such as the Rorschach, or psychoanalytic techniques which probe deeply into the individual's psycho-emotional depths, we move from the purely psychological to the moral and ethical."

"Here," he said, "is where theology must take over."

"We welcome a dialogue between psychology and theology," Brother Dondero declared, "and ask only that theological aspects be not forgotten."

DATE CHANGED
The monthly meeting of the Sacred Heart Fraternity, Third Order of St. Francis, will be held on September 17 in Sacred Heart Church, Indianapolis, instead of on the usual fourth Sunday. At this meeting lectures celebrating 25 and 30 year memberships will be honored.

THE LATEST ruling on the matter (Almonium of Holy Office—July 15, 1961—makes it clear however, he said, that "no priest-hood candidate can be required to undergo psychoanalysis, nor can

prior psychoanalytic direction be absolutely required for the reception of Holy Orders."

Msgr. Reh recalled Pope Plus XI's admonition to delegates at the Fifth International Congress on Psychological and Clinical Psychology: "Supernatural means must always take first place. However, the science of education and psychology should not be forgotten. It is permitted to call in the aid of psychologists in scrutinizing the fitness of aspirants for religious life."

"Canon law sets definite limits to the extent of psychological probes," said Msgr. Reh, "particularly as regards the use which may be made of information obtained."

ANOTHER speaker, Father Bernard J. Ristuccia, C.M., of Mary Immaculate Seminary, Northampton, Pa., added that "psychologists frequently learn information from their subjects which would be regarded as quasi-sacramental and come under the same category as those revealed in the confessional. No superior may require their disclosure and no psychologist may report on these without express consent of the individual concerned."

The three speakers agreed that the real test is "respect for the integrity of the individual." Within these boundaries, they said, a superior might encourage a subject to consult a psychologist with the understanding that findings within the area of "manifestations of conscience" would be inviolable. Even where there were serious doubts about the candidate, or in cases where a superior believed the welfare of the religious community was involved, the limitations set by Canon Law must be observed.

It was the consensus of all three speakers that no religious community or seminary may require a candidate to submit to a series of tests which might result in disclosing information detrimental to him.

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AROUND THE ARCHDIOCESE

Annual retreat slated for New Albany Deanery

NEW ALBANY, Ind. — Mrs. Louise Livingston, Deanery Retreat Chairman, has announced that the women of the New Albany Deanery Council of Catholic Women will hold their annual retreat at Fatima Retreat House, 311 West Raymond Street, Indianapolis, the weekend of September 22, 23 and 24.

All women of the Deanery are invited to attend. For information and reservations please contact Mrs. Louise Livingston, 1311 East Market Street, New Albany, phone WH 4-0822, or Miss Margaret Richard, 1008 Chestnut Road, New Albany, phone WH 5-6724.

Reservations will be accepted in the order received with a deadline of September 16.

SELLERSBURG
The Ladies' Club of St. Paul's Church will sponsor a style show at 8 p.m. Friday, September 8, in the Silver Creek High School



TO BECOME POSTULANT — Miss Carolyn Sue Etienne, daughter of Mr. and Mrs. Oscar Etienne of Sacred Heart parish, Magnet, will enter the novitiate of the Sisters of St. Benedict, Ferdinand, on September 9. Miss Etienne attended the Immaculate Conception Academy at Ferdinand.

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Congressman votes yes on compromise school aid bill

WASHINGTON, D.C. — Rep. James J. Delaney (D-N.Y.), who cast the deciding vote in the House Rules Committee on the bill, President Kennedy's program of federal aid to education, voted here in favor of a compromise bill.

All of the Roman Catholic members of the House from northern and midwestern states also supported it, although it lost, 242, to 170. The 82 Democrats who voted with Republicans to kill even the watered down compromise bill all came from southern states and most are Protestants.

The wide margin by which even the compromise bill was defeated suggested to observers that, although Mr. Delaney got all of the blame for the 8 to 7 vote in the Rules Committee which stopped the main bill, had he voted to send it to the floor, it is quite unlikely it would have passed.

Mr. Delaney said he wanted a bill which treated students in public and private schools alike and regarded the measure as "discriminatory."

