

Polish church-state tension approaches exploding point

Charges of Gomulka answered by Cardinal

WARSAW—Sharp verbal clashes between Poland's top Communist leader and the spiritual head of the nation's predominantly Catholic population saw growing Church-State tensions approaching an explosion point.

In a lengthy speech opening the campaign for the April 16 national elections, Wladyslaw Gomulka, First Secretary of the Polish United Workers (Communist) Party, charged that the present bad Church-State relations were caused by the Vatican's attempts to entice upon the Polish episcopacy an anti-government and anti-Communist policy.

He said the Vatican "needs some sort of propaganda policy and has chosen Poland as its most likely subject." He stated that "one of the main reasons for the Church-State tensions was the question of religion in Polish schools, and the Vatican is trying to make much trouble out of this."

Meanwhile, in two sermons here Cardinal Stefan Wyszyński, Primate of Poland, repudiated any suggestion of Vatican pressure on the Polish episcopacy. He denounced the Communist rulers as "Caesars" and declared that the real issue in the country was the Church-State question, and the people from their historic faith.

The Cardinal charged that there were 20 state-sponsored organizations conducting "a program of alienation, laicization, indifference and rationalism" aimed at "freeing our youth from God" and "it is casually said that it is not struggle against religion."

Cardinal Wyszyński, who was held prisoner for nearly three years during the former Stalinist regime, said he did not deny that the Church is a rebel. "The Church is always a rebel," he declared. "It is a rebel fighting in defense of freedom."

The exchanges between the Red leader and the 59-year-old



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TROUBLE IN HUNGARY Archbishop risks arrest

VIENNA—The acting head of the Bishops' Conference of Red-ruled Hungary has protested against the arrest in February of nine priests accused of conspiring against the state and has dared the Communist regime to jail him too.

The protest was made by Archbishop Jozsef Krosz of Kaloosa, who was arrested in May of 1951 and sentenced to a 15-year prison term for "acts of espionage." He was granted "clemency" and allowed to return to his archdiocese in the middle of 1956. Archbishop Krosz said in a letter to Hungarian Premier Ferenc Munkacsy:

"THESE MEN have been my collaborators for years. I personally assume responsibility for everything they have done. If these priests are convicted, then I should be convicted. I request that you arrest me too and jail me with my friends."

In mid-February, Radio Budapest identified the nine arrested priests as Fathers Istvan Taboly, Laszlo Kerkay, Laszlo Kiss, Gyorgy Leoley, Ferenc Csokai, Odon Lenard, Odon Barlay, Gyorgy Kocsis, and Gyorgy Pesti. It gives no details of the plot in which they were allegedly implicated.

Other reports from Communist Hungary indicate that more than 50 priests have been arrested and are awaiting trial on various charges, including "immorality" and crimes against the state.

It has been reported that on two recent occasions the Hungarian Bishops have entered into negotiations with Hungary's Deputy Premier, Gyula Kallai. The Deputy Premier, reports said, demanded that the Bishops actively cooperate with the communist government and either curtail or abolish what remains of religious freedom.

AFRICAN YOUTH
BRUSSELS—The Young Christian Workers' movement is now active in more than 30 African nations, it was reported here by its founder, Msgr. Joseph Cardijn.



TWO YOUNG MUSICIANS—Barbara Turk, left, seventh grader at Holy Trinity School, and Joyce Daeger, fourth grader at St. Mark's School, Indianapolis, comprised the glitzy section of the 200-piece band which entertained in last Sunday's CVO Cadet Music Festival held at the Cathedral High School. During the two-day musical affair, more than 525 youngsters from archdiocesan and school districts competed for awards and participated in the festival. Medal winners and additional pictures can be found on Page Six. (Staff photo)

JESUIT AND JEW Debate school aid issue

WASHINGTON—A Jesuit educator and an American Jewish Congress spokesman look opposite sides on the constitutionality and desirability of Federal aid to private and parochial schools in a nationally televised debate.

Father Neil G. McCuskey, S.J., dean of education, Gonzaga University, Spokane, Wash., appeared to Americans for a recognition of the threat to private education many Catholics see in massive federal aid to public schools exclusively.

LEO PFEFFER, national director of the Jewish organization's

Archbishop's Letter TO THE CLERGY, RELIGIOUS AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS

Greetings:

We wish you one and all a most blessed Easter. During these days of Lent you have followed Our Holy Mother the Church in a penitential preparation. You have been preparing your souls to drink in full of the consolations and joys engendered by the conviction of Christ's Resurrection which we commemorate on Easter Day. During the next few days, you have yet to follow the Church through the mysteries of Christ's passion and death to partake in the joys of His triumphant return from the grave. From the limitless storehouse of graces merited by the suffering and death of Christ, may you share, in abundance, of His choicest gifts. In His divine plan, He has made them available to you.

The most important gifts of God to man are those which He has prepared for our souls—gifts which help us on our way to heaven. And among these, the greatest are the graces bestowed by the seven Sacraments which play such an important part in the spiritual life of every Catholic. Yet unlike the thousand and one other graces—inspirations and helps—which God often grants directly to individual souls, these are given for the most part through the ministrations of His priests.

As a rule, it is the priest that pours the saving waters of Baptism upon our heads, thereby removing the first great obstacle to our salvation, and again in Confession by his God-given powers, removes from our souls the heaven-hindering sins which we place there.

Then it is through the priest that our souls are nourished with Christ's Body and Blood in Holy Communion. And too, it is the priest in the fullness of his power as a Bishop that brings to our souls in a special way the Holy Ghost with His rich gifts and graces in Confirmation and perpetuates the Priesthood of Christ.

The priest witnesses and blesses the marriage in the Sacrament of Matrimony and stands at our bedside in the hour of death to anoint us with the holy oil of Extreme Unction.

Since, in God's plan, the priest plays such an important part in the distribution of His grace and the work of our salvation, it behooves us to interest ourselves in the vocation and formation of God-chosen young men in numbers sufficient to care for the need.

And since, given a vocation, long years of study and much expense are entailed before a young man can reach the priesthood, our helpful interest should follow him until he has reached his goal. Since God chooses His future priests from all walks of life, many parents, however willing they may be, are not able to carry the cost of the twelve years of seminary training entailed. Since they are to be your priests, you should be most generous in helping to defray the expense of their education. As usual, again this year, your entire offering on Easter Sunday will be used for this most urgent and worthy cause. Surely your own self-interest will dictate that you be most generous in your contribution.

Again begging God to bless you most bountifully and bestowing upon you our own humble benediction, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,
Paul C. Schulte
Archbishop of Indianapolis

Holy Week services begin Palm Sunday

Traditional Holy Week services will again be observed in churches and institutions throughout the Archdiocese of Indianapolis for the joyous feast of Easter begin.

The series of observances will continue with the blessing and distribution of palms on Palm Sunday, March 26. Archbishop Schulte will officiate at the blessing of palms at 11 a.m. in St. Peter and Paul Cathedral on that day.

On Holy Thursday, the Archbishop will officiate at the blessing of the Holy Oils, which are used in the administration of the Sacraments and other liturgical functions throughout the year. The Holy Oils will be distributed to the clergy after the Mass.

IN ALL OTHER churches the principal Mass on Holy Thursday will be celebrated in the evening. Archbishop Schulte has again granted favors for the celebration of a Low Mass in the morning as well as an additional Low Mass in the evening. Use of this privilege is left to the discretion of the individual pastors.

MINISTERS FOR HOLY THURSDAY

- Ministers for the Solemn Pontifical Mass and Blessing of the Holy Oils on Holy Thursday, March 30, 1961, at 5:55 P.M. in St. Peter and Paul Cathedral, 9:30 A.M., (Fast Time):
- Celebrant:
Most Reverend Paul C. Schulte, D.D.
- Assistant Priest:
Rev. John Doyle
- I Assistant Deacon:
Rev. Ralph Stanek
- II Assistant Deacon:
Rev. William Morley
- Deacon of the Mass:
Rev. Kenny Sweeney
- Subdeacon of the Mass:
Rev. Paul Hulsman
- The Twelve Priests:
Rev. William O'Brien, Rev. Joseph Dooley, Rev. John Seiarra, Rev. Joseph Koster, Rev. John Doherty, Rev. Joseph Klee, Rev. John Alinta, Rev. Bernard Voges, Rev. John Stahl, Rev. Slavin Waterkotte, O.P.M., Rev. James Doherty, Rev. John Harzler.
- The Seven Deacons:
Rev. William Fisher, Rev. Charles Frazee, Rev. Kenneth Smith, Rev. K. R. T. Baranich, O.F.M., Rev. James Dodge, Rev. John Lucernan, Rev. John Ryan.



DEAD HEAT—Judges at last Saturday's CVO Cadet Piano Contest in Indianapolis couldn't decide which of these two young ladies was the better musician, so they awarded duplicate prizes. The tie decision was no surprise, however, to Sister Kaperak, left, and Timmee Maloy. You see, their respective music teachers are identical twins. Paula Carole Ann, S.P., left, is Timmee's music instructor at St. Thomas Aquinas School, Indianapolis, while Sister Charles Ann, S.P., is a teacher at St. Ann's School, Terre Haute. (Staff photo)

St. Mary's College, Ky., is 'home' to 24 seminarians

Indianapolis has largest delegation

By FAUL G. FOX

ST. MARY, Ky.—Tucked away in the remote rolling hills of mid-state Marion County here are 24 young men preparing for the priesthood from the Archdiocese of Indianapolis.

Representing four college level classes, these seminarians effectively combine a rigid academic schedule, spiritual enrichment program and wholesome recreation under the prudent guidance of the Resurrectionist Fathers.

One of the oldest seminary colleges in the nation, St. Mary's College was founded in 1821 in the then-young Diocese of Bardonia. It is located 25 miles south of that city in the area known as "The Cradle of Midwest Catholicism."

ORIGINALLY opened by diocesan clergy, the institution was later operated by the Society of Jesus (Jesuit Fathers) and again by the diocese before passing to the Resurrectionists in 1829.

The 500-acre campus easily blends both Georgian-style red brick buildings dating back to Civil War days, with modern functional design structures to provide adequate facilities for the 263 students, including 71 high school boys.

St. Mary's has nearly always had a few students studying for the Archdiocese of Indianapolis, but the recent upsurge gives Indianapolis the largest delegation among the 26 dioceses represented here. (The majority of archdiocesan students for the priesthood attend St. Meinrad Seminary in Spencer County, Ind.)

The special attraction of St. Mary's is an accelerated Latin program. Here students with little or no language background can earn four years of Latin into one or two years. During their first year at St. Mary's, students take 12 hours of Latin each week, including Saturday. After two years they begin a two-year study of philosophy—11 in Latin.

Canadian-born Father Albert Ruetz, C.R., now in his 18th year as rector, heads a faculty of 13 priests and one layman. St. Mary's boasts that it probably has the only father-son teacher combination among seminary faculties in the country.

