

TEXT OF BISHOPS' STATEMENT

'Unchanging Duty in a Changing World'

Few nations of the world can look back on their historical origins with such justifiable pride as the United States.

That pride, in large measure, finds its justification in the high moral principles which guided our Founding Fathers in laying the foundations of our nation and in launching this nation on its history.

Our first legal documents, the Declaration of Independence and the Constitution with its first ten Amendments, marked us from the beginning as a nation committed to the principles of the moral law.

Those principles and the religious beliefs that underlie them continued to guide our people in their national development.

At a time when our country was emerging from infancy into vigorous youth, De Tocqueville, in his still widely read "Democracy in America," said: "Religion in America takes no direct part in the government of society, but it must be regarded as the first of their political institutions. I do not know whether all Americans have a sincere faith in their reli-

gion—but I am certain that they hold it to be indispensable to the maintenance of republican institutions."

Later at the end of the 19th century, when our country was entering upon its maturity, another European observer, James Bryce, still could write: "Religion and conscience have been a constantly active force in the American Commonwealth . . . not indeed strong enough to avert many moral and political evils, yet at the worst times inspiring a minority with a courage and ardor by which moral and political evils have been held at bay and, in the long run, overcome."

In the present century it was not without a sense of moral duty that the United States became an arsenal of defense against totalitarian aggression, a storehouse to feed the hungry and starving world, a Samaritan helping defeated enemy nations to rehabilitate themselves in peace.

The history of our country has been generally infused with an ideal based on moral principles.

the rise today and threaten to undermine our nation and its most sacred and principal weapon of their attack, actually science itself has no part in this warfare.

"Science," says one of its most eminent scholars, "James Vannevar Bush, "does not exclude faith . . . science does not teach a harsh materialism. It does not teach anything beyond its boundaries, and those boundaries have been severely limited by science itself."

Many who have taken science as their creed and their cult do not share the humility of the scientist. With invincible self-assurance and with an air of unchallenged authority, they teach a scientism that denies God and makes sport of the moral law.

From positions of many of them occupy in schools and universities, in literature and journalism, with all the means of communication at their command, they succeed in impressing their doctrine on great numbers of our young people.

Toward the present moral decline, the modern media have done more than supply instruments for the spread of unbelief and moral revolt. Although the communications industry through many sincere and admirable leaders has made valuable contributions to human welfare, yet it has also inflicted on the modern world a pernicious cult of the "image."

Submerged beneath waves of publicity from "image-makers" and "hidden persuaders" modern man tends to become a victim of the image. Whether a thing is true is less important than the impression it creates. Man's moral focus is distorted.

For nations as well as individuals the all-important thing is the image that is projected on the minds of others.

The rosy deception is rated most if it succeeds in selling more products, in winning more votes, in convincing more taxpayers.

Popular education also bears a measure of responsibility for the decline and rejection of moral principles. At first, there was no intention of excluding either religion or morality from the common tax-supported school.

But the diversity of our religious preferences and the rising pressure of secularism have produced the school without religion, and it was idle to suppose that this school could long inculcate in American youth moral convictions which would be firmly held.

The result is that our society is now faced with great numbers of young people almost completely devoid of religious belief and moral guidance— young people who are causing increasing concern at every level of the community and in all parts of our country.

BENEATH THESE present trends and pervading all modern society has been the influence of secularism—the banishment of God from public and private life and the enthronement of human nature in His place.

Born in the "Enlightenment" of the 18th century, deriving its great impetus from the French Revolution, it adopted and fostered by 19th century Liberalism, became and still remains the principal characteristic of modern society.

Under its influence, men may not perhaps deny God; on formal occasions, they may even mention His name. In practice, however, they simply ignore His existence. They do not openly reject moral principles; they may even pay lip-service. But they disregard them or reduce them to hazy generalities.

In general, the only sanctions they recognize are those supplied by individual taste, public opinion and the power of the state.

The result of these trends has been, even among those who have not rejected moral principles, a widespread moral apathy which touches practically every group; citizens who are not concerned enough to exercise the right vote; elected officials who are interested only in their "public image"; their personal power; union members, labor leaders and industrialists who place their selfish interests above national security and the common good. Harmful as these weaknesses are, our acknowledgement of them can

Editor to Readers: This is the full text of the statement entitled "Unchanging Duty in a Changing World" issued by the Administrative Board of the National Catholic Welfare Conference on behalf of the cardinals, archbishops and bishops of the United States following their annual meeting in Washington, D.C. We recommend it for thoughtful and careful study by our readers.

Country after country, encouraged by the success of their endeavors, threw off their shackles and asserted their independence. Millions flocked to our shores as to the haven of freedom and hope for freedom.

Now, in our more mature years, the newer nations and some of the older impoverished ones have looked to us for material help.

They want more positive evidence of our understanding. They seek a recognition of their dignity, both individual and national. They crave the knowledge and technical skill which will enable them to help themselves.

Our own freedom sprang in large measure from religious and moral sources. We must inspire these nations wherever possible to build on a religious and moral foundation if we are to contribute significantly to the achievement of their national aspirations.

Meanwhile, we must be willing to open our hearts and our homes to those who come to our shores; to make room for them in our schools and universities; even to send our own sons to their lands to assist them.

All these things we must do, not as mere counter-moves against communism, but for their essential rightness, as expressions of our highest principles: love of God and love of neighbor.

Hour of opportunity. Because we have so often faltered in our course, and because the communist nations have profited by our mistakes to inspire false ideals and to awaken glittering but barren hopes, we must not be discouraged, imagining that our hour of opportunity has passed. It has not passed.

The hour of greatest opportunity is striking now, as the forces of freedom and of tyranny grapple for a decision.

America's strength, bestowed by Divine Providence, has been given for this hour—that freedom may not fail. The exercise of our national strength, in order to achieve its true purpose, must

give no real comfort to our enemies. It is the American tradition to look at ourselves to examine our conscience, to reappraise our moral position, in a dictatorship this is impossible. In a democracy it is a constant necessity.

Both apathy and amorality certainly run counter to the American tradition. Becoming more of a moral people, it has been characteristic of Americans ultimately to be guided by moral considerations and, even in periods of laxity, to respond vigorously to moral appeals.

Our best traditions have been based on moral principles and ideals. We must remain true to them. We of the household of the faith have a special obligation to promote them. What, then, are our particular duties in the face of present conditions?

Most 20 years are vital moral principles, just as are the principles of individual morality. We have the duty to know these principles, to study and to reexamine, through reflection and prayer.

Nor can these principles be allowed to be idle. "Social norms of whatever kind," says Our Holy Father, "are not only to be explained but also applied. This is especially true of the Church's teachings on social matters, which, as truth as its guide, justice as its end, and love as its driving force."

The moral influence of these social principles must be made to permeate all of society and its institutions. The laborer must bring them to his mind and mood; the industrialist, to the business world; the teacher, to his class; the parent, to his home—each to the sphere of life in which he moves.

Only in this way will each religious person become involved with his fellow-citizens in concrete "public philosophy" based on a frank acceptance of God and the moral law.

A varied society. In rebuilding a sound religious and moral foundation for America, a special difficulty arises from the varied character of our society. Since we are a people of many religious beliefs, of diverse racial and national origins, there will undoubtedly always be tensions and some misunderstandings.

But these differences will not constitute insurmountable barriers if we are faithful to the moral principles which are the foundation of our traditions—particularly if we complement justice with charity.

This is true of the racial issue which continues to rise and plague our country; it is true of other issues which divide us.

Our moral responsibility, however, transcends the limited circle of our individual lives and the confining borders of our country. Our interests and our obligations are world-wide—indeed our horizons are no longer confined to this earth; they have been projected into the uncharted seas of space.



Reasons are cited

The reasons for this moral decline can be ascertained at least in part. Just as the high morality of our early history found its strength in religion, so now the rejection of morality finds its most basic cause in the denial of God. Here, too, is something which cannot be denied.

In the past there have always been people for various reasons have denied the existence of God. But the present situation is different. Now not only do many act and live as if there were no God to whom they are responsible, but a steadily increasing number—some individuals of great influence—proclaim the non-existence of God to be a scientifically established fact.

The consequences of such an attitude are inescapable. If there is no God, then the old morality based on God is not valid. The whole of human life has to be reorganized on a new basis.

Many modern men find themselves alienated from God and religion, on a lonely eminence of their own making, left to create their own moral values, forced to determine for themselves what is good and evil, right and wrong.

IN THEIR NEWLY proclaimed independence, modern men have tended to place their main reliance on physical science. While

Role of education

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Catholics of this obligation.

"The social teaching proclaimed by the Church," he tells us, "cannot be separated from her traditional teaching regarding man's life." The norms of justice contained in the great social encyclicals of the Popes during the

most 20 years are vital moral principles, just as are the principles of individual morality. We have the duty to know these principles, to study and to reexamine, through reflection and prayer.

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Advertisement for Grady's Asphalt. Promotes asphalt roads, drives, and street construction services.

In its earlier years, our nation—young in its freedom and confident in the nobility of its democratic ideals—stood as an inspiration to all those who suffered in bondage and hoped for freedom.

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America's strength, bestowed by Divine Providence, has been given for this hour—that freedom may not fail. The exercise of our national strength, in order to achieve its true purpose, must

be guided by those principles on which our strength was built. We must apply those principles in both national and international affairs. We shall be worthy of world leadership only if we are willing to pledge "our lives, our fortunes, and our sacred honor" in behalf of the right.

AT PRESENT, when America is beset by so many frustrations, when there are so many temptations to despair, all who believe in God have the special duty of keeping alive within their own hearts and within the hearts of all free men a true and undying hope.

Our hope will not be for a Utopia of material well-being, although we do look forward to a world in which science and technology will be used to the full in

on the world of today, there is not a single problem, no matter what its magnitude, which would not admit of a reasonable end on the whole, a satisfactory solution.

Above all, the Christian today must have a profound sense of mission, which will cause him to bear witness to his religious faith and his moral convictions as the early Christians did—by deed and affirmation, even by death.

Such was St. Paul's program of action; such, too, was St. Augustine's. Like Paul, we face a world largely paganized. Like Augustine, we see the encroachment of barbarism. Like both, we must be faultless in proclaiming Christ.

In this way, we shall be true to our Christian duty in preserving God's moral order as man's standard of action.

Only in this way shall we preserve the religious and moral traditions in which our country was born, and without which our country cannot survive.

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Advertisement for Happy Thanksgiving from Capitol City Supply Company. Promotes a bountiful meal and lists the president and distributors.

THE CHURCH AND THE WORLD

Vatican aids UNESCO—School aid—Education study

THE VATICAN

◆ Pope John XXIII has again shown his interest in United Nations efforts to preserve historic monuments. The Holy See has donated \$10,000 to the United Nations Educational, Scientific and Cultural Organization (UNESCO) to preserve monuments in Egypt's Nubian Desert which are due to be covered by an artificial lake created by the Aswan Dam.

◆ The Feast of the Immaculate Conception, December 8, has been designated by the Holy See for the main celebrations marking the 50th anniversary of the establishment of the Pontifical Institute of Sacred Music by Pope St. Pius X. Following a special Mass celebrated by Pope John, the Holy See will confer a number of awards on individuals, monasteries and institutions distinguished in the field of sacred music.

◆ Requiem Mass was offered in the Sistine chapel (Nov. 23) for the five cardinals who died during the past year. It was attended by the papal court and diplomats accredited to the Holy See. The five cardinals include: Cardinal Joseph Wendel, Archbishop of Munich and Freising, Germany; Cardinal Marcello Mimmi, Secretary of the Consistorial Congregation; Cardinal Domenico Tardini, Papal Secretary of State; Cardinal Nicola Canali, Grand Penitentiary; and Cardinal Josef van Rooy, Archbishop of Mechelen, Belgium.