In the end, he voted for a compromise bill that would have given aid to public school districts only when it was called up on the floor by a majority that skirted the Rules Committee.

NCCJ to sponsor school aid talks

NEW YORK — The National Conference of Christians and Jews is planning a three-day meeting of churchmen on the Federal aid to education controversy before the next session of Congress in January.

The session will be one of a series of meetings the conference will sponsor with a previously announced grant of \$25,000 from the Ford Foundation to promote discussion among religious groups which differ on public issues.

MOVIE RATING
NEW YORK—The National Legion of Decency announced it has separately classified the movie "King of Kings," a Metro-Goldwyn-Mayer release, on the ground that it is "theologically, historically and Scripturally incorrect."

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St. James women to make retreat
The women of St. James the Greater Church, Indianapolis, will make their annual retreat at Fatima Retreat House, 111 West Raymond Street, the weekend of September 15, 16 and 17. Rev. Edward L. Wieber, S.J., from Cincinnati, Ohio will be the retreat master. Mrs. Robert Bonke is Chief Promoter for the retreat, assisted by 11 committee members. Prospective retreatants are asked to contact Mrs. Robert Bonke at ST 4-5986, for further details.



TALENT SHOW WINNERS—Two Terre Haute girls who were named as prize winners in the recent Junior CVO Talent Show are shown after the show with Father Paul Kadel, Terre Haute Deanery CVO Director. The girls are Susan Tucker, Instruments Division winner, and Barbara Heine, third place in the same division. Both girls are piano soloists. A strong Terre Haute contingent of seven acts, all survivors from their deanery show, was on hand for the Archdiocesan Contest.

Decries over-emphasis on number of children

ST. LOUIS—Catholic parents have been oversteering on their procreation responsibilities and under-trained in the responsibilities of upbringing their children, the Rev. William J. Gibbons, S.J., said here.

Father Gibbons, visiting professor of sociology at Fordham University, criticized textbooks still in use in some Catholic schools which emphasize procreation alone as the primary end of marriage.

"The education and welfare of the children are equally important as the primary end of marriage," he pointed out. "Another two million, in addition to these, don't marry."

Many Catholics, he elaborated, become bachelors or spinsters because of Church teachings on marriage and divorce. There is a greater feeling of responsibility by Catholics toward marriage; consequently, far more of them do marry at all.

"There is no real evidence to show that the Catholic rate of growth is larger than that of the general population," the sociologist said. He declared that some of the "most Catholic areas" have extremely low birth rates, while some heavily-Protestant areas, such as the South, have the highest birth rate.

Father Gibbons acknowledged that official Catholic directives reflect substantial increases in the percentages of Catholics in America but he attributed this to compilation of more accurate statistics than formerly.

"The Jesuit, speaking on the topic 'Reproductive Performance of American Catholics: Facts and Hypotheses,' admitted that the average American family has three children, in comparison with three and a half children for Catholic families. But it does not follow that Catholics are 'gaining' on Catholics in this country, he said.

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Church use of schools held legal

LANSING, Mich. — Voluntary Bible clubs and religious groups may use public school buildings for classes or services if they are conducted during "off hours," the state attorney general ruled here.

Paul L. Adams said Michigan laws give local school boards the authority to provide such space to religious groups if those attending are outside the jurisdiction of the school system.

He said local boards may permit church groups to hold Saturday or Sunday services, sponsor Bible clubs or classes after school hours if attendance is voluntary and if the authority of the school system is not involved.

"Any attempt to use the compulsory school machinery to secure attendance of public school students at such off-school hours religious instruction program would offend of U.S. Constitution," Mr. Adams said.

Jesuits move out after 237 years

GREAT MILLS, Md.—Breaking a tradition almost as old as the Catholic Church itself in North America, the Maryland Province of the Society of Jesus has turned over two of its parishes in St. Marys County, Maryland, to secular priests of the Archdiocese of Washington.

The Jesuits, who accompanied the first settlers to southern Maryland more than 200 years ago, have been sole ministers to all Catholic parishes in St. Marys County for 237 years, the only area in the United States where such an arrangement has existed.