THIS UNIQUE pair—Professor Alphonse J. Lesonsky and his son, Father John Lesonsky, C.R., better known as "Prof Al" and "Father John"—are as much a part of St. Mary's as "The Shamrock" and "The Abbey," two of the older campus residence halls. (A tribute to Prof Al's nearly 30 years of teaching was given by a fellow faculty member and former student in the Feb. 26 issue of our Sunday Visitor.)

"We try to make St. Mary's as attractive as possible for older men with delayed vocations," Father Albert commented. "Here they can follow a course of studies tailor-made to accommodate their varied backgrounds. Our rates are also quite reason-



SUNDAY MORNING PASTIME—Leisure time for Robert Zickler, one of 24 archdiocesan seminarians at St. Mary's College, Ky., means fishing. An outdoor enthusiast, Zickler is in the fifth class (first year college) at St. Mary's. He is a graduate of Brüté Latin School and a member of Christ the King parish, Indianapolis. In the background are several of the older campus buildings.

able—\$656 all inclusive for two semesters. Those who live in "The Shamrock" pay \$50 less."

The special accelerated Latin program at St. Mary's dates to 1911. Since that time more than 550 alumni have been ordained, including many priests of the Archdiocese of Indianapolis. Among the St. Mary's graduates are Msgr. Bernard P. Sheridan, Vicar General, the late Chancelor, Msgr. Henry Dugan, and Father John Riedinger, pastor of Little Flower parish, Indianapolis. Prior to 1929 the college was attended by lay students as well as seminarians.

The sprawling physical plant of St. Mary's includes several lakes for swimming and fishing, football fields, basketball and handball courts. Many acres are devoted to farming and livestock raising. During the winter months one of the lakes serves handily as an ice hockey arena.

Indoor athletic facilities include a gymnasium, a two-lane bowling alley, and a weight-lifting room. An extensive intramural program guarantees the maximum utility of all these facilities.

Focal point of spiritual exercises on campus is the chapel, located on the second floor of the Administration Building. Crowded conditions have necessitated plans for a new chapel which will be constructed after the addition of new administrative offices to be added this Fall.

THE CLASSROOMS are located in the Administration Building, erected in 1884, and another building, known as "The Columbia," which also houses the library, science laboratory and high school department.

Other campus landmarks include a workshop, faculty residence, a dormitory for the high school boys, and a small public chapel which serves members of the surrounding Catholic community.

Twenty archdiocesan parishes are represented among the current group of 24 students attending St. Mary's. Three are from Our Lady of Lourdes parish, and two each from St. Andrew's and St. Philip Neri parishes, Indianapolis.

The Second Year Philosophy class at St. Mary's has seven students from the archdiocese, more than half the total number studying at all seminaries for Indianapolis. The majority of them will enter St. Meinrad Major Seminary this Fall for four years of theology study.

Members of the class are: Steve Norris of Our Lady of Lourdes parish, Michael Bradley of St. Joan of Arc, Gene Soding of St. Andrew's, Ken Murphy and James Wilmoth of St. Philip Neri, Donald Buchanan of American Martyrs, Scottsburg, and Adrian Goffinet of St. Paul's, Tell City. Wilmoth has been at St. Mary's for eight years, Goffinet and Nor-

ris six years—all three having attended high school here. Soding and Buchanan are graduates of Purdue and Indiana Universities, respectively, and are both veterans of military service. Another member of the class, Paul Delner of St. Andrew's parish, Richmond, is studying for the Lafayette Diocese.

THE FIRST Year Philosophy class has two members from Indianapolis—Joseph Kos of Our Lady of Lourdes parish and Charles Chesbrough of St. Pius X.

An interesting coincidence was related by Chesbrough. He and Bradley were classmates at Cathedral High School, Indianapolis. After graduation in 1956, both entered Xavier University, Cincinnati, where they were roommates. Unknown to each other, both had made application to enter the seminary and wound up at St. Mary's together.

Nine young men constitute the Sixth Class (second year college). Three are Brüté Latin School graduates—James Arneson of Holy Name parish, Beech Grove, Michael Carr of St. Catherine's, and Phil Bond of Our Lady of Lourdes.

The others are Melvin Bertrand of St. Mary-of-the-Knobs, Floyd County, Wilfred Day of St. Mary's, Lanesville, William Patrick Murphy of Nativity, James O'Riley of Cathedral, Andrew Weidekamp of Little Flower, and

St. Meinrad has bulk of seminarians

The Archdiocese of Indianapolis currently has 60 students attending various major seminaries, according to Msgr. James P. Galvin, ecclesiastical secretary. This total includes 15 Deacons who will be ordained this year. An additional 268 students are attending minor seminaries for the archdiocese, representing more than 80 parishes.

The 1961 ordination class, the largest since the archdiocese was reduced in size in 1944, includes 12 who are finishing their studies at St. Meinrad Seminary and one at Catholic University of America in Washington, D.C. Two members of the class have already been ordained—12 at St. Meinrad and one at the North American College in Rome, the other at the College of St. Paul in St. Paul, Minn.

Five students are in the third year theology class. Three are attending St. Meinrad, one at Catholic University and one at St. Maur's Major Seminary in South Union, Ky.

The second year theology class has 12 members. Ten attend St. Meinrad, one at Catholic University and one at the North American College in Rome.

Nine students compose the class of 1964. Six are at St. Meinrad, two at Kenrick Seminary in St. Louis and one at Catholic University.

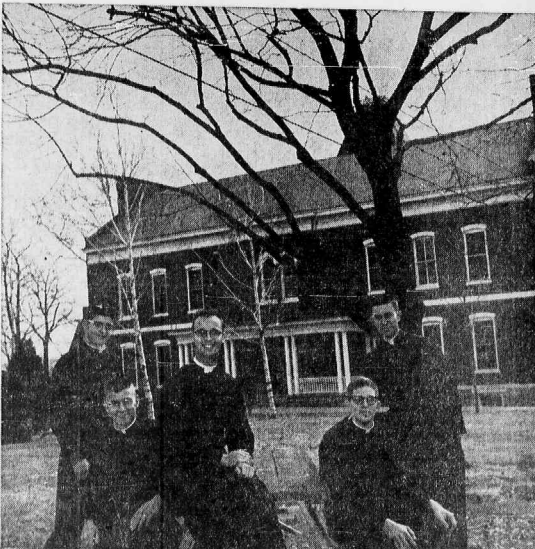
There are 12 seminarians in second year philosophy—five at St. Meinrad and seven at St. Mary's College in Kentucky. The first year philosophy class has 14 students—12 at St. Meinrad and two at St. Mary's.

At present there are 263 diocesan clergy serving the archdiocese.

Odie Robinson of Biloxi, Miss. Robinson formerly lived in Indianapolis. O'Riley, at 36 the oldest member of the Indianapolis delegation, was a licensed funeral director before he entered the seminary.

With one exception, the Fifth Class (first year college) is an all-Indianapolis delegation. David Robinson of St. Augustine parish, Jeffersonville, is the only non-Indianapolis resident in the group of six archdiocesan students.

THE OTHERS are Thomas Amnden of Holy Spirit, Richard

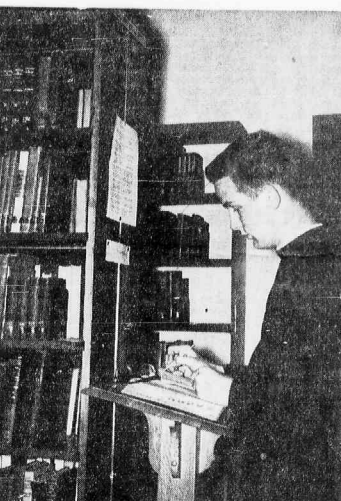


HOME SWEET HOME—The Administration Building at St. Mary's College provides the backdrop for these five archdiocesan seminarians. Representing several classes, the boys are (left to right) Phil Bond of Our Lady of Lourdes parish, Indianapolis; Melvin Bertrand of St. Mary-of-the-Knobs; Odie Robinson of Biloxi, Miss., formerly of Indianapolis; David Osborn of St. Augustine, Jeffersonville; and Ken Murphy of St. Philip Neri, Indianapolis. Special attraction at St. Mary's is an accelerated language program for those students with little or no Latin background.

Slipster of St. Lawrence, Robert Zickler of Christ the King, all products of Brüté Latin School, and Charles Rhein of St. Christopher and Thomas Steiner of St. Andrew's.

There is a strong "Spirit of St. Mary's" among the students here, evident even to the casual observer. It is characterized by a sincere, disarming friendliness, absorption in the rigorous routine, a non-complaining attitude and a noticeable absence of heavy pressures usually found on college campuses elsewhere.

"This 'Spirit of St. Mary's' lives on in more than 550 priest-alumni who are carrying on their apostolic labors in dioceses throughout the country. It is infectious.



ACADEMIC CHORES—Sixth class (second year college) student, William Patrick Murphy of Nativity parish, Indianapolis, is shown in the college library checking the dictionary. Murphy is a graduate of Secoma Memorial High School, as are five other students at St. Mary's. The library serves both the high school and college students. Upon completion of studies at St. Mary's, most of the students will continue at St. Meinrad Seminary.

The Why of Catholicism

To reduce the matter to its simplest term, it may be said that the Catholic Church exists on earth for the sole purpose of insisting, in season and out of season, that God be recognized for what He is, and as so recognized, worshipped. The Church is society's permanent ra-part against idolatry. This is the ultimate, in a sense it is the only, sin, the root of all disorder. Significantly its prohibition takes first place in the Decalogue; it dominates and pervades the whole as the condition sine qua non of religion. Not only are the various manifestations of self-centeredness and excessive human affection so many species of idolatry, but the same is true on a larger, if less obvious, scale of every attempt to treat man's temporal well-being as the primary object of human endeavor. This is to substitute the lover for the higher and, by thus introducing a radical fault into the hierarchic constitution of the universe, prevents the achievement even of what is aimed at. The State, the race, the Party are our modern baals and golden calves, whose true character has yet to be unmasked before their worshippers.

When Christ Our Lord declared that God was to be loved above all things and that a man was to love his neighbor as himself—"On these two commandments, all the law and the prophets depend" (Matt. 22:40)—He was consciously enunciating the gravitational principle which keeps the human community in its orbit. If we set it aside, as we are free to do, what follows is disaster; not as a penalty arbitrarily imposed from without, but as arising from the situation itself—the personal and social disintegration which are the direct consequences of lawlessness. This principle, then, or to be more exact, its living embodiment in Christ, is the keystone in the arch of the whole political and social structure. To maintain it in its place, despite all attempts to dislodge it, is the end justification of Catholicism.