◆ The Vatican and the Republic of Senegal in former French West Africa have decided to "consolidate friendly relations" by establishing reciprocal diplomatic relations. The Senegalese legation will raise the number of diplomatic representatives to the Holy See to 49.

◆ A special meeting of the Pontifical Commission for Latin America was held in Vatican City to report to Latin American bishops on the commission's recent work and discuss the area's problems. The meeting was scheduled by the Sacred Consistorial to preserve monuments in Egypt's Nubian Desert which are due to be covered by an artificial lake created by the Aswan Dam.

AT HOME

◆ WASHINGTON—The Union of American Hebrew Congregations went on record at its convention here as opposed to "any form of Federal assistance to parochial schools. The resolution developed after a keynote speech at the convention by Rabbi Maurice N. Eisenkraft, president of the union, who called the appeal for U.S. aid to parochial and other private schools "perhaps the most serious challenge to religious freedom mounted in American history." The Hebrew union is composed of 630 reform temples with an estimated one million members.

◆ A law professor here has denounced the District of Columbia stop sponsoring Christmas parties on recreation department grounds. Monroe H. Freedman, associate professor at George Washington University, said Christmas parties on public property violate separation of church and state. He also said such Christmas parties objectionable, both as a Jewish citizen and as a lawyer with particular devotion to the Constitution.

◆ HOLLYWOOD, Fla.—The Diocese of Miami was presented with the ninth annual Humanitarian Award of the Greater Miami Chapter of the American Jewish Committee. In recognition of the

diocesan program for aid to Cuban refugees, the diocese sponsored a three-day management seminar and the desegregation of the parochial school system in south Florida, \$100 worth of books will be donated to St. John Viannini Minor Seminary in Miami as the award.

◆ BOSTON—Massachusetts leads the country in good relations between Catholics and Protestants, an Episcopal bishop told a Protestant meeting here. Bishop Anson Phelps Stokes of the Massachusetts Episcopal Diocese told the annual meeting of the 12-denominational Massachusetts Council of Churches that "here in Massachusetts there is a splendid tradition of cooperation built up over the years. Our leaders and our members know each other as people," he said.

◆ A Catholic priest was named to a 31-member committee created by the Massachusetts Council for Public Schools to make recommendations on education to the state legislature. He is Father Charles F. Donovan, S.J., dean of the Boston College School of Education. The Jesuit will serve on the committee which includes 10 other educational experts, 16 prominent businessmen and prominent people, and four members of the legislature.

◆ ANNAPOLIS, Md.—An attorney has asked the Court of Appeals to order Baltimore City schools to discontinue the practice of reading portions of the Bible and reciting the Lord's Prayer in the classroom. Attorney Leonard J. Kerpelman made the request on behalf of a ninth grade pupil, William J. Murray, and the pupil's mother, Mrs. Madalyn E. Murray. The pupil and his mother contend that they

are atheists and as such are opposed to the conduct of religious teachings.

ABROAD

◆ SYDNEY, Australia—Auxiliary Bishop James Freeman of Sydney criticized here what he termed the present indifference of persons in caring for the aged and infirm as "a chronic disease in our modern society." Urging that retired and aged people be cared for, the prelate noted that because of advances in medical science, people were living longer and that unless there were better methods devised to keep them occupied, "we shall have as many unproductive people as workers in our community."

◆ TEGUCIGALPA, Honduras — Some 2,000 Honduran Catholics took part in a rally here to protest against Soviet atomic tests and denounce the regime of Cuban Premier Fidel Castro. Speakers called on the government of this Central American nation to back intervention by the Organization of American States tooust the Castro regime, saying that non-American powers have already intervened in Cuba and deprived its people of freedom.

◆ DUBLIN, Ireland—Irish Minister of Justice Charles J. Haughey has credited Archbishop John C. McQuaid, C.S.S., of Dublin with smoothing the way for a settlement of the Justice Ministry's dispute with its Civic Guard. More than 3,000 members of the Civic Guard had joined protests against the department's pay and promotion policies. Eleven members of the guard were dismissed for their part in organizing the protests.

◆ LEEDS—The Bishops of England have set up a three-member committee to study the future of Catholic education in the nation. Committee members are Bishop George P. Dwyer of Leeds, Bishop George A. Beck, A.A., of Salford, and Bishop Cyril C. Cowderoy of Southwark. Bishop Dwyer pointed out that a quarter-million Catholic children are forced by lack of space to attend non-Catholic schools. They account for almost half of English Catholic children of school age.

◆ MAINZ, Germany—The state legislature of Rheinland-Pfalz has appropriated \$825,000 to rebuild and renovate cathedrals and churches in the state during the coming year.

◆ VIENNA—Austrian Chancellor Alfons Gorbach reported on his return from Rome that negotiations regarding the concordat between Austria and the Holy See have progressed considerably. He added that the question of government subsidies for Catholic schools, which are called for by the concordat, remains to be dealt with.

◆ GENEVA—The head of Portugal's Catholic charities organization presented a United Nations meeting on refugees here with plans for a \$12 million project for resettling the 30,000 Chinese refugees in Portugal's colony of Macao on the South China coast. "In drawing up this project, we sought to give first place to the moral basis and the inalienable rights of the family, whatever the class and whatever the country." Mrs. Fernanda Ines Ferraz Jardim told the Executive Committee of the Program of the United Na-

tions High Commissioner for Refugees. The Macao plan, she said, calls for 65 housing projects to provide for the permanent resettlement of the 5,145 Chinese refugee families now there.

◆ BOMBAY—A prominent Catholic lay leader here protested to the Indian government over alleged discriminatory practices against unteachables who have embraced Christianity. A. Saare, president of the Catholic Union of India, registered his protest in a letter to Lal Bahadur Shastri, Indian Home Minister. He complained that the government excluded unteachables converts from certain privileges accorded by the Indian constitution, including proportioning of legislative seats and government jobs.

◆ THE HAGUE, The Netherlands—The chief legal officer of the Dutch Supreme Court has declared that a provision of the Dutch Constitution outlawing new religious processions has been introduced by the Roman treaty on human rights. The Supreme Court has taken this opinion of its attorney general, G. E. Langemeijer, under consideration. It will give judgment on January 19.

◆ JAKARTA, Indonesia—Seven Indonesian Catholic organizations have protested against the Soviet Union's atomic bomb tests and called on Indonesia's government to cooperate with other nations to stop testing. The Catholic groups said in a joint statement: "We condemn the Soviet measure as a hostile deed against humanity and future generations."

NAMES MAKE NEWS

The Catholic University of Fribourg has granted an honorary doctorate of theology to Cardinal Augustin Bea, S.J., president of the preparatory Secretariat for Promoting Christian Unity for the coming eumenical council. . . . The severest critic of the Premier Jus Nyerere of Tanganyika, east African nation that will become independent on December 31, was baptized in the Da Es Salaam Cathedral. . . . Father Teresico Marzina, C.P.S., 74, exiled Apostolic Prefect of Yishin, China, and survivor of four years in a communist prison, died (Nov. 12) in Verona, Italy. . . . The legislator of Portugal, Admiral Augusto Thomas, awarded the Grand Cross of the Order of Merit to Father Renato Ziggotti, S.D.B., Superior General of the Salesians, during Father Ziggotti's visit to houses of his community in Portugal. . . . A new Catholic student center constructed outside Taipei,



DISPLAY DEPICTS ANCIENT ROME—The eighth grade Latin pupils of Sister Mary Benedict, O.S.B., principal of St. Bartholomew School, Columbus, recently completed work on a model exhibit of ancient Rome. Translation of the left to right reads: "Life and Culture of Rome." The pupils shown with Sister Mary Benedict are, left to right: Jerry Groves, Andrew Wyrobek, Kevin Taza and Cecilia Pace, who is showing a toga dressed doll to Theresa Bosnyak, seated left, and Barbara Frieders, Agnes who worked on the project include Diana Broderick, Rosemary Origer, Steven Fisher, John Dell, James Blanford, Colleen Dell and William Hammond.

Formosa, has been named in honor of Brooklyn-born Bishop Francis Xavier Ford, M.M., who died in a Chinese Communist prison in 1952. . . . The Most Rev. Walter W. Curtis was enthroned as the second Bishop of Bridgeport. The southwestern Connecticut diocese has 285,000 Catholics. Bishop Curtis formerly served as Auxiliary Bishop of Newark, N.J. . . . Father Fabian Flynn, C.P., former associate editor of The Sign, has been named director of the Office of Information of Catholic Welfare Conference. . . . National Catholic Welfare Conference. . . . Father Cyril Volter, S.J., theology professor at St. Mary's College, St. Mary's Kas, is the recipient of the 1961 Cardinal Spellman award for outstanding achievement in the field of sacred theology.

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U.S. NEWSMAN'S APPRAISAL

Death of lay leaders in Latin America cited

By RAYMOND RUPPERT

What do you find in Latin America on which American Catholics could help build a vital Christianity? The question was put to me not long after I had returned from a four week visit to Peru, Brazil and Venezuela.

I thought back to a morning in Lima, Peru, when I had sat between Auxiliary Bishop Jose Dammeert of Lima and Roberto Perez del Pozo, a civil engineer, labor occupation and a leader in Catholic Action by choice. While Bishop Dammeert nodded in agreement, Perez told me that Catholic Action in Lima, a city of over a million people, could number about a thousand active lay people. Over the course of many years, he estimated, perhaps 5,000 lay people had been in and out of Catholic Action.

SEVERAL questions were put to Perez. How do the Catholic Actionists operate? What do they hope to accomplish? He explained that the people in Catholic Action meet every two weeks in groups formed according to occupations. Engineers meet with engineers, attorneys with attorneys and so forth. They discuss concrete situations and try to apply Catholic principles to those situations. They are expected to carry Catholic ideas and principles back to their jobs—but without flaunting the fact that they are Catholics.

The technique is tried and tested. It is used by the Young Christian Workers and the Christian Family Movement, for example. It is the technique of look-judge-act urged by His Holiness Pope John XXIII in Mater et Magistra. And yet, as I sat there talking with Bishop Dammeert and Perez, I could not shake the feeling that somehow these efforts at applying Catholic teachings have been far from successful.

PEREZ CONCEDED that the people in upper class, the people with money and power, had been written.

PASTORAL STUDY LEIGHORN, Italy—Latin Americans working in Europe and priests training to work in Latin America took part in a study meeting on Latin America's pastoral problems at the summer house here of Rome's Latin American College.

This article is by the editor of Our Times, weekly newspaper of the Vatican. He said a diocese, who recently returned from a 15,000-mile flying visit to Latin America as part of a tour of U.S. Catholic journalists who held press seminars with their counterparts in Peru, Brazil and Venezuela.

ten off as too materialistic; they would not help bring Christ to the marketplace. The lower class had to be discounted; the millions who are impoverished are too concerned, necessarily, with the day-by-day struggle to get enough food. This left the middle class, small in number, lacking in political or economic power, torn by a desire for the material things the upper class possesses. These, of course, are only one reporter's opinions and views, based on a number of journalistic qualities no one as an expert on Latin America. But much of what I was to see and hear later in Latin America confirmed in my mind the impression I took away from that meeting with Bishop Dammeert and Perez.

IN CARACAS at the end of the trip I was anxious to check my impressions. I cornered Father Alberto Mendoza, S.J., director of the school of journalism of the Catholic University and a priest who has a genuine knowledge of Latin America.

I told him I had gathered two principal impressions.

◆ That Catholic lay leadership is lacking because of the materialism of the upper class, the poverty of the lower class and the weakness of the middle class.

◆ That the faith of the predominantly Catholic population in Latin America is pious which seldom leads to the news and rarely is translated into effective social action in government or in business.

FROM THESE impressions I drew the conclusion that the hierarchy would be forced, more and more, to speak out on social and political issues because of a shortage of lay spokesmen. Those who seek to keep the Church ineffective and silent may use this as a reason to restrict and harass the Hierarchy.

