

Pope John appeals for peace, unity in two Easter messages

VATICAN CITY—Pope John XXIII extended his Easter blessings here to "all men without exception," regardless of religious belief, and then made a fervent appeal to the world for peace.

Breaking with custom, the pontiff delivered two Easter messages. One was broadcast over the Vatican Radio on the eve of the holy day, while the other talk preceded the traditional blessing from the main balcony of St. Peter's Basilica.

One of the largest and most cosmopolitan crowds ever to gather in St. Peter's Square heard the Pope speak from the balcony in the square draped to their knees to receive his blessing.

WEARING the tircum, or triple crown of the papacy, Pope John delivered his second message after celebrating a Pontifical High Mass in the basilica.

Silver trumpets heralded the pontiff's entrance into the church as the thousands inside broke out in applause. Mass also was celebrated at a portable altar in front of the main entrance of the basilica to accommodate the huge crowds in the square which had been unable to find room inside.

In his Easter eve message, Pope John asked the blessings of heaven for all Christians, even those who "own another allegiance" and do not recognize him as their spiritual leader.

The 80-year-old pontiff emphasized his hopes for Christian unity in stating that "all men bear upon them the seal of the image and likeness of God their Creator, and all are redeemed by Christ."

STRESSING Christ's Resurrection as celebrated by the Easter feast, he prayed that all men might be "touched by the joy of this radiant feast, the Lord is risen indeed and has appeared to Simon."

"In this solemn moment of deep emotion, which is felt in every corner of the world, we are happy to renew our greetings and to join to them the strong help of the apostolic benediction as a sign of fatherly affection of heaven's grace and of true consolation."

Pope John spoke directly through an international radio hookup to an audience of many millions in 11 European countries. The Pope's Easter message was broadcast from his private study in the Vatican.

As soon as the Pope was finished talking, the Vatican Radio began broadcasting translations in many languages. The pontiff had spoken in Italian.

The Pope's invocation of heaven's grace and of true consolation.

Marian Award
More than 300 girls from the Archdiocese will receive the Marian Award from Archbishop Schulte in a 7 p. m. ceremony at St. Roch's Church, Indianapolis, on Saturday, April 28. Recipients are members of Catholic Girl Scout troops, Campfire Girls, Junior Catholic Daughters of America or Junior Daughters of Isabella. Those who are to receive the award are asked to assemble for the procession by 6:30 p. m.

In the letter last November, the world communist leader expressed regard for the Pope's efforts to promote peace. Lesser bureaucrats in Poland, eager to follow the line traced by the leader, have as a result shown greater tolerance for the Church, in some cases when faced with hostile attitudes by local communists. Polish priests have successfully used the argument, because of Khrushchev's example, communist officials should show more forbearance towards representatives of the Church in their region.

The Cardinal's April statements followed a repeated request by Poland's Bishops to the Polish Sejm (Parliament) for an investigation into the construction of government measures against the Church. The request was made March 15, three days after Cardinal Wyszynski returned to Poland from a visit to the Vatican.

THE BISHOPS' first demand for an investigation was made last November but was turned down by the speaker of the Sejm, Czeslaw Wyczech, in a note delivered to the Cardinal only a few hours before he left for his Rome trip on February 14. At that time observers here said this was done to forestall quick Church reaction to the refusal.

The Hierarchy's second request expressed dissatisfaction with Wyczech's February reply to the Cardinal and deplored its unfriendly tone. The reply had said that an investigation into the government's anti-Church measures was not necessary and accused the Bishops of trying to make divisions.

The nearly twenty years which reconstruction that so many date must now be considered as a transitional phase between the socialism of today and the Communism of tomorrow. Those Russians who live until 1980 are to find themselves free and equal individuals in a society from which all contradictions will have disappeared.

CONVERTS
CLEVELAND—Legion of Mary members here were instrumental in bringing 246 converts into the Church during 1961, according to the organization's annual report. In addition 425 fellow way Catholics were persuaded to return to the sacraments by the legionaries, the report says.

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NCEA SPEAKER

Asks that lay teachers be treated as partners

BY JOHN J. DALY, JR.

DETROIT — A layman prominent in Catholic education paid tribute here to the acceptance of lay teachers in Catholic schools, but made it most to be done to make them equal partners.

William H. Conley called for a "positive effort" by both Catholics and lay teachers to bring about mutual understanding of their interests.

Conley spoke at the opening session of the 29th annual convention of the National Catholic Educational Association in Detroit's Cobo Hall. About 10,000 educators were here for the convention.

He is educational assistant to the president of Marquette University, Milwaukee. However, he will soon be taking a leave of absence from this post to become director of the nationwide study of Catholic elementary and secondary schools sponsored by a \$350,000 grant from the Carnegie Corporation and centered at the University of Notre Dame.

Conley also is president of the NCEA's Department of Colleges and Universities, the first layman ever to be elected to the post.

IN HIS PREPARED remarks, Conley noted that since the end of World War II, Catholic school enrollment has boomed and there has been a corresponding change in the role and image of the lay teacher.

In 1948, he said, there were 7,422 lay teachers in grade and high schools. In 1960, that number had risen to 29,473, an increase of more than five times, or 337 per cent. During the same period, the number of priests and Religious went up only 37 per cent.

Calling it a "spectacular increase" in lay teachers, he said

it was necessary to staff expanding schools during that period. "Elementary school enrollment has grown by 20 per cent and secondary by 83 per cent," he said.

"The lay teacher's image has improved too, he added. Formerly there was a bias against them by Religious, clergy and laity, he said.

"Our schools had been largely missionary schools for the teaching of the Faith at lower levels. At the upper levels, we were concerned primarily with the preliminary education of the clergy. It was considered, therefore, that the lay teacher had little place in any such institution," he said.

But with enrollment growth and the increasing number of qualified lay teachers, he continued, "they are acceptable today to the clergy and the Religious as teachers and scholars."

"It is interesting to note," he added, "that they are also be-

coming acceptable to the laity themselves, who for many years preferred to have their children taught only by clergy and Religious."

But he warned against the "false impression" that in every situation the Catholic lay teacher has an ideal status in Catholic schools.

HE SAID some families still look upon the lay teacher as a "paying boarder"—necessary to the welfare of the household, but never accepted as a full member of the family.

Yet, he said, the lay teacher is here to stay. "Today the ratio nationally of lay to Religious teachers in our elementary schools is three to eight, in our secondary schools it is one to three. In Catholic colleges and universities there are too lay teachers to every priest and Religious," he said.

Problems Conley saw facing lay teachers included "partial segregation" (Continued on page 3)

Warns against 'negativism'

WORCESTER, Mass.—Catholics engaged in community efforts should "beware of negativism," according to the Community Relations Apostolate of the Worcester diocese.

This counsel was one of "10 Commandments for Catholics in a changing Community," issued by the apostolate whose director is Father Robert G. Howe.

Other "commandments" included advice to make concern for good government a "personal matter"; to form organizations to further civic betterment projects; and to avoid being "just another pressure group."

"The document contends that there is 'room for all in the fight for better communities.'"

The diocesan Community Relations Apostolate was established in October, 1960, by Bishop Bernard J. Flanagan as an "Across-the-board apostolate concerned with the whole picture of Church impact in and on the civic community."



AH, SPRING—Father A. J. Keys, S.J., priest-photographer at West Baden College, has captured the feeling of spring in this photo of two youngsters getting ready for some batting practice. The picture was taken on the playground of the West Baden grammar school.

Bloomington to host Polish Reds evoke wrath of Cardinal

BLOOMINGTON, Ind. — More than 400 women are expected to attend the 29th annual convention of the Archdiocesan Council of Catholic Women here on Sunday and Monday, April 29 and 30. Also in attendance will be pastors and CCW moderators from the eight dioceses of the Archdiocese.



BISHOP GRUTKA

Theme for the convention, which will open with an annual Board meeting at 3 p. m. (fast time) in the Student Union Building, will be "Christ Wants More." Mrs. Eli Goodman, ACCW president, will preside. The annual board dinner will follow at 6 p. m. Our Lady of Victories Guild will hold their annual meeting at 7:30 p. m.

Archbishop Schulte will be the celebrant of the Pontifical Low Mass in St. Charles Church at 9 a. m. Monday morning. A breakfast of coffee and rolls will be available for communicants in the Georgian Room of the Student Union Building following the Mass.

THE CONVENTION sessions will be held in the Wittenberger Auditorium of the Memorial Union Building, Indiana University. The opening session at 10:30 a. m. will be devoted to Welfare. Miss A. R. Fussenegger of Indianapolis, Spiritual Director of the ACCW and Archdiocesan Director of Catholic Charities, will give the invocation. Presiding chairman on Welfare, Miss Christine Ryan, will introduce Miss R. J. Gallagher of Cleveland, Secretary of the National Conference of Catholic Charities, who will discuss "Volunteer Welfare Activities."



MRS. GOODMAN

At 1:30 p. m. in Alumni Hall, New ACCW officers and delegates-at-large will be introduced at the luncheon.

Mrs. Eli Goodman, ACCW president, is general chairman for the convention. The Bedford Deaneery is official host for the convention. Mrs. Gene Collier, Bedford Deaneery president, is being assisted with arrangements by Miss Catherine Gleason, of St. Charles Church, and her committee.

College to honor Archbishop Schulte
Archbishop Schulte and three Catholic laymen will be given honorary degrees at the 100th commencement of St. Benedict's College, Atchison, Kansas, on May 26. The Archbishop will deliver the baccalaureate sermon on May 29.

The laymen are: Dr. Charles S. Brady, Atchison physician and surgeon; Dr. Arthur M. Murphy, president of St. Mary's College, Xavier, Kansas; and Savino Bendina, Kansas City, Mo. Dr. Murphy will be the commencement speaker.

MUSIC FOR YOUTH
BUFFALO, N.Y. — The president of the National Catholic Music Educators Association has called for a greater effort to make good music available to young people. Msgr. Sylvester J. Holbel stated that the kind of music to which children are exposed "will greatly determine the place music will occupy in their adult lives."

The secretariat is conducting negotiations with various electronic machine manufacturers for installation of machines in St. Peter's basilica which will automatically tabulate the votes of the more than 2,000 parishes and Religious sisters who will take part in the council which opens October 11.

Council may use voting machines

VATICAN CITY—The Preparatory Administrative Secretariat for the Second Vatican Council is studying plans to install electronic voting devices for use by those attending the Council.

THE GREAT CONTRADICTION

Religion and the Communist Utopia

At a meeting of the Communist Youth Organization, Komsomol, held recently in Moscow, a Red Youth leader, Sergi P. Factor, announced that "The freedom of conscience written into our Constitution does not apply to children." At the same time, a New York Times report noted a "new upswing" of Communist anti-religious propaganda in Russia. This article by a noted French journalist, a specialist on religious affairs in Eastern Europe, highlights the significance of these events and discusses the fundamental contradiction in the Communist dream of a perfect society which lies behind them.

Chief among the contradictions of Soviet society today is religion, the last rival to Communism. For this reason, Communist authorities in Russia have decided to mount a first attack on religion. Their aim is an absolute control over the minds of all Soviet citizens.

The new program of the Communist Party admits that "even after the victory of the socialist regime the remnants of capitalism which retard social progress will leave traces in the minds and actions of men." It calls for greater efforts to root out religion. The campaign against religion, already a vigorous one, will certainly become increasingly violent in the years to come.

The army of propaganda experts charged with spreading the decisions of the Twenty-Second

Congress among the people is enormous. Nearly ten million Party members will be involved, not to mention the eighteen million members of the Komsomol and the fifty-million members enrolled in professional unions. Their combined total represents nearly the whole of the active population of the Soviet Union. No matter how poorly their efforts might be directed, the sheer weight of numbers will lend a certain impact to their activities.

THE PRIME OBJECT of all this propaganda will be the youth. A resolution of the Twenty-Second Party Congress declared: "The needs of the construction of Communism require that questions relating to the Communist education of the workers and, above all, of the new generation, should be at the center of the activities of each party organization and of the whole Soviet society."

The chief role in this campaign will be the school's. In its first issue of this year, the Communist Party organ, *Nauka i Religia*, stated flatly: "The spirit of scientific atheism which should dominate all education is now of critical importance. There are still among us—and their number is by no means insignificant—families in which children are educated in a religious atmosphere under the influence of he-

ieving parents. It is precisely the job of the schools to make up for these insufficiencies in family education."

The same problem had been treated before in an address by L. F. Il'ichev, Secretary of the Central Committee of the Communist Party of the Soviet Union, to nearly three thousand union delegates to a conference on propaganda. "Where, if not in the school," asked Secretary Il'ichev, "is the process of scientific formation to take place?"

After giving a few examples to illustrate the nature of what he labeled "this fight for the minds and hearts of men," the Central Committee Secretary exhorted his listeners "not to be on the defensive on the ideological front, but to attack. We must attack, attack along the whole length of the front."

SOVIET writers will also be pressed into service. On the occasion of the Third General Assembly of the Writers' Association of the Ukraine held in Kiev early this year, Association President M. O. Hontchak declared: "The ten-year-olds of today will be barely thirty years (Continued on page 9)

By REV. JAMES A. O'DONOHUE

Advocates of family limitation, for a considerable number of years, have been searching for a safe and effective oral contraceptive. Extensive work in this area has been done at the Worcester Foundation for Experimental Biology under the direction of Dr. Gregory Pincus and Dr. Min-Chung Chang.

Their experiments have been clinically tested by Dr. John Rock of the Harvard Medical School and Dr. Ramon Garcia of the

The author of this article is professor of Moral Theology and Canon Law at St. John's Seminary, Brighton, Massachusetts and one of six Advocates of the Boston Archdiocesan Marriage Court. He obtained his doctorate in Canon Law from Louvain University in Belgium.

Brookline Free Hospital for Women, and have resulted in the production of a contraceptive pill which is sold under the commercial names of Norgin, Enovid and Nivalar.

During the past few weeks, these pills have received a considerable amount of publicity and this has occasioned much discussion not only about their medical worth but also about their moral implications. This article is being written in order to give the readers of The Criterion some practical information concerning the moral problems which use of these chemical products presents.

ANY PROPER evaluation of the morality of these contraceptive pills demands an understanding of the following biological facts which can be found in any reliable medical text book. In the average woman, the cycle of fertility begins with the liberation of a certain hormone known as FSH (follicle-stimulating-hormone). This is produced by the pituitary gland at the base of the brain and travels through the blood stream for the purpose of stimulating the growth of some of the eggs located in the ovaries. About two weeks later, another hormone called LH (luteinizing hormone) is produced and causes one of the developing eggs to mature and escape from the ovary. This process is commonly known as ovulation. When this phenomenon

has taken place, the follicle from which the matured ovum has erupted continues to secrete a very significant function: it secretes another hormone called progesterone which conditions the uterus for the reception of the ovum if it becomes fertilized by male sperm. If the woman does become pregnant, the progesterone continues to be produced and so long as this is present in the system the pituitary gland cannot produce the LH hormone which would begin another process of ovulation. In other words, whenever progesterone is present in sufficient quantity, a woman cannot ovulate and hence cannot become pregnant.

Enovid, Nivalar, and Norgin are synthetic compounds which produce in the female system effects similar to those occasioned by the presence of natural progesterone. Whenever a woman takes them over a period of time, the pituitary gland is prevented from sending out FSH and LH. In the absence of these hormones, the woman cannot ovulate and if a woman cannot ovulate, she cannot conceive. These pills prevent conception because they suppress ovulation.

Since the contraceptive pill interferes in no way with the physical performance of the marital act, many labor under the false impression that its use is in no way contrary to the moral law. It must be noted, however, that the objection to its employment finds its source in another factor which is very often overlooked.

The contraceptive pill is morally objectionable precisely because—in suppressing the function of ovulation—it occasions sterilization. Whenever a person's reproductive function is suppressed either in whole or in part, he is said to be sterilized. The moral theologian finds the use of contraceptive pills morally objectionable because they suppress the reproductive function known as ovulation and thus render, at least temporarily, sterile the woman who takes them.