—Aelred Graham in Catholicism and the World Today



SCHOLA PRACTICE—Part of the weekly routine at St. Mary's is schola practice in the college chapel. James O'Riley of Cathedral parish, far right, directs a group of archdiocesan seminarians. (From right) Richard Slipher of St. Lawrence, at the organ; Wilfred E. Day of St. Mary's, Lanesville; Charles J. Rhein of St. Christopher's; Michael Carr of St. Catherine's; Andrew J. Weidekamp of Little Flower; and Thomas Amnden of Holy Spirit. All except Day are from Indianapolis. (Staff photo)

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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.

Loan procedures

When you ask for a loan, you expect to be asked some questions. Sometimes they get rather personal, even embarrassing.

But when the Catholic Bishops asked that Congress include low-cost loans for parochial school buildings in the Education bill, they really got it wrong. They were accused by various excited critics of everything but high treason and piracy.

Item:

- They are trying to destroy the Constitution.
• They are attempting to wreck the public school system.
• They are trying to force non-believers to pay for the spread of Catholicism.
• They are trying to be a divisive influence in America.
• They are seeking to breach the "wall of separation" between Church and State.

In a nation that already calmly gives Federal aid—not only loans—to all sorts of religious colleges and universities these are rather hysterical charges. Maybe the Bishops should back off for now and try to arrange a low-cost loan through the World Bank, or the U.N. Monetary Fund, or some foreign nation with excess development capital.

Fish by decree

We yield to no one in the alacrity with which we snap up an extension from fast or abstinence. Let Friday be declared a holiday, or an Ember Day have its teeth pulled by the Archbishop, and we are off and running to the butcher shop.

But as we struggle through these last weeks of the modified Lenten fast—and discern the approaching light of Easter—we are a little worried that some day soon some kindly ecumenicalist will cancel this whole Lenten fast in favor of some "voluntary" individualized penance.

This would be our undoing. Voluntary penance, we have discovered, is always done tomorrow. Only the very devout ever discover on their own initiative that today would be a fine day for a little penance. The rest of us need a calendar marked with a large stupid-looking fish.

Make the Lenten fast completely voluntary and you would not only wreck the fishing industry, you would dangerously enfeeble the spirituality of a lot of us little Christians whose only significant penance now is what we "have to do."

Though we mean to do more on our own some day, don't count on it yet. Remember doing penance under obedience not only makes it more likely, but—believe it or not—it makes it more meritorious, as the spiritual writers assure us.

Human problems

The 1945 Indiana Redevelopment Act provided for the clearance and redevelopment of slum areas in Indiana cities. It did not make any allowance for the problems of the human beings, living in the slums, who would be displaced by the redevelopments.

The 1953 Amendment to the 1945 Act took note of this defect, to the extent that it set up powers for the rehabilitation of existing dwellings; but not for new construction.

In 1957, Mayor Bayt of Indianapolis received a report—prepared at his request by the Marion County Health and Welfare Council—drawing attention to delays in the clearing and redevelopment of slums due to problems of relocating displaced persons; in many cases dwellings which were bought up and condemned by the authorities had to be rented back to the inhabitants who had no where else to go.

In recent times, Mayor Boswell instituted an interesting and valuable TV series of programs, monthly reports to the citizens of Indianapolis. In the course of these programs, he announced, with reasonable satisfaction, that the bonding power for the Redevelopment Commission was increased 50 per cent by the 1961 Indiana General Assembly. At the same time, he did not announce any plans for building minimum standard dwellings for Indianapolis citizens likely to be displaced; now or in the future.

We would invite Mayor Boswell, as chief citizen of the capital city, to give a lead to the other cities of the State of Indiana, and break all the reference on what has been done, what is being done, and what will be done to solve the human problems arising from slum clearance and the improvement of city real estate values. If Indianapolis cannot be cited as a good model, Mayor Boswell would be doing a public service by saying something about what has been done in—for example—East Chicago, or elsewhere.

We know that, in our fiercely proud and independent Hoosier way, we have declared against the use of Federal funds here for any purpose, even though our hard-earned Hoosier money has been contributed to these funds. Mayor Boswell may confidently regard it as a public service if he now persuades us to do what we can for our own money back and use it for badly needed public housing.

It should scarcely be necessary to point out that all government of (all) the people (all) the people is for (all) the people and not, unless incidentally, for the improvement of the real estate holdings of some of the people.

We hope Mayor Boswell, together with the chief citizens of other Indiana cities, has seen the first sentence of a leading article in The New York Times of March 13. We quote it here with hearty approval: "The real danger in all discussions of economic problems is that the true subject of that science, people, will be obscured in a sea of statistics."

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Published Every Friday

Help for the rich

After 29 years of religious life, an Italian nun has been permitted to return to "the world," to help others who are unhappy—as she appears to have been in her young days—because they have too much money.

In outlining the objectives of her lay mission, the former Sister Ornella Ghiani Trocchi said, "The rich need caring for. They are the most neglected class on earth."

So very many of us have to struggle so much for a modest competence in daily living that the thought of the rich needing special help and care could easily be an occasion for ribaldry. But the lady has a point, in having compassion for those rootless people who wander around Europe, from hotel to luxury hotel and from "season" to "igala season." As every experienced hotelier knows, the

world is full of people who, no matter what size their checking account may be, wander about with the uneasy feelings of sheep that have lost their way. And, to develop the metaphor a little more, sheep that have lost their way may fall over the precipice and be lost forever.

Again to quote the good lady: "There is a broad stratum of unhappiness and absence of belief among people with incomes so large they need not work. The aim of our common aim is to provide places where the well-to-do can meet in a mutual search for spiritual peace." We shall hope confidently that the mutual search for spiritual peace will lead them to the many papal encyclicals on aspects of social justice, a study of which could restore to their lives a sense of direction and of usefulness to humanity.

But the rich of Europe are not the only ones in need of help and care. There are those in this hemisphere, too, whose problems, left unsolved, could involve us all very

seriously. President Kennedy may have had something of this in mind recently when he said that U.S. aid to Latin American countries would go first to those countries which were moving to help themselves. There is also the statement of about a year ago from the Latin American Bishops' Council, which warned the area's Catholics they must work to end the huge economic and social differences, which divide the Latin American people and which are at the root of the grave social and political problems of the whole region.

We certainly think that, whether the rich are drifting aimlessly in Europe or too deeply entrenched in South America, the social health of the world requires that something be done about them. Although it may come in a different guise, re-education and rehabilitation is certainly just as much needed for the rich as for the poor, these days.

Undoubtedly, the idea of the good Italian lady has its possibilities.

QUESTION BOX

Why the obscurity about future life?

By MSGR. J. D. CONWAY

Q. Why was our Lord so reserved in regard to details of the life of souls after death? It seems that the fear of death would be less if more details of the unknown were made clear.

A. The very day your question arrived we read in the Mass the story of Lazarus and the rich man. (Luke 16, 19-31). It may provide the answer. Lazarus, the beggar, died "and was carried by the angels into Abraham's bosom," i.e., to heaven. The rich man died and found himself in intense torment in hell, i.e., hell. After begging futilely for relief, he asked that Lazarus be sent back to his father's house, "for I have five brothers; let him give them solem warning; otherwise they, too, will come to this place of extreme torment."

But Abraham replied: "They have Moses and the prophets; let them listen to these." Then the rich man protested, "No, father Abraham, but in case somebody comes from the dead, they will heed their evil ways." Abraham's answer was: "If they do not listen to Moses and the prophets, neither will they be convinced if a dead man rises." If we do not accept on faith the many indications which Jesus gave us of our reward or punishment, we would hardly be more responsive to details of a happiness which cannot be described in human words—or of a punishment whose details would only scare us silly.

If we do not accept on faith the many indications which Jesus gave us of our reward or punishment, we would hardly be more responsive to details of a happiness which cannot be described in human words—or of a punishment whose details would only scare us silly.

St. Paul had been given a vision of heaven, but his best effort at description is to quote from Isaiah and Jeremiah:

"Eye has not seen nor ear heard, Nor has it entered into the heart of man, What things God has prepared for those who love him."

OPINIONS

Federal aid to schools is dangerous

Q. Please explain ecclesiastical authority. How far is a pastor justified in invoking ecclesiastical authority?

A. Ecclesiastical authority is that authority given by Jesus Christ to his apostles and their successors, e.g.: "Teach them to observe all the commandments I have given you" (Matt. 28, 20); "He who hears you hears me; and he who rejects you rejects me" (Luke 10, 16); "As the Father has sent me, I also send you" (John 20, 21); "But if he refuse to hear even the Church let him be to thee as the heathen and the publican. Amen I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall also be loosed also in heaven" (Matt. 18, 17-18).

This authority is exercised over the whole Church by the Pope, and in each diocese by the bishop. Basically the authority of the Pope is expressed in the Code of Canon Law, and that of the bishop in decrees or statutes drawn up in Synod, or formal meetings of the priests of the diocese.

The pastor does not make law; he tells you what it is. He is justified in invoking Church authority in the measure that he quotes as accurately and prudently.

Q. Is it wrong for a non-Catholic who believes his church is the true church to study the teachings of the Catholic Church, to be sure if he is right or not?

A. From the subjective point of view you have a real problem there. Should a person disturb a firm and peaceful conscience?

Because we are so certain that ours is the one true Church we seldom have any hesitancy in encouraging others to study it; and with many of them there is no danger of heresy. On the other hand, religion may not be very deep and alert, their convictions not very firm; they may even be filled with doubts and questions which they have an obligation to resolve.

certainly no man does himself a favor by deliberately disturbing his own tranquility. On the other hand we cannot say that is generally good for a man to remain in blissful ignorance, just because he is happy that way.

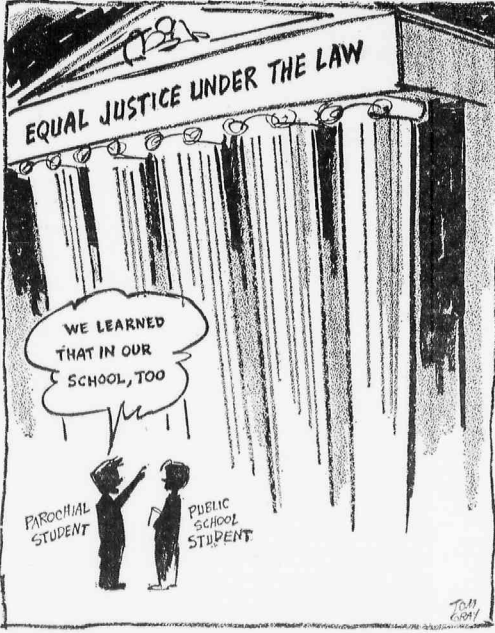
My general practical rule would be this—for both Catholic and non-Catholic: Prudent study of objective reality should never harm anyone. It should be prudent in that we advance gradually from the known into the unknown—not taking wild plunges beyond our depth. It should deal with reality, not distortions of it.