This would be a tragedy not only for the Church but for Latin America, which needs the

guidance of the Church's teachings for its social development at a time of great unrest and change. But what I find in Latin America on which American Catholics could help build a vital Christianity?

I answer: ◆ I love for the Church among the masses, a love that must be recognized as emotional and not intellectual.

◆ I am growing awareness among the hierarchy that the Church's social doctrines must be applied to the economic and political life. ◆ A middle class, which, despite its lack of numbers and weakness, wants to serve the Church. ◆ Much of the American effort to aid Latin America today is directed toward the lower class. Food is distributed to the starving and clothing and medicine are taught the illiterate; hygiene and sanitation are brought to villages; catechism and the sacraments are brought to the spiritually undernourished.

SOMEDAY, perhaps, the lower class will move up a rung on the ladder. We should pray that when that happens their deep faith and the social doctrines they have assimilated from missionaries, both priestly and lay, will be reflected in what they do. Meanwhile, in a time that can accurately be described as a time of emergency for the Church, these social doctrines must penetrate the wall that has been erected between the Church and the world.

Our best hope and the target for our efforts, I suggest, should be the middle class. This is not to say that we should stop or lessen our efforts to aid the poor, but that we direct our attention to the middle class.

This mission to the middle class could take shape in various forms. It might be that the National Council of Catholic Men and the National Council of Catholic Women could be effective instruments. We could aid the Church greatly at these times if we could now transplant, nurture and cultivate a few shoots off the "age of the laity" in the United States to Latin America. ◆ If Catholic lay people like Perez, outnumbered but trying valiantly to bring Catholic social action to life in Latin America, who need the help of Catholic lay people in the United States.

Note improvement in comic books

CINCINNATI—A review group which found objectionable nearly three-fourths of the comic books it surveyed eight years ago now finds fault with less than one-fourth.

The Cincinnati Committee on the Evaluation of Comic Books reported that its 1961 review of 191 comics published in May placed 78 per cent of them in the "no objection" class.

Joan Bollenbacher, research consultant for the committee, recalls that in 1953 the committee classified 72 per cent of the 418 books reviewed as "somewhat or totally objectionable."

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint...

Sunday trading

The current controversy, on whether trading on Sundays or not be restricted, has produced many conflicting statements...

In all this confusion, there is only one little fact which the average citizen may seize upon with certainty...

A group of Indianapolis merchants, formerly against trading on Sundays, has now decided to open shop on Sundays...

We do not propose to criticize this decision. We would simply point to it as presenting another little fact which the average citizen may seize upon with certainty...

Ignoring the finer subtleties of legal, political and special interest maneuvers in the affair, the average citizen might ask himself a few questions...

The Indiana legislature—itsself in legal difficulties—does not meet until January, 1963. In the meantime, how can the public formulate and express its will...

A referendum has been proposed in responsible circles. This could not alter the law as it now is—only the legislature can do that...

One thing is certain. If we want to continue with Sunday as a day of community rest and recreation, if we still regard ourselves as free agents and not as the statistics of an economic environment...

It is a Marxist concept that socio-economic movements are a blind, irresistible force of nature. It is terrifying to think this same materialist concept might be allowed to govern our free American society.

Encouragement

We are always aware that we are not infallible as we form and express our opinions on the affairs of the day. There are moments when, perhaps depressed by some strongly worded readers' letters, we might falter in our stride.

At such a moment recently, we might have begun to think we were too stringent in the matter of extreme, socially divisive activities of alleged anti-Communist warriors throughout the country.

But we took heart again. We found ourselves in very good company, with the President of the United States who expressed some very clear thoughts about extremists at Los Angeles last week...

From America, November 25:

"Nothing could have been more necessary or timely than the scorching report on extremist right-wing groups which Archbishop William E. Cousins submitted on November 15 to the annual meeting of the U.S. bishops in Washington. Though no names were mentioned, the Milwaukee prelate, in his capacity as episcopal chairman of the Social Action Department, NCWC, accused such wild-eyed anti-Communist groups as the John Birch Society of 'unwillingly aiding the Communist cause by dividing and confusing Americans.' His report specified these misguided activities:

"First, they emphasize the danger of domestic subversion and give little attention to the world-wide activities of Communist parties.

"Second, they often consider as Communist views and positions what most Americans consider as legitimate, if controversial, political attitudes.

"Third, they tend to label individuals as Pro-Communist or Communist and to harass and persecute such individuals.

"Fourth, some of these groups openly profess to use tactics and methods borrowed from the Communist party.

"The report might have added that these extremist groups also work to destroy the confidence of American people in their government.

"To the extent that Catholics are implicated in the fanatical right-wing movement, the Archbishop's report should have a salutary effect. We can hope, for example, that Catholic papers will give no added circulation to a deplorable right-wing supplement which lists and comments on publications and bookstores of some of the most rabid extremists in the country today."

THE CRITERION

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QUESTION BOX

Why can't widow marry her in-law?

By MSGR. J. D. CONWAY

Q. I have been told that a woman cannot marry her brother-in-law if her husband dies. This does not make sense since her in-laws are not blood relation. The death of her first husband was a tragedy. Perhaps if I understood the reasons for this Church law I could accept it.

A. The impediment to which you refer is called affinity. Its basic purpose is to keep high moral standards within the family circle. It seeks to establish and maintain the attitude of brother-sister relationship between a man and his wife's sister, between a woman and her husband's brother.

Possibly the reason for this impediment is not so much that our American society as it was in former centuries, or as it may be now in other nations—particularly the emerging ones, in which the family circle may be much closer than ours.

If the general laws of the Church were made only for the United States, they would be almost inclined to agree with you that this particular impediment has outlived its purpose. On the other hand it causes no great inconvenience; whenever sufficient reasons urge it a dispensation can be obtained.

Q. I have noticed for some time now that after low Mass many priests genuflect and leave the altar without reciting the familiar prayer: 'Mass celebrated with awareness of the tense world situation concerning the future actions of Russia and Communism has led me to ponder several questions:

Who determines what prayers are recited after low Mass? Why, when the world is seeking a way to secure peace and to combat Communism are these prayers omitted in many instances? Wouldn't it be well to re-educate the laity on the significance of these prayers? I myself used to recite them without being fully aware of their meaning or importance.

A. These prayers are not a part of the Mass; there is no mention of them in the rubrics—or rules—of the Mass. They are called the Leonine prayers because Pope Leo XIII, in 1884, gave an order that they should be said after each low Mass—thus extending to the world a similar order given 25 years earlier by Pope Pius IX for the diocese of Rome.

The purpose of the prayers was the happy solution of the "Roman question"—that thorny, bitter squabble which had grown out of the unification of Italy, the confiscation of the Papal States, and the "voluntary" imprisonment of the Pope in the Vatican, because he refused to recognize the compromising arrangements made for him by the Italian government.

After many long years of negotiation this problem reached a happy solution under Pope Pius XI in 1929 through the Lateran treaty which established the status of Vatican City. But by that time priests and people were so used to saying the prayers that they kept right on—most had quite forgotten the original purpose for which they had been ordered. Besides, Pope Leo had directed that these prayers be said only in order to re-evoked, and he had added other intentions: "the conversion of sinners and the liberty and exaltation of our holy Mother the Church."

Pope Pius XI had not forgotten these prayers; during the year after the Lateran treaty he gave much thought to them. Should he discontinue them? Or should he have them said for other important needs of the Church? In due time he made up his mind, and announced his decision on a most solemn occasion: the canonization of the American Martyrs, and St. Robert Bellarmine, in St. Peter's Basilica, June 29, 1900: These prayers would be said for Russia: that his beloved children in that country might have peace and freedom, especially the freedom to profess and practice their faith.

Through the years various questions arose and were answered concerning these prayers. One of the earliest for instance, was whether they should be said after each of the three Masses on Christmas, when these Masses were solemn functions—the answer was negative: only after the third and final one.

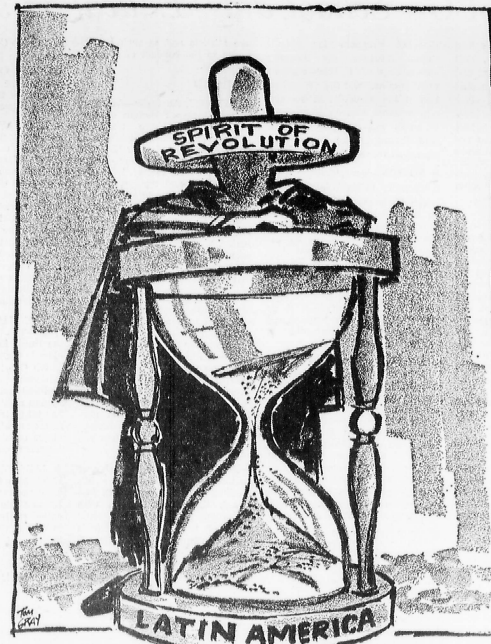
In 1915 we were given a general norm: they could be omitted after Masses which were said with "some solemnity," as First Communion, Confirmation, ordination or Marriage; or when there was some other sacred function or pious exercise immediately after the Mass.

Last year we were given an up-to-date interpretation of the meaning of this term: "some solemnity" as First Communion, Confirmation, and cannot maintain the upkeep of the buildings our forefathers built.

We are thankful we can still worship as we choose, and may we, of all faiths, ask God to bring about a lasting peace.

Mrs. Wilbur Ripberger Cambridge City, Ind.

Time is running out



OPINIONS

Electric power comment stirs readers

(Continued from page 1) ours for feed, we did not have anything to sell or money to buy any either. Then came the corn and hog program in 1934 which was set up by the Democratic administration, for which they were criticized by many people, but it was the only thing that saved us. Then in later years we got parity income. (Parity is designed to keep farm prices at a fixed relation to the farmer's cost.) We worked hard and saved to buy a farm home where we still live and work to produce eggs and livestock and save the soil for future generations.

Now President Kennedy is trying to get farmers on their feet again with a feed grain program and a loan guarantee program including some farmers, especially those on the other side of the fence.

Getting on the subject of the REAC, I know what it means to clean and fill the lamps and carry the lantern to the barn and carry all perishable foods to the market. We lived on a rented farm only a half mile from public service lines and they wanted \$1,000 to bring the line to the farm.

One day, I read about some rural people getting electricity; it sounded like a dream. Believe it or not, I was asked to give on our Archdiocesan board as chairman of the Rural Life committee of the Council of Catholic Women, I accepted because I felt I knew the farmer's problems first hand. But it is difficult to make urban and city folks understand why the rural farmer has tax problems and cannot maintain the upkeep of the buildings our forefathers built.

We are thankful we can still worship as we choose, and may we, of all faiths, ask God to bring about a lasting peace.

Mrs. Wilbur Ripberger Cambridge City, Ind.

Charges omissions

To the Editor:

In the editorial on the rural power question The Criterion editor has less than adequate information hereof. There is, however, the usual omission of relevant portions of an encyclical.

Pope John reveals for us a principle established in Quadragesimo Anno: "Just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise can accomplish, so to it is an injustice, a grave evil and a disturbance of right order to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. Of its very nature the State should be such that it should be to help individual members of the social body but never to destroy or absorb them."

A. Your dissatisfaction and desire are entirely right and normal. I would suggest a good talk with a spiritual advisor.

REASONS

REA's are objecting to the plan as vigorously as are the power companies. The money invested in the power companies represents the savings of thousands of people, few of whom are the traditional rich tycoons. As urged by Pope John, they have become owners each of a small share in industry. Also, the utilities represent jobs for other thousands. Furthermore, each of the utilities have paid large amounts of tax money to their respective communities. Indeed, the largest single payer of property tax in Marion County was the Indianapolis Power and Light Co.

You can see, therefore, that thousands of people have a great economic dependency on the public utilities involved. There exists in our Federal government a group which wants to destroy the private power business and substitute for it a Federally controlled power system. By providing for the REA's money which will impose further tax burden on all of us, this Federal group is trying to set up a power system to disrupt and weaken the excellent private power system already existing in Indiana.