There is a real problem here and it is one which involves sterilization. If one wishes to determine the morality of the contraceptive pill, one must investigate the Church's teaching on the morality of sterilization. It is commonly objected that the use of contraceptive pills is particularly a medical problem and hence of no concern for the Church which should confine herself to problems which are essentially spiritual. In order to justify the Church's right to speak out in these matters, it is necessary for us to have some insight into her power to teach man about himself and about the nature of his functions.

Man is a creature; and as such, he is limited. Theoretically speaking, by using his intelligence he can arrive at complete knowledge of himself and of the principles which govern him. In practice, however, this is seldom achieved because, by reason of his fallen state, man can easily persuade himself that those rules which he

Birth control pills? A theologian's appraisal



does not find to his liking are false or at least doubtful.

SINCE MAN cannot come to a practical and realistic knowledge of himself and the rules which govern his actions, he has need of help. This help comes to him from the Author of Nature Himself, and it takes the form of what we call revelation. There have been many definitions of divine revelation but this is probably the most satisfactory: "God communicating the nature of Himself and things to man."

In the history of the human race, God has spoken to man at many times and has revealed Himself in many ways. The fullness of this revelation came in the person of Jesus Christ who is Truth-made-flesh, the Word of God completely manifested, the epitome of revelation. In the words and actions of Christ, we find the plenitude of God's communication to man; in Him we can arrive at complete knowledge of himself and of the principles which govern him. In practice, however, this is seldom achieved because, by reason of his fallen state, man can easily persuade himself that those rules which he

permanent incarnation of the Son of God." By divine right therefore, and inasmuch as she is the continuation of Christ, the fullness of God's revelation, the Church has the power to teach officially and infallibly the entire content of the moral law which is to govern man's actions.

In view of these deep theological facts, we can begin to see why the Church is concerned with moral issues and feels compelled to speak out whenever she fears that the moral law is being violated in any field whatsoever.

As indicated above, since the contraceptive pill prevents pregnancy by suppressing ovulation, its morality is to be governed by the principles which dictate the morality of sterilization.

THE CHURCH has spoken many times on the morality of sterilization and her teaching may be summarized in the following principle: the direct sterilization of any man or woman, whether temporal or permanent, is forbidden by the law of nature. In order to understand this principle one must be familiar with the distinction between direct and indirect sterilization.

Sterilization is direct whenever the reproductive function is deliberately suppressed; sterilization is indirect whenever the reproductive function is suppressed as an unintentional by-product of some therapeutic procedure. In other words, whenever an action is performed which has as its object the suppression of the reproductive function, we have a case of direct sterilization; but whenever an action is performed which has as its purpose the remedying of some pathological condition but which only as a by-product effects suppression of the reproductive function, we have a case of indirect sterilization.

If a doctor, for example, removes a woman's ovaries so that

she will not have any more children, he is directly sterilizing her; however, if he removes her ovaries to relieve cancer of the breast, he is indirectly sterilizing her. The former procedure is immoral. The latter procedure is moral.

THIS DIFFICULT concept was clearly expressed in Pope Pius XII on October 29, 1951, in an allocution addressed to the Italian Midwives. The Pontiff stated: "Direct sterilization, that is, the sterilization which aims, either as a means or as an end in itself, to render child-bearing impossible... is a grave violation of the moral law, and therefore unlawful... Direct sterilization, whether permanent or temporary, of the man or of the woman is unlawful, and this by virtue of the natural law from which the Church herself has no power to dispense... This precept is valid today as it was yesterday; and it will be the same tomorrow and always, because it does not imply a precept of human law but is the expression of a law which is natural and divine."

The Church condemns direct sterilization, first of all because it is in direct opposition to the purpose of the human reproductive system. Man has been given his sexual functions in order that he might reproduce his own kind. Since direct sterilization is deliberately aimed at rendering reproduction impossible, either as a means or as an end, it is considered to be morally wrong.

The Church condemns direct sterilization, secondly, because it is contrary to what moral theologians and medical ethicists call "the principle of totality." This principle is based on the theological and medical fact that all the parts of the body exist for the sake of the whole body; and specifically it imposes a two-fold obligation on every human being: it obliges him to adopt all reasonable measures which are necessary for the preservation of

life and health, and it forbids him to exercise any vital organ, suppress any vital function, or amputate any member, except insofar as such actions are performed for the purpose of curing or relieving some diseased condition existing in the body.

Since direct sterilization is not done for the alleviation of any bodily function, but solely for the prevention of future pregnancies, the Church cannot but teach that it is morally wrong.

In view of all that has gone before, we are now in a position to formulate two workable principles which will guide us in determining the moral use of contraceptive pills. First of all, if these drugs are used for the precise purpose of suppressing ovulation in order to prevent conception, we have a case of direct sterilization and this is morally wrong.

Secondly, if there exists in a certain woman some unhealthy condition which, according to sound medical opinion, can be remedied by the use of these pills, it is morally permissible to use them even though they produce temporary sterility as a side-effect of the needed treatment.

WHEN THESE two practical principles are set forth, the work and the competency of the moral theologian come to an end. It is then up to the individual physician to investigate the purpose for which he is prescribing the drugs. If he is doing so merely to suppress ovulation in order to prevent conception, his action is immoral. If he is doing so to remedy some pathological condition present in the body which can be relieved by the administration of these drugs, his action is moral.

Medical men who have written or spoken on the effects of oral contraceptives are far from unanimous in their appraisals of the situation. Some feel that there is no licit use at all for these chemical preparations; others feel that they can be used with some success in correcting menstrual disorders; and still others feel that they might be of some help in the production of greater fertility.

Some physicians have urged extreme caution in the use of these drugs because of the dangerous results which might follow from the hormonal imbalance which they occasion. All physi-

cians warn of the disagreeable side effects which the employment of these compounds may entail.

ONE OF THE MOST frequently discussed moral questions today is that which concerns the use of the so-called "sterility pill." In view of what has been said above on this matter, the following conclusions might be formulated:

(1) The theologian is qualified to speak only on the moral or immoral use of these drugs; what he will say depends on the information which competent physicians will provide concerning their effects; (2) if the physician prescribes them for the purpose of contraception, the theologian must declare this use to be immoral; (3) if the physician prescribes them for the purpose of correcting some medical abnormality already present in the woman's body, the theologian must declare this use to be moral; even though the medication might induce temporary sterility as a by-product.

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Aid to pupils is legal, law professor states

NEW YORK—A leading constitutional law professor at Columbia University here believes Federal aid could be given parochial school pupils.

Harry W. Jones, Cardozo professor of jurisprudence, said aid could be extended to pupils—not institutions. He also favored a provision in the law for court review of its constitutionality.

THE PUPIL benefit theory, he explained, was put forth by the U.S. Supreme Court in 1947 when it held tax-paid school bus rides for parochial school pupils were an aid to the children and not directly to the school.

subsidy would end in a "fantastic balkanization of American education."

The News said Rev. John C. Bennett, dean of the faculty at the Catholic Theological Seminary, commented on Jones' remarks and agreed that parochial school students should be given assistance.

He said the "pupil benefit theory" was agreeable in his ability to limit to "shared time" proposals in which a student's school day would be divided between public and church related schools.

RENEWED FRIENDSHIP MADRID—A Spanish Association for Christian-Jewish Friendship was founded here at what is believed to be the largest joint meeting of Christians and Jews in Spain since the latter were expelled from the country in 1492.

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FILM NOVIATEE STORY FOR TV—On April 21 a 15-minute film depicting the life of a novice at St. Mary-of-the-Woods was shown on Station WTHI-TV, Terre Haute. The above pictures were taken by Sisters Catherine Joseph and Norbert during the filming. Mistress of Novices Sister Marie Ambrose, S.P., left, and narrator Sister Mary Gregory, S.P., discuss plans for the film with Mrs. Helen Ryan, WTHI-TV public affairs director, and cameraman C. Edman Adams.



CAMERA ACTION—The filming began in the front hall of the novitiate building. In the picture above are Sister Mary Gregory, Mr. Adams and Mrs. Ryan. The film will be shown at the annual convention of the Archdiocesan Council of Catholic Women in Bloomington on April 30 as part of a session on Vocations.



AT RECREATION—One of the novices holds the microphone "boom" as cameraman Adams shoots Sister Mary Gregory interviewing a group of novices in their recreation room in the new novitiate building. Postulants and novices in the background enjoy the filming. The unique television coverage gave a comprehensive picture of life in the novitiate at St. Mary-of-the-Woods. The novitiate building was dedicated in 1961.



MISS LANE
Marian graduate recipient of grant to teach abroad

INDIANAPOLIS—Anne Marie Lane, daughter of Dr. and Mrs. Russell A. Lane, 29 W. Hampton Drive, has received a Fulbright Grant from the American Government to teach in England during the next academic year. This is an exchange teacher grant.

Miss Lane was graduated from Marian College in June, 1959, and has been teaching at School 43 for the past three years. She has completed most of the work for the Master's Degree in the field of Special Education at Butler University.

During the summer of 1959, she traveled to 19 European and Scandinavian countries. One of 200 Fulbright teachers from the United States, Miss Lane will sail from New York on the S.S. America on August 10th next.

An exchange teacher from England will take Miss Lane's position at School 43 for the next academic year.

Miss Lane is a part time organist at Holy Angels Church. Her father served as principal of Crispus Attucks High School, Indianapolis, for many years.

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THE CHURCH AND THE WORLD
Growth in religious—School aid reduced—New censorship law

The Vatican
Departing from traditional ceremonies of Holy Thursday, Pope John XXIII chose to reflect the first Holy Thursday by consecrating the 12 cardinal deacons as bishops. Because the Pontiff decided to concentrate full attention on the significance of the cardinals' role in the administration of the Church, the usual Holy Thursday rites, including the washing of the feet, were not carried out.

Restoration work on the massive bronze doors of St. Peter's basilica has been completed. They will be replaced at the main entrance shortly after Easter. Each of the two doors weighs approximately 1,000 pounds and is 33-feet high.

Pope John has received an official visit from President Maurice Yamongo of Africa's Republic of Upper Volta. President Yamongo, the first head of a newly independent African nation to visit the Pope officially, received the full honors reserved for chiefs of state.

Male religious orders and congregations increased their membership by almost 5,000 in 1961, according to statistics in the Vatican's yearbook for 1962. The three largest male religious organizations are: Jesuits, 35,086 members; Franciscans, 29,576; and Salesians (Society of St. Francis de Sales), 21,042.

At home
WASHINGTON—Congress has approved and sent to President Kennedy a bill calling for a \$32-million program of Federal aid for development and construction of educational television facilities. Non-public institutions and agencies are eligible to participate in the program through their membership in non-profit community ETV organizations.

Training programs designed to prepare priests, religious and laymen for apostolic work among Spanish-speaking persons will be offered this summer at the Catholic University in Ponce, Puerto Rico. The courses will be conducted by the university's Institute for Inter-Cultural Formation.

PHILADELPHIA—A Holland-born Jesuit priest took up the cudgels for Indonesia here against his homeland. Father Joseph Pire, S.J., now a naturalized Indonesian citizen, said in an interview here the Dutch proposal to give western New Guinea to the United Nations amounts to solving Indonesia's problem—but not Indonesia.

HARTFORD, Conn.—In 1961, for the third consecutive year, more than 62 per cent of the converts in Connecticut were state residents were baptized as Catholics. Other vital statistics show that 48.3 per cent of the marriages performed in Connecticut last year were Catholic ceremonies.

MONTVILLE, Conn.—Voters turned out in record numbers here for a local referendum in which tax-paid aid for private school students were approved. Under state law, the bus transportation issue is to be settled by referendum on the local level.

ST. LOUIS—Self-appointed anticommunists, who attack schools, churches and sources of public information, are actually wrecking the structures of American society. Father Edward Duff, S.J., said here. Acknowledging the existence of a real communist conspiracy, he said it is finding its "strongest support" from the very people who are working in an extremist way to fight it. Father Duff, a member of the St. Louis University Institute of Social Order, is editor of the monthly magazine, Social Order.

Trivandrum, India—The present colonial government of Kerala State is pursuing "defeatist, undemocratic and unconstitutional" policies toward education. The Kerala Catholic Congress has charged. The Catholic group passed a resolution here asserting that the state government, led by the Congress party, was violating constitutional rights in barring state aid to new Catholic and other private primary schools.

KARACHI, Pakistan—Foreign office officials have denouncing a self-help project being undertaken in East Pakistan by Father

Dominique Pire, O.P., will serve to help spread Christianity in this Moslem nation. The people of East Pakistan are staunch Moslems and deeply religious ones, they said, so the Island of Peace will be a bastion of Islam. The officials said it was for his outstanding social work, not for preaching Christianity, that Father Pire was awarded the Nobel Peace Prize in 1958.

CAIRO—There are rumors in Catholic circles here that the Vatican is now thinking seriously of suppressing one of the two remaining Latin Rite dioceses in Egypt. No one knows whether the See of Alexandria or that of Heliopolis will be chosen to remain, but usually reliable sources are saying that one of the two will soon meet the fate of the former Diocese of Port Said, which was suppressed in 1957. Reason: mass exodus of Christians of all faiths, most of them of foreign extraction, from Nasser's regime.

GUATEMALA CITY—Repressive tactics by the Ydigoras regime in Guatemala are giving communists the groundwork for a popular revolution, the Catholic group charged. The Christian Democrat Party has charged, in calling for a new government of "national reconciliation." The Christian Democratic group has entered a civic coalition that has asked for the resignation of President Miguel Ydigoras Fuentes.

WARSAW—The President of the Polish Council of State has renewed the charge he made here early last month that Polish bishops have been "bothering" and "harassing" priests who belong to the banned organization "Caritas." Praising the Caritas priests circles as "not unfavorable to the regime and working actively for the good of Poland," Council President Alexander Zawadzki declared that "the scandalous efforts on the part of some Church authorities to intimidate these men must cease."

MADRID—A recent survey conducted by Catholic men's organizations in 25 dioceses throughout Spain reveals that Spanish Catholics see proper Church-State relations as the number one problem facing the Eumenical Council when it convenes next October. Voices have been raised here recently against

the right of the Spanish Government to propose candidates to the episcopacy to the Vatican.

LONDON—The British government has again cut state aid toward constructing or refurbishing Catholic schools in England and Wales. The Catholic share came to about \$17 million, 11 per cent of the government's total expenditure for the year on school education. Catholics make up about 7.5 per cent of the population of England and Wales, but the Catholic population is growing at a faster rate than the rest largely due to the immigration of Catholics from Ireland.

VIENNA—Austria's Bishops have called for negotiations that will put this nation's concordat with the Holy See into effect. In a statement issued at the close of their spring conference they pointed out that "The promulgation of a new Austrian school law is not possible until the question of the concordat is settled." Some Catholic schools in the country, on the verge of bankruptcy, are struggling along without any financial aid from the government despite the fact that the concordat calls for such assistance.

BERLIN—The Polish government daily newspaper, Zycie Warszawy, concluded a series of five articles devoted to the coming Second Vatican Council by voicing the belief that the council will have to recognize the reality of communism life.

ROME—Italian lawmakers have passed a new censorship law to replace Italy's expiring censorship regulations, creating a commission with power to pass

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Teachers
(Continued from page 1)
gation, due to the different worlds of the Sisters and the lay teachers which converge in school and, despite all good will, make integration and mutual understanding difficult.
TERMINING THIS a sociological problem that must be solved, Conley said a first step toward resolution is "the burial of the dead past with its inferiority complexes of lay teachers and with its attitude of Religious that the laity were tolerated helpers until a suitable Religious could be made available."
Other problems, he said, included the possibility of advancement for lay teachers, salaries, fringe benefits, conditions of service and involvement of faculty in the making of educational policy.
There are also problems, he continued, because lay teachers do not accept all their responsibilities. He said they must study to understand the Catholic philosophy of education and must strive for excellence in the quality of their teaching.