NAMED BY POPE
BANGALORE, India — Pope John XXIII has honored India's most eminent scientist, Dr. Chandrasekhara Vekata Raman, a Hindu, by nominating him to the Pontifical Academy of Sciences.

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FARMER'S VIEW
Still in need
By DANA JENNINGS
A couple of years ago the United Nations and Pope John declared an eighteen-month-long "World Refugee Year." The idea was to move the millions of desperate, poverty-stricken displaced persons out of DP camps, out of their squalor, filth, hunger, disease and degradation into new homes and new opportunities in other areas.
The actual count of people so moved was negligible. Of course, every one that was benefited is a gain—a step in the right direction. But the actual benefits, the actual results, were not even a drop in the ocean.
Why?
Are the people of the world whom God has blessed with superabundance, people who complain about "surpluses," people who think they are cursed with blessings—are they so stupefied by the fat on their bodies and the fat in their heads, are they so immobilized by apathy and disregard for their brothers in distress, that they cannot lift a finger to help those who are teetering on the brink of destruction—mental, moral, physical, spiritual? I can visualize that Our Lord will say to them one Day, "In my generosity, I made you fat. In your selfishness, you let these starve. Get thee hence, thou cursed generation of vipers!"
These millions of unfortunates

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20 laymen are assigned to missions

LOS ANGELES—Twenty trained laymen and women accepted three-year mission assignments to Africa and Ecuador following a Mass in St. Vibiana's cathedral here.

Cardinal James Francis McIntyre, Archbishop of Los Angeles, accepted their solemn promises as members of the Lay Mission Helpers Association of the Los Angeles archdiocese.

The group included seven registered nurses, five qualified teachers, an aircraft pilot, plumber, construction worker, school administrator, hospital administrator, magazine artist and two secretarial workers. Two of them previously served three-year mission tours as members of the lay mission society.

The 20 helpers will leave New York September 25 for mission stations, accompanied by Msgr. Anthony J. Broviers, their director, and Father Aime Lacasse, W.F., veteran African missionary who helped train the group.

The two priests will visit 60 Lay Mission Helpers now stationed throughout Africa and will survey requirements of mission dioceses for lay workers.

The 20 helpers are being given assignments at the requests of mission bishops for their specific professional and technical skills.

The Lay Mission Helpers Association has placed 118 trained lay personnel in mission duties since the organization was founded by Msgr. Broviers in 1956.

There now are 30 helpers assigned to overseas missions, from the South Pacific to South Africa.

Each Lay Mission Helper has been given an intensive 12-month training in theology, ascetics, Scripture, missiology, language and first aid.

During their three years in the missions, each will be provided housing, board and medical care by his bishop. The Lay Mission Helpers Association will provide a monthly allowance of \$30 for personal needs.

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THE lot of the natives in East Pakistan, formerly a part of India, has not changed much in a half-century, Father Hennessy says. "There is a tremendous poverty," and most natives are grateful for a plate of rice a day, he says. Infant mortality is the predominantly Moslem land is high and a male's life expectancy is twenty-four years. "A man of 60 is a very old man," the 82-year-old priest observes.

FATHER Hennessy recalls Gandhi as a great man, "patriotic, honest and adored like a god everywhere." American foreign aid is making an impact, but he cautioned Americans against imitating the British. "The British," the Irish-born priest said, "I love at a distance."

Father Hennessy is "holding court" these days at Holy Cross House, greeting priests and lay brothers who come to marvel and learn from the senior missionary of the community. Many of their names and faces he recalls, but as for any other friends around the country, "I just don't know anybody anymore," he says.

Cardinal warns movie producers

VENICE—Those who produce motion pictures will have to take account of the moral codes of human conduct if they do not wish to become accomplices in the most tragic catastrophe that can befall mankind.

This solemnly did Cardinal Giovanni Urbani, Patriarch of Venice, caution the producers, actors and directors who attended the "Mass of the Movies" held in St. Mark's Basilica here in connection with the 22nd International Film Festival.