To destroy and weaken the private power companies is contrary to simple justice and to the forthright teachings of Pope John's encyclical.

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SERMONETTE

Can we count to ten?

By REV. JAMES MORIARTY

The Caliph Hassan who is the successor to the temporal and spiritual rule of Mohammed was one day having a meal when he severely scalded the Caliph. He fell to his knees before his lord and quickly repeated words taken from their spiritual book: "Paradise is for those who restrain their anger."

"I am not angry with you," replied the Caliph.

"Paradise is for those who forgive offences," the slave continued.

"I forgive you," added the Caliph.

"But above all, paradise is for those who return good for evil," said the servant.

And then the Caliph declared, "I set you at liberty and give you ten gold coins."

Did the Caliph allow himself to be coned by a fast talking slave? He was outwitted by someone throwing a few verses of the Mohammedan good book at him?

Whatever was the cause of the Caliph being able to contain himself he was a better man for it. Perhaps he had reason to be angry with the clumsy slave. He could have demanded that the slave be flogged or even killed. He might have shown his authority by such an act and maybe have been considered a strong man for doing so. He proved himself a stronger man by following what he believed.

All of us do not have the advantage of the Caliph. When something happens unexpectedly in our life there may be someone around to remind us what should be done.

Painful experiences may plague us. They can be the result of thoughtless acts on the part of our children, our partner in marriage, an associate at work or even a forgetful delivery man. An impartial observer would not blame us for blowing our top. The guilty one might even do so himself if he happened to be at fault. But we will be a better person if... a stronger one... more like our Christ if we restrain our anger, forgive... and even return good for evil.

And what is much more important, we will be happier for having done so.

STRAY LEAVES

Catholic interest in Art of Music

By MICHAEL BOWLES

At the last regular Catholic Press Association convention, I asked the publisher of a nationally circulated periodical whether he ran a regular feature on music. He answered in the affirmative, but as a literary column with book-reviews and remarks on current trends in literature, or "Our Washington Correspondent," or "The Theater." He said he did not do it "because we feel it would have little interest for our readers."

At this point, we were joined by a newspaperman and fell to discussing the general questions of the Catholic interest in the Art of Music. Nobody could think of a Catholic newspaper which used a regular music critic. The only periodical anyone could think of with a fairly regular article on music was America, the Jesuit weekly, but that, as recalled, was about recordings, not about live performances.

(I have since remembered the Boston Pilot runs two weekly articles, one on recordings and one on concert performances.)

We were then joined by another—whether a magazine man or a newspaperman, I forget—and, after further discussion, the consensus of opinion seemed to be that Catholics as a whole were not interested in the Art of Music; at least, not to the extent of justifying regular articles on music in Catholic newspapers and periodicals.

I wonder whether this is true. At any rate, it reminds that, in Ireland when young, my first impressions of the art of music came through the concert-organizing activities of Protestants.

My first teacher was a Protestant lady who prepared me for an examination, given annually in local centers by the London Trinity College of Music. Indeed, for a long time in my youth, I associated all such activities with Protestants or Englishmen.

"The plain people of Ireland," Catholics, inclined to hold off from such activities and their music-making was largely a matter of the old Irish folk-songs and folk-music for dancing, plus more modern efforts with a strongly patriotic "Lad-medie-a-hero-for-my-country-brave-and-hold" flavor.

Of course, at that time (the revolutionary period 1916 to 1923) all social life in Ireland was conditioned by political considerations. You were either a nationalist or not. The majority of those comprising the Old Irish music leaders of "society," were Protestant and, even concerts by such an excellent group as the Dublin Oratorio Society at that time, were suspect. Nothing good could come out of England, or the generally pro-British "social leaders" in Ireland, not even a Beethoven sonata.

This is not an altogether complete picture of the situation but rather of the sort of prejudice which, very surprisingly, prevailed in those disturbed times. In Dublin, there were many Catholics—as I realized much later—who knew their music, but even so, they had no musical opportunities available for participation in what were principally "Protestant" organizations.

Translated to the American scene, it is not so very far from Boston, for example, that there was, on the one hand, the social group which supported the symphony orchestra and similar projects and, on the other, the Irish and others of the Catholic religious persuasion who lived in South Boston with no face curtains on their windows. It could be said, too, that social imagery of an Italian fifty years ago was a combination of comic organ-grinder and a fruit peddler who sang "Santa Lucia" in a high tenor voice on Saturday nights.

It is probably from an unconscious persistence of this sort of social and political attitude here comes the not-so-interesting in music. Whatever truth there may have been in it long ago, there can surely be none nowadays. Catholics are now about 1 in 3 of the population and in communities with their fellow Americans of other faiths, include quite a few with the intellectual background and the dollar to two to spare on the finer enjoyments of living. There is at least one wealthy Catholic of Irish origin on the board of management of the Boston Symphony, and at least one very prominent in the New York Metropolitan Opera Association, and quite a few who are very prominent in musical circles in Philadelphia. The pattern is repeated throughout the country.

It is more than likely that Catholic publications are in error in thinking there is not an adequate readership for regular, expert articles on music. Indeed, it is more than likely they would be doing the Catholic community a great service by running such articles.

They could reveal to the community the real extent of its corporate interest in the art and, as may be, encourage Catholics as a group to be more active than they are at present in the organization of first-class musical occasions.

(Question Box Continued)

Q. Many converts do not seem to understand this: Does the baptism into the Church remove the past sins of the convert?

A. Let us presume that this convert has never been baptized; and let us presume also that the convert is sincerely sorry for all his past sins. His baptism will also sweep away all his sins—and his recollections of his sins, e.g. all temporal punishments due for them.

Many converts are received into the Church with conditional baptism. They had gone through some ceremony of the earlier, in a Protestant church; but we are a bit doubtful of its validity. So we say, while pouring the water: "If you are not baptized, I baptize you, etc." When a baptism is administered in this way we can have no certainty that it has any considerable effect on the soul at all. If the convert was validly baptized in his Protestant church then this ceremony is nothing more than a ceremony. Such a convert must go to confession after his conditional baptism.

Q. I would like to know why children are not instructed to behave in church? So often children even in their teens talk and laugh and humiliate themselves and their parents. They distract people around them; they cannot pray with devotion as they should.

A. How many children do you have yourself?

FAMILY CLINIC

Mother scorns advice about sex instructions

By JOHN L. THOMAS, S.J.

Your advice on giving sex instructions to children shows you don't know what you're talking about! You say follow the simple, matter-of-fact way one follows in explaining cooking, eating, etc. Really! Sex is quite different, you know. I can demonstrate a difference in eating and cooking: are we parents to give a demonstration of the best explanation you can in terms of their experience—what experience does an eight-year-old have in regard to anything, much less the facts of life? Why give such a foolish answer when people naturally expect an intelligent reply?

One point is clear, Bridget, you are a woman with very definite opinions on some subjects! I sincerely appreciate your letter because it backs up several observations I made concerning the attitudes of parents toward sex instructions, and it offers me a convenient occasion to re-emphasize my original position.

If I understand your criticism correctly, you imply that my reply

was not intelligent because I did not offer a quantity of factual information and failed to give a detailed, plus-minus, account of how this information was to be communicated to children during the various stages of their development. In this connection, I offer one general observation.

I assumed that I was dealing with normally intelligent modern American mothers possessing some degree of ingenuity and imagination. In other words, I assumed that women who had themselves experienced puberty, courtship, marriage, and child-bearing in modern society would have acquired at least the basic facts concerning the processes of menstruation, sexual arousal, marital relations and childbirth.

Now let us analyze what I wrote. First, I noted the need to maintain good communications between mother and daughter in this area, because giving sex instructions is not a one-shot affair but a gradual process involving negative training or because they themselves had never habitually faced the facts of sex in their own lives, many parents either ignored the needs of their children or developed no realistic plan for instructing them. Granted that sex was an emotion-loaded term for adults, I warned parents that in the nature of things it could not have simple meaning for their young children.

I then enumerated the basic points of information concerning menstruation, pregnancy and childbirth and which they should know. What are the physical differences between boys and girls? What is pregnancy—where does it come from? How does it get there? How is it born? Isn't it pressing our credibility a little far to maintain that the normally intelligent mother does not have sufficient information on these facts to answer satisfactorily the questions raised by a ten-year-old?

My advice that you answer questions relating to sex in the matter-of-fact, simple way you use when children ask about other

matters seems particularly to have aroused your scorn, since you insist, "There's quite a difference, you know?" Is there for an eight- or ten-year-old child? Not unless you have previously surrounded questions relating to sex with a forbidding aura of fear or suspicion, thus projecting your own agitation and unresolved emotions into the mind of the child.

I feel the emotional outburst displayed at this point in your letter is highly revealing. No, Bridget, you don't have to give a demonstration. At this stage, children are seeking simple answers to some rather obvious questions about the objective facts of sex. They will not understand the personal implications of these facts consequently are not interested until after they reach puberty and in detail, why react if you are expected to fulfill the doctor's role at a pre-Cana instruction.

You are also scornful of my advice to shape explanations in terms of their experience and to assume that children have none. Bridget, your emotions are showing! Surely you don't expect anyone to take your position on this point. Girls of eight or ten have not been living in an intellectual or social vacuum.

Their knowledge and experience are much wider, depending upon whether they have been raised on a farm or as urban dwellers, with or without sisters. They are also more likely to be classmates who discuss such matters or who do not. Perceptive mothers will understand how to time and shape their explanations accordingly.

To be sure, there are numerous books and pamphlets dealing with sex instructions, available in bookstores and libraries. I have frequently mentioned Fr. Henry Sattler's *Parents, Children and the Facts of Life* (St. Anthony Guild Press) and in paperback which has a good bibliography, and *Our Young Children* by Elizabeth by The Child Study Association of America (Perambok, N.Y.) is excellent for facts.

Yet, if one of these books will help parents very much unless they have developed a balanced, rational view of sex in their own lives, can discuss this subject with facts without fear and agitation. I repeat, the crux of the parental problem here is not primarily a lack of knowledge, but the refusal to face the normal implications of sex in themselves and in their growing children.

Sloan Foundation gives Notre Dame \$1 million grant

NOTRE DAME, Ind.—The Alfred P. Sloan Foundation made a \$1,000,000 grant to the University of Notre Dame to help improve its engineering college.

Father Theodore M. Heshburg, C.S.C., university president, said the grant, which was made by Alfred P. Sloan, former president, will be used to strengthen the engineering college, improve and expand its laboratory and establish a computer center.

The university will endeavor to match and supplement the grant so that a total of \$2,500,000 will be available for the engineering college development program, Father Heshburg said.

As a result of the Sloan grant, the university will receive an additional \$500,000 from the Ford Foundation, which announced its special program in education that it would award Notre Dame one dollar for every two it receives from non-governmental sources during a three-year period ending June 30, 1963, Father Heshburg said.

THE YARDSTICK

Membership in ILO vital to U.S. prestige

By MSGR. GEORGE HIGGINS

Three weeks ago I began my series of columns on the International Labor Organization with a defense of the ILO and will end this week on the same note.

The ILO has been an extremely controversial subject in the United States for many years. In recent years, but criticism of the organization picked up steam in 1954 when the Soviet Union, being automatic ally entitled to membership of the United Nations to join the ILO, attended the annual conference as a member of the organization. The Soviet Union had earlier been a member of the ILO but had left it before World War II. Satellite nations not already members joined the ILO at about the same time.

The return of the communists and their use of the International Labor Organization as a propaganda forum were largely the cause for the suggestion that perhaps the game was not worth the candle as far as the United States was concerned and that maybe we should retire from participation.

The whole question of U.S. participation in ILO was thoroughly explored in 1956 by an investigative committee appointed by the State, Commerce and Labor Departments. This was a five-man committee of congressmen and businessmen. It was headed by Joseph Johnson, the president of the Carnegie Endowment for International Peace.