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Comment

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

Civil liberty

The following is the text of a letter we sent last week to Governor Matthew Welsh.

You were absolutely right in your courageous decision to make the World War Memorial available to all reputable groups, controversial or not.

It is a sad reflection on the State of Indiana and the trustees of the memorial that it should require courage in a governor to announce that so fundamental a right as that of freedom of speech and assembly will be observed on State owned property.

Your action came after we had already completed our editorial page for the week, so that we were not able to immediately publish with an editorial. Rather than wait for a whole week to go by, we want you to know immediately that The Criterion support you.

We hope that you will accept without any hesitancy the resignations of all the War Memorial trustees who know so little about the Constitution of the United States that they think the objectives of the American Civil Liberties Union or of the National Association for the Advancement of Colored People are not American.

We sent the letter so that the Governor should know that, in common with every thoughtful citizen of Indiana, we were with him in his interpretation of what is real liberty and the true expression of the American democratic spirit.

It is pleasant to know that the difficulty has since been resolved satisfactorily among all those concerned, and also that Governor Welsh has consented to confirm the result by being the featured speaker when the Indiana Civil Liberties Union meets at the Indiana War Memorial.

We shall not complain that it has taken so deplorably long to establish the valid rights of two legitimate groups of Americans in the use of a public amenity. We shall merely observe that progress has been made; that some perfectly sound and loyal Americans are now free to do what was apparently impossible during the last eight years; that our community recognizes the automatic equation of what is controversial with what is subversive to be a restriction of freedom.

A suggestion

Last week, the radio program which Senator Homer E. Capehart prepares for Indiana listeners included an interview with Dr. Frederick Brown Harris.

Dr. Harris has held the office of Chaplain to the United States Senate for some 18 years. As the radio conversation reminded us, he, or a guest clergyman under his guidance, opens every session of the Senate with a prayer. The text of the prayer is the first item printed in the Congressional Record each day.

The radio program also reminded us that the Congressional Record is distributed to a mailing list of 50,000, thus making it possible for the prayer to reach a large number of people. Additional reprints of the prayer go to every senator for further distribution.

Quite sincerely, we would not wish to be taken as criticizing this situation. It is altogether right that our legislature should begin its work with a prayer. It is altogether right that some one should have an official appointment whereby he might act occasionally as "spiritual adviser to the United States Senate"—Senator Capehart's phrase.

However, we hope we may not be thought too picaresque if we wonder how it is that no one criticizes Dr. Harris' appointment, together with the printing and distribution of the text of his daily prayer in the Senate, as "using public money to support an establishment of religion," while so many are ready to criticize, even to carry out a parochial school children on a public schools bus is contrary to the famous constitutional amendment.

It may be—although we very much hesitate to think so—that the Constitution is deemed to be suspended in regard to the U.S. Senate, on the grounds that our solons and law-givers are much more in need of religious guidance than our school children. At any rate, it seems that the Constitution is not used to debate religious concepts from the proceedings of Congress as it is used to debate them from even a mention in our schools.

With all respect, we commend this little point to Senator Capehart. We hope he may invite Dr. Harris again to take part in his radio program. A discussion, for example, of President Kennedy's personal interpretation of the First Amendment and its applications to Federal Aid to Education would be most interesting to us all.

Common market

It might seem that the future relationship between the U.S. economy and the European Common Market depends on what Congress decides in the current debate on H.R. 9900, the Administration's trade-expansion bill. Certainly, what Congress decides will influence the course of events, but there are other factors.

There has been much discussion in Europe since President Kennedy first outlined his thought on the subject. There are indications that European enthusiasm for giving a trans-Atlantic dimension to the Common Market is less than whole-hearted.

Will close association with this "heavyweight" country mean an end to the concept of a United States of Europe? Especially with the inclusion of Great Britain, will it mean, simply, a "United States" period? Will the European Common Market come, in time, to take on the characteristics of a mere United States "supermarket," involving, perhaps, an increase in business volume offset by a loss in more important values? This is the sort of question Europeans are asking themselves as they suspend their judgment for the time being.

There are those who hope the economic unity achieved through the European Common Market will lead to other unities, both social and political, and also to a restoration of that unity of culture which held European civilization together through centuries of murderous international quarrels. There are, too, those who hope that Europe may therefore be (Continued on page 9)

QUESTION BOX

Birth control pill subject of query

By MSGR. J. D. CONWAY

Related article on page 2

Q. Recently I heard that the Catholic Church was experimenting on a "birth control pill" in Boston. On this pill was proven safe and effective the Church was going to permit its usage in some instances.

Will this announcement be made at the Ecumenical Council by Pope John?

A. Testing pills is not the Church's line of work. I did read that a Catholic doctor was conducting a series of tests with some pill which would inhibit ovulation; and with-out full knowledge, I wondered if his vaguely mentioned "use" of his vaguely mentioned pills of this type might be used for various legitimate purposes. But if their immediate purpose is the prevention of conception, then they are not the subject of informed approval of any Catholic moralist—much less that of the Ecumenical Council.

Q. Please repeat in your column the reasons for the use of rhythm. My friends and I remember a previous column of yours which set forth the benefits, education and even the temperamental incapability of some women to take care of five or six children.

Also I have heard that it is necessary to have a priest's permission to practice rhythm. How can a priest know one's circumstances well enough to give an answer?

A. I have written several columns on this subject and try to summarize their principal points:

- 1. The practice of rhythm involves a calculated, periodic marital relationship often regulated by the mind and will rather than the instincts. In itself, from the moral point of view, it is neither good nor bad. Its use can be virtuous sacrifice of pleasure for the glory of God; a rational control of instinctive desires for high motives and good purpose. Or it can proceed from sins of selfishness and lead to immorality.
2. Rhythm is licit only when husband and wife are in mutual agreement about it. One party may not impose its use on the other.
3. The abstinence which rhythm acquires must be possible to both husband and wife without sin. And it must be possible without serious danger to their marital happiness and harmony.
4. There is a rather vague and general obligation for a husband and wife to have some children, if they are capable of it and if they make use of their marital rights. But moralists have not been able to agree on the number, timing or frequency of the progeny which should result from this general obligation. The basic idea is that selfishness should not rule, that shirking should not be the motive, and that the primary purpose of marriage should not be considered under the number, timing or means which are, in themselves, licit.
5. Because of the dangers and problems which are normally inseparable from the practice of rhythm, and because its use limits natural blessings and fulfillment of marriage, there must be good sound reasons to justify it. These reasons may be grouped under three headings:
a. Economic or financial. People marry young today, and often with very little money. They may be studies to complete or military service to perform. Sometimes the wife is required to work outside the home. Rent is high; apartments are small; groceries cost a lot of money. An additional exemption of \$800 on income tax is hardly a consideration. There may be moral problems involved in deciding between a new convertible and a baby. But the general principle is valid that the realities of life must be considered.
b. Health. Sometimes the doctor tells a mother that she simply must have no more children; to this extreme problem rhythm can hardly be the answer, in most cases. But often the mother is merely worn out from frequent pregnancies and deliveries, and from the frantic care of numerous babies.
Sometimes these health problems may involve nervous or temperamental difficulties or defects. Sometimes there are faults of character, as in the drinking, improvident husband or the stammer, irremediable wife. And sometimes the father's health does not permit him to work and support a larger family.
c. Social considerations. Rhythm can hardly be justified by vain ambitions to social prestige; but a young married couple is entitled to establish and maintain a position in society which is in accord with their education and background—as long as they are able to do it honestly and without sin. And under this heading comes the need for education of the children, in accord with social status, tradition and their abilities.
Certainly no permission of pastor or confessor is required that husband and wife may licitly practice rhythm. It is their own personal problem. But it is not a simple problem; complicated principles are involved. So there may often be reason to counsel someone who knows these principles and can help you apply them to your own case.
I agree with you that the priest you consult may not be able to evaluate the personal reasons which urge you to practice rhythm, but on the other hand his personal advice may keep you from rationalizing or being too subjective about them. However, I believe there is no need to consult anyone unless you have your own doubts—or unless you find yourself, or your husband, running into moral problems.

Q. I know that your answer must depend on a lot of questions, local laws and regulations, but I would like to know if there is any exception to the rule which requires the attendant in a wedding to be a Catholic? My fiancé, who is not Catholic, would like his brother as best man. It will be a small wedding.

A. If the bishop gives you a dispensation from the severe law of the Church which forbids you to marry a non-Catholic, surely he can permit you to have a non-Catholic witness in the ceremony, since this is not forbidden by the general law of the Canon.

Some dioceses may have regulations which restrict the participation of non-Catholics in wedding ceremonies; but Canon Law merely requires that there be two witnesses, besides the priest, at a marriage—two competent witnesses, nothing more!



"YA MEAN YOU GUYS HAD THRILLS LIKE THIS?"

OPINIONS

Steelworker writes to Father Coogan

To the Editor: This is a copy of a letter I am sending to Father John E. Coogan, S.J., regarding his views on the Right-to-Work laws, published in The Criterion, April 13. You have my permission to use my name for word, and to use my name.

Dear Father Coogan: With all due respect to you as Our Lord's minister, I disagree with your views on the Right-to-Work laws.

I believe you have made the same mistake that many of us make, which could have been avoided if we would have done as they say in union circles, "Get the Facts."

Following are facts that can be easily verified:

- (1) The government recognized that employees should have some voice in setting their conditions of work, so unions were recognized through law. The law compels employers to bargain with the union on working conditions. Therefore if there is no legal union present, employees have no authoritative voice whatsoever regarding working conditions. Maintaining unions cost money.
(2) Unions are compelled to bargain for their fellow-nonmembers. The cost of collective bargaining can be very high.
(3) Unions are compelled to defend their fellow non-members. It cost quite a lot of money to run the grievance and arbitration machinery.
(4) Unions are compelled to support the non-members with copies of the work agreement. This is expensive too.

Unions are forced to pay the fare of non-members, so why should the non-members be forced to pay their own fare; is this so difficult to understand?

Remove this financial burden from the union's shoulders and unions would have no security worries at all. Even a National RTW Law would then be ignored by unions.

Just give these non-members the chance to do what unions are now required to do for them. When they find how easily employers can exploit them, they will crawl to unions.

This I don't expect you to believe unless you change your outlook. You must believe that unionism sell itself to enlightened American workman on its merits; and "Does not the workman look what is best for him?" You counter with the question, "Why pay for anything when it can be had for nothing?"

In my opinion you must believe that all employers will be equally fair to their employees. You must believe that all people have high moral standards. You must believe all people come from the same mould.

What else can my opinion be after reading your defense of the RTW Laws? It is a questionable outlook for a priest, not alone a sociology professor. If you are consistent with your views, you would be against compulsory taxation for the same reasons.

May God forgive me if I've overstepped my right to free expression.

If you can still maintain your present views on compulsory payment to unions after checking the facts mentioned above, only let me know. I'll promise to go

to Holy Communion and say the Rosary for the next 12 consecutive first Saturdays. Please do not take this as a bribe, I happen to believe what I say. God Love You, Marvin R. Wagner A Steelworker Canby, Indiana

Our schools

To the Editor: When I saw the letters column a couple of weeks ago, with columnists from other papers substituting for letters, I thought perhaps your readers had given up writing. But this week (April 20), I see that the "far right" is still with us and still quite vocal.

In fact, with the exception of a brief note on the weekly article about vestments, they seem to have monopolized the column. I hope they are out of the way now for a while, but I fear not.

At any rate, you have a first-rate counteraction in Msgr. Conway. His answer to the question about feeding the starving Chinese is so magnificent, so much to the point, that I hasten to add my commendation (for whatever it is worth), and to say "Amen" before our friends on the "right" begin their charges of "Fellow-traveler," "Bleeding heart," "Parker pink," and finally "Communist."

More practical Christianity like that set forth in Msgr. Conway's Question Box, don't you believe, would be covering in dread of what is coming to us.

Furthermore, those who will attack the Question Box answer about China are also usually reluctant, or downright antagonistic, toward aid for countries which do not bear the stamp of communism; countries which are trying to struggle out of centuries of poverty and oppression, and which are looking Westward—or Eastward—for help.

A recent writer has said that "the issue of foreign aid is not simply one of money. It is a political moral problem." It is that, first and foremost. But it could also be just as well called a problem of global priorities.

Miss Joan A. Hess Jeffersonville, Ind.

Federal aid

To the Editor: The differences in the arguments over the constitutional legality of federal aid to private schools—or parochial schools—run to King around the federal government making any laws "respecting an establishment of religion."

Have you the parochial schools the label "religious schools"? It is true that we teach religion in our schools. But is it correct to stick out one subject being taught, at an institution of learning, and label that school by it alone? Could we not just as well call our schools "reading schools" because our children are being taught to read in them? How about public schools that teach Russian? Everyone will agree that it would be ridiculous to say that such a school should be called "Russian" even if other subjects were taught in the language.

In my own mind, I am sending my children to a Catholic school because I wish to have them educated on a level of learning

STRAY LEAVES

'Butcher'd to make Roman Hollywood'

By MICHAEL BOWLES

A few weeks ago, I had projected a paragraph or two in a matter which was being reported from Rome and which was receiving much wider news-media coverage than anything about Pope John XXIII or the Ecumenical Council. I refer to the Fisher-Taylor-Burton affair, as my readers will have immediately surmised.

I abandoned my little project. An accident, a sort of straw in the wind, made me think that perhaps it might be impossible to discuss the affair with my wonted delicacy and precision. I had a phrase referring to the Fisher-Taylor-Burton "menace," but when the first proof came up from the composing room, do you know what it had become? "Menagerie."

After that, I gave up. Cannot have this composition following my elbow just as I am taking that second square on the trigger. (Which same, as must be sincerely admitted, is as nice a metaphor for the effects of typographical error as I have seen in many's the day.)

Really, I had no target—as I now think on further reflection. The actors in the—how hum!—drama were not a proper subject for My Excellency's frowning regard.

It has been recognized for ages, since the time of the original Cleopatra and her ilk, that mummery, strolling players, jugglers, rogues, stagehands and public entertainers have always had their little foibles and weaknesses; that the said little foibles and weaknesses rated the indulgence of "respectable" society, simply because—well, there they were, and entertainment is essentially a business.

I know very well that the word "respectable" connotes a social and not by any means a spiritual condition. I am merely observing that the nature of entertainment seems very often to attract the more irresponsible, unreliable, and therefore more amusing and entertaining human beings. Furthermore, the necessity to be amusing and entertaining tends to develop wayward characteristics. What I am getting at in my clumsy, stodgy, respectable way is that those who pour themselves out in being entertaining, wayward and amusing, cannot be serious—by certainly not charitably—blamed in public for their characteristics.

But this consideration does not apply to the boys who deliberately set themselves out to profit from the understandable human weaknesses of entertainment. I mean the headless financial wizards who make profits from investment in the movie industry, bright publicly manipulators whose living depends on creating and exploiting publicity-worthy situations; these cannot claim our indulgence for having human foibles and weaknesses.

Anyway, we may be permitted a little malicious satisfaction in noting the probability that the much publicized movie, "Cleopatra," looks like being a first-class turkey; or, to devise a more relevant metaphor, a very solid financial mulligan around the necks of those whose trade seems to involve so much the exploitation of scandal.

My Washington correspondent—haven't heard from him for a long time—writes to tell me of an interesting conversation with an acquaintance of favor. He cautions me, however, that he does not vouch for the veracity of the story; he did not garner the information at first hand but got it from a friend who got it from a friend.

The banking official—or perhaps it may have been an official of the Treasury Department; my correspondent cannot be sure—made the acquaintance of a minor official of the Czechoslovak Embassy. He cultivated the acquaintance assiduously and, after many a diplomatic cocktail party, they would both round off the evening with a visit to a theater, or a nightclub or two, or maybe, a bowling alley.