Study may create turmoil: the pursuit of truth is a strenuous and turbulent chase. We should not begin it unless we have the persistence, the ability and the help to see it through. Doubts and agitations should never be created for their own sake; but neither should we fear them when they block our way to wisdom.

Q. I am writing to you in regard to gum chewing in the Holy Season of Lent. We have a debate about it. So many of our Catholic friends do chew gum in Lent and on other fast days. Our pastor and two priests and they say there is nourishment in gum.

A. Chewing gum definitely does NOT break your Lenten fast.

Under School Laws, Too



OPINIONS

Federal aid to schools is dangerous

hungry whether friend or enemy," and call this a contradiction. It is an error in simple geometric reasoning on his part.

One of his scientific proposals is that "we should revamp our stalemate with Red China, so that it is no longer our enemy, thus rendering it a 'just' territorial for our surplus."

Recognize evil as just! Not Never! We can give them food as our enemy but to call evil just is compromise of the worst kind, repugnant to all free men!

His other scientific proposal is to set up a world government to redistribute surpluses of the world to needy nations. In order to discuss his idea better with people, I suggest the author of the letter should go without food three days to get a "keener" insight into the problem, then, also, be willing to wait until a world government is set up to feed him.

In this way, both the logical conclusion, and also the conclusion would be concluded. And, one included would be the people starving, NOW, who need food, TODAY!

Too long, we have been trusting Science and Economics alone to solve our problems. Science, reflecting perfect absolute idealism, that in which we recognize God and His laws in and over all things; deals only with subjective idealism; that is, Science works only with what it perceives, disregarding the Revelation of God in arriving at its conclusions.

To say that to give food to the enemy will make the enemy stronger against us, is a distortion of the Gospels truth.

Mrs. Howard Alig Cedar Grove, Ind.

SERMONETTE

Got a tiger by the tail?

By REV. JAMES D. MORIARTY

Hundreds of irritations can pop in any day of our life.

But whether we know it or not each of us makes his own world of happiness or unhappiness. If we accept the daily difficulties as normal events in our life then we can use them to grow strong. But if every irritation is going to "throw us" then it may be said of us as it was said of one of the high officials in Washington that he is a very even tempered individual . . . always mad.

Rementance causes untold unhappiness in the life of man today. What is resentment? We know that it comes from two Latin words, "re" meaning again and "sentire" to feel. In other words we feel again a hurt or an imagined hurt that has come into our life.

Someone consciously or unconsciously pokes us in our "I." At that moment it may be passed over and an hour later we begin to re-feel. "What did he mean?" "Three hours later—"So that's what he meant. "Twenty-four hours later—"Well, what impudence." And 48 hours later we are trying to figure out a way of getting back at him. And so by our own machinations, our own re-feeeling, using the energies of our own minds we keep ourselves upset. If we would just forget the whole affair, if we would let go of the "hurt" then we would go about our duties untroubled and calm.

The ancient pagans had a saying, "Whom the gods will destroy, they first make mad."

Why should we allow ourselves to be upset? Words can't hurt us. Now can they change us or make us angry? (This was said already in this column, but—no matter.) This is simply to say that—well, what do you think, gentle reader?

(Question Box Continued)

Q. Some years ago I committed a sin, though at the time it didn't seem wrong to me. But now lately it has begun to bother me, and I don't know if I am just needlessly worrying, or if all my confessions since that time are invalid.

A. You are just needlessly worrying. Nothing wrong with your confessions at all.

STRAY LEAVES

Organic, synthetic: we wonder which

By MICHAEL BOWLES

We were thinking, last week, about culture and the Arts, whether their development in U.S. communities was an organic or a synthetic process. The question was simple, in so much as there were no implications that the organic process was better than the synthetic, or the other way round.

"Synthesize: to form a whole by bringing together separate parts" is what the dictionary says, and one of the possible arguments in favor of deeming it a synthetic process is that so much cultural activity—until comparatively recently—was simply a matter of importing the finished artist from elsewhere or exporting the student for a "final polish" elsewhere. The New York Metropolitan Opera, the Chicago Lyric Opera, and the San Francisco Opera, the only three institutions with a stable seasonal policy, are exotic; their roots are outside the country. The U.S. singers who are trained in this country must almost all emigrate: a few to become famous abroad so that they may become acceptable at home, but most to settle in the very many "run-of-the-mill" opera-houses in Europe—principally in Germany—where they can be sure of making a secure, if moderate, living in recognition of a decent competence in their art.

In spite of all the money that has been spent on general music education in this country, and the many schools of music which have come into being in the last forty years, a capacity to fracture the English language is still the most important preliminary qualification for any musician. In painting, in the plastic arts generally, it is Americans who influence European thought or is it still the other way round?

This is a wealthy country. Only the best is good enough. We can afford the best. We cannot be bothered with local theatrical repertory. We shall support only first class travelling companies playing proven New York successes. There is nothing to be seen in the local museum except education materials for the young. My own children see the French collection in the Chicago gallery, or the new Dali in Washington, or the latest—somewhere, anywhere else but not here. Does an artist enjoy the good opinion of a New York concert agent? Then, he must be excellent, no matter what he does. Are there any musicians, good by the state or local standards? Let them make the grade, first. Where? In New York, of course; or Breslau or Solingen or some little town in the Apennines. (The word "local" is intended in a general sense and does not refer to any specific "locality.")

Is all this exaggerated? Perhaps so, but not a great deal, you may agree. However, do not think it is an indictment of the synthetic process. If necessary, please, do not think we are setting off to import the best rather than support local efforts, not yet the best?

In many activities, it may be essential to adopt the synthetic process, because the organic is so complicated, so cluttered up with the products of advanced technology. An obvious example is the process of selecting the "first man into space," an adventure presenting the largest stimulation to the human imagination since Vasco da Gama circumnavigated the continent of Africa or Columbus discovered America.

We might reasonably think of the final selection of "the man" as coming about by a synthetic process, a bringing together of preliminary studies of the physical problems, a putting together a group of men who would compete (in the best sense, of course) to be chosen by demonstrating their abilities and by having these abilities tested and developed by processes outside their personal control.

Christopher Columbus or Vasco da Gama or Francis Drake were chosen by the "organic" process. They pushed themselves, by circumventing opposition or by risking the whole venture entirely on their own responsibility. They, or others like them, were natural extrusions of the force of the human spirit, pushing from the known to the unknown. Vasco da Gama did not quite know where he was going or what would happen when he got there. Christopher Columbus, but wrongly.

Which makes the more reliable and skillful journalist: a university graduate having taken courses in News Writing and Reporting, Typography, Editing, Political Power, and Pressure Groups, Government, Business, Shorthand and Typing, etc., or one having taken courses in the classics, Latin and Greek, and developed an ability competently to analyze and dissect any intellectual proposition and express himself clearly on any subject he turns his mind to?

Mind you, this is not to adopt an attitude that the synthetic process is superior to the organic, or so complicated, so cluttered up with the products of advanced technology. An obvious example is the process of selecting the "first man into space," an adventure presenting the largest stimulation to the human imagination since Vasco da Gama circumnavigated the continent of Africa or Columbus discovered America.

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A. You are just needlessly worrying. Nothing wrong with your confessions at all.

THE YARDSTICK

A new look at anti-trust laws

By MSGR. GEORGE G. HIGGINS

The recent price-fixing scandal in the electrical manufacturing industry came as a great shock to the American public...



FAMILY CLINIC

Community responsibilities encroach on home duties

By JOHN L. THOMAS, S.J.

Will you define a woman's responsibility to her family and community? My wife can't seem to make up her mind...



wonder whether they adequately estimate their own strength and resources. Perhaps it will help them to look at the situation further...

social activity and involvement from their youth. Many have held jobs before marriage and now find "domestication" rather confining...

application. Some women have more ability and energy than others; some families make greater demands than others...

BOOKS OF THE HOUR

The perils of power

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

Romano Guardini's latest book, Power and Responsibility (Benziger, \$3) investigates more intensively, from the Catholic point of view, some of the phenomena of modern life...



will and able to see the true source of the demonic as Satan. In his chapter on the "Theological Concept of Power," Guardini deals with an episode we all know very well: the temptation of Adam and Eve by Satan...

and readiness for whatever comes." A chapter on the particular dangers of modern power makes among many disturbing points, this particularly frightening one: that in concrete existence the human spirit is much weaker than many people suppose...

Won't pay taxes if Catholics win

NEWTON, Mass. — A Baptist minister here said he would refuse to pay his federal income tax if Congress grants aid to parochial schools...

Protestant thinker speaks to Catholics

WORCESTER, Mass.—One of the nation's leading Protestant theologians will be keynote speaker at a Catholic college's institute on "The Person and the Common Good" April 13.

Poles' poll alarms communist atheists

BERLIN—A poll of students in some 20 teachers' colleges in southern Poland reveals that 84 per cent of the future teachers are not only religious believers but also practice their religion.

Protestant thinker speaks to Catholics

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FOUNDATIONS WITHOUT WALLS

This is a familiar description of many churches in India. The desire of the people to have a suitable place for the worship of God has led them many times to begin the construction of a church, without having sufficient funds to finish building it.

HOSANNA TO THE SON OF DAVID

From Bethpage, over the Mount of Olives, to the Old City of Jerusalem—this was the route of Christ's triumphal march on the first Palm Sunday. On this Palm Sunday the faithful, in procession will, as they have annually for centuries, retrace the exact route followed by Our Saviour taking part with the priests, religious, and lay, from every section of Jordan, as well as pilgrims from all over the world.

"THY WILL BE DONE"

Mary's words to the Archangel Gabriel, when he announced to her that she was to become the Mother of God, have been repeated many times by boys and girls who feel that God has chosen them to serve Him as priests and religious.

German Catholics send volunteers

COLOGNE, Germany—Cardinal Joseph Frings, Archbishop of Cologne, presided here at departure ceremonies for a group of 26 young Catholics who have volunteered to work in professional and technical capacities in underdeveloped countries in Asia and Africa.

Mass Calendar

By REV. ROBERT W. HOVDA
MARCH 26—Second Sunday of the Passion. Today's procession with branches of palm or other trees is a stirring pledge of allegiance to the Saviour as King, as Son of Man, the Head of the human race, the first-born of a new creation.

EASTER

It is today, for the whole parish, points out the ideal of each Christian community gathering together every Sunday to participate in a great act of public worship and common prayer.

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FRANCE

Will be one of six European countries visited on the CATHOLIC ART HOLIDAY escorted by Msgr. Francis J. Reine. One of the special highlights in France will be a visit to the world-famous shrine at Lourdes.

St. Joseph Holy Week Missal. Includes all the Masses and ceremonies of the NEW Holy Week Liturgy. Large, easy-to-read type.

Indiana Church Supply. Choice Selection of Easter Cards for Priests and Sisters. Catholic Supply House.