Its task was to "inquire into the effect of the activities and functions of the International Labor Organization in terms of the United States national interest, including domestic and foreign policy aspects."

After months of investigation into the operation of the organization, the Johnson Committee recommended that the United States not only remain within the

ILO, but increase and strengthen its participation.

The committee approached its task from the standpoint that United States policy toward and participation in the ILO must be determined primarily in terms of the goals of United States foreign policy.

"If we were to withdraw or to participate half-heartedly or grudgingly," the committee determined, "the damage to American interests in the larger sense, particularly to American prestige among the governments and leaders of Asia and Africa, would be severe."

The Johnson Committee called the ILO a window on the world in which we can display our own position and theirs. Certainly in our labor-management relations are, what our free associations of employers and employees are like.

The Commerce and Industry Association of New York, in its study, agreed with the State Chamber of Commerce that the United States should not only remain in the International Labor Organization, but also actively support the program.

The Commerce and Industry Association of New York, in its study, agreed with the State Chamber of Commerce that the United States should not only remain in the International Labor Organization, but also actively support the program.

WHAT OF THE DAY

Conservatives off base in San Diego incident

By REV. JOHN DORAN

There would seem to be considerable distress in liberal circles about what happened in San Diego a couple of weeks ago. My own comment would be: "I don't like it either."

The Carlin Center, operating under the approval of Bishop Buddy, had scheduled a series of addresses on subjects of the day. A set of religiously concerted campaign of protests sent to the society and to the Bishop caused the cancellation of the series by the Bishop. This, in brief, was what happened. Now, let's try to see why.

If good part of the program scheduled was to be given by speakers more or less of the Liberal side, what's wrong with them? Does not a society have the right to present its thinking, to advertise that it is going to express its thinking? And does not every citizen have every right to be heard?

I were I in San Diego at the time, I can assure you that I, even though I am a conservative, would not have joined the protesters, but would certainly have pointed out an article against them. They are out of bounds.

Any conservative who is worth his salt should know what he wants to conserve. Certainly among those things would be the right of speech. If a conservative does not want to preserve the right of free speech in this country, he does not want to conserve, but to destroy.

We Catholic conservatives have a good position. I think that is why I am one. We do neither our own position and theirs. Certainly by trying to prevent the presentation of the Liberal side, we need to know and understand both our own position and theirs. Certainly in the book rack by my chair one can find folded together *American and World*. Review it anyone who wants to think out reasonably the problems of the day.

If the conservatives of San Diego thought they were left out of the Cardinal Center lecture series, and very possibly they were, let them form their own series. I would "hold my bottom dollar" that they would have received the approbation of the Most Reverend Bishop too.

Not long ago Archbishop Otto von Habsburg wrote an article in which he pointed out the labor unions and conservatives are not natural enemies. "In European history," he said, "conservatives have actively supported the progress of organized labor. And in the future conservatives know

they must ally themselves still more closely with the trade unions in order to protect the liberty of all."

I suppose the writings of the Archduke would cause considerable questioning both within the labor circles and within the conservative circles. Yet there is a good deal of wisdom to what he says.

Union laborers live constantly in "double jeopardy": they can be imposed on from without by capital or government; they can be "taken over" from within until the liberty which they sought from the employer is lost to the labor boss. If ever a man needs constantly to protect his liberty it is a union man.

The conservative, as I see him, should be very much concerned with liberty, both his own and that of others. He should seek out and favor the things which are basic to human liberty, and oppose the things which are inimical to it. This is what I preach, and this is what I practice.

I was interested in remembering, as I read the Archduke's article, that in this column I have endorsed the American Federation of Labor. It is also true that I have endorsed the American Federation of Labor. It is also true that I have endorsed the American Federation of Labor.

This is interesting, isn't it when you consider that each time we conservatives talk against the enlargement of public ownership and power we are thought to be protecting nothing but our own stock coupons?

I'd like to pursue this quotation a little further, since so many thought that the fight against government extension of its electrical network was just a private fight of the utilities against the government.

Mr. Perry goes on: "When government invades the boundaries of private enterprise, the first to protest are the first hurt; investors and management of injured private competitors. Next are the taxpayers on whom must fall the burden caused by tax-exempt commerce, and then the business community generally. After twenty-five years these factors should be fairly well known, even though the seeming public apathy for the growth of state ownership raises the question as to whether the public yet fully understands the social and political as well as the economic harm inherent in this parasitical growth."

Less known and even less understood is the plight of the union working man who government means the payroll. Few people realize that employment by the state at any level automatically extinguishes hard-won rights and privileges of labor secured by law to private employment. Our own union members, who were formerly employed under union contracts, but whose jobs were lower protected when public power took over, have learned the bitter lesson that below-scale wages and working conditions have followed when bureaucracy becomes the employer."

This is interesting, isn't it when you consider that each time we conservatives talk against the enlargement of public ownership and power we are thought to be protecting nothing but our own stock coupons?

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Look at this family. They are farmers. They work about an eleven-hour day, sometimes for as little as \$1.00. For dinner every night they eat fried potatoes and beans. Milk is a luxury the nine children rarely taste. These children start working in the fields at the age of eight or nine. This, of course, cuts out much chance of school.

Your blessings

By JOHN R. CROWLEY, S.J.

Familiar phrases often lose their meaning. The expression, "Count your blessings," has met this fate. It means very little to us. Perhaps it would mean more to us if we studied some people less blessed than ourselves.

Look at this family. They are farmers. They work about an eleven-hour day, sometimes for as little as \$1.00. For dinner every night they eat fried potatoes and beans. Milk is a luxury the nine children rarely taste. These children start working in the fields at the age of eight or nine. This, of course, cuts out much chance of school.

Ask the parents of this family what they most want. Their answer: a home of their own and an education for their children. So they can grow up to be what they want. But this is only an empty dream, and they know it, so you can't buy a home on a few dollars a day and you can't educate children who have to work just to stay alive. What blessings has this family to count?

This sounds like a family in some underdeveloped country of Asia, Africa, or South America, doesn't it? But it's not. These people, your fellow citizens, are part of the 2,000,000 American migrant workers. In the best homes in the world they live in temporary, rat-infested bungalow shacks. In the best education they suffer terribly from malnutrition. In the land of greatest opportunity they cannot get an education.

Worst of all, in the land of religious freedom, they are spiritual bankrupt. The conditions in which they live foster sin. Forced to travel constantly to follow the harvest, they have few chances to care for their immortal souls. They are "sheep without a shepherd," souls whom Christ's love does not reach or comfort. They are without the most important blessing of all.

Would you like to count your blessings now? How many substantial and delicious meals (and midnight snacks) have you eaten? How many quiet evenings did you alone drink this week? What about the clean, comfortable bed you have each night in a home where the roof does not leak nor the basement run with rats?

And what about the education you are receiving? Doesn't it look more appealing now (and less depressing the work involved) than the hopeless lot of these have-nots? Count your blessings.

And the gift we take so much for granted—our Catholic faith. If we didn't have the Mass, Holy Communion, Penance, God's own life in our souls, how empty and aimless our lives would be? Yet we have done nothing to earn our faith. It too is a pure gift from God. Count your blessings in bed!

But do more than just count. Thank God! Now one of the best ways to show thanks is to give God's blessings away. For example, if your girl friend gave you a cool Ivy League shirt, you would keep it neat and wear it proudly. This is how you show your gratitude. Likewise, show God your gratitude by using His gifts well. (One important example: your precious education!)

Another way to show thanks is not to take gifts for granted. If your Mom and Dad stay at home on Saturday night, you can have the car for the BIG DATE. How would they feel if you just took it for granted, didn't even bother to thank them? Or suppose you gave your mother that much-desired

CO-OPERATION STRASBOURG, France... ANNUAL FALL FIESTA SATURDAY—Ala Carte Meals 4 to 7... SUNDAY—Roast Beef and Ham Dinner WITH ALL THE TRIMMINGS... ST. FRANCIS HOSPITAL AUDITORIUM

Northsiders annex Cadet grid crown

Immaculate Heart's Cadet football team won an unexpected Indianapolis C.Y.O. football championship last Sunday afternoon when they defeated St. Philip Neri by a convincing 25 to 6 margin. The win was unexpected because the team was not even scheduled to be in the final game.

Since the four ineligible players participated in the semifinal game on the previous Sunday at which the Cardinals dropped Immaculate Heart, the eventual champions, 26 to 7, this game was declared a forfeit and the Northsiders won the title clash with St. Philip's.

The appearance of the four ineligible players was due to a misunderstanding. They also set the spiritual and material poverty of so many other people. In gratitude children who have to work just to stay alive. What blessings has this family to count?

This splendid gift is the last word in gratitude. For no one can give more than himself. People, your fellow citizens, are part of the 2,000,000 American migrant workers. In the best homes in the world they live in temporary, rat-infested bungalow shacks.

Football forecast We come into the final week of the 1961 Football Forecast with competition as tight and intense as the Notre Dame victory over Syracuse last Saturday. You'll see the point as we show the winners from last week and this week, and more important, the teams that are expected to win the national title.

Pat and Steve Torzewski, Richard Agnes Academy, Indianapolis, tied for second among the 21-game season tonight (Friday) when they participate in the Earlham Tourney at Richmond.

Coach Walt Fields reports a nucleus of four lettermen for this year's squad—juniors, Dick Phillips (5'9") and Mike Noone (6'), and sophomores, Pat Sabiehau (6'2") and Joe Kleeman (5'9"). Additional aid is expected from Larry Oldham (6'2"), a sophomore, and Pete Datilo (6'1"), a junior.

Knights announce cage schedule The Marian College Knights will have a preview of their 21-game basketball season tonight (Friday) when they participate in the Earlham Tourney at Richmond.

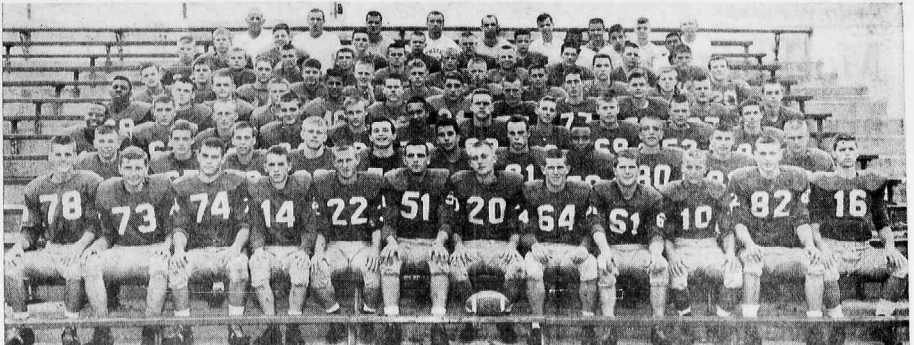
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Former grid star now a seminarian SHIRLEY, Ohio—Tom Murphy, who played defensive tackle for the University of Illinois football team in 1951, is preparing for the priesthood at the seminary of the Society of the Missionaries of the Sacred Heart here.

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I THIRST! FOR LOVE! FOR SOULS! the dying JESU OF CRUCIFIED Do you love Him enough to spend your life in prayer and reparation with in the cloister? Applications accepted between the ages of 17 and 30. Sister Adorers of the Precious Blood 1106 State Street, Lafayette, Ind.



INDIANAPOLIS CITY CHAMPIONS—Above is the Cathedral High School football team which posted a gaudy 9-0 record to wrap up the Indianapolis high school football championship for the third year in a row. In the back row at the extreme left is Coach Joe DeZolan and at the extreme right, Brother Roland, C.S.C., the school's athletic director. The squad was honored by both the Indianapolis Star and the Indianapolis Times as the top city high school team. Mark Steinmetz, Joe DeZolan, Jr., and Gary Tofli (who doubles in brass as a basketball star) were 1961 co-captains. Captain-elects for next season are Bernie Rosner and Sam Schmutte.

ANNE CULKIN

Girl invites boyfriend; who pays for tickets?