The chief delight and hobby of the American was to discuss the Czech Republic, and he planned to indoctrinate his foreign friend with an appreciation of the healthy, zestful pastime. His interest in doing so was not entirely aimless. It was, as we shall see, something more than merely introducing a foreigner to an agreeable facet of the American Way of Life.

One fine Sunday afternoon, they were driving through the pleasant countryside which lies between Baltimore and the mouth of the Delaware. Almost completely hidden between a short-order restaurant and a gas station, the American observed a miniature golf course which had a few open-air trampolines as a side attraction.

They stopped. The Czech, dubious at first, was eventually persuaded to venture upon the trampoline. To his delight, the Czech was not disappointed. He found that he had an unexpected skill; probably due to his early training in Sokol in the far-distant days before World War II.

"Sir," said the American, "I am grateful to you for having helped me to realize a life-time ambition."

"How is this?" enquired his companion politely. "As one interested in financial matters," replied the American, "it has always been my ambition to watch a Czech actually bounding."

Oh dear! It must be the effects of the coming of spring, I suppose.

When he first wrote for The Criterion, I read his articles for three or four weeks and every time I noticed all the listed "Items," so I read Mr. Bowles' letter and again that will do me for months and years to come.

If he can't find anything good about America, send him back to Ireland.

This week, while reading other items on page 4 of The Criterion, I noticed all the listed "Items," so I read Mr. Bowles' letter and again that will do me for months and years to come.

He can talk about his reverence for the office of the priesthood being strong and again I say that is a lot of "blarney."

Does Mr. Bowles always confine his column to criticism? We get plenty of that in everyday life without having to read it in a Catholic paper. Why doesn't The Criterion stop Mr. Bowles' articles?

Irene Ellsworth New Castle, Ind.

Q. Should a Catholic use the ouija board? A. As a conversation piece, or as a relic of ancient superstition it might have legitimate use. If you are qualified you might use it for experiments in parapsychology. But to use it to foretell the future; don't be ridiculous!

PRIEST IN RUSSIA

Soviet go all out to hide seamy sides of life

The author of this article, now a teacher at St. John's Home Missions Seminary, Little Rock, Ark., spent three years studying in Europe and recently completed a four-week tour of the Soviet Union as a member of a leftist political group. This gave him freedom in Russia not ordinarily accorded to Western visitors.

By REV. JAMES F. DRANE

In Russia, the visitor from the U.S. can find just about anything except some typically American consumer goods like Gillette blue blades and Coca Cola.

There are genuine skyscrapers, like those of the central section of the University of Moscow, and there are shacks with dirt floors and leaning, leaky roofs that seem to me worse than similar ones I've seen in America's poor farming communities. There are superhighways that compare favorably with the Pennsylvania Turnpike, but there are other main arteries of communication that are hardly more than narrow cow paths full of giant cluck holes.

There are large, smooth running commercial jets linking the big cities of the U.S.S.R. There are also small World War I two-wing, single-motor planes being used for short commercial runs.



ART BAZAAR PARTICIPANTS—Sister Francis Joseph, O.S.F., fifth grade teacher at St. Michael's School, Indianapolis, checks over a Civil War exhibit prepared by her students with Mary C. Olinger and Chris Collet. The exhibit, featuring clay figurines, is on exhibit in the extensive annual Children's Art Bazaar, under way at the William H. Block Co. auditorium in downtown Indianapolis. (Staff photo)

THE VISITOR sees some folks who are very well dressed, dedicated to the communist cause, happy and obviously doing very well. He also sees beggars, sick young racketeers, and many men with faces full of despair dawning their troubles in inebriated quantities of vodka and cheap wine.

All of these elements go together to make up the true Russian reality. But the Russian "reality" the government authorizes contains only the good and none of the bad. The official tourist agency and the government go to unbelievable extremes to show only the good and hide all the limitations of Russian communism.

This is all particularly disgusting and irritating when the government goes to the same ridiculous extremes to show only the bad and none of the good of the Western countries.

The only things published about America are crime and unemployment statistics, racial injustices and the like. Everyone is familiar with the expenses Russia sustains to jam broadcasts from the West. The cost far exceeds our costs in broadcasting.

I brought this up on numerous occasions, especially when talking with students. I pointed out that in any of the Western countries people can see both sides of the question. They can buy communist newspapers, study communism in universities, read the works of Marx and Lenin, and hear Russian news broadcasts. Here in Russia there is no possibility of hearing anything direct and uncensored from the West. Everything is filtered, disguised, slanted.

THE REACTION was usually two-fold. The zealous, pious, dedicated communist strongly defended this policy. All that is being done, according to him, is to purge all imports from error. But why, I would ask, if you have such an educated and cultured nation, don't you let the people do the purging? The answer to this was always that we Americans are the masters of deceit, clever and dangerous. The Soviet government is only guarding its people against this deception.

The less pious or zealous communists were critical of all ways being shown just one side of every question—the official communism side. They admitted that the news is colored and that they believed nothing of what they read in the paper or heard in broadcasts. These people however, were still communists. I met very few people who were not convinced that communism is right and will in the long run prevail.

I cannot help but believe from my experience in Russia that if free elections were held tomorrow, Khrushchev would have no trouble winning. All this is a great tribute to communist indoctrination.

The reality of communist Russia is a two-sided coin. Despite all the restrictions placed by the government on the circulation of visitors inside the country and the agility with which the official guides lead them away from and around any scene that might cast some shadow on the good name of the system, the other side of the coin does make itself known.

The country is too big and the deficiencies are too great, too widespread to be hidden from the curious eye.

WHAT OF THE DAY

Was Kennedy right?

By REV. JOHN DORAN

The on-again-off-again rise in the price of steel several weeks ago was certainly enough to confuse the person.

Many had the calling off of the price rise as a Kennedy victory, and they are certainly right in so thinking. It was a victory of the V-Chief. Whether it was a victory of the nation or not is a question as yet unresolved.

As I see it, the crux of the matter is: was the price five times as high because of the economic fact was it not? If the increase was not justified, the President prevented an unreasonable increase of costs in many fields of manufacturing and building, and thus struck a mighty blow in the battle to prevent inflation. If the increased cost of steel was justified by the realities of the case in the manufacturing of steel and the vast the home production, the stockholders have a right to expect, then the President's action was a blow against free enterprise. Which was it? I for one do not know.

One thing is sure: the steel companies made a miserable job of handling their side of the question. With little or no warning, and just when everyone was congratulating themselves on the avoidance of a steel strike without an increase in direct pay for the workers, the steel companies threw out the bombshell that they were about to increase prices. The reasons given were, so far as

I could find them, rather vague and certainly not conclusive to the ordinary person. Did this represent the best case the steel companies could present, or was it just a bad presentation? We still do not know.

The President's action was violent. Threats multiplied from the steel companies and from the Congress. Suddenly the steel companies, who evidently don't use

Moscow prelate softens stand on Vatican Council

BONN, Germany—A top prelate of the Patriarchate of Moscow has revised his stand against sending Russian Orthodox observers to the coming Vatican Council, it was reported here.

The German Catholic news agency KNA said (March 27) that a member of its editorial staff had had a "very open and detailed conversation" in Moscow with Archbishop Nikolom, foreign affairs secretary of the Moscow patriarchate.

Archbishop Nikolom was quoted as saying that if the Roman Catholic Church were to send an invitation, Russian Orthodox observers could be sent to the opening council of the Vatican only if nothing happens at the council directed against the Orthodox churches or against Russia.

CHARITY RECORD

BUFFALO, N.Y.—The Catholic Charities appeal in the Buffalo diocese established a new record for donations for the second straight year. The 1962 drive set an all-time record of \$2,277,201, or \$21,600 more than last year's record.

DESPITE ALL the efforts, I saw poverty, hunger, awful housing conditions, thin half-baked children, and young women without a single tooth in their heads. When things happen to be seen, they must be passed over. Attention must never be drawn to them. No comment must be made upon them.

Any reference to this other unofficial, unauthorized side of the Russian reality is a defamation. "All you foreigners want to do is pick out our faults, make fun of us. You won't see the good, you are only interested in trying to embarrass us," runs the complaint.

Whether displayed an inferiority complex as a marish sense of personal inferiority, sometimes shown by exaggerated aggressiveness, Russians suffer from this almost to the man. It's something of a national institution. You are asked everywhere: "How do you like Russia?" This is an unmistakable sign of the complex. Behind this question lies a terrible doubt and a real fear about the value of the thing questioned.

I REMEMBER well answering this question for some students I met in Moscow. I started out by praising the Russian people, their real goodness and extraordinary qualities. My questioner could not conceal the smile of reassurance.

Then I mentioned that in truth I had to admit that the communist society suffered from terrible deficiencies and the Russian people have less as far as the conveniences, consumer items and basic food stuffs than the peoples of any other complex I had visited.

The smile disappeared and out came the aggressiveness. He called immediate attention to the great Russian space conquests that placed them ahead of all the world, America included. Russians have plenty of the other things, he said, and will get more in time. It is much easier to go from Sputniks to shoes, dresses and food than to span the gap in the other direction, he added.

I had to admit that he was right, but I wondered to myself (and they to themselves, I'm sure) if they would ever live to see the transition made, however easy it might appear.

The two sides of the Russian scene and the strong Russian inferiority complex combine to create an interesting attitude toward the camera. In Russia this little machine is a source of constant irritation. They want you to bring one along to photograph certain facets of the communist reality. The guides make stops along the way and announce solemnly "Photo stop." Inevitably it is a garden scene in a park, a new housing project, a stadium or sports palace. This is the side of the coin that must be made known outside the country.

Once away from these select scenes, the use of the camera becomes subject to incoherent, meandering and almost unbelievable regulation. Every bridge, every railroad station, every factory becomes high priority classified material. You must put away all photographic equipment upon approaching dam sites, power plants, and airports.

ANY ATTEMPT to make a photograph around these areas is a sure sign of spying and every good communist is made aware of his duty to protect these objects from the prying Western eye. I have

never been in a country that was so sensitive to war and spying. Just walking around with a camera causes suspicion.

One afternoon, in the midst of a long Russian train ride, I went for a stroll from my second-class compartment through the third-class cars to the end of the train. Walking into these cars, with their hard wooden benches and packed with poor folks lying around in various states of undress, was like walking unannounced into someone's bedroom. Every face looked at me with suspicion as if to say: "What are you doing here? You are a foreigner. You should not be seeing this car."

I got to the back of the train and stood for just a few seconds when I noticed a burly, toothless woman porter or conductor standing at my side. She had followed me all through the cars. She looked at the camera and then officiously asked: "What are you doing here, do you have any business here?"

I had to admit that I didn't and before I had time to try to explain that I was just trying to relieve the boredom with a different view, she ordered me to get back to my car and stay there.

Just as tabu as industrial plants, bridges and airports are shots of Russia's social imperfections. These are not supposed to be seen, much less photographed.

If a traveler raises that obnoxious little machine to shoot a beggar, a poor neighborhood, women doing heavy labor, a drunk that happened to wander into the path of the tour—in short, anything outside the authorized official reality—he might be greeted by a command to stop or by some suave little man who demands his film and camera.

THIS IS NOT a situation that exists exclusively in communist Russia. In the countries of the Middle East and the Arab countries of North Africa the same situation exists. They too feel themselves the target of a plot to show only the worst side of their poor countries. What is curious to me is that the country which launched the first satellite clinics to lead the world in sociological theory as well as technological development has the same inferiority complex and the same tabu on cameras as the underdeveloped countries of Asia and Africa. Getting a picture of the unofficial side of communist Russian life is just as difficult as getting a shot of a secret rocket site.

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GIVE A BOY A HOME. In Cairo, Egypt, Father Leslie Pozzi gathers abandoned children and gives them a home. To pay the expenses, he must beg for funds. Father Pozzi estimates that it costs \$10 each month to feed, clothe, house and educate one boy... In your mother's name, will you "adopt" an orphan for a month? Our GIFT CARD will tell her what you have done.
HELP CLOISTERED NUNS WASH THEIR CLOTHES. Because they have no washing machine, our cloistered Catholic Sisters in Bethlehem call their nuns agents. Increase of vegetables must wash their clothes by hand. To equip a laundry for them will cost \$50. Your donation, in any amount, will help immeasurably and we'll send your mother a GIFT CARD.
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HELP US—IN YOUR MOTHER'S NAME—TO BUILD A MISSION CHAPEL, CLINIC OR SCHOOL. A mission chapel costs \$1,800; a clinic, \$5,000; a school, \$2,500. Send us your donation, large or small. We'll use it where it's needed most—and tell your mother where it's being used.

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CYO Songfest set for this Sunday



Edited by the Cleric Seminars of West Baden College

Vocation

By J. LEO KLEIN, S.J.

There is a story in the Old Testament of Jonas who spent three days and three nights in the belly of a whale. Jonas had been thrown into the sea in the midst of a raging storm which threatened the safety of the ship which carried him. But what some may not know is what Jonas was doing on that ship in the first place.

Briefly, Jonas was running away from God. God had singled out Jonas for a special task in life, but Jonas was not a big enough man to answer. God's plan just didn't harmonize with Jonas' own dreams for his life and he was running away to another country to avoid God's summons and to lead a life as he himself willed.

Benedictine will address CYO parley

Father Terence Stanton, O.S.B., professor at Marston Military Academy, Marston, Ill., will deliver the keynote address at the annual Archdiocesan CYO Convention to be held at Secema High School, Indianapolis, May 4, 5 and 6.

Principal speaker at the Communion Breakfast on Sunday morning will be Miss Elaine Peterson, of Bloomington, young adults' secretary for the National Catholic Youth Organization.

The CYO office retained delegates this week that the deadline for advance registrations (at reduced rates) is Monday, April 30. The bargain price is \$5.00, at \$1.00 saving over the rate which does into effect Tuesday. The package includes luncheon, banquet and breakfast fees in addition to refreshments at the mixer and dance. The mixer will be held on Friday evening after the general convention session.

Archbishop Schulte will celebrate a Pontifical Mass at noon on Saturday. The convention dance will be held that evening. Sunday activities include the Communion Mass and Breakfast, panel sessions, election of officers and the closing banquet. All CYO activities will be held at Secema.

Space available

At press time the CYO Office announced that expanded tent space now makes it possible to accommodate 34 additional girls each week at Camp Christina. Details on open weeks can be obtained by calling the CYO Office, ME 2-9311. Space is still available in seven weeks on the Rancho Framasa schedule for boys.

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6000-voice choir again is feature

The annual CYO-Parochial School Songfest will be presented for the sixth year at 3 p.m., Sunday, April 29, in the spacious Butler Fieldhouse, Indianapolis. Featured again will be a giant Children's Chorus of 6,000 voices.

Other participants will be a combined Knights of Columbus choir made up of the Council 437 Columbians and the choral groups from Monsignor Downey and Our Lady of Fatima Councils; a specially trained 450-voice Boys' Choir from 14 Indianapolis parishes; and a Women's Chorus, featuring Marian College's Bel Canto and the St. Cecilia Choir from St. Joan of Arc Church. Here we are expecting a near capacity crowd at this year's renewal of the popular event.

Proceeds from the Songfest are used to support the Archdiocesan CYO camping program.

THREE DIRECTORS will share the podium for the Songfest: Father Edwin Sabm, R.I., Edward Krieger, and Mrs. Ronald Smith. One again the program will offer an interesting variety of sacred and popular music. Featured in a special way will be music from Meredith Willson's Music Man.

The Children's Choir will present the popular "76 Trombones." The Combined Women's Chorus will sing "Till There Was You" and the male chorus will present "Sincerely" and "Lida Rose." As a patriotic finale the Children's Chorus will sing the stanzas "Let There Be Music" and "America, The Beautiful."

Featured among the sacred numbers to be sung by the Children's Chorus will be Alfred Scheel's "The Lord's Prayer" and a Netherland's folk song: "Thanks Be To God." The Boys' Choir will sing two Latin favorites: "Ave Maria Stella" and "Terre Tremulit."