Usher Funeral Service. "The Finest Possible At Lowest Possible Cost". Usher Mortuary. 2313 W. Washington St. Melrose 2-9352.

Near East Missions. Francis Cardinal Spellman, President. Catholic Near East Welfare Association. 400 Lexington Ave. at 46th St. New York 17, N.Y.



Edited by the Cleric Seminarians of West Baden College

Pay-stations. . .

When Scooter MacDooter was young and gay and driving on Daddy's gas meter...

lamps); in our time it could be the Keys homeowners who wouldn't buy insurance till the hurricane was on its way...

Religious. . .

If you are one of the 850,000 or so students in this country that attend a Catholic high school, the chances are that you are taught in that school by nuns, brothers, or religious priests.

Watch! . . .

A very brief run through some old clippings the other day brought forth some funny news. One was about a hurricane. It read: "As Hurricane Donna approached in 1958, homeowners fled to Miami to get insurance that had 'mildly resisted'."

So we earhings, if we may moralize a moment, have our chance. And all of us some of the time, and some of us all the time, resist "mildly," that is, like a mule.

Who of us can say that the end is not just around the next corner? That's the trouble with life, it's uncertain—you never know, neither the day nor the hour.

Spring sports

Entry deadlines for the majority of CYO Spring Sports is Thursday, March 20. Included in the category are Spring Cadet Baseball, Spring Cadet Kickball, Spring Junior Kickball, and Summer Cadet Baseball.

Holy Trinity lands both quiz teams in radio finals

Semi-finals Sunday at Holy Trinity and St. Joan of Arc produced a new twist for the finals of the 1961 Junior CYO-Criterion Quiz Contest, aired last night on WPBM Radio.

Holy Trinity's No. 1 squad turned in the best performance of the contest to date in eliminating Holy Cross No. 1, the defending champions, 190-150 in one semi-final battle at Holy Trinity.

Two parishes dominate CYO music event

Over 500 youngsters compete

By BILL SAHM

Christ the King and St. Pius X once again came up with the lion's share of outstanding soloists in the Instrumental Section but gave way to other parishes in the Piano section as the Third Annual CYO Cadet Instrumental Music Contest, Festival, and Recital were held successfully at Cathedral High School last week-end.

The Piano Contest and Recital was completed Saturday morning and afternoon, with three Indianapolis and one Terre Haute parish coming up with medal-winning entries.

SALLY DAVIS, St. Joan of Arc, was named the winner in Class C. The Class D medal was awarded to Laddmila Osecki, the first of two winners from St. Thomas, S.S.F., Holy Trinity.

The Instrumental Division followed Sunday afternoon, with more than 200 instrumentalists competing.

FOR THE THIRD year, St. Pius X and Christ the King dominated the outstanding solo and ensemble awards in the instrumental contest.

Tony Marietta of Christ the King, last year's outstanding trumpeter, narrowly missed that honor this year but teamed up in a trumpet duet with Paul Falkner to win the Brass Ensemble category.

John Tamarr of the first winner from St. Pius X announced at the festival. He replaced Tony Marietta as the Trumpet winner. He was closely followed by John Kurek in the Cornet competition.



INSTRUMENTAL MEDALISTS—These five young people, shown with CYO Director Father John Elford, were awarded medals in various solo and ensemble categories of last Sunday's CYO Cadet Instrumental Music Contest, held at Cathedral High School.

Camp registration reaches acute stage

Registration for certain periods in the CYO summer camps reached the acute stage this week as the flood of applications for a week in Brown County continued.

Three weeks for girls at Rancho Fransasa are completely full at this writing—June 25, July 2, and July 9, and three weeks at new Camp Christina also are jammed to capacity—July 23, July 30, and August 6.

Two regular weeks for girls at Rancho Fransasa are still open.

June 11 and June 18, but will probably be approaching the danger point by the time you read this.

Right now, only the Boys' Pioneer Village periods and the periods for older lads (11-15) at Rancho Fransasa are in no immediate danger, but they traditionally fill later in the spring.

Also, applications will be accepted for the waiting list on any of the weeks listed as full, provided the application is accompanied by a \$10 deposit, which is refundable if the child does not get into the week chosen.

Ad Allare Dei Medal on Sunday

The annual presentation of the Ad Allare Dei Medal for Boy Scouts, always a highlight of the year for Catholic boys in the scouting program, will be held Sunday afternoon at 4:30 p.m. in the basement of Immaculate Heart of Mary Church, 502 Central Ave.

The list of candidates, 109 in number, includes scouts from throughout the Archdiocese who have passed tests indicating their knowledge of and service to the Church. Seventy-six boys from Indianapolis are on the list, plus 33 from other dioceses.

CYO inaugurates Cadet Wrestling

Another first for the CYO will be recorded tomorrow (Saturday) when more than 150 seventh and eighth grade boys participate in an experimental Cadet Wrestling meet at the Holy Cross gym.

The list of candidates includes 275 from Indianapolis and 30 from other dioceses, the largest list in the CYO's three-year history of the Marian Medal presentation in the Archdiocese.

adding that "we consider camp to be a great means of extending friendships throughout the Archdiocese, an opportunity both campers and their parents should overlook."

Applications for Rancho Fransasa, Boys' and Girls' Pioneer Village, or Camp Christina may be obtained by writing or calling the CYO Office, 1502 West 16th Street, Indianapolis, ME 2-9311.

314 Girl Scouts get Marian award

Three hundred and fourteen girls—seventh, eighth, and ninth graders—from 24 parishes of the Archdiocese, will receive the coveted Marian Medal for Girls from Archbishop Schulte tomorrow evening, March 25, in St. Joan of Arc Church, 4201 Central Ave.

Candidates and other members of Girl Scout troops or Junior Catholic Daughters of America units are to assemble in the St. Joan of Arc school cafeteria next week at 6:30 p.m. for the march to the church.

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Dr. Joseph E. Kernal OPTOMETRIST 104-106 N. Illinois St. ME 4-1335



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St. Michael's takes all in table tennis tourney

St. Michael used its depth in the Junior-Senior Division to sweep to its third straight team championship and retire the travelling trophy as the 1961 Junior-Senior Table Tennis Tourney was completed at the Table Tennis Center Monday night.

Immaculate Heart won its second in the over-all standings, taking second place in the Freshman-Sophomore Division, and tied Little Flower for second place in Junior-Senior competition.

THE BIGGEST news of the final night, however, centered around the upsets of Bob Dausman of Little Flower and Lenore Bratkovich of St. Michael, both seeking their fourth straight singles titles.

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making their title the hardest-won of the tourney.

DON NESTER of St. Christopher was just about the whole show in the Freshman-Sophomore Division, as he led his parish to the team title for the division, won or shared in two titles and narrowly lost a third. Nester won the Boys' Singles, beating Ron Marion of Holy Spirit, 18-21, 21-6, 21-9, 22-20, for his first trophy of the night.

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BEST OF INSTRUMENTALISTS—These are the other seven medalists in the Instrumental Music Contest, recognized as tops in their respective divisions. More than 200 grade school musicians entered the competition and joined together as a group to play four selections. From left to right, are: Tom Bryant of Christ the King, Bob Kurek of St. Pius X, Pat O'Connor of St. Ambrose, Seymour, Frank DeVito of Holy Family, Richmond, Tony Marietta of Christ the King, John Tamarr of St. Pius X, and Paul Falkner of Christ the King. (Staff photos)

THE FAITH EXPLAINED

THE LIFE OF OUR LORD

What are the roots of sin? Christ leaves Galilee

By REV. LEO J. TRESE

It is easy to say that this action or that action is sinful. It is not so easy to say that this person or that person has committed a sin. If a man forgets, for example, that it is a holiday of obligation, and misses Mass as a consequence of his forgetfulness, then his sin is an outward sin only. There is not interior intention to do wrong. In such a case we say that the man has committed a material sin, but it has not been a formal sin. There was an evil deed, but no evil intent. It would be pointless and needless to mention it in confession.

The opposite also is true. A person can commit a sin interiorly without actually doing anything wrong. To use the same example, if a man believes that the day is a feast day of obligation, and wittily decides to miss Mass for no good reason, then he is guilty of the sin of missing Mass, even though he is mistaken, even though it is not a holiday at all.

Or, to give another illustration, if a man steals a large amount of money and later finds out that it was his own money that he took—again he has committed the sin of stealing interiorly, even though there has been no actual theft. In both of these cases we say there has been no material sin, but there has been a formal sin. And of course these sins, both of them, would have to be confessed.

We can see, then, that it is the intention which exists in the mind and will of a person which finally determines the malice of a sin. It is the intention to do what is wrong, rather than what God wants, that constitutes the evil.

That is why I became guilty of a sin the moment I make up my mind that I am going to commit the sin—even though actually I do not get the chance to commit the sin, or even though I later change my mind. If I decide that I am going to lie about a certain matter when asked about it, but as it happens nobody does ask me about it—nevertheless I already have been guilty of the sin of lying, because of my evil intention. If I decide to steal some tools from the shop where I work, but to get laid off before I have a chance to take the tools—I already have been guilty, interiorly, of the sin of theft. These would be real sins, sins to be confessed, if the matter were grave.

EVEN A CHANGE of mind cannot wipe out the sin. If I decide today that I am going to commit a sin of fornication tomorrow; and then tomorrow I have a change of heart and decided not to—there still would be yesterday's mortal sin upon my soul. Today's good resolution cannot wipe out yesterday's evil intent. We are supposed, of course, that his mind in the first instance was definitely made up. We are not talking here of a person who may be undergoing severe temptation, a person who may struggle with himself for hours or even days. If such a person finally gains the victory over self and says a definite "No!" to the temptation, he has committed no sin.

On the contrary, he has shown great virtue and has acquired great merit before God. There is no need to feel guilty because temptation has been strong or stubborn; anyone could be good if it was easy to be good. There would be no credit in that. No, the person who has been talking about it, who has decided to commit a sin, although a change of mind or lack of opportunity actually prevents him from carrying out his intention.

SEARCHING THE SCRIPTURES

Exploding some common misconceptions

By IGNATIUS HUNT, O.S.B.

The first 11 chapters of Genesis, while offering a surprising variety of materials, are built around a simple plan. Dealing generally with the origins of the world and of mankind, three major sections may be discerned: 1. Creation (1, 1-6, 4); 2. The Flood (6, 5-9, 17); and 3. From Flood to Abraham (9, 18-11, 32). What we find in chapters 4-5, therefore, belongs to the first section, and, more specifically, demonstrates the consequences of sin—consequences which at the same time are the causes of the Flood; for the Flood is always considered in the Bible as a punishment for the utter depravity of mankind.