Dear Miss Culklin: Please settle this one. My daughter asked a boyfriend of three months to accompany her to her college dance. She bought the tickets. He insists that he should pay for them. Is it wrong? I say he should provide the transportation and the snacks after the dance and not the tickets. What do you think?

Dear Mrs. P.J.: You're right, mother. The girl inviting a boy to her college dance pays for the tickets. All other expenditures are assumed by the gentleman. And now for the benefit of the "older" reader (over nineteen) who is not "chop" to the latest terminology—going steady means that two have mutually agreed to date only each other; going steady infers that we date each other regularly but have made no promise not to date others.

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Cy Cipher

CY STYLE SHOW—The C.Y.O. this week announced the date and site for the annual Junior C.Y.O. Style Show. The affair will be held on Sunday, January 28, 1962, at Holy Name parish, Beech Grove.

CY BASKETBALL—One hundred seventeen teams open play early next month in Indianapolis Deannery C.Y.O. basketball leagues. The Cadets open play on Saturday, December 2, with the Freshman-Sophomore, Junior and Senior loops scheduled to begin play on December 3.

COACHES' MEETING—Indianapolis Deannery C.Y.O. basketball coaches are reminded of the briefing session scheduled for 7:30 p.m. at Council 437, Knights of Columbus, on Tuesday, November 28. Marvin Cave, well-known basketball official, will explain rule changes beginning at 8:30 p.m. Refreshments will follow.

HELPING HAND EXMINSTER, England—The Anglican Vicar of Exminster, Rev. H. P. Judd, has lent his church hall to Catholics of the town for Sunday Mass.

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PLENTY OF GUNFIRE

Wayne talent is wasted in 'The Comancheros'

By JAMES W. ARNOLD

About the only fresh idea in "The Comancheros," the new John Wayne western, is to have Actor Wayne do more talking than fighting. The effect is stupefying. And since even Wayne's talent is wasted, that makes it unmitigatedly "The Comancheros" wastes talent on a truly colossal scale.

Old Duke has flung his saddle over many a horse in his long career, and he probably feels few films now are worth risking his seasoned bones for. In "The Comancheros," most of the excitement is provided by the film editor, who makes at least a hundred

Radio and Television

HOUR OF ST. FRANCIS (TV)—Sunday, Nov. 26—"The Third Devil," a fantasy presented by Pat O'Brien. This one wasn't filmed on location. Satan faces a depression in hell, and sends three young devils to drum up business. Cast: Henry Daniell, Jeanne Bates, Sam Edwards, William O'Connell, Ben Wright, Pauline Drake, Jack Moxley and Robb O'Connor. (WFMT-TV, Channel 6, Indianapolis, 10 a.m.)

CATHOLIC HOUR (NBC Radio)—Sunday, Nov. 26—"Thanks Be To God" is the topic of Father William J. Drevett, S.J., director of the Jesuit Seminary Guild and Jesuit Mission Bureau of Baltimore, Maryland.

cuts from Wayne firing his rifle to Indians somersaulting into the Texas sea.

There are only so many ways to fall off a horse. After awhile it's like watching apples chunk off your backside. In "The Comancheros," the horse is the sheer joy of it. Anytime a white man shows a gun, someone an Indian crumples. If two cowboys shoot, sure enough, two Indians drop, side by side, like sacks of laundry. Once three of them drop. The lesson can barely hit a rifle to her daddy shoulder, even she can't miss. Finally, two Indians cross in opposite directions, a cowboy appears to get both with one remarkable shot.

Any self-respecting western movie addit will find what passes for action here mostly trite, artificial and as monotonous as a fixed routine match. Undoubtedly all the blood is a basic contempt for human life.

Director Michael Curtiz, fresh from his doubtful efforts with "Francis of Assisi," bears much of the blame. The man who made "Casablanca" and "Mildred Pierce" seems lost to the great outdoors, he fails to blend character, mood and locale into effective big scenes. First-time director Mark Brazila, for example, was far superior in "One-Eyed Jacks." Above all, Curtiz seems unable to manipulate large crowds with both creativity and impact.

The script is weary. Adapted from a novel by western historian Paul L. Wellman, the screenplay is done partly by James Edward Grant, who worked on many Wayne films, most notably "Hondo." Wayne this time is a Texas Ranger assigned to break up a feud between renegade whites who plunder with the Comanches.

The climax situation unfortunately resembles a western version of the old Tarzan movies in which the ape man would stumble into a lost civilization ruled by an aged fanatic. Tarzan and his

friend, dragged before the throne, are condemned to a horrible death. When the chief's scrumptious daughter takes a shine to one of the prisoners, they are privileged. That night, while the natives are having an orgy, she helps them escape. Then, just as the pursuers are about to massacre them, Tarzan's apes and elephants come screaming to the rescue. At the end, Tarzan's friend and the girl embrace and wave as the old boy swings off into the sunset.

In "The Comancheros," Wayne and his dashing sidekick, Stuart Whitman, ride into the secret hideout bossed by Schemmiah Persoff, a gifted actor who can be very mean. Beautiful Ina Balin is the daughter who falls for Whitman. The Tarzan formula follows to the letter except that Rangers instead of beasts do the rescuing and Wayne exists on a reserve in stead of following through the trees.

Sensibly, some of this is played for laughs. As they are led into captivity, Whitman (whose wry, perennially flushed and rumpled good-lad Guy is the film's only solid character interest) cracks, "I wish I had more practice at praying." Later, while they're hanging by their wrists in the sun, simple-minded hero Wayne says something like, "At least we found their hideout." Whitman replies, "I wonder if they know how much trouble they're in."

Other humor is less intentional, as when Wayne utters that immortal line, "You go in this direction and keep your eyes peeled." The escape scene is largely slapstick, featuring a drunken Indian chief who falls asleep in the middle of the fight and an oarish villain from central casting who, once killed, is brought to life.

Actress Balin, a Sophia Loren-type plays the half-wicked desert girl like a drama major from Vas sar. Persoff's agebushy Big Daddy is largely wasted, as are Michael Ansara's velvety tough



LOURDES CARD PARTY—The Mothers' Club of Our Lady of Lourdes parish, Indianapolis, will sponsor their annual Card Party and Style Show at the Miramar Club on Tuesday, November 28, at 8 p.m. Abundant door and table prizes will be awarded. Members of the committee are left to right above, Mrs. Mari Murry, ticket chairman; Mrs. Virginia Vest, co-chairman; Mrs. Eileen Canganey, gifts chairman; and Mrs. Margaret Clarkowski, co-chairman. (Staff photo)

First Friday

Members of the Nocturnal Adoration Society are reminded that December 1, is the First Friday of the month. The customary watch will be held Friday night and Saturday morning in the Blessed Sacrament Chapel at 55, Peter and Paul Cathedral.

Bad Guy and bass-throated Lee Marvin's psychotic gunrunner.

Among the film's values are some attractive long shots in wide-screen color of rugged Texas countryside, one moody closeup of graves in the rain, and vigorous music by Elmer Bernstein.

Wayne's character—a simple, kind, honest man—is commendable in the western tradition, not above moralizing—"Words are what men live in—words they say and mean." In another place, less heliobally, he supports the fiction of love chemistry at first sight, an emotion which "is or isn't." Here, one can only say, thanks a lot. (I. of D.—A.)

Analyst to conduct seminar at Woods

ST. MARY'S OF THE WOODS, Ind.—Miss Lisa Sergio, a member of the Danforth Visiting Lecturers and noted news analyst, will conduct a two-day seminar in world affairs at St. Mary's-of-the-Woods College here, December 4 and 5.

"A World's Eye View of Our selves" is the topic Miss Sergio will discuss in a public lecture to be held at 8 p.m. Monday, Dec. 4, in the Cretian Auditorium. Tickets may be secured in advance from the Program Chairman, Drexel 2101, extension 44.

Southern Baptists fight school aid

BALTIMORE — The Maryland Convention of Southern Baptists has voted to urge annually the state legislature to fight Federal aid to parochial and private schools and to oppose tax laws with transportation for children attending Catholic schools.

BOOKS OF THE HOUR

'Facts and fictions' about foreign policy

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

Erich Fromm, the well-known writer on psychological and psychiatric matters, has now written "An inquiry into the facts and fictions of foreign policy," under the title *Man Previews?* (Doubleday & Co., \$2.50. A new cloth paper ed., 56c.) This book has a title that is not quite as good as the one it carries. It is an enthusiastic endorsement from the British Catholic writer on politics and economics, Miss Barbara Ward, and it is certain to stir up a good deal of controversy. Some of Dr. Fromm's basic theses are:

"The Soviet Union, under Khrushchev's leadership, is a conservative, state-controlled, industrial managerialism, not a revolutionary system; she is interested in law and order and anxious to defend herself against the onslaught of the revolution of the 'have-not' nations. For this reason Khrushchev seeks an understanding with the United States, the ending of the cold war, and world disarmament. He does not want war. He cannot, however, give up his communist-revolutionary ideology nor can he turn against China, without undermining his own system. Hence he has to maneuver carefully to preserve his ideological hold on the Russian people and to defend himself against both his opponents within Russia and against China and her potential allies outside."

Dr. Fromm then sums up the situation of the "former colonial powers," by saying that they most certainly will not adopt capitalism as an economic system, but must choose either between the Russian or the Chinese forms of communism, or accept a "democratic, decentralized socialism, and become allied with the neutral bloc represented today by Tito, Nasser, and Nehru."

"What then remains for the United States?" "The U.S. is, therefore, confronted with the following alternative: either a continued fight against communism together with the continuation of the arms race—hence the probability of nuclear war—or a political understanding on the basis of the status quo with the Soviet Union, universal disarmament (with the inclusion of China), and the support of neutral democratic-socialist regimes in the colonial world. The latter would lead to a multipolar world consisting of the Western bloc under U.S. and European leadership, the Soviet bloc under the leadership of the Soviet Union, China, the democratic-socialist bloc under Yugoslav-Indian leadership, and the bloc of those other neutral nations outside the above groups."

The existence of a multi-centered world requires acceptance of the present status quo and universal disarmament, because these can come about, certain preliminaries are necessary, most important of which are the removal of hate and distrust among nations, particularly between the U.S. and the U.S.S.R., massive economic and technical aid to the underdeveloped countries, and a strengthening of the United Nations, especially so that it may supervise world disarmament and direct economic aid.

Perhaps it would not be oversimplifying too much to say that

NEW OFFICERS

Carolyn Gallagher is the newly elected president of the Little Flower Auxiliary, No. 209, Knights of St. John. Other officers include Ruth Elmes, past president; Helen Garnett, first vice president; Margaret Donaldson, second vice president; Winifred Jones, recording secretary; Mary Griffin, financial secretary; and Metha Bronstrup, treasurer.

Dr. Fromm is really pleading for a return to the 19th century international theory of "balance of power" as a peace preservative. He eliminates the religious and moral problems involved in passive acceptance of communism, save to observe that, in reality, the U.S. is not very much motivated by religious and moral considerations, but has money and status as its gods, and is as much resentment by "big business" and powerful advertising as are the Russians by the Kremlin.

Dr. Fromm's lone note, which he considers to be also the Russians', is West Germany, and he sees Russian activity in East Germany as purely and simply defense against a re-armed and nationalistic Germany, once again out to conquer the world. Germany, then, and China, are the really big problems.

Fromm argues bitterly (and rather convincingly) against the theorizing of such modern arms experts as Kissinger and Kahn who believe that the world could survive an all-out nuclear war—and he may be wrong, but he certainly has a vast literature at his finger tips.

I think he is wrong in (a) omitting the religious problem entirely; (b) minimizing Russian influence a and on China; (c) believing that the "uncommitted" or "non-aligned" nations really are set free about all recent evidence indicates that they are, in the old Irish phrase, "mental azam"; the U.S.S.R. (d) over-emphasizing the "German peril," when the indication of that country seems all but impossible, and even West Berlin is beginning to lose the "stability value," (e) his "prophets" that Russia does not want to dominate the world, both he and Miss Ward refer to Russian absorption from action against Finland; now that has all changed. But this is really a fascinatingly written and thought-provoking book, very well worth the reading.