The fieldhouse gates will open at 1:30 p.m. The 4th Degree, Knights of Columbus, will form the honor guard during the singing of the National Anthem.

THE SONGFEST climaxes a year of preparation and rehearsal under the direction of the teaching Sisters in the parochial schools. A large Knights of Columbus committee, headed by Edward J. Dowd, general chairman, assisted by the five Grand Knights, has been working on arrangements.

Dist. 10, assisted by District Deputy John Gerlach, Indianapolis Chapter chairmen, Anthony Lyons, George Rodebaugh and Raymond DeJolio.

Tickets for the Songfest will be on sale in all parishes until after the Mass on Sunday. Advance sale tickets are priced at two tickets for \$1.50. Admission tickets will be available at the gate at \$1 each for adults and 50¢ for grade school children.

32 win awards at Art Bazaar

Thirty-two grade school pupils from six Indianapolis parishes received recognition for their artistic efforts in the annual Children's Art Bazaar, now on sale at St. Charles de France Co. auditorium in downtown Indianapolis.

A joint effort of the college music and drama departments, "The King and I" will be given the evening of May 20 in the college auditorium. A total of 14 children—many of them sisters, brothers or cousins of Marian students—will be featured in the cast. Co-direction will be given by Sister Mary Jane, O.S.F., drama and organist; Mary Ann, O.S.F., soprano; and Marvin, O.S.F., pianist, with the assistance of The Players, college student drama organization. Scenery is being designed and constructed by Robert Moran, drama instructor and technical director, and students in his play production class.



TERRE HAUTE THESPIANS—These two outstanding Junior CYO thespians from St. Margaret Mary St. Benedict of Terre Haute were snapped with CYO officials just after they were named as the outstanding actor and actress in the Serious Division of the 1962 One-Act Play Contest, following the final competition at Our Lady of Lourdes on April 15. Don Payne played the role of the hunchback "Le Bossu," and Mary White portrayed Dortha, maid to the Princess in the unit's winning presentation of "The Infanta." Payne received a near-perfect score for his interpretation. Frank Wilson, who handled the selection of judges in the contest for the CYO, is standing at the left. At the right is Father John Eloff, Archdiocesan CYO Director.



INDIVIDUAL WINNERS, COMEDY DIVISION—These two "cats" are really Sue Baker of St. Catherine and Dave Leonard of St. Philip Neri, named as the outstanding actress and actor in the Comedy Division of the Junior CYO One-Act Play Contest, which was concluded at Holy Spirit Saturday, April 14. Sue was the Number One Beatrix in St. Catherine's winning play, "Beat It, Beatrix," and Dave was the convincing devil in St. Philip's "The Devil and Miss Appleby," second place finishers.

Eighth grader to fill top role in Marian play

Eighth grader David Herald of St. Michael's School, Indianapolis, will have a lead role in the fourth coming musical production of "The King and I" at Marian College.

Cy Copher

ENTRY BLANKS OUT—The CYO Office announced this week that entry blanks are in the mail for the Junior Boys' and Girls' CYO Softball Leagues and the Girls' CYO city-wide track meet.

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Newman project linked with NCWC Youth Department

WASHINGTON—The National Newman Apostolate has been established as a new section of the Youth Department, National Catholic Welfare Conference.

The announcement was made by Archbishop John J. Krol of Philadelphia, episcopal chairman of the Youth Department. Previously the National Newman Club Federation, an association of clubs for Catholics attending non-Catholic colleges, had been a part of the college and university section of the NCWC Youth Department.

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ANNE CULKIN

Girl reader disturbed by 'double standard'

Dear Miss Culklin:
You say that girls should stay pure and good for their future husbands. I agree with that, but there is something that bothers me. You say that a boy who doesn't respect a girl who is an easy mark and that he wouldn't want her for a wife. Well then, why shouldn't a boy should a girl for a wife—*they're so lousy about the "good" part, but why do they consider themselves above girls in such a way that they can't do us wrong?*

lion. It was phrased something like this: Supposing after six, your car was demolished on the drive home. Would you, the boy, go to heaven and she, the girl, go to hell. That did it. Many thanks for writing me, Michigan.



Michigan Student
Recently in my own state of Michigan I read your letter verbatim to an audience of over 1000 young men. Believe it or not, there wasn't one among that impressive group who could give me the answer to your very logical question. Maybe it was that there wasn't one "could do no wrong" boy represented, or maybe on the other hand it could be your letter made each one present conscious again of the fact that there is one God and that He gave one code of morals. You will be interested to know it was your letter, too, that prompted me to ask still another ques-

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THE FAITH EXPLAINED

Sacrament of the Holy Eucharist

By REV. LEO J. TRESE

It is in that august Action which we call the Mass, that bread and wine are changed into the Body and Blood of Jesus Christ. Yet it would be a great mistake to think that the Mass is merely the means of the... of the Holy Eucharist... comes into being... The Mass has a purpose of its own. It is a sacrifice which renews for us, through all time, the sacrifice of the cross. However, the Mass is such a big topic that we should like to defer discussion of it until later.

ist is an act of eating; we swallow the appearances of bread and wine under which Jesus is present. This is the action which we call the Holy Eucharist. It is a spiritual food, and we would expect it to do for the soul what physical food does for the body. In supposing that, we are right.

The first and principal effect of physical food is that it becomes united to him who eats it. If it changes into the person's own substance and becomes a part of him.

In Holy Communion something analogous happens to us spiritually, but with a great difference. A union is effected between the person and the Food, but in this case it is the individual who is united to the Food, not the Food to the individual. The lesser is united to the Greater. We become one with Christ.

THIS SACRAMENTAL union of ourselves with Jesus does not consist in the mere physical union between our body and the Sacred Host which we have swallowed. The union consists rather in the mystical and spiritual union of the soul with Jesus by the divine virtue of love, which is produced in the soul by its physical contact with the sacred Body of Jesus.

This effect—a mystical incorporation of the soul with Jesus through an access of charity, is the mystical and spiritual union of the soul with Jesus by the divine virtue of love, which is produced in the soul by its physical contact with the sacred Body of Jesus.

soul with Jesus is a very special kind of union.

Obviously, we do not become "part of God." We are not united to Jesus by a Hypostatic union, such as the union which exists between the two persons of the Holy Trinity. We are united to Christ and His Divine Nature. The union with Jesus which Holy Communion effects in us is, however, a special kind of union. It is much more than the "ordinary" union with God which the Holy Spirit establishes in us by sanctifying grace; yet it is less than the ultimate and most intimate union with God which will be achieved at the beatific vision.

BEING UNITED with Christ in this close and personal, this very special union; we are necessarily united also with all others who are "in" Christ, all others who are members of His Mystical Body. Union with Christ in Holy Communion is the bond of charity which makes us one with our neighbor.

When we do not experience the growth in love for God which our union with Jesus imparts, without experiencing a growth in love for our fellow man, the fruitfulness of our Holy Communion is suspect if we find in ourselves no lessening of racial and national prejudices, no other-world resentments; if we find in ourselves no increase in neighborliness, in compassion, in patience and forbearance towards others.

The very sign of the sacrament symbolizes our total union in Christ.

Many grains of wheat have been compounded together to form the Body of Christ. Many

grapes have been crushed together in the press to make the wine which will become the Blood of Christ. We are many in One—and that One is Christ. And the bread which we break is that of the Body of the Lord? Because the bread is one, we thought many, one loaf of all us who make the one bread? (1 Corinthians 10:17).

One observation perhaps we should make. The love for God and neighbor of which we are speaking is not a sentimental love, not necessarily even an emotional love. We may grow in love for God and neighbor and grow greatly, without "feeling" the love in an emotional way, as we do feel our human attachments. Great, at best, is our feeling is an unreliable guide. Let us not worry because our emotions are not "feeling" the love. We become and what we do that we must gauge the effectiveness of our worthy and frequent Holy Communion.

WHEN OUR organism takes in food, it is transformed into our own substance, what is the result? In the earlier years of our life the most noticeable result is growth. We gain weight and stature and in strength.

Another effect of food is that it preserves life; it constantly replenishes the burned-up and worn-out cells of the body, and provides the body with the elements which will ward off infection. Food has a medicinal value, and we have no other medication than a proper balancing of the sick person's diet.

Since the Holy Eucharist is a food, we can expect it to accomplish for the soul that which physical food effects in the body.

We already have observed that in Holy Communion there is a reversal of the process by which physical food is united to the eater. You are not united to the food; the food is united to you. From this unique and intimate union with Jesus in the Holy Eucharist, other consequences flow.

First of all, there is the spiritual growth which follows upon the repeated increase in sanctifying grace which our Holy Communion imparts. It is characterized by a growth in charity, in love, in giving or in increasing sanctifying grace.

Each of the other sacraments, however, has a specific purpose

BY LEO J. TRESE

of its own in addition to the bestowal of sanctifying grace.

Baptism cleanses from original sin, Penance forgives mortal sin, Confirmation strengthens the soul, Matrimony sanctifies marriage, and so on. But in the Holy Eucharist we have the one sacrament whose principal purpose is to increase sanctifying grace, repeatedly and often, through personal participation in the Body of Christ Himself. That is why the Holy Eucharist is pre-eminently the sacrament of spiritual growth, increase in spiritual stature and strength.

That also is why the soul already united to the state of sanctifying grace when we receive Holy Communion. Physical food cannot benefit a dead body, and the Holy Eucharist cannot benefit a dead soul. Indeed, a soul that is already united to the state of sanctifying grace when it receives Holy Communion while in the state of mortal sin, would add a new dimension of guilt to its already sinful state. It would commit the grave sin of sacrilege. In the very act of outwardly receiving Holy Communion, the union-in-love which is the essence of Holy Communion, he would be opposing Jesus by that rejection of the sacrament which is inherent in all mortal sin.

MATERIAL FOOD will not restore a dead body to life, but it will restore a weak body to health. Similarly the reception of Holy Eucharist will not forgive mortal sin, but it will forgive venial sin—presuming of course that the communicant has sorrow for his sins. He will not receive the sacrament again if it is love that does the work.

What we might call the "charge" of love which Jesus unites upon the soul in this sacrament of personal union, is a purifying force; it purges the soul from all lesser infidelities. Whatsoever is not of God which is in us may encounter the soul, it is dissolved and annihilated (if repeated) as Christ's love makes contact with the soul.

Food will not restore life, but it will preserve life. It follows then that another effect of Holy Communion is to preserve the soul from mortal sin. One step in that direction already has been taken when venial sin has been forgiven, since venial sin is the easy gradient which leads to the abrupt and sudden drop of mortal sin.

Since Holy Communion has an additional effect which helps to preserve us from mortal sin. This effect is what theologians celebrate the Eucharist, he can never forget his unity with the "others," and his roots in Jesus and Joseph, workers.

MAY 2—St. Athanasius, Bishop, Confessor, Doctor. Our unity with our fellowmen, and with the Holy Spirit, with all the baptized (within or without the Church), do not depend on indifference to truth. The Mass reveals the unity which exists between Christ, like every Eucharist, calls us to a scrupulous reverence for the Holy Eucharist, revealed in Jesus Christ. It cautions us only that we carry this treasure in "vessels of clay" (I Corinthians 4:7).

MAY 3—Mass as on Sunday. It is the central act of devotion, the worship at Sunday Mass is designed to nourish us with grace and with the Word of God, with His life and His truth. So that our teaching will not be the teaching of men, but the teaching of the Spirit of God.

MAY 4—St. Monica, Widow. The mother's only son is the Gospel message today. It tells us of the mysterious interrelation between the Father and the Son of Man, which enables our prayers for one another to be effective. Our Lord is teaching us that "Monica's" prayer, when she said "Monica's" prayer, in God's providence, contributed toward his coming to earth and his death, and his resurrection.

MAY 1—St. Joseph the Worker. This day has been twice sanctified. Made holy first by the struggle of the Holy Spirit, who has been the western world for justice and human dignity and the relief of economic oppression. And now made holy by the work of the Holy Spirit who watches over the Church as he once watched over the Son of Man. No matter how high a Christian rises on the economic ladder. No matter how far removed he feels from the struggles of the suffering, the aspirations of the vast majority of mankind still filled, ill-housed, ill-clothed. No matter what traps, snares, ecclesiastical or otherwise, he has picked up in the course of his career. Nevertheless, as he

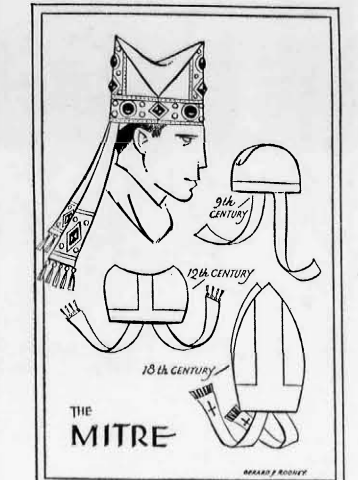
term, "the allying of conscience."

Concupiscence is that tendency to sin which is human nature's common heritage as a result of Adam's fall. It is the downward drag of disordered passion, the rebellious thrusts of impulses which we inadequately control, the proud effort of the human will to go its own way regardless of God.

IT IS THIS concupiscence, this inclination to sin, whose strength is lessened when we receive the sacrament of the Holy Eucharist. As the rocketship travels into outer space, the pull of the earth's gravity weakens, as the ship travels on towards the sun.

There comes a point, in fact, where the force of gravity ceases entirely and bodies float freely in space. In a knowingly worded prayer we draw closer and closer to Jesus through frequent Holy Communion, we find that the countering of concupiscence lessens and the power of temptation is weakened. It isn't simply that we ourselves are stronger for we are united to the power of Christ's love. It is that we are united to the power of Christ's love. It is that we are united to the power of Christ's love. It is that we are united to the power of Christ's love.

Holy Communion unites us with Christ and intensifies our love for God and for neighbor. It increases sanctifying grace. It renews venial sin, lessens concupiscence, and thus preserves us in himself. As love for Christ more and more fills his horizon, he feels the urge to do things for Christ and with Christ. Powered by the grace of Holy Communion, he becomes an apostolic Christian.



THE MITRE is derived from a soft round cap creased on the crown which was used by the popes in the 10th century. It was a band tied around the base with hanging ends at the back or sides to tie under the chin. Cardinals, Bishops, Abbots and Protectors Apostolic have a right to wear it. So great has been the transformation of the mitre during the past eight hundred years that it is almost impossible to realize that there can be any connection between the original round cap and the tower-like mitre of the eighteenth century.

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THE YARDSTICK

BY JAMES L. VIZZARD, S.J.

If there is one word which would characterize the material side of our American society it would almost certainly be abundance. Or, as one well-known author has said, it is affluence. Our society is affluent. Only a relatively small proportion of our citizens suffer any significant degree of deprivation or want.

Even our poor seem wealthy when contrasted with the bone-pining poverty of hundreds of millions of people in other parts of the world. The great majority of our people in other major areas of the world. The great majority of our people in other major areas of the world. The great majority of our people in other major areas of the world.

Our economy is so productive that our industrial and agricultural output are examples—can operate at 50, 60 and 70% of their capacity and still satisfy customers' demands.

We can afford to have our supermarket shelves stacked high with goods of every kind, many of which even we recognize to be in the luxury class. We feel ourselves embarrassed by the abundance of goods pouring from our farm cornucopia; we have barns bins and warehouses overflowing with billions of dollars worth of unused food and fiber. To climax and dramatize our affluence we spend more on advertising and promotion on liquor, tobacco, cosmetics, not to mention weight-reducers and antacids we seem to find it comical to quibble to Senate or House Committee the following passage from the Church's prominent philosopher and theologian, St. Thomas Aquinas:

"Temporal goods which a man received from God certainly belong to that man as far as ownership is concerned. When it comes to the use of these things they ought to be considered as belonging not only to him but also to others who can be sustained out of that abundance."