While chapter 4 springs from the Yahvist (J) tradition, chapter 5 belongs to the Priestly (P) tradition, both chapters having the same general lesson to convey, but each in its own way. While J presents, in keeping with its bent, concrete examples of man's sinfulness, P will put before us the same lesson through a cleverly constructed and synchronized genealogy, freighted with meaning.

Both writers are preparing us for the Flood, the great watershed (1) within the first 11 chapters of Genesis. Let us now examine these traditions here to tell us—always looking for religious, and not scientific instruction.

THE J WRITER presents in chapter 4 what we might call an anecdotal genealogy—for he attaches interesting stories to most of the characters he introduces.

The terms "Adam" and "Eve" are now given a singularized meaning, for they enter upon their task of "increasing and multiplying."

Two sons are born to them, Cain the elder, who takes up truck-gardening; and Abel, the younger, a shepherd.

Here, as in many other places in the Old Testament, two ways of life, the sedentary and nomadic, are contrasted, and the nomadic is given the odds. Too, we find a clear bias in favor of the younger (note later on in Genesis the stories of Jacob and Esau, or of Ephraim and Manasse).

Cain and Abel both offer sacrifice, each after his own manner of life, and it is Abel's sacrifice that finds favor with God. Genesis does not tell us why, though a reason is assigned in Heb. 11, 4. The J writer is probably stressing the superiority of nomadism, for one thing. Cain's murder of Abel is a horribly brutal act, showing the fruits of jealousy, and his sullen dishonesty with God, when interrogated, only piles sin upon sin.

WE MUST NOT pass over Cain's lament in 4, 13ff, as disconcerting as it may be. Cain states that whoever encounters him will kill him. This, we should take a strictly historical approach to this account, we could point to more than three people then existing, viz. Adam, Eve, and Cain.

This alerts us to something very important in this chapter, namely, that there are a number of names indicating that Cain and progeny are situated in an already advanced civilization; the earth is populated; the criminals are known; cities are being built (Cain's own son builds a city!); metals are in use, etc.

Again, there is the classical query: Where did Cain find a wife? Genesis does not tell us, but there are plenty of hints that he found her among the MANY people that were in existence at that time.

We can hardly escape the conclusion that the J writer has taken the oldest genealogy that he could find and simply attached it to First Man, First Woman, thus bringing about a continuity—but one that is highly artificial.

There are so many seams in this presentation that the observant reader can perceive what has been done. Note, too, the clan mark given to Cain—lest he be

This is not to say that the outward action doesn't matter. It would be a mistake to infer that once a person has made up his mind to sin he might as well go through with it. On the contrary, putting the evil intent into practice and really doing the deed does add to the gravity of the sin, does intensify its malice. This is especially true when the outward sin causes harm to another, as by theft; or causes another to commit sin, as in unchaste relations.

And while we are on the subject of "intention," it may be worth while to recall that we cannot change a bad deed into a good or harmless deed simply by having a good purpose in mind. If I steal from a rich man in order to give to a poor man, it still is stealing, it still is a sin. If I tell a lie in order to help a friend out of a tight spot, it still is a lie that I tell and a sin that I commit. If parents make use of contraceptives in order to give their present children more advantages, the guilt of their deed remains. In short, a good purpose can never justify an evil means. God's will may not be forced and twisted to make it coincide with ours.

Just as sin is, essentially, the opposing of our will to God's will, so too the practice of virtue consists simply in the wholehearted effort to identify our will with God's. That is difficult only if we depend upon our own strength, instead of depending upon God's grace. An old theological axiom puts it this way: "To him who does what in him lies, God's grace will not be wanting."

IF WE DO "what in us lies" by regular daily prayer, frequent confession and Holy Communion; by recalling often what a grand thing it is to have God Himself dwell within us, what a glorious thing it is to know that at whatever moment God may call us, we are ready to open our eyes upon Him in eternity (even though purgatory may come first); if we keep ourselves occupied with useful work and wholesome play, and avoid the persons and places and things which might put a strain upon our human weakness—then there can be no doubt about our victory.

It helps, too, to know our own weaknesses. How well do you know yourself? Or, to put it negatively, do you know what your outstanding fault is?

You may have several faults; most of us do. But you may be sure that there is some one fault, more important than the others, that is your greatest obstacle to spiritual growth. Spiritual writers describe such a fault as one's "predominant passion."

First of all, it is well to be clear as to the difference between a fault and a sin. A fault is what we might call a "weak strain" in us, which makes it more easy for us to commit certain kinds of sins, more difficult to practice certain virtues. A fault is a more or less permanent (until we eliminate it) flaw in our character, whereas a sin is a transient act, a "one-shot" affair, which flows from the fault. If we compare sin to a weed, then a fault would be the root from which the weed grows. We all know that in cultivating a garden it does little good to break the weeds off at the soil line. Unless we dig up the root, the weed will grow again and again. Similarly, certain sins are very likely to keep repeating themselves in our lives unless we get at the root of such sins, the fault from which they spring.

THEOLOGICALS LIST for us seven principal faults or character flaws, to one or the other of which almost every act of sin can be traced. These seven human weaknesses are: pride, envy, anger, sloth, gluttony, lust, and covetousness. In this instance has the significance of outstanding

ing, or most frequent; it is not intended necessarily to mean the biggest or the worst.

What are these seven dominating vices of human nature? The first is pride, which is defined as an inordinate seeking after one's own honor and excellence. It would take too much space to list all the sins that can stem from pride. Excessive ambition, over-reliance on one's own spiritual strength, vanity, boastfulness—these are only a few. Or, in contemporary language, "keeping up with the Joneses," social climbing, "be the first to own one"—and others of like ilk.

The second capital sin is "covetousness," or plain avarice. This is an immoderate desire for temporal goods. Not only do outright sins of stealing and fraud spring from it, but also less acknowledge sins of injustice on the part of employers or employees, sharp business practices, stinginess in offering aid to the needs of the poor—to mention only a few specimens.

Next on the list is the vice of lust. It is easy to recognize that the gross sins against chastity have their origin in lust; but it nourishes other sins too. Many acts of dishonesty, injustice and deceit can be traced to lust; loss of faith in one's religion, or despair of God's mercy frequently are the fruit of lust.

Then there is anger, that disordered emotional state in which we seek revenge upon others, or range in unreasonable opposition to persons and things. Murder, quarreling and profanity are a few of the obvious sins to which anger gives rise. Hatred, malicious gossip, and property damage are some others.

"GLUTTONY" IS ANOTHER of the capital sins. It is an immoderate love for food and/or drink. It seems the most ignoble of all the vices; there is something so animal-like about the glutton. Gluttony can result in sinful abuse of one's health, gross and blasphemous speech, injustice to one's family or other persons—and a whole host of evils too evident to need enumerating.

Envy is another dominant vice. It takes an honest and a humble person to admit its existence within himself. Envy does not consist in wishing that we were as well off as someone else. That is a perfectly natural feeling, unless it goes to the extreme of covetousness. No, envy is, rather, a sadness of mind that another should be better off than ourselves, as though we ourselves suffered because of another's good fortune. We wish that we had what he has, instead of his having it, at least in so far as that he didn't have it, so long as we cannot have it too. Envy is the classical "dog-in-the-manger" state of mind. It leads to hatred, slander, detraction, resentment, silliness and kindred ills.

Finally there is "sloth," or laziness. This is not merely a dislike for work; very few people do like to work. Sloth is rather a surrender to one's dislike for work. It is a distaste for work, a reluctance in doing one's duty, particularly one's duty to God. If we are on a low level of attainment in our quest for sanctity, and particularly if we are content with spiritual mediocrity, then almost certainly sloth is the cause. Missing Mass on Sunday, laziness in prayer, neglect of work or family—all of these can result from sloth.

These, then, are the seven capital sins: pride, covetousness, lust, anger, gluttony, envy and sloth. Doubtless we have the laudable habit of examining our conscience before we go to bed at night, and certainly before going to confession. Hereafter it would be profitable to ask ourselves merely "What sins, and how many," but "why?"

By F. J. SHEED

For what lay between the departure from Galilee in the October, and the raising of Lazarus which more than any single thing triggered the catastrophe of Good Friday, we read in the Gospels under four chapters of St. John (VIII-XI) and ten chapters of St. Luke (IX-XVIII).

Some little of what Luke has our Lord saying or doing, Matthew and Mark give in other contexts—the raising of Lazarus, our Father, for instance, Matthew has in the Sermon on the Mount, but Mark and Luke take up the story again in a straight line, from the Feast of Tabernacles in mid-October, to the Feast of Dedication in late December, then to the journey to Perea (Herod's province), then to the raising of Lazarus.

But Luke is not concerned with the order of time. Four times he has our Lord set out for Jerusalem, but only on the fourth does he bring Him there. Evidently, from the people he tells us he consulted, Luke had heard of things done and said in this period; his informants either did not remember the when and the where, or perhaps differed among themselves. To simply record all of it. These things were said and done, that was what mattered.

As it happens, while vast things were said, there is not a great deal of actual incident. John has one single miracle, and the strange incident of the woman who, but for our Lord, would have been stoned for adultery; and he tells two occasions when His enemies went to stone our Lord Himself.

Between the first and the second of these, Luke has the sending out of the seventy-two disciples, the visit to Bethany when Martha got the meal and Mary just sat, and the incident of the woman in the crowd who cried out "Blessed is the womb that bore thee."

After the second he gives the healing of the ten lepers, and of the mothers who brought their children to Christ, and of the rich young man. But what matters

throughout this period is the teaching—especially the courses in the Temple, the answers to opponents, and some dozen parables.

St. John (VIII) begins the story of the last six months with a dialogue between our Lord and His cousins—not James and Jude who were among the Twelve, but the rest who seem to have stayed on in Nazareth. We have already met them (Mark III:3); it was probably they who had wondered about the Carpenter's sanity and thought He ought to be put under restraint in His own interests. That was eight months ago. Now John tells us that they still did not believe in Him (VIII:13).

They knew that He could work miracles; they did not believe that He was God; above all, they still assumed that they knew better than He what was best for Him. It was a pity, they felt, to waste His gift of miracles in a backwater like Galilee. They urged Him to go down into Judea, where He might exploit His power to some purpose—after all, they can hardly have been expected to have a deeper understanding of the true nature of the Kingdom He might found than the Twelve had. If He was ever to have a sensational success in Jerusalem,

the Feast of Tabernacles provided the ideal setting.

The answer He gave them must have sounded as irritating as His whole attitude. He said that He would not go up to celebrate the Feast, giving a reason which they could hardly have found luminous—"my time is not accomplished." What did He mean by His time? He told them, but they had had no mind to understand. The world hated Him, He said, because he told it so openly that its works were evil: men would kill Him, therefore; but they would kill Him in God's time, not there.