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AROUND THE ARCHDIOCESE

Richmond Knights set initiation November 26

RICHMOND, Ind.—The Knights of Columbus Council No. 580, will hold the first, second and third degree initiations on Sunday, November 26, at St. Mary's school. The initiation will begin promptly at noon.

There will be 30 candidates from Council No. 580 in addition to candidates from councils in Batesville, Brookville, Canneryville, New Castle and Tusculum. The first and second degrees will be in charge of Richmond and the third degree will be exercised by Indianapolis.

The Madonna Circle of Our Lady of Perpetual Help Church is sponsoring a dessert card party on Saturday, December 2, at 7:30 p.m. in the school hall on Schellier lane. There will be table and door prizes. The admission is \$1.

BROOKVILLE Dr. Robert C. Sullivan of DePaul University, described his experiences in Russia before a recent meeting of the St. Paul's Guild of Catholic Women.

TELL CITY The Tell City CVO will sponsor a bake sale on Sunday, November 25, in St. Paul's school cafeteria.

FAMILY OF FOUR

Headed for Colombia as lay missionaries

ST. PAUL, Minn.—A young family here is busy packing for a new home in Latin America where they hope to prove that North Americans are good neighbors. They are Wilard and Josephine Dodge, 16-month-old Theresa and 3-month-old Peter—the first St. Paul archdiocese family to go overseas as lay missionaries.

Their destination is Bogota, Colombia, and their purpose is apostolic service plus professional work—he in social work and she in home economics education.

The family is being sponsored by the Association for International Development of Paterson, N.J. Aid is a Catholic lay group which recruits, trains and helps sponsor Catholic professional and technical specialists for service in underdeveloped nations.

Nazareth College plans expansion

LOUISVILLE, Ky.—Nazareth College for women here has announced an expansion plan which would almost double its present facilities within the next decade. The plans call for five new buildings by 1970 and a \$875,000 fund drive to get the program under way.

Construction of a \$750,000 library and a \$300,000 science building will begin next fall. Other buildings will include a student union building, a second residence hall, and administration-classroom building. The college's present enrollment is 1,236 students. It is expected there will be 2,200 students in 1970.

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teria. Coffee and doughnuts will be served during the sale. Advent wreaths, made by CVO members, will also be sold.

NEW ALBANY The Third Order of St. Francis will meet at 2:30 p.m. Sunday, November 26, in St. Mary's Church. A business meeting will follow in the school. Novice instructions will be held in the school at 1:15 p.m.

TERRE HAUTE St. Francis will meet at 2:30 p.m. Sunday, November 26, in the church. New postulants must be present at this meeting. For additional information call Helen Lang, C4388; or Thelma Klug, H1-2890.

CONNERSVILLE Mrs. Teresa Brown is the newly elected regent of St. Rita Circle No. 63, Daughters of Isabella. Other officers are Miss Mary Pluh, past regent; Mrs. Frances Robinson, vice regent; Miss Margaret Starwood, recording secretary; Miss Matilda Rieberger, financial secretary; and Miss Wilhelmina Helvey, treasurer.

FAMILY OF FOUR

Headed for Colombia as lay missionaries

DODGE, 29, will be a member of the faculty of the school of the Holy Family in Bogota, Colombia. He will have various tasks, such as advisor to various university groups. His 23-year-old wife will work informally with groups interested in home economics. They have volunteered for three years' service.

The two say they knew from the time they were married that they were going to be lay volunteers. "We had talked it over; we knew exactly what we were going to do," he said.

Dodge enrolled at the University of Minnesota, Minneapolis, and earned an M.A. in social work. Their application was then sent to AID. It was accepted and they moved to Paterson for training.

Nazareth College plans expansion

"It was a kind of boot camp," he said. "The staff deliberately made us angry, started arguments, challenged us. They wanted to prepare us for opposition and misunderstanding we would find in our work," he recalled.

The Dodges are taking with them only clothing, a few cooking utensils, a sewing machine and a used refrigerator. They don't know where they will live. Dodge will get a \$225-a-month salary, paid by the Bogota university. AID provides the family's transportation, hospitalization and life insurance.

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Proof positive

BHAMO, Burma — Father Michael Healy, C.S.C., clad in dusty travel fatigues and resting at a wayside shop during his missionary journey, felt himself scrutinized by the steady stare of a Kachin tribesman. The Columbian missionary was growing uncomfortable under unyielding gaze of the tribesman, when the native suddenly began to hum the Credo. The Kachin, a Catholic from the far northern hills, was among this novel approach to discover if the foreigner was in fact a priest.

Yardstick

(Continued from page 5) Organization but "should intensify and expand our participation." "Our future role in the ILO must be weighed in the context of our country's total foreign relations policy," said the Commerce and Industry Association. "The United States, as the natural leader of the free world, is committed to active involvement in a whole series of constructive international undertakings. It is our settled policy to work cooperatively with the other nations of the world to attack problems multinational concern."

At that time also a committee of the Catholic Association for International Peace said of the International Labor Organization that it "can take pride in its contribution to the development of human relations in industry."

"It is an international forum where men of good will who believe that social progress should be the fruit of joint cooperation among the parties concerned contribute their hopes, their knowledge and their experience in an effort to solve their problems and promote the general welfare," said the statement of the ILO committee. "Instead of advocating withdrawal, it would be preferable for American Catholics to insist that the U.S. participate in the ILO in a constructive, intelligent and wholehearted manner, accepting its full share of responsibility for shaping the activities of the organization so as to promote social justice and international peace."

If the United States were to withdraw from any of the specialized agencies of the United Nations in which it holds membership, its foreign policy would be hampered by its own self-exclusion. Particularly is this true of the International Labor Organization. With its 79-member states entitled representation not only by appointed government but also by spokesmen for labor and for the business community, the ILO may be considered the most effective sounding board of any of the United Nations specialized agencies.

Protestant feels time not ripe for Rome unity talks

NEW YORK — A Protestant spokesman has expressed optimism about development in Christian unity talks, but said that Catholics are not yet ready to discuss union with Rome.

Dr. Claud B. Nelson noted that even these Protestant and Orthodox Christians who are active in union movements "are not yet aware of what they must do to unity themselves."

Thus, he said, they "are certainly not ready to discuss union with Rome." Dr. Nelson, a consultant on religious liberty to the National Conference of Christians and Jews and the National Council of Churches of Christ, made his comments in an article in the November 11 issue of America magazine, published by the Jesuits. The article is a "dialogue" between Dr. Nelson and Father Thomas F. Stransky, C.S.P., an American Paulist priest on the Rome staff of the Secretariat for Promoting Christian Unity. Father Stransky, speaking of possible developments in the theology of the laity during the coming ecumenical era, stressed that "it will take a long time... before the whole Church will work out, in practice, the lay apostolate."

"We are still in the era of talking about the laity, surely not yet in the era of the laity," he said.

Pupils get nursing service

HARRISBURG, Pa.—Gov. David L. Lawrence of Pennsylvania signed into law here a measure which provides nursing services for parochial school children. After legislative committee roadblocks were overcome, the bill was finally passed last week in the State Senate 49-3 and in the House of Representatives, 132-42. An original school health law passed in 1957 included parochial school pupils. In signing the measure, the governor commented he was "happy to have the opportunity to correct the injustice done to so many children of this state over a period of years." There are about a half million parochial school children in Pennsylvania. The new law stipulates that "every child of school age shall be provided with school nurse services."



PRONOUNCE VOWS AS BROTHERS—Three Benedictine Brothers are shown above as they pronounced their triennial vows as religious during ceremonies held recently in St. Meinrad Archabbey. They are, kneeling, left to right: Brother Jude Weirman, Cincinnati; Brother Maria Bison, Chicago; and Brother Jose Pilgrim, Honolulu, Hawaii. Archabbat Bonaventura Knaebel, O.S.B., received the vows.

Not everyone is 'entitled' to education, Jesuit says

PITTSBURGH, Pa.—The public's "supposition" that democracy entitles even the worst students to an education came under fire from a Jesuit educator here.

Father Robert L. Gannon, S.J., said this idea has created an impossible task for America's teachers.

"The teacher has not fallen down on the job. The job has fallen down on the teacher," he declared. Father Gannon, former president of Fordham University, was addressing delegates to the convention of the Catholic Educational Association of Pennsylvania. More than 3,500 educators attended the three-day meeting.

BELIEF THAT in a democracy everyone is entitled to as much education as he may for any reason desired is filling schools with students who have neither the interest nor the capacity for advancement, Father Gannon said.

"Private schools have admitted hopeless material because of tuition or the influence of parents. Public schools have been compelled by law to keep a lot of sullen hulks around, whose only definite desire was to be elsewhere," he said.

"If we were to find an adequate teaching staff for our enormous student body, we should have to comb the entire earth. Real teachers are not born every day."

ANOTHER difficulty facing education is a "spirit of hopelessness in an increasingly mechanized world," Father Gannon said. Scientific advances make man

Labor Secretary cites encyclical

WASHINGTON—Secretary of Labor Arthur J. Goldberg commended the recent Mater et Magistra encyclical of His Holiness Pope John XXIII as the kind of religious leadership that should take on major social and economic issues.

Speaking before an overflow audience at the General Assembly of the Union of American Hebrew Congregations here, Goldberg said churches should issue more statements like the Pope's encyclical on problems in the social and economic fields.

The Labor Secretary also read a message to the assembly from President Kennedy who said that religious freedom carries with it the responsibility to "illuminate the religious leader's moral purposes of society."

"We cannot have liberty ourselves, much less insure its success in the world, unless we also participate in the spirit of the law which proclaims truth, justice and charity of all men toward all men," the President's message said.

FARMER'S VIEW

Consolidated schools

By DANA C. JENNINGS Catholic and secular) on the subject. Some parents feel that the country school makes second-class citizens of their youngsters and that the consolidated school with its chrome and fancy work, large student bodies, and long bus rides make first-class citizens of them. Others take violent exception to this view and point out that because of the difficulty of country students attending agricultural activities in the county seat, they are relegated to inferior social position in the eyes of their comrades. Most of the clergy whom we contacted on the subject felt that it was a distant spiritual disadvantage to send county youngsters to large urban schools while others felt that it was a distinct advantage in bringing them into

Pope challenges Catholic women

CANBERRA, Australia — The spirit of Christian devotedness of Catholic women can change the face of the world, His Holiness Pope John XXIII said in a letter to an Australian prelate. The Pope wrote to Archbishop Eris O'Brien of Canberra-Goulburn on the occasion of the national meeting of the Federal Council of Catholic Women.

The Pope voiced his approval of the meeting's theme — "The Catholic Woman, an Apostle at Home and Abroad"—and said: "Such broad lines of discussion are opportune in these times, when the traditional patterns of family and social life are being questioned and imperiled, even in Christian countries. The firm perseverance of the words of Catholic women, the calm dignity of their attitudes, will give encouragement to their sisters, wherever they are situated. "Although the role of women in opening the minds of their children to things divine is of primary importance, it is not their only duty. Their spirit of Christian devotedness should be unlimited in its scope, manifesting itself not only in their normal family life, but also within the social, the national, and even the international patterns of citizen life."

"That is a spiritual program worthy of their energies and, by the grace of God, capable of changing the face of the modern world."

Brothers' alumni to aid CCD work CHICAGO—Former students of Christian Brothers' schools in the Midwest have joined a campaign to give religious instruction to 70,000 Catholic children attending public schools here.

The director of the 800 member Christian Brothers Boys Association, Brother Jude, F.S.C., expects 100 members to assist the Confraternity of Christian Doctrine in teaching catechism to public school children.