Bible project

CARDIFF, Wales—Catholics and non-Catholics are collaborating in producing a first Bible in the modern Welsh language. It is the work of the Welsh Bible Society, which is not a matter of office, but of personal commitment. The project is not confined to those whose office it is to judge what is and what is not in conformity with the teaching of the Bible. It involves the bishops' teaching a unique authority. But it does not relieve the rest of us of the duty of teaching where we are able, and, therefore of learning and of praying for zeal.

Affluence and charity

Msgr. George G. Higgins is in Europe in connection with work for the forthcoming Vatican Council. In his absence, this column has been written by Father Vizzard, Director of the Washington Office of the National Catholic Rural Life Conference.

"Nations enjoying an abundance of material goods should not remain indifferent to those nations whose citizens suffer from internal problems that result in poverty, hunger and an inability to enjoy even the most elementary human rights. We are all equally responsible for the undernourished peoples. It is necessary to awake men's consciences to a sense of responsibility which weighs upon everyone, especially those who are more richly blessed with this world's goods." (147, 150)

As an American, as a citizen of this island of affluence in a sea of poverty, and as a Catholic who must take most seriously these urgent words of our traditional Catholic teaching, I am both puzzled and distressed to see with what reluctance and even petulance we begrudge money spent for the fulfillment of this obligation.

Our voluntary contributions to the overseas aid program of the Catholic Relief Services averages less than 20¢ per Catholic per year. Catholic taxpayers' voices have been heard in the halls of any other citizen in complaint over foreign aid programs conducted by our government and paid for by our taxes.

It would seem to be long overdue that we all remind ourselves and our fellow citizens we are stewards of the abundance which God has entrusted to us.

Radio & TV Apostolate

ROSBARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M. FRIDAY, April 27—(Tape) Rev. V. Mgr. Sweeney and members of the Guadalupe Rosary Club. MONDAY, April 30—(Live) Rev. V. Mgr. Sweeney and members of the Legion of Mary. For a Special Presentation TUESDAY, May 1—(Tape) Rev. K. Sweeney and members of the Legion of Mary. WEDNESDAY, May 2—(Tape) Rev. Bernard Head and students of the Latin School. THURSDAY, May 3—(Tape) Rev. K. Sweeney. Requested by a listener in Thanksgiving.

Advertisement for ABDON O'RILEY HURT Funeral Homes, INCORPORATED, 1509 Prospect St., ME 8-1474, 2226 Shelby St., ST 4-3730. Includes logo 'SACRED-SINCERE-SERVICE' and text 'The Above Schedule Presented As A Service To The Criterion Readers.'

FAMILY CLINIC

Parental perversion

By JOHN L. THOMAS, S.J.

My parents, having already helped my sister through five marriages, three divorces, and an abortion that I know of, have made no secret of their dislike for my wife. Yet they insist that I observe the fourth commandment and continue to visit them in my own home. Since such visits leave me moody and silent, they expect my wife and she insist I have no right to place myself in such temptation. But I just can't see them not being able to visit them. I would like for my wife to try to understand their way of doing things, but what about my sister and me as our happiness. My wife won't stand for it much longer, but what about the fourth commandment?

too severe, take another look at your letter. The opening line indicates that you are disgusted with the way they have ruined your sister's life, yet you seem incapable of passing judgment on what they are obviously trying to do to you. By what possible stretching of the imagination—lo say nothing of conscience—can you believe that they are seeking only your happiness when they constantly express their dislike for your life and urge you to abandon her and your children?

Hence parental authority is limited by and geared to the needs of the child, not of the parents. Any use of parental authority that you do not wish to visit them, but have a positive obligation to avoid them under the circumstances.

What are your obligations as a mature, dutiful son who is married and head of a family of his own? You are not obliged to visit them, but have a positive obligation to avoid them under the circumstances.

Your problem, Don, is not really related to the fourth commandment, but to the perversion of parenthood. Painful and humiliating though it may be, you and your sister are the victims of a vicious parental training that has prevented you from ever growing up by keeping you emotionally bound to your parents. On the pretext that they wanted only your happiness, your parents have raised you like puppets in a Punch-and-Judy show—they pull the strings and you dance.

The fact that you, a grown man, you place so much emphasis on the obligations of the fourth commandment and of being a dutiful parent is quite revealing. The pattern is typical. From your childhood on, they have carefully fostered in you their own unhealthy definition of the obligations in order to give their selfish desire to run your life a religious cast and thus add one more string for manipulating their puppet.

Have you ever asked yourself what they hope to gain by ruining your marriage? Aren't they choosing a strange, perverted way to promote your happiness when they try to persuade you to betray your sacred marriage vow to abandon your wife and children, and to return to their complete domination?

It is really absurd to even raise such questions. You know the answers as well as I do. This is not your problem. You indicated the real source of your difficulty when you stated, "I just can't see myself not being able to visit them."

Why not? Because you have never really grown up; that is, you have never freed yourself from emotional dependence upon them and consequently are not capable of getting along without them. Even though you may have tried to be a man at times, asserting your independence by brief episodes of revolt, you have always returned to the warm, womb-like refuge of parental control.

As your letter indicates, time is running out on you and your marriage. You can retreat to "Mummy" and "Daddy," or with your wife's support, you can make a complete break with them and start acting like a man. No half-measures will work! Indeed, if you're really serious, you would move away—at least until the weaving process has been completed.

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PRAYER FOR THE COUNCIL

O Holy Spirit, sent by the Father in the name of Jesus, to assist the Church and keep her from error, pour forth Thy gifts in their fullness on the Ecumenical Council.

Genile Teacher and Comforter, enlightens the minds of our bishops, who will come together for this Council in ready obedience to the Supreme Pontiff.

Grant that this Council may bear abundant fruits, that the light and strength of the Gospels may fill the lives of men, that the Catholic religion and its missionary activity take on a new vigor, and that men may come to know more fully the teaching of the Church and realize it more profoundly in their lives.

Strengthen our minds in truth, drive Guast of the soul, and dispose our hearts to obedience, so that we may accept humbly and sincerely what the Council decrees and willingly carry it out.

We pray also for the sheep who still remain outside the One Fold of Jesus Christ, that they too may be called Christians, may finally unite under the guidance of the One Shepherd.

Let the age of ours, like mother Pentecost, see once more the evidence of Thy power, and grant that Thy Holy Church, guided by Peter and united to Mary, the Mother of Jesus, in confident and unceasing prayer, may spread the kingdom of our Divine Saviour, the kingdom of truth and justice, of love and peace.

Amen.

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Amen.

A DISTURBING FILM

'All Fall Down' highly implausible

By JAMES W. ARNOLD

"All Fall Down" is a serious picture about a serious subject: the problem of growing up in a world in which there are very few saints, and in which some people don't resemble saints at all.



It's about a teen-age boy who finds out that his idolized brother is a monster, yet deservingly of pity, and that his parents are self-centered, incomprehending neurotics, yet worthy of love.

Unfortunately, the boy and one other character lead the film its only moments of beauty. The rest of the people are merely the artificial tepins of naturalistic drama, whom the author bows down with expert exhilaration.

Writer William Inge (who won a thoroughly debatable Oscar for "Splendor in the Grass") finds some of his favorite themes in "All Fall Down," originally a novel by James Leo Herlihy.

The story about a disturbed middle-class, Midwest family, is not entirely fresh. As an item in the Saturday Review recently observed, "All looks about one's family... can be divided into two types: One, they were extraordinary; witty, whimsical, adorable, unlikable, angelic, and I loved-the-dearly. Two, they were plain, square, insensitive, vulgar, unimaginative, and did not appreciate the quest for God, who is to be found through Christ.

Perhaps Dr. Nef is somewhat impractical when he suggests the formation of study groups of like-minded souls to discuss and relate before men in power and the people in general, the religious bases that should underlie society. Certainly the Catholic would have to qualify seriously what Dr. Nef has to say about the relation between the Church and Christ, its founder.

But the important thing is that we have here a man of great intellectual accomplishment and of deep goodwill, recognizing, as so many modern thinkers refuse to do, the primacy of the spiritual; the fact that all progress in the social or physical sciences is, for men as men, always subordinate to the quest for God, who is to be found through Christ.

"Pioneer Post," published by Our Lady of Providence High School, Clarksville, was awarded first place for the best news story, and honorable mention in the best picture category.

"Mari Star," newspaper of Immaculate Conception Academy, Oldenburg, received honorable mention award in the editorial page and one makeup divisions.

an excuse for some striking on-camera photography). While his revolt is understandable, the Beatty character is a complete louse whose entire adult life has probably not had a moment's motivation originating higher than his belt buckle. The film spends too much time making this terribly clear.

The 16-year-old second son (one-time child star Brandon DeWilde) is just old enough both to sense the reason for his brother's rebellion and to admire his easy, amoral life.

Charities Bureau will pay tribute to foster parents

Foster parents who have provided homes for dependent children more than ten years will be honored by the Catholic Charities Bureau of Indianapolis Friday, May 4, during the fourth annual meeting of the group.

The meeting will be held at the American Fletcher National Bank, 2829 N. Meridian Street.

Those to be honored include: Mrs. Grace McShane, Mr. and Mrs. George Davis, Mr. and Mrs. Louis Flesch, Mr. and Mrs. Joseph Hedinger, Mr. and Mrs. Herman Lutz and Mr. and Mrs. Warren Turner, all of Indianapolis, and Mr. and Mrs. Robert Baird, Clinton.

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normally reserved for lady-killing private eyes. (Among two-minute pickups: a blonde matron en route via yacht to the Bahamas, a schoolteacher driving to Louisville for Christmas.)

Judging the ability of boyish, bushy-haired Beatty, who is trying mightily to remind people of the late James Dean, is difficult, since he invariably plays the adolescent crush on a sometime house guest, a delightful, Irishish receptionist (Eva Marie Saint) who calls him "my guy"

normally reserved for lady-killing private eyes. (Among two-minute pickups: a blonde matron en route via yacht to the Bahamas, a schoolteacher driving to Louisville for Christmas.)

Youngful director John Frankenheimer (an alumnus of the Studio One-Kraft "golden age" of TV drama) makes absorbing use of the gifts and wholesome appeal of actor DeWilde, as George Stevens did so memorably in "Shane."

He repeatedly uses DeWilde's innocence to emphasize the brother's decadence and the shadowy corruption of his Dante's Inferno-like surroundings.

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touch of humanity. He is merely the sneering, one-dimensional Victim of Society, unworthy of interest or respect.

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Saint and DeWilde, Frankenheimer (who likes to work as closely as the camera's chest) captures the warm reality of a touching universal—a maturing boy's first acquaintance with a charming young woman worthy of his admiration.

But "All Fall Down" prefers to concentrate on the sensational exploits of a degenerate and his pseudo-psychiatric relationships with his screwball parents.

Because it's easier for writers and actors, people are being replaced by psychopaths, and the theater has been turned over to group therapy. (Legion of Decency: A-3)

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- Knights of Columbus Council
Elks Lodge
Veterans of Foreign Wars
Indianapolis C. of C. and B.B.C.



TOP GRADE SCHOOL BAND—The Holy Trinity School Band, directed by Sister Ruth Ann, O.S.F., placed first in the band division of the recent CTO Instrumental Music Festival held at Cathedral High School, Indianapolis, this was the first year that the competition has included a band division.

BOOKS OF THE HOUR

Catholic psychiatrists

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

The number of Catholic psychiatrists is showing a slow but steady increase, and one does not hear so many sermons as formerly, simply expiating all of psychiatry with the worst aspects of Freudianism.

This reviewer was fortunate enough to have known Dr. Zilboorg during the last decade or so of his life (during which period he became a Catholic officially, though having had for long a naturally Catholic outlook upon life); a great deal of his personal

charm and—more important—his deep faith and conviction of the importance of religion, comes through in these papers.

Of the eleven essays given here, three bear specifically on Sigmund Freud, and I think it safe to say that the general Catholic reader will find here, in a nutshell, the beneficent and the evil aspects of Freudian thought, much of the latter being the fault of the practitioner as much as of Freud himself.

More general in their approach are such essays as "Psyche, Soul, and Religion," which goes far to delimit the areas in which the psychiatrist can help the troubled mind without trying to replace the priest; and "Some Denials and Assertions of Religious Faith," which sets forth the basic principles on which the relations between science and religion must be set up; then goes on to show how religious insights might have been helpful to Freud, if he had not been prejudiced against religion as a neurosis.

The paper on "The Sense of Guilt" is especially important, coming as it does in an age in which so many scientists and quasi-religious writers have tried to reason sin and guilt out of existence.

Occasionally Dr. Zilboorg lapses into rather professional terminology, but a certain amount of this is unavoidable. Wherever possible, he writes with grace and charm, and always comes to the reader the depth of his own personal charity and love for God and man.

A somewhat more systematically organized book is John U. Nef, an economic historian by profession, has long been considered the essential nature of religious commitment among men, if the world is to be saved, or even to progress normally.

Among other topics, he discusses here man's present-day loneliness, because, having given up God, he finds no necessary link to his fellow-men; the relations between religion and science, religion and wealth, religion and art; and the relation between religious artistic life and the life of virtue.

Perhaps Dr. Nef is somewhat impractical when he suggests the formation of study groups of like-minded souls to discuss and relate before men in power and the people in general, the religious bases that should underlie society. Certainly the Catholic would have to qualify seriously what Dr. Nef has to say about the relation between the Church and Christ, its founder.

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Calendar

- FRIDAY, APRIL 27
A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.
The Square Dance in St. Jude's hall, 3532 S. McFarland Rd., begins at 8:30 p.m. Max Engle will call the turns, \$3.00 per couple.
St. Rita's Social begins at 6:30 in the parish auditorium, 19th and Arsenal.

Table with columns for dates (FRIDAY, APRIL 28; SATURDAY, APRIL 28; TUESDAY, MAY 1) and various social events like 'Rummage Sale', 'Spring Meeting of the Indianapolis District Council of Catholic Men', 'Radio and TV Programs'.

High school papers given citations

ST. MARY-OF-THE-WOODS, Ind.—Two publications of archdiocesan high schools received recognition here at the third biennial High School Press Conference sponsored by St. Mary-of-the-Woods College.

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Trophies were awarded to the first place winners, and honorable mentions received certificates of merit. More than 350 high school students and advisors from Indiana, Illinois and Kentucky attended the conference April 7.

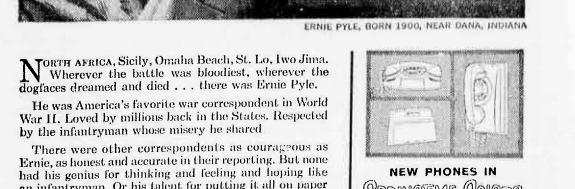
Woods graduation speakers named

ST. MARY-OF-THE-WOODS, Ind.—A 1941 graduate of St. Mary-of-the-Woods College who has distinguished herself in international economics will deliver the commencement address here on June 4. Miss Jean Mary Wilkowski is a member of the Office of International Trade and U.S. delegate to the 1960-61 General Agreement of Tariffs and Trade Conference in Geneva.

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Ernie Pyle, born 1900, near Dana, Indiana. NORTH AFRICA, Sicily, Omaha Beach, St. Lo, Iwo Jima. Whichever the battle was bloodiest, wherever the dogfaces dreamed and died... there was Ernie Pyle.

INDIANA BELL NEW PHONES IN SPRINGTIME COLORS Give your home a colorful new look... and add convenience. Choose the tiny Princess Phone in your choice of flower-fresh colors.

Tie Tacker

Many long days will be spent this summer by Catholic high school officials planning the fall curriculum schedules. More than 1,500 Indiana Catholic students will enter the city's 11 secondary schools in September.