So the cousins went up with Him for the festival, and were there for the solemn inauguration. Four days later our Lord Himself went up, but not to take part in the festival—He arrived when it was half over. He went in order to do something for which the ritual of the Feast made no provision, to utter the truth about Himself to the vast crowds the Feast had brought to the Temple. Nor did He try for the sensation His cousins wanted. He worked only a single, quiet, unexpectant miracle. He did not try to thrall the crowds. He puzzled them.

We are one in Christ

To merge us in unity with God and among ourselves, although we have each a distinct personality, the only Son devised a wonderful means: through one only body, His own, He sanctifies His faithful in mystic communion, making them one body with Him and among themselves. Within Christ no division can arise. We are all of us, by nature, separately confined in our own individualities, but another way, all of us are united together. Divided as it were into distinct personalities by which one is Peter or John or Thomas or Matthew, we are, so to say, moulded into one sole body in Christ, feeding on one flesh alone. One Spirit singles us out for unity, and as Christ is one and indivisible we are all no more but one in Him. So did He say to His heavenly Father: "That they may be one, as We are one."

—St. Cyril of Alexandria



Know Your Christian Symbols



Chi-Rho

The Chi-Rho—X (Chi) and P (Rho)—is a symbol for Christ. It is a monogram abbreviation of the Greek word for Christ, XPICTOS (the Greek X is equivalent to the Latin "Ch" and the P to the Latin R).

The symbol was used in catacomb inscriptions as early as the second century and is even older than "IHS," the similar abbreviation of the Greek word for Jesus.

Roman Emperor Constantine in a vision or dream saw the monogram with the words "In this sign conquer." He had the emblem placed on the shields of his soldiers and won a great victory against overwhelming odds. Thereafter Christianity was officially tolerated in the Roman Empire, and Constantine himself eventually was baptized.

The Chi-Rho sometimes is combined with the cross or is presented in the form of a cross. Often it is presented with Alpha and Omega, first and last letters of the Greek alphabet, to symbolize Christ as the beginning and end of all things.

The Chi-Rho, surrounded by a circle symbolizing the world, has been adopted by Maryknoll, the American Foreign Mission Society, as its emblem. The aim of Maryknoll is to bring Christ to the world.

12th in a series sponsored as a reader service by Indianapolis' Outstanding Colonial Mortuary



Saints of East and West



ST. JOSAPHANT was born at Vladimir in 1582. He became a monk of the Byzantine Rite and Abbot of Vilna, at the time when the Orthodox Dioceses of the Province of Kiev were newly reunited with the Holy See. In 1617 he became Archbishop of Polotsk, but secular interests were against him. In 1623 he was murdered by a mob at Vitebsk in White Russia. Feastday Nov. 14.

—showing that J and P were working with different sources.

THUS WE ARE forced to the conclusion that these writers are presenting genealogies that were neither rightly historical nor chronological, despite appearances. This does not mean that the writers meant to deceive their readers. It does mean that they (and the final editor of Genesis) simply used the information at

hand in order to convey through it lessons other than those of science, history, and chronology. To add to levity, most of them rampage; J introduced Lamech in 4, 18, a swaggering, uncouth bigamist. His spirit of vengeance seems to have beyond the ordinary Hebrew law of "an eye for an eye and a tooth for a tooth" (which was really a mitigation of the generally harsher attitudes of other peoples), and his sons, with their strange and indicative names of Jabal (quadruped), Jubal (musician), and Tubal-cain (smith), all are professional men (herdsman, minstrel, and metal-worker, respectively).

It is of interest that the Bronze Age in Palestine began around 3500 B.C. and the Iron Age around 1200 B.C. This would bring Tubal-cain down to a relatively late age in the history of mankind, and again reveals the artificial character of the genealogy.

While these men and women receive Hebrew names, it is certain that Hebrew was not the old language. Actually, it is a rather late-comer on the language-scene.

The etymologies, too, are nearly all what may be called "pious lies," not based on scientific philology. Thus the name Cain (Hebrew: Qain) in 4, 1 is said to derive from the Hebrew word qain which would mean "I have acquired a man." Such etymologies remind us of the quaint Latin etymologies of Isidore of Seville, most of them without solid foundation. Yet Hebrews, like other peoples, create words, and actually the etymologies have their own lessons to convey.

Toward the end of chapter 4, Adam begets other children from Eve—information that comes from a separate ancient tradition and is not born, who in turn begets Enoch.

Note the very different positions of these men in the genealogy of chapter 5. Seth, a man of piety, begins to call on the name of Yahweh—a name revealed to Moses at a much later date, according to Exod. 6, 3ff, but used here perhaps by anticipation. It

is this freer use of the name Yahweh which, as we saw earlier, caused this tradition to be designated as "Yahvist."

THERE IS NO need to be shocked by the fact that the author, He accomplishes the purposes that he had in mind quite admirably, even though his method is far beyond the ordinary. To disguise them would be a fault on his part.

We must face them honestly and squarely, realizing, that judged by the writing-standards of those times, they do not mar what we hold as an article of faith, viz. the errorlessness of the Bible.

THE P ACCOUNT beginning with chapter 5 may be attached to the writing-standards of the P left off. Try reading 5 iff right after 2.4a. P takes us, without a "fall" story, from First Man set up to the Flood, accomplishing roughly the same purpose that J accomplishes in chapter 4. His genealogy, too, is very different from the 10-entry post-Flood genealogy by the same P writer in Gen. 11, 10-32, carries us over to the genealogy of the Hebrews, beginning with the first man to the Flood. The 10-entry structure on either side of the Flood is ample evidence of artificiality and mnemonic devices.

Despite Sin, God's image in Man was never lost (as we see in Gen. 5, 1-3), for it is a quality inherent in man's nature—something in God's dominion over created things lower than Man. Great powers help us to employ this endowment correctly.

Readers will quickly note the artificial character of chapter 5—5-6 is filled with numbers, and the numbers are LARGE. We find some of these early patriarchy being falsely glorified even—al: the way up to Methuselah's 969 years? The numbers were certainly intended by the P writer to be he, even though they are in some cases imperfectly transmitted to us (as a comparison of the Massoretic, Septuagint, and (Continued on page 9)

ANNE CULKIN

He acts like a 'wise guy'

Dear Miss Culkin:

I've known a boy—let's call him Jim—since we were in elementary school. He's a good looking boy, a real athlete, makes friends easily and is full of fun. The trouble is he loses friends as fast as he makes them because he always tries to act like a wise guy. But I know he doesn't mean it and if he'd cut these things out of his life he'd be very popular. I like him, Miss Culkin, and I sure would like to help him change. What can I do?



N.T.

Dear N.T.: Of course, none of us can change a weakness until we're conscious that we have it. The fact is that the average "wise

guy" learns his error the hard way; that is, some fellow who's faster with his first pounds the knowledge into him. But your friend has escaped that so far, for, to quote you, he's rugged, "a real athlete." Instead people just stay away from him. It's a safe bet that he privately wonders why.

You tell him in good plain English. Will he take it? Certainly! He won't turn on you because when a boy is poor in friends, he's bound to hold on to the few that he has. Besides you've always been in his corner and he knows it. So he can't make a change in himself alone and single-handed! He's not alone—he's got you, lucky him. Will he try? Well, M.T., I'll take a bet on it.

Dear Miss Culkin: I'd like to know if it is absolutely necessary to kiss the bride

or groom at a wedding reception?

Lorraine E.

It is never mandatory to do this, moreover, unless one of the couple is a close relative or an intimate friend, it is quite unnecessary.

Dear Miss Culkin:

How do you greet a clergyman on the street when you are not sure whether he is a priest or a minister?

Roby M.

Dear Roby: You say "Good morning, Father" or use whatever time of day is appropriate. It is both courteous and considerate to recognize a clergyman; moreover, should the man addressed be a minister, he will certainly not resent your addressing him as Father.

Dear Miss Culkin:

What is the right way for a mother and daughter to sign a hotel register?

Vern P.

A married woman should use her husband's full name rather than her own. This she should write "Mrs. L. Charles Morrissey" rather than "Mrs. Patricia Morrissey." The habit of writing "and daughter" is dated. Moreover it never was generally accepted.

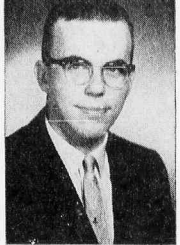
Marian senior wins \$6,600 grant

A senior majoring in French at Marian College has become the second Marian student to receive a National Defense Graduate Fellowship financing the seeking of M.A. and Ph.D. degrees.

James Babcock, 21, has been granted \$6,600 to attend Vanderbilt University for three years after his graduation from Marian in June. Upon receiving his doctorate at the Nashville, Tenn. school, he will apply for an exchange teaching post in Europe.

Mr. Babcock is a graduate of St. Joan of Arc School and of the high school at St. Meinrad Seminary. He has won admittance to the Dean's List at Marian for academic excellence, and is a member of Lambda Iota Tau, national literary honor society.

The first Marian student to receive a National Defense Graduate Fellowship is now working on her doctorate in comparative literature, also at Vanderbilt University. She is Miss Emilie Murray, a 1958 graduate.



MR. BABCOCK



FATHER PFAU

Pastoral Institute on alcoholism planned in Dallas

The 13th annual meeting of the National Clergy Conference on Alcoholism will be held in Dallas, Texas, during Easter week, April 4, 5 and 6, according to Father Ralph S. Pfau, priest of the Archdiocese of Indianapolis and executive secretary of the conference.

The annual Pastoral Institute of the Clergy Conference provides an opportunity for priests to familiarize themselves with the latest findings and techniques in dealing with problems of alcoholism in their parishes.

BISHOP Thomas K. Gorman of Dallas will be the keynote speaker. Among the speakers will be: Auxiliary Bishop Stephen A. Leven, of San Antonio; Mrs. Nedra Marsh, executive secretary of the Dallas Council on Alcoholism; Father Paul Decker, O.M.I., of San Antonio; and Dr. Robert L. Stubbliedfer, chairman of the department of Psychiatry, University of Texas.

Father Pfau is the founder of the Conference and has worked exclusively in the field of alcoholism during the past 15 years. Each year he conducts Retreats for members of Alcoholics Anonymous.

THE RETREAT schedule for 1961 includes: May 3-7, Trappist Monastery, Gethsemani, Ky.; June 9-11, St. Joseph College, Rensselaer, Aug. 25-27, St. Mary-of-the-Woods College, Sept. 8-10, Alvera Retreat House; Oct. 6-8, Trappist Monastery, Gethsemani, Ky.; Oct. 13-15, Holy Cross Retreat House, Merida Park, St. Albans, N.Y.; Oct. 20-22, St. Clare Retreat, Santa Cruz, Calif.; Oct. 27-29, St. Francis Retreat, San Juan Bautista, Calif.; and Jan. 5-7, 1962, St. Joseph Retreat House, San Antonio, Texas.

Additional information on AA Retreats can be obtained from Father Pfau, P.O. Box 1194, Indianapolis 6, Ind.