Another Christian Brother, Brother Hubertus Albert, F.S.C., has been assigned to help Abgr. Lawrence Lynch, Chicago archdiocese director of the Confraternity of Christian Doctrine. Instruction by Catholic laymen is given at Catholic institutions, and not in the public schools.

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CALENDAR

NOVEMBER 24
A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.
St. Rita's Social begins at 6:30 p.m. in the auditorium, 19th and Arsenal.

NOVEMBER 25
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.
NOVEMBER 30
Our Lady of Greenwood Social at 6:30 p.m. in the school hall.

Holy Angels' Social begins at 6:30 p.m. in the school auditorium, 28th and Northwestern.
Spaghetti dinner.
bazaar scheduled.

INDIANAPOLIS—The Italian Spaghetti Dinner and Bazaar sponsored monthly by St. Joseph's Altar Society will be held Sunday, Nov. 26, in the school hall, 1401 South Mickleay Ave. Family style serving is from 12:30 p.m. to 9 p.m. The menu also includes sit-down dinners.

A Christmas gift booth for the ladies, a special fun booth for the kiddies, and an entertainment booth for the men, will provide an outlet for each member of the family.

The altar, which is open to the public, is under the general chairmanship of Mr. and Mrs. Rocky Meadows.

PRAY FOR POPE
BOMBAY—Cardinal Valerian Gracias, Archbishop of Bombay, said in a letter from Rome that he brought to His Holiness Pope John XXII a promise from Indian Catholics to bear more than 75,000 Masses and say more than a million Rosaries for his intentions.

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† GEORGE F. EMERY, 59, St. Francis de Sales Church, Nov. 22, Holy Cross Cemetery. Survivors wife, Mary; children, Mary Ann, Margaret, Joseph, Pauline, L. Frank, William, and Margaret; sisters, Mary, Rose, and Margaret; nephews, Henry, Robert, and William; nieces, Mary, and Marie; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Francis de Sales Church, Indianapolis.

† CLARA A. BRODER, 87, Little Flower Church, Nov. 18, Holy Cross Cemetery. Survivors daughters, Louise Broder, Claire Broder, and Marie Broder; sons, Arthur and Harold; and many others. Requiem Mass, Dec. 2, 9:30 a.m. Little Flower Church, Indianapolis.

† DANIEL C. WRIN, 52, St. Bernadette Church, Nov. 18, Holy Cross Cemetery. Survivors wife, Elizabeth; children, Daniel, Joseph, and Thomas; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Bernadette Church, Indianapolis.

† JOHN R. RILEY, 72, Immaculate Heart Church, Nov. 18, Holy Cross Cemetery. Survivors wife, Eva V. Riley; children, John R. Riley, Harold V. Riley, and William M. Riley; and many others. Requiem Mass, Dec. 2, 9:30 a.m. Immaculate Heart Church, Indianapolis.

† LORETTA M. SENEFF, 69, St. Michael's Church, Nov. 18, Holy Cross Cemetery. Survivors daughters, Mrs. Ruth Philom and Mrs. Joseph Seneff; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Michael's Church, Indianapolis.

† ELIZABETH MARRAS, 77, St. Bridget Church, Nov. 18, Holy Cross Cemetery. Survivors husband, Joseph M. Marras; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Bridget Church, Indianapolis.

† CHARLES A. WELLS, 72, St. Augustine Church, Nov. 18, Holy Cross Cemetery. Survivors wife, Mary; children, Charles A. Wells, Jr., and William F. Wells; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Augustine Church, Indianapolis.

† VINCENT J. KNEALEY, 39, brother of Archbishop Sheen, St. Bernardine Church, Nov. 18, Holy Cross Cemetery. Survivors wife, Mary; children, Vincent J. Knealey, Jr., and William F. Knealey; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Bernardine Church, Indianapolis.

† EMMA B. BURKE, 89, Holy Trinity Church, Nov. 18, Holy Cross Cemetery. Survivors husband, John B. Burke; and many others. Requiem Mass, Dec. 2, 9:30 a.m. Holy Trinity Church, Indianapolis.

† FRANK H. WALK, 61, Holy Trinity Church, Nov. 18, Holy Cross Cemetery. Survivors wife, Mary; children, Frank H. Walk, Jr., and William F. Walk; and many others. Requiem Mass, Dec. 2, 9:30 a.m. Holy Trinity Church, Indianapolis.

† MARY C. HAIG, 77, St. Joseph's Church, Nov. 17, Holy Cross Cemetery. Survivors husband, John C. Haig; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Joseph's Church, Indianapolis.

† AGATHA A. KELLNER, 72, St. Bernardine Church, Nov. 17, Holy Cross Cemetery. Survivors husband, Joseph A. Kellner; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Bernardine Church, Indianapolis.

† HELL GUZZI, 78, brother of Archbishop Sheen, St. Bernardine Church, Nov. 17, Holy Cross Cemetery. Survivors wife, Mary; children, Hell Guzzi, Jr., and William F. Guzzi; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Bernardine Church, Indianapolis.

† ANTONIO BAZZANI, 78, brother of Archbishop Sheen, St. Bernardine Church, Nov. 17, Holy Cross Cemetery. Survivors wife, Mary; children, Antonio Bazzani, Jr., and William F. Bazzani; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Bernardine Church, Indianapolis.

† DANIEL J. BAZZANI, 78, brother of Archbishop Sheen, St. Bernardine Church, Nov. 17, Holy Cross Cemetery. Survivors wife, Mary; children, Daniel J. Bazzani, Jr., and William F. Bazzani; and many others. Requiem Mass, Dec. 2, 9:30 a.m. St. Bernardine Church, Indianapolis.

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Catholic relief agency sets all-time record

WASHINGTON—Catholic Relief Services—National Catholic Welfare Conference conducted the largest overseas relief program in the history of American voluntary relief during the year ending September 30.

The U.S. Catholic overseas relief agency sent nearly one and three-quarter billion pounds of relief supplies overseas in more than 2,000 shipments to 67 countries, according to its annual report to the meeting here of the U.S. Bishops.

Commie official asks new campaign against religion

MOSCOW—Acknowledging that Russian Communists have not been successful in stamping out religion in this country, the secretary of the Communist Party's Moscow Committee appealed here for a "more drastic combat against religious superstitions."

Miss Olga Kolchina conducted her 40-minute speech at the Communists' 22nd Congress to the necessity for all Communists and Soviet executives to fulfill point by point the party's blueprint for its fight against religion.

She criticized party organs for "weakening" their atheistic propaganda and ignoring the fact that "some people, among them youngsters, are still under church influence."

Miss Kolchina particularly stressed the fact that party officials "cannot help noticing the recent activation of religious activities among the clergy."

The secretary strongly attacked the All-Union Society for the Propagation of Political and Scientific Knowledge for not finding "effective and new methods" for its atheistic propaganda and for not having the "right personnel" at anti-religious lectures.

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Catholic Relief Services noted that parallel to its relief efforts it has been doing increasing work in the field of socio-economic development, including projects in housing, rural colonization, co-operatives training schools, hospitals and dispensaries and community development.

"The report cited the annual Lecture Sunday Bishops' Fund appeal and the annual Thanksgiving Clothing Collection as major sources of the funds and supplies with which it carries on its programs."

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AT DEDICATION RITE—Posing with the picture portrait of the late Cardinal John O'Hara at dedication ceremonies naming a building at Stonehill College in his honor are members of the late Cardinal's family with participating dignitaries. Shown left to right are: the Very Rev. Richard H. Sullivan, C.S.C., President of Stonehill College, a native of Indianapolis; Charles M. Kerins, portrait artist; Mrs. Helen Ford and Miss Eva O'Hara, both of Indianapolis; sisters of Cardinal O'Hara; Cardinal Francis Spellman, Archbishop of New York; Most Rev. John J. Krol, Archbishop of Philadelphia; and Miss Elizabeth O'Hara, of Indianapolis, another sister of Cardinal O'Hara.

TULSA LAW CITED Catholic pupils barred from remedial classes

By DONALD QUINN

TULSA, Okla. — Catholic pupils have been denied admission to public school remedial reading classes conducted here by the Tulsa school system.

The refusal to admit the pupils, who attend regular classes at a parochial grade school, is based on a school board policy which forbids Catholic school pupils to enter any of the Tulsa system's "special services" classes.

At least two Catholic families, members of Christ the King parish, attempted this year to place their children in remedial reading classes conducted by the public school system in Lincoln elementary school. But the children were rejected.

School administrators explain that, much as they might like to make this special training available to any Tulsa child who requires it, they are forbidden by law to provide it to any except those students enrolled in the Tulsa public schools. The ruling follows a recent opinion given by the Board of Education's attorney, Claude H. Rosenstein.

When the application for remedial reading was denied, Mrs. Kavanagh said she "remonstrated" with the teachers.

"I pointed out that we pay taxes like other people and that the school system was actually saving money if Bill took all his other classes at Marquette. But the teachers insisted they could not even test him unless he was enrolled in the public schools," she said.

Mrs. Kavanagh said she called the Education Service Center, the administrative offices for the school system. "I was particularly incensed when one employee there told me that special classes were 'for our children — not yours,'" Mrs. Kavanagh said.

A SLIGHTLY different case is that of 12-year-old Michael Spasato and his 13-year-old sister, Nancy, who also are pupils in Marquette School. Marquette is the school of Christ the King parish.

Mr. and Mrs. Vincent J. Spasato enrolled Michael during the summer in a remedial class held in the public school buildings, but which was conducted by a public school teacher who received approval from the Board of Education to tutor classes during the summer. This is a common practice for the board to rent school rooms to teachers for many kinds of summer classes, which are not officially public school classes.

When the application for remedial reading was denied, Mrs. Kavanagh said she "remonstrated" with the teachers.

State high court voids Oregon's textbook law

SALEM, Ore. — A 29-year-old law under which Oregon school districts have provided free textbooks to parochial school pupils has been held in violation of the Oregon Constitution by the Oregon Supreme Court.

The state high court voted 6-4 in favor of striking down the law. The majority opinion given by Justice Kenneth O'Connell said the law violates an Oregon constitutional provision prohibiting the state from paying money for the benefit of any religious or theological institution.

Justice O'Connell's decision made it plain that the majority had decided the case solely on the provisions of the state Constitution.

The dissenting vote was cast by Justice George Hossman who contended that the textbooks are given as an aid to the pupils, not to the schools.

Justice Hossman supported the ruling made by Circuit Judge Ralph Holman who upheld the constitutionality of the law last February by citing the doctrine laid down by the U.S. Supreme Court in the 1917 Everson case decision which ruled in favor of providing bus transportation at public expense to pupils of parochial and private schools on the ground that such aid is given to the pupil, not to the school.

Justice Holman's decision which was appealed to the state's highest court. The case originated as a taxpayers' suit by three residents of Oregon City school district in February, 1959. Leo Pfeffer, New York attorney representing the American Civil Liberties Union, argued in opposition to the law.

RANDALL KESTER and Roy Shields, Portland attorneys, represented Ivan Carlson, an intercom in the suit who has children attending St. John the Apostle school in Oregon City and receive such textbook aid. The public school district and the Attorney General's office submitted briefs in support of the law.

The majority opinion said the purpose of Catholic schools is to permeate the entire educational process with the precepts of the Catholic religion. The opinion held that such teachings in a public school would be illegal. The majority opinion stated that the

provision of the Oregon Constitution is to separate Church from State and to keep each from influencing the other. On this ground the majority ruled that the textbook law violated the constitutional concept.

FATHER MARTIN Thielien, director of education for the Portland in Oregon archdiocese, declined a comment on the ruling until he had time to study the full opinion of the court.

It was pointed out that while many states have laws providing free textbooks to public school pupils only four—Oregon, Mississippi, Louisiana and New Mexico—have furnished free textbooks to pupils of parochial and private schools.

Dr. Leon P. Minear, state superintendent of public instruction, estimated that the capital outlay on books now being used by parochial school students amounted to a million dollars.

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