Here are the freshman registration figures announced this week by the respective schools: Brebeuf Prep—180 boys; Cathedral—240 boys; Chateau—83 boys; Chartrand—61 boys; 95 girls; Ladywood—unavailable; Latin School—52 boys; Our Lady of Grace—141 girls; Sacred Heart Central—44 girls; 81 girls; Secunia Memorial—157 boys, 176 girls; St. Agnes Academy—106 girls; and St. Mary Academy—111 girls.

A tuition increase was announced at Our Lady of Grace Academy by Sister Irmingard, O.S.B., principal. Next year's tuition there will be \$175.

MARYDALE PARLEY—Mother Anna Michael, R.G.S., superior of the Good Shepherd Convent in Indianapolis, has announced that Marydale School will play a meeting of 30 child care workers of children's institutions next Wednesday, May 2. The workshop will be jointly sponsored by the Indiana Association of Residential Child Care Centers and the Children's Division of the State Department of Public Welfare. Guest leader will be Mrs. Eleanor P. Eells of Wheaton, Ill.

CATHOLIC FIREMAN AWARD—The fifth annual Catholic Fireman of the Year Award will be presented to an outstanding Indianapolis fireman by the Knights of Columbus, Council 437, on April 30. Bernard McGinty is chairman of the arrangements committee. Previous winners include Charles Hill, James Wade, Charles Koers and Francis E. Damon.

NOTRE DAME SCHOLARSHIPS—Four Cathedral High School seniors and a Speedway High School youth have received scholarships to the University of Notre Dame. The recipients are: Richard Engel, John P. Godich, Stephen Goetze and Richard Hobbs. The fifth winner was Billy O'Neal of Speedway. Engel was awarded the Notre Dame Club of Indianapolis scholarship; Godich, ND's Albert Sloan scholarship; Goetze, National Merit scholarship; Hobbs, ND honorary scholarship and a Naval ROTC scholarship; O'Neal, ND's academic-athletic scholarship.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Edgar H. Sellmeyer of St. Mark's parish, Indianapolis, who will observe their 30th Wedding Anniversary on April 28.

NEWMAN NOTES—Lowell Stalbaum of Indiana State Teacher's College, Terre Haute, the newly-elected director of the Indiana Region, Newman Club Federation, will lead a delegation to the Ohio Valley Province Convention in Columbus, Ohio, May 4 to 6. Theme of the convention, to be held at the Ohio State Newman Club, is "Apathy to Action." Among the convention speakers is Father Kieran Conley, O.S.B., S.T.D., professor of dogmatic theology at St. Meinrad College of Theology.

NAMES IN THE NEWS—Sister M. Ricarda, C.S.J., math and chemistry instructor at Sacred Heart Central High School, Indianapolis, has received a grant from the National Science Foundation and Atomic Energy Commission for a nine-week Radiation Bio-Chemistry Institute this summer at Texas Woman's University in Denton, Texas.

Sister Cecilia Clare, S.P., music department head at St. Mary-of-the-Woods College, will speak on "The Realistic Approach to Piano Technique" at the national convention of the National Catholic Music Educators' Association in Washington, D.C., April 30.

Dr. J. F. A. McManus, professor of pathology at Indiana University, was elected president of the American Society for Experimental Pathology at the annual meeting in Atlantic City recently. He is a member of St. Charles Borromeo parish, Bloomington. Also announced this week were four-year National Merit Scholarship awards to Gregory A. Kohl of Secunia Memorial to Rose Polytechnic Institute, Terre Haute, and John P. Godich, Cathedral, Princeton University. Sarah J. Turk of St. Agnes Academy was designated an Honorary Merit Scholar.

VISITING SCIENTIST—The science department of Secunia Memorial High School, Indianapolis, will be visited Friday, April 26, by Father Donald C. Ballmann, C.P.S., Ph.D., head of the geology department at St. Joseph's College, Rensselaer. A member of the National Science Foundation's Visiting Scientist Program, Father Ballmann will speak on "Evidence for Evolution" and "Geology of Indiana." The latter will be a slide lecture. Forty-eight Latin School students and other secondary science teachers will visit Secunia for the lectures.

VOCATION PROMOTION—The Msgr. Downey Council, Knights of Columbus, will take 99 southeast Indianapolis acolytes to St. Meinrad Seminary Saturday, April 28, on an outing. The boys will represent nine Indianapolis parishes.

Common market

(Continued from page 4) come a third world force, serving to reduce the horrible possibility of war between two clearly defined sides, the "good" side and the "bad" side.

Perhaps the most important aspect of all is that expressed by one commentator who said: "To strengthen the West, it is not right merely to imitate the U.S.A. It is essential that each country develop its own initiative by putting its own peculiarities of quality to work." (Changing what needs to be changed, this thought is a close paraphrase of that in paragraphs 166 through 174 of Mater et Magistra.)

If Congress decides in favor of close association with the European Common Market, we hope none of us will feel puzzled and hurt if, at first, the U.S. is not immediately received with open arms. Having to negotiate with peoples who each have their own opinions is one of the trials and one of the challenges of leadership in the free world. It is by allowing in full for the effect of these varied attitudes that we may confirm our leadership, not otherwise.

Whatever is decided, we expect our elected representatives to show themselves sensitive to these trends in European opinion. We hope that, in debating the importance of our relationship with the Common Market, they will not confine themselves exclusively to evaluating the situation in terms of dollars and cents.

Polish Reds evoke wrath

(Continued from page 1) in government hospitals. Government refusal to hire qualified priests and religious as teachers in public schools. Official bans on traditional religious processions. Discrimination against Church institutions in regard to financial and tax matters by the Ministry of Finance and the State Office for Church Affairs. Refusal by the Interior Ministry to authorize the formation of Church-sponsored organizations.

BEAMED TO CUBA MIAMI, Fla.—Hundreds of radio sets in the cities and hamlets of Cuba tuned in to Holy Week and Easter broadcasts of services and sermons. The programs originated on Miami stations, which are heard in Cuba.



CARD PARTY—"Spring Fantasy" will be the theme for the Card Party sponsored by the St. Joan of Arc Women's Club and Ard Society, to be held at the Riviera Club on Friday, April 27, at 8 p.m. Committee members above, assembling some table decorations are (left to right) Mrs. Paul D. Leudemann, Mrs. John A. Powell and Mrs. Lawrence J. Walsh. (Staff photo)

Remember them in your prayers

- INDIANAPOLIS**
 - HARRY E. DUFFY, 81, 55, Father and Paul, Cathedral, April 23, St. Joseph Cemetery, Survivors: son, William H. and Joseph O.
 - HENRY A. SMITH, 82, Holy Name Church, April 21, St. Joseph Cemetery, Survivors: daughter, Dorothy Ann, Sister M. S. Searles, O.S.B., Mary Camban.
 - OLSCHE M. BAILEY, 77, Christ the King Church, April 20, St. Joseph Cemetery, Survivors: daughter, Mary Gallaway.
 - MARGUERITE P. JOTY, 93, St. Catherine's Church, April 23, St. Joseph Cemetery, Survivors: daughter, Edna E. Jan, Fredrick
 - JOSEPH MEYER, 88, 83, Holy Trinity Church, April 24, Holy Cross Cemetery, Survivors: wife, Mary Ann, Albert, 20, Mrs. Pearl Meyer and Mrs. Marie Kelly.
 - MARY A. FUNKE, 63, Holy Cross Church, April 24, Holy Cross Cemetery, Survivors: daughter, Dorothy Ann, J. William Junka.
 - NELLE KALEY, 82, 55, Father and Paul, Cathedral, April 23, Holy Cross Cemetery, Survivors: daughter, Helen.
 - FRANK S. WIGNER, 75, St. Philip Neal Church, April 24, Holy Cross Cemetery, Survivors: wife, Mary Alice, daughter, Jean B. Sundry and Frank H.
 - THEODORA LEITCH, 83, St. John's Church, April 24, Holy Cross Cemetery, Survivors: sister, Mattie Greenleaf, Mrs. Van Robinson.
 - MICHAEL J. MURPHY, 61, St. Philip Neal Church, April 24, Holy Cross Cemetery, Survivors: brothers, William and John; sister, Katherine; Anne, Mary Emma, Irene Marie, and Gertrude Mattinger.
 - JAMES P. STOUT, 14, Assumption Church, April 24, Holy Cross Cemetery, Survivors: parents, Mr. and Mrs. Wilbur Stout; brother, Michael; sisters, Pamela, and Theresa; grand-children, Mr. and Mrs. Frank Ritter, and Mrs. Searles.
 - WILLIAM F. BARRETT, 48, Sacred Heart Church, April 24, Holy Cross Cemetery, Survivors: wife, Mrs. F. J. Barre, son, Paul Wilbur Barre, John Miller; sister, Julie Kelly.
 - EARL MILLER, 64, St. Philip Neal Church, April 25, Calvary Cemetery, Survivors: wife, Mrs. F. J. Barre, son, Paul Wilbur Barre, John Miller; sister, Julie Kelly.
 - HERBERT W. CARPENTER, 30, St. Ann's Church, April 25, St. Joseph Cemetery, Survivors: wife, Barbara; daughter, Janet Lynn; Katherine Marie; nieces, Dorothy, Mary Ann, Helen; brother, Lester P. Maclellan; son, Jeffrey; nieces, Marjorie; brothers, Charles, Martin and Lowell.
 - TELL CITY
 - HENRY THOMAS BURGER, 81, St. Paul's Church, April 23, St. Augustine Cemetery, Survivors: wife, Mrs. Josephine; daughter, Henry A. of Holland; John of Bendis; daughter, Mrs. Joseph; son, Nicholas; Mrs. Edwin Gilligan; of Bendis; brother, John of Bendis; brother-in-law, Nicholas; Mrs. William; of Bendis; sister, Mrs. M. M. Wheeler, of Illinois.
 - BROOKVILLE
 - VERONICA ROSENBERGER, 66, St. Michael's Church, April 25, St. Michael's Cemetery, Survivors: son, Lawrence; daughter, Mrs. Margaret Williams, Mrs. Ed. Williams, Mrs. Ann; sister, Frances Anderson, all of Connersville; brother, Aloysius, of Cincinnati.
 - VERONICA ROSENBERGER, 66, St. Michael's Church, April 25, St. Michael's Cemetery, Survivors: husband, Joseph J. Jans, Lawrence of Deford; Paul, Earl and James, all of Connersville; brother, John Stenger, of Cincinnati, Ohio.
 - CANNON
 - JOSEPH L. SIMS, 103, St. Michael's Church, April 19, Survivors: parents, Mr. and Mrs. Simon; granddaughters, Mrs. and Mrs. Joshua Sims; brothers, Randall, Thomas, Dennis and John; all of Homer; granddaughters, Roberta, Luann and Susan; grandmothers, Mrs. C. C. Coffey, Mrs. James, Mrs. M. O. Reed, of Connersville; Mr. and Mrs. E. G. Guilfoyle of Leopold.
 - GODFREY KEISER, 76, St. Michael's Church, April 25, St. Joseph Cemetery, Survivors: wife, Florence; daughter, Mrs. Mary Shrobel, Tell City; Mrs. Rita Keiser, of Connersville; Mrs. Mary, of Tell City, St. Mary-of-the-Woods, Terre Haute; Mrs. Mary Marie, of Terre Haute.

Religion and the Communist Utopia

(Continued from page 1) old in 1960 when the program of our Party will be accomplished. At that time they will be thoroughly trained men and women, the active creators and constructors, the sovereign masters of the political, economic and social life of the country. How well they will be formed, both ideologically and morally, for a creative life under Communism depends on their education today and on the books which we give them to read."

It is highly significant to note that the love of the country herald the beautiful life to come in the Communist Utopia while calling for a renewed attack on the active life of the country. How well they will be formed, both ideologically and morally, for a creative life under Communism depends on their education today and on the books which we give them to read."

The whole history of the Soviet Union testifies to the contrary. These believers who were not forced to die for their attachment to their Church or their Faith managed to preserve their traditions under Lenin and Stalin. They will probably do the same under Khrushchev, and their children will probably survive the rise and fall of a long line of his successors.

FIFTEEN YEARS ago the Byzantine Rite Catholic Church in the Ukraine was suppressed by administrative decree. All of the Church's bishops and a number of its priests were arrested. The rest of the clergy and faithful were forced to declare their allegiance to the Orthodox Patriarch in Moscow. Yet the Church lives in the Ukraine, and every few months word filters across the Iron Curtain about the life of the Faithful in the modern catacombs.

The "Old Believers" in Russia were condemned by the Holy Synod in 1667 for being overly attached to the letter of Orthodoxy. Up until the Communist Revolution, they were under constant persecution from the Russian Patriarchate. Since that time the old persecution has been redoubled by the Communists. Yet this Church also survives. Just a few weeks ago several Communist newspapers announced with astonishment the existence of secret Old Believer hermitages hidden in the forests near the Volga.

A final example is offered by the innumerable small sects which abound throughout Russia, and which survive year after year for centuries despite every form of persecution and the successive propaganda attacks of government after government.

Perhaps the numbers of the Faithful will decline in relation to the entire Soviet population. Yet it is safe to predict that the Communist masters of twenty years ago will find themselves unable to suppress the tenacious faith of their subjects.

Since the Orthodox Church has recently named a number of young men to episcopal posts. Monsignor Nioedemus, the youngest archbishop in the Russian Orthodox Church and head of the Office for Foreign Relations, will only be fifty-two in 1960. A number of his fellow bishops who have already been named will be even younger, and those who will be named in the years to come will be younger still.

Will the Soviet Union really attain its announced twenty-year goal of a perfect Communist Society of free and equal individuals? How can it, if the large number of believers and even of priests and bishops who will still be a part of Russian society in 1980 find themselves denied rights and opportunities for the sole reason of their religious allegiance?

Perhaps the famous dialectics of the Communist leaders will allow them to modify their proclamations of today in terms of tomorrow. In any case, they cannot hope to establish their perfect Communist society in twenty years unless they suddenly proclaim religious liberty. And if they should do this, what would happen to their atheistic principles?

The Communist leaders of Russia will have to make a choice.

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MERIT HOMES IN HOMEWOOD PARK WEST OFFER...



HomeWood Park West presently is served by six public and parochial schools. All within a few blocks of the area. This includes the new Northwest Side High School at 34th and Moller Road, now under construction, and the new Cardinal Ritter High School to be built adjacent to St. Michael's School. A new Catholic Church and school will be constructed adjacent to HomeWood Park West.

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AROUND THE ARCHDIOCESE

Columbus meeting set by North Vernon CCW

NORTH VERNON, Ind. — The North Vernon Deaconry Council of Catholic Women will meet at 2 p.m. on Wednesday, May 2, in the Knights of Columbus home, Columbus, Ind. Reports of deaconry committee chairmen and parish activities will be given at this meeting. The sewing that has been done by the ladies of the deaconry parishes for the medical missions will be displayed.

beginning at 7:30 p.m. Door prizes will be awarded every hour and a hand-made quilt will be given away. The affair is open to the public.

RICHMOND

The men of Holy Family Church will sponsor a spring dance in the parish hall on Saturday, May 12. Leo Ryan's orchestra will play.

TERRE HAUTE

St. Joseph's Altar Society will hold a bake sale on Sunday, April 29, from 7:30 a.m. to 1 p.m., at St. Joseph's Hall, 5th and Ohio Sts. The Holy Name Society will be in charge of coffee and doughnuts.

St. Benedict's Third Order of St. Francis will meet Sunday, April 29, at 2:30 p.m. in the church. Novice instructions will be given at 2 p.m. in the Padian room of the school.

Cardinal donates to prisoner fund

NEW YORK—Cardinal Francis Spellman, Archbishop of New York, has contributed \$5,000 toward the fund being raised to win freedom for prisoners captured during last year's Cuban invasion.

Cuban Premier Fidel Castro is asking a total of \$22 million for the release of all the prisoners. Cardinal Spellman gave his personal check for \$5,000 to three of his sick and wounded prisoners who have been freed. The three men called on the Cardinal at his residence (April 18).