Said Cardinal Urbani: "The movies are a school of life, and therefore a school of morality for everyone, particularly for those who haven't been able to study beyond the elementary school. They find in the movies their only source of instruction."



TO ENTER ORDER—Miss Helen Graf, daughter of Mrs. Dorothy Graf and the late Albert Graf of St. Joseph Hill, Sellersburg, will enter the Benedictine Convent of the Immaculate Conception at Ferdinand on September 10. She graduated from the Academy of the Immaculate Conception at Ferdinand in May, 1961.

Japanese Oblates take final vows

ESSEX, N.Y.—Brothers Michael Yamazaki, O.M.I., and Leonard Inui, O.M.I., became the first Japanese seminarians to take final vows as Oblates of Mary Immaculate.

At the same ceremony Brother Richard Bonang, O.M.I., made his final profession and will become the first American Oblate seminarian to attend Our Lady of Hope Major Seminary of the community in Tokyo, Japan.

Brothers Yamazaki and Inui will return to the Oblate College, Washington, D.C., to complete their studies for the priesthood.

NO DANCES
RICHMOND, Va.—Richmond diocesan grade schools will not be permitted to sponsor dances for pupils, Father Richard J. Burke, school superintendent, has announced.

They are natives of the island of Shikoku, where the Oblates have conducted a mission since 1946. After their ordination to the priesthood they will return to Japan.

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IT'S YOUR MOVE, FATHER—Rev. John J. Hennessy, C.S.C., (left) plays chess with his religious superior, Rev. Robert McKee, C.S.C., in the White House, and the Holy Father was Pope Pius X, since canonized a saint. Father Hennessy is the eldest missionary and the third oldest priest of the Holy Cross Fathers' Indiana Province.

BACK AFTER 54 YEARS

Missioner was blessed by a saint

NOTRE DAME, Ind.—An 82-year-old Holy Cross priest, with a twinkle in his Irish eyes and a smile which even his white flowing beard cannot hide, has returned to the University of Notre Dame after serving for fifty-four years as a missionary in India and East Pakistan.

He is Rev. John J. Hennessy, C.S.C., who left the United States immediately after his ordination in 1906 to return here only twice in the span of a half century. En route to India as a newly-ordained missionary, he stopped in Rome to receive the blessing of a future saint, Pope Pius X. Since that time, the number of

Catholics in the Archdiocese of Dacca has increased fivefold numbering 32,000 today. Whereas there were five American Holy Cross priests laboring there in 1907, there are 45 priests, 27 Brothers and 20 Sisters of Holy Cross there today. And there are 27 native, diocesan clergy.

FATHER HENNESSY, over more than five decades, has celebrated Mass, instructed convents and taught school at many of the 38 mission stations operated by the Congregation of Holy Cross in a one hundred mile perimeter around Dacca. He travelled by bullock cart and bicycle, but

Urges more frequent use of improvised prayer

OKLAHOMA CITY—A Bishop has urged Catholics to become more adept at improvised prayer, particularly on public occasions.

Bishop Charles A. Buswell of Pueblo, Colo., said more improvised prayer "would help to bridge the ever widening gap between religion and daily living" and "would do much to eliminate the great hazard of routine in prayer."

Bishop Buswell, a member of the board of directors of the national Liturgical Conference, spoke on improvised prayer at a general session of the 22nd North American Liturgical Week.

HE SAID he looks forward "to the day when it will be customary for a confessor to impart as a penance after confession an im-

provised prayer, instead of the customary Our Fathers and Hail Marys.

"I hope to see the day when it will be the usual thing for the father of the family to invoke God's blessing on his own before he leaves his home for the day's work; and for the mother to invoke God's blessing on her children in like manner as she sends them off to school," he said.

Bishop Buswell noted that when they are asked to recite a prayer on some public occasion, Catholics usually rely on the Our Father or some other formal prayer.

He said on such occasions "it would be much more appropriate to formulate a specific prayer."

"OUR WORDS do not have to be formal, nor do we need to get 'churchy,'" he said.

"We can bring dignity yet simplicity to our prayers. We should above all be sincere and should avoid that snare, which is even a temptation, to use words without end."

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