Still in prison in Cuba are 1,119 men captured in the unsuccessful Bay of Pigs invasion of Cuba in April, 1961.



BILLY'S THE NAME Indian boy 'looking' for a Catholic home

Special to The Criterion

Nine-year-old Billy is all boy. He's rambunctious, cheerful, loves horses and is an avid "collector." He'll play all the classical childhood games except "cowboys and Indians."

"That's because Billy is a Chippewa Indian himself. He is also a baptized Catholic, another fact that counts against his being adopted in his native South Dakota."

The youngster was released for adoption when he was a baby. Since that time he has lived with a family who, because of their religious convictions, do not feel that they can adopt him and rear him in the Catholic faith. Although he loves this family, he knows he must leave it soon, and he hopes this move will be to his new "mom and dad."



BILLY

The plight of this youngster came to the attention of the Children's Bureau of Indianapolis through the agency's affiliation with the Child Welfare League of America. The League, in cooperation with the Bureau of Indian Affairs, is engaged in a three-year experimental program of placing Indian children in non-

(Continued on page 12)

RECITALISTS—Two outstanding musicians at St. Mary-of-the-Woods College will be in Indianapolis on Monday, April 20, to present a joint recital at Ladywood School and St. Agnes Academy. A morning appearance is set for Ladywood and an afternoon recital at St. Agnes. Miss Giannina Lombardo, seated, is a piano major from Park Ridge, Ill., and is in the sophomore class. Vocalist Elizabeth Jacob is a music education major from Chicago. Both have had more than 10 years of intensive musical training.

Cite illegitimacy Mother-Daughter banquet slated rate in Puerto Rico

SAN JUAN, P.R.—Lack of parental affection and a "sexual whirlwind" atmosphere are among factors responsible for the large number of adolescent marriages and illegitimate children in Puerto Rico, a Catholic weekly newspaper said here.

The paper, El Píloto (The Pilot), stated: "In a given year 11,000 children were born to mothers whose ages ranged from 15 to 19 and half of these mothers were not married."

"A third part of the girls who marry between 14 and 18 years of age are already pregnant at that time," said the paper. "These youngsters are cast into the social and sexual whirlwind at an age when they feel insecure to handle themselves."

El Píloto said that many of these youngsters lack affection and advice in the home and therefore seek to find them in betrothal and friendship outside the home.

Marian group sets annual card party

The annual Blue and Gold Card Party sponsored by the Parents and Friends Organization of Marian College will be held Wednesday, May 9, at 7:30 p.m. in the student lounge.

Mr. and Mrs. Paul R. Watt will serve as co-chairmen. The top prize to be awarded is an AM-FM table model radio. Second prize will be a deluxe card table and chairs set.

YOUTH CONGRESS CARACAS, Venezuela — The first world congress of Christian Democratic youth meets here from May 8 to 16 and is expected to draw 400 delegates from 87 countries. Organizers hope to found an International Union of Young Social Christians.

JEFFERSONVILLE Mrs. Roberta Falkenstein is the newly elected president of St. Augustine's Altar Society. Other officers are Mrs. Bonnie Fleury, vice president; Mrs. Ethel Mahoney, secretary; and Mrs. Helen Swank, treasurer.

The Men's Club of Sacred Heart parish will sponsor a fish fry Friday, April 27, from 5 to 8 p.m. Carry-outs will be available.

STARLIGHT A Spring Social and Card Party is scheduled at St. John's parish on Sunday, April 29, at 4 p.m. Fried chicken and ham will be featured on the supper menu. Euchre and other favorite games will be played at the card party.

SHELBY CO. — Political

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JACK T. SMALL Candidate on the Democratic Ticket for RECORDER of SHELBY COUNTY Pd. Political Adv.

LEONA R. LEAP Democratic Candidate for SHELBY COUNTY RECORDER Your Support Will Be Appreciated By My Entire Family Pd. Political Adv.

JAMES N. MATCHETTE Republican Candidate for PROSECUTING ATTORNEY of SHELBY CO. Pd. Political Adv.

NORMAN G. THEOBALD Democratic Candidate for SHELBY COUNTY AUDITOR Pd. Political Adv.

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FIRST-HAND REPORT

Dominican Republic on long road back

By MANUEL MIRA

The Dominican Republic, the first Christian land of the Americas, today relishes the sweet and bitter taste of freedom, filled with dangers and difficulties, but shinning in hope at the same time.

The author of this article, the assistant editor of Noticias Catholicas, Spanish-language edition of the N.C.W.C. News Services, spent two weeks making a first-hand survey of conditions in the troubled Dominican Republic.

ago at the beginning of the year, because it was already the middle of January when the last representatives of Trujillism left the government. But it is restrained freedom, weak, fearful of the present and of tomorrow.

A tyranny of over 20 years that reached inconvertible extremes left the country impoverished and the Dominicans bewildered, though still with enough strength to lift themselves in a desperate effort to rebuild the best of the Dominican nationality.

Nevertheless, it is freedom. The Dominicans, at least all those who are worthy, do not name prefer to the disgraceful past. "All of this is almost a miracle," a high-ranking churchman told me.

Meanwhile, Trujillism's ex-terminated fanaticism blotted out from thousands of inscriptions, posters and monuments—whips up its last blows in the dark. The communists, too, lie in ambush, plot and await their hours, believing that it is close at hand. "Liberals" and anti-clericalists play into the hands of communism, dreaming of a "democratic" dictatorship by some rich and egotistical families.

The present is a time of revolution in the Dominican Republic. The situation is critical. It could become desperate. Political parties are proliferating—nearly all of them revolutionary in name and in fact. "Fronts" and "movements" of all sorts have sprung up and the students are restive. Public order is in danger.

The forces of good are not asleep, though they lack time, leaders, material means and have to make their way almost by force. But all efforts are made to make up for all lacks. They are optimistic in spite of the dark clouds and the danger of the present. "We shall get there," they affirm with true Christian conviction.

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Archbishop Schulte's Schedule

- Following is the appointment schedule of Archbishop Schulte through June 10. Unless otherwise indicated, references are to Conventions.
- Saturday, April 28—Conferencia of Marian Devotion, 10 a.m., Indianapolis 2 p.m.
- Sunday, April 29—ALCC Convention, Bloomington, 8 a.m.
- Sunday, April 30—ALCC Convention, Bloomington, 8 a.m.
- Monday, May 1—Holy Trinity, Indianapolis, 7:30 a.m.
- Wednesday, May 2—St. Anthony, Indianapolis, 7:30 a.m.
- Thursday, May 3—Christ the King, Indianapolis, 7:30 a.m.
- Saturday, May 5—C.D. Convention, St. Louis, 10:15 a.m.
- Sunday, May 6—C.D. Convention, St. Louis, 10:15 a.m.
- Tuesday, May 8—St. Monica, Indianapolis, 7:30 a.m.
- Wednesday, May 9—St. Simon, Indianapolis, 7:30 a.m.
- Thursday, May 10—St. John of Arc, Indianapolis, 7:30 a.m.
- Friday, May 11—St. Paul, Indianapolis, 7:30 a.m.
- Saturday, May 12—St. Thomas Aquinas, Indianapolis, 7:30 a.m.
- Sunday, May 13—St. Joseph, Indianapolis, 7:30 a.m.
- Monday, May 14—Holy Spirit, Indianapolis, 7:30 a.m.
- Tuesday, May 15—St. Luke, 7:30 a.m.
- Wednesday, May 16—St. Malachi, Indianapolis, 7:30 a.m.
- Thursday, May 17—St. Catherine, Indianapolis, 7:30 a.m.
- Friday, May 18—St. Andrew, Indianapolis, 7:30 a.m.
- Saturday, May 19—Angels of Columbus Convention, St. John, Indiana, 10:15 a.m.
- Sunday, May 20—St. Ignace, Fort Wayne, 10:15 a.m.
- Tuesday, May 22—St. Silas, Indianapolis, 7:30 a.m.
- Wednesday, May 23—Immaculate Conception Convention, Chicago, 10 a.m.
- Thursday, May 24—St. Mary of Grace Convention, St. Louis, 10:15 a.m.
- Friday, May 25—St. Joseph, Indianapolis, 7:30 a.m.
- Saturday, May 26—St. Joseph, Indianapolis, 7:30 a.m.
- Sunday, May 27—St. Joseph, Indianapolis, 7:30 a.m.
- Monday, May 28—St. Joseph, Indianapolis, 7:30 a.m.
- Tuesday, May 29—St. Joseph, Indianapolis, 7:30 a.m.
- Wednesday, May 30—St. Joseph, Indianapolis, 7:30 a.m.
- Thursday, May 31—St. Joseph, Indianapolis, 7:30 a.m.

Bishop Pinger's Schedule

- Archbishop Schulte has announced that Bishop Henry A. Pinger, O.S.A., visited Bishop Bonilla in Chicago, now resident in Indianapolis, on his way to the Convention of the Young Catholic Workers (YCW) in Indianapolis, which opens in Chicago.
- Friday, April 29—St. Roch, 4 a.m.; Sacred Heart, 7:30 a.m.
- Saturday, May 5—St. Bernardine, 7:30 a.m.
- Sunday, May 6—St. Bernardine, 7:30 a.m.
- Monday, May 7—St. Bernardine, 7:30 a.m.
- Tuesday, May 8—St. Bernardine, 7:30 a.m.
- Wednesday, May 9—St. Bernardine, 7:30 a.m.
- Thursday, May 10—St. Bernardine, 7:30 a.m.
- Friday, May 11—St. Bernardine, 7:30 a.m.
- Saturday, May 12—St. Bernardine, 7:30 a.m.
- Sunday, May 13—St. Bernardine, 7:30 a.m.
- Monday, May 14—St. Bernardine, 7:30 a.m.
- Tuesday, May 15—St. Bernardine, 7:30 a.m.
- Wednesday, May 16—St. Bernardine, 7:30 a.m.
- Thursday, May 17—St. Bernardine, 7:30 a.m.
- Friday, May 18—St. Bernardine, 7:30 a.m.
- Saturday, May 19—St. Bernardine, 7:30 a.m.
- Sunday, May 20—St. Bernardine, 7:30 a.m.
- Monday, May 21—St. Bernardine, 7:30 a.m.
- Tuesday, May 22—St. Bernardine, 7:30 a.m.
- Wednesday, May 23—St. Bernardine, 7:30 a.m.
- Thursday, May 24—St. Bernardine, 7:30 a.m.
- Friday, May 25—St. Bernardine, 7:30 a.m.
- Saturday, May 26—St. Bernardine, 7:30 a.m.
- Sunday, May 27—St. Bernardine, 7:30 a.m.
- Monday, May 28—St. Bernardine, 7:30 a.m.
- Tuesday, May 29—St. Bernardine, 7:30 a.m.
- Wednesday, May 30—St. Bernardine, 7:30 a.m.
- Thursday, May 31—St. Bernardine, 7:30 a.m.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

- APRIL 27 St. Mark's Church FISH FRY — 5 to 8 P.M. Carry-outs at 4:30 P.M.
- APRIL 28 CHILI SUPPER St. Jude's Cafeteria 5353 McFarland Rd. 6-8 P.M. Carry-outs at 5 P.M.

Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 19th STREET



N.Y. archdiocese adopts pension plan for lay employees

NEW YORK—Cardinal Francis Spellman, Archbishop of New York, announced here that a pension plan has been adopted for lay employees of the parishes, institutions and agencies of the New York archdiocese.

The plan, which will go into effect on July 1, aims at providing a pension which together with social security and personal savings will assure a person of retirement age a future free of financial concern.

Archdiocesan lay employees eligible for membership in the plan number in excess of 20,000, covering professional and non-professional skilled and non-skilled workers.



SPEAKER — Father Adalbert Buscher, O.S.B., spiritual director of the St. Meinrad School of Theology, will conduct the Liturgical Study Day for Indianapolis Sisters at Our Lady of Grace Academy, Beech Grove, on Saturday, April 28. The observance is being sponsored by the Archdiocesan Liturgical Commission.

SURPLUS PROPERTY WASHINGTON—Rep. John S. Monagan of Connecticut has introduced a bill (H.R. 11379) to permit government surplus property to be donated to schools for the mentally retarded and physically handicapped, to educational television stations and to public libraries.

EYES EXAMINED PRESCRIPTIONS FILLED Dr. Jane F. Kernel Dr. Donald R. Hiatt OPTOMETRISTS HOURS: 9:30 DAILY WEDNESDAY 8:30-12:00 Hoosier Optical Co. 26 N. Pennsylvania ME 5-9629

JUBILARIANS—Mr. and Mrs. Edgar H. Sellmeyer, 1008 E. Dudley St., Indianapolis, will celebrate their 50th Wedding Anniversary with a Solemn High Mass of Thanksgiving at 11 a.m. Saturday, April 28, in St. Mark's Church. A reception is scheduled at Monsignor Downey Knights of Columbus Council from noon until 3 p.m. on that day. The couple have two sons, Edgar F. and Bernard Sellmeyer, and four daughters, Mrs. Helen Roach, Mrs. Dorothy Clarke, Mrs. Eileen McMahon and Mrs. Marguerite Scanlon, 22 grandchildren and three great-grandchildren.

Indian boy 'seeking'

(Continued from page 10) Indian homes throughout the United States. The adoption procedure is simple. The Children's Bureau will conduct a "home study" or series of interviews with the interested couple, just as in regular adoptions. The completed study, if approved, will be sent to the other agency involved in the placement of the particular child.

THE CHILDREN'S Bureau, a private, non-profit agency, does not ordinarily place Catholic children for adoption, as this function is usually performed locally by the Catholic Charities Bureau. However, Catholic Indians, as well as Indians of other faiths, will be placed through the Children's Bureau as it is the only adoption agency within Indiana affiliated with the Child Welfare League.

REQUIREMENTS for adopting Billy or another Indian child are flexible. The adoptive family should be able to give the child love and good care. The parents should be in good health and should be young enough in years and emotions to rear a young child. The adoptive couple should have an adequate income to rear a child and, because they are usually asked to travel with the social worker to the child's home, they must have a cash reserve to adequately cover this expense.

Gift Suggestions for Ordination and First Mass A complete selection is now available. CONFESIONAL STOLE \$5.50 SICK CALL BURSE \$4.50 MACK STIPEND BOOK \$1.50 Sterling Silver HOLLY WATER SPRINKLER \$7.75 PRIEST'S SICK CALL SET \$7.25 DELUXE SHIRT FRONT \$7.50 OIL STUCK WITH RING \$12.50 PYXES \$16.75 DACRON SURPLICE \$16.95 ALB \$17.95 YEAR-ROUNDER CLERIC CASSOCK (Semi-Jesuit) \$46.50

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NEAR THE NEW CONN ORGAN WINTER SPINET Marion Music Co. 108 S. PENNSYLVANIA

BROADLOOM CARPET Sale! We Must Make Room For Our New Linoleum And Tile Dept. Sacrificing 32 Rolls of 12' and 15' Quality Carpet Save \$1.96 to \$4.96 Sq. Yd. \$6.88 SQUARE YARD

Reg. \$5.95 Sq. Yd. VALUE! NYLON TWEED \$3.99 SQ. YD. 5-Yr. Wear Guarantee Pro-Rated by Mill * All Perfect Quality * 12" Width * Pecar Honey, Slate * 100% Nylon Pile

9' x 12' RUGS Discontinued Carpet Samples 18"x27" 27"x34" 3.95 to 5.95 Values 7.95 to 14.95 Values Each 49¢ Each \$29.5

NO MONEY DOWN! UP TO 5 YEARS TO PAY! 1st Payment Not Due Until August 30-60-90 Day Charge, No Carrying Charge OPEN Mon. and Thurs. Evenings 'til 9 P.M. Balance of week 'til 5:30 Jerry Miller, Inc. 3839 E. WASHINGTON ST. BRADLEY and E. WASHINGTON FL 7-1161