GOING UP

NEWARK, N.J. — Catholics in North Jersey completed construction on 48 buildings last year, bringing the total of construction units in the past four years to 203.

Radio and TV Programs

Table listing radio and TV programs for Indianapolis, Evansville, and Richmond areas, including stations like WISH, WIBC, and WVRP.

Movies and Television

NEW YORK—An explanation of the Holy Week liturgy will be featured on the "Lamp Unto My Feet" television program March 26.

The program will be telecast from 10 to 10:30 a.m. (EST) over the Columbia Broadcasting System television network. It is produced by the National Council of Catholic Men in cooperation with CBS Public Affairs.

WASHINGTON—The National Council of Catholic Men, in association with the American Broadcasting Company, will present

CALENDAR

- MARCH 24: A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove. St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal Ave. MARCH 25: A Rummage Sale, sponsored by St. Bernadette's Woman's Council, from 9 to 4 p.m. in the school cafeteria, 4838 Fletcher Ave. MARCH 28: The Social at Little Flower begins at 6:30 p.m. in the auditorium, 14th and Bosart. Holy Angel's Social at 6:30 p.m. in the school hall, 28th and North-western. Ladywood seniors present recital Sunday evening. Introducing a series of four spring musicals at Ladywood School, seniors Mary and Ruth Kerbekie, of Peru, Ind., and Mary Helen Santry, Marilyn Schaeffer, and Ruth Ann Smith, of Indianapolis, will present a Senior Certificate Recital at 7:30 p.m. on Sunday evening, March 26, in the drawing room of the school. Three of the girls will receive certificates for proficiency in two areas: Mary and Ruth Kerbekie in violin and piano, and Ruth Ann Smith in piano and voice. Marilyn Schaeffer will perform on the piano and Mary Helen Santry will present a vocal number. All the girls have been active in the school music department and have won first place medals for three years in the regional and state contests and in the National Federation of Music Clubs auditions. Parents of students and friends of the school are invited.

W. O. JONES RUG CLEANERS 4440 N. KEYSTONE LI. 6-1504 PRAY THE ROSARY WIRE 1430 on your Dial Mon. - Fri. 7:45 p.m. FRIDAY, March 24—(Tape) Rev. Carl Busald and members of St. Catherine's parish. MONDAY, MARCH 27—(Tape) Msgr. Edward Bockhold and members of Holy Trinity parish. TUESDAY, March 28—(Tape) Rev. Richard Zora and members of Junior Legion of Mary of St. Patrick's parish. WEDNESDAY, March 29—(Tape) Rev. Bernard Head and students of the Bishop Brute Latin School. THURSDAY, March 30—(Tape) Rev. H. Francis Van Bantem, requested by a member of the Apostolate, in Thanksgiving.

Les Saludomos AMIGOS! Something Unusual For Your DINING EXPERIMENT A dinner of authentic Mexican flavor—an appealing KWSH version of one of the most popular recipes "South of the Border." ARROS CON MARISCOS TEQUILA SOUR SHRIMP APERTIVO SEAFOOD WITH RICE DECANTER OF CHILLED SAUTERNE MONDAYS ONLY 2861 Madison Avenue ST 6-1441 The Indianapolis Restaurant with a National Reputation

'SAINTS ALIVE' A FIVE-MINUTE LIFE OF A SAINT EXPLAINED BY REV. KENNY C. SWEENEY Sunday, March 26th through Saturday, April 1st New Daily Schedule . . . 8:15 A.M. WLW-I TV CHANNEL 13 A PRESENTATION OF THE RADIO AND TELEVISION APOSTOLATE OF THE ARCHDIOCESE OF INDIANAPOLIS

Farley 1604 West Morris St. ME. 8-2388

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Tic Tacker

NOW WE KNOW—The Sisters of Providence and the Sisters of St. Benedict displayed their respective musical forces last week during the CVO Choral Piano, Instrumental Music Contests and Festival at Cathedral High School. Winners in each of five piano divisions on Saturday were pupils of the Sisters of Providence. On Sunday it was a different story. Pupils from Benedictine schools won top honors in eight out of ten categories in the Instrumental Music Contests. The pattern has been firmly established in the three-year history of the two-day musical program. . . . Brother Eugene, C.S.C., band director at Cathedral, is unhappy because most of the prospective band members from Christ the King and St. Pius X parishes, which have supplied him with good bandmen for several years, will no doubt enroll at the new Chatard High School next September.

DRAMATIC OFFERING—The Christian Theological Seminary players will present their spring drama, "The Way of the Cross," by Henri Ghon tonight (Friday) at 8 p.m. in the Sweeney Chapel at the Seminary on the Butler University campus. In Ghon's modern drama form, the actors play the parts of "the watchers" or "the characters" in the Passion interchangeably.

WRITERS' GUIDE AVAILABLE—The annual guide to Catholic magazine manuscript and artwork requirements, issued by the Catholic Press Association, is now available for freelance writers and artists. The 24-page booklet lists addresses, requirements and rates paid for freelance contributions and reporting dates for 98 leading Catholic periodicals. Copies of the 1961 Catholic Writers and Illustrators Guide, which sells for \$1, may be obtained from the Catholic Press Association, 6 East 39th Street, New York 18, N.Y. Special bulk rates will be offered to schools and groups interested in creative writing.

FAMILY APOSTOLATE AID—The first issue of a bulletin designed to assist the family apostolate throughout the country has been published by the Family Life Bureau of NWCW. The bimonthly bulletin, entitled Catholic Family Leader, is directed to the clergy, professional men and women as well as the organizational leaders in the Catholic family apostolate. Alger, Irving A. DeBlanc, director of the Family Life Bureau, is editor of the bulletin. A year's subscription is \$1. A 20 per cent discount is granted when 25 or more subscriptions are ordered from one address. Write: NWCW Family Life Bureau, 1312 Massachusetts Ave., N.W., Washington 5, D.C.

SUMMER ACTIVITIES—Is your summer program arranged yet? Here are a few tips. . . . The Annual Summer School of Catholic Action will be held in Chicago from August 21 to 26, with special sessions for adults, college and nursing school students planned at the Pick-Congress Hotel there from August 28 to September 1. For information, write: The Summer School of Catholic Action, 1000 S. Dearborn St., St. Louis 18, Mo. . . . Xavier University, Cincinnati, will present a duplex Institute on Sacred Scripture—two separate sessions covering the same material. The first, open to the laity and to Sisters, is set for June 22, 23, 24. The second for priests, seminarians and Brothers will be held on June 26, 27, 28. Four distinguished Scripture scholars will take part in the Institute, which is to serve as an introduction to the techniques and most recent developments in the study of Sacred Scripture. Write: Father John J. Wenzel, S.J., Xavier University, Cincinnati 7, Ohio.

Bishop defends Lumumba's reputation

PAPENBURG, Germany — A Bishop who worked for a quarter-century in central Africa is defending the reputation of the murdered Congolese premier Patrice Lumumba.

Bishop Joachim Ammann, O.S.B., said in a lecture here that Lumumba neither left the Catholic Church in which he was baptized nor became a communist. He asserted that Lumumba transgressed certain bounds in a daily struggle for freedom for the Congo.

PRESS AID
UTRECHT, The Netherlands—Editors of Holland's 20 Catholic daily newspapers have urged the Holy See to provide extensive press facilities to newsmen covering the coming Second Vatican Council.

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SPECIAL IRISH TREAT—Girl Scout Troop 401 of St. Joan of Arc parish, Indianapolis, provided a special St. Patrick's Day treat for the old folks last Thursday at the Little Sisters of the Poor Home. They passed out candy, sang Irish songs and danced some Irish "jigs." Shown above presenting a treat to William Cassery are left to right, Barbara Runkle, Cathy Brady, Mary Beth Dux and Marie Masaria. (Staff photo)

Exploding misconceptions

(Continued from page 7)
Samaritan data will readily reveal).

Many generations of Bible-keepers have wondered how these patriarchs managed to live such long lives. Our answer today can only be: They didn't! Scientific studies of early man show that he actually lived a shorter life than we live today.

The discovery of the ancient Babylonian king lists during the last century has also alerted us to an error in our approach to the question. In these lists we find the reigns of the Babylonian rulers reaching astronomical figures such as 72,000 years (Enmesharra-anna of Sippur). One of the lower figures is a mere 10,800 years. Such figures make those of Gen. 5 pale in near insignificance. Yet they guide us in interpreting these biblical numbers. We are at least aware that the ancient orientals indicated something special by their figures—something other than the face-value that we so often attribute to them today. That this is the correct approach, few Catholic biblical scholars would doubt.

BUT WHAT is meant by such a high lifespan as 900 years? It has been suggested that the figures are inflated in order to fill in what the P writer surmised was a big time-gap between First Man and the Flood.

While this is not unreasonable, still it is interesting to total up the years that are actually filled in, and it will be found surprisingly small.

The reason for this is that each patriarch begins his principal offspring long before he arrives at anything near his top-age, and that reason the total number of years spanned between Adam's death and the Flood is not large—something like 800 years! This is really a very small figure when we consider the many millennia that man has actually been on earth.

Another suggestion is that the large figures attached to each patriarch would indicate to the reader not how long an adult lived on earth, but how long ago. Big numbers are impressive, even today, and we are not above using them to put over a point.

THERE SEEMS to be something much deeper, however, in the use of these high figures. A partial answer may well lie in the steady decrease in age-lengths of the patriarchs as we go forth in the Book of Genesis. When we say "steady," we do not mean that each patriarch lives fewer years than his predecessor, but rather that the tendency is steadily towards shorter lives until they become nearly "normal" by the time of the Flood.

According to the J author (and here he is quite out of harmony with P's system), man will hereafter live no longer than 120 years on earth. While J and P agree in their philosophy of longevity, their expression of it is not numerically the same, for P will exceed more than 120 years of life to his post-Flood patriarchs (Gen 11:10-32).

Those who are skeptical about the "angels-women" interpretation listed above may be interested to know that it is the most ancient Jewish and Christian interpretation of this difficult passage, and that it was only a refined notion of angels that caused later Church Fathers to abandon it. Even in our days, certain orientals believe that spirits (demons) can bring about human conception! This is illustrated by a number of incidents in Jausen's famous book on Arab customs.

If there is any lesson that these pre-Flood accounts bring out, it is that sin is man's greatest enemy, and that it must be punished by God, who is not only merciful but just.

Next Week: Noah, his Ark, and the Flood.
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Mass Calendar

(Continued from page 5)

MARCH 31—The Friday of the Passion and Death of the Lord. Again this afternoon or evening Christians gather in their parish church for a service which in some ways reveals the ancient liturgical pattern very clearly. It begins with Scripture readings, since, for the Christian, it is God who speaks first, it is God who initiates, and the act of his people is to answer, to respond, to accept. The last of these is the final narrative of Jesus' suffering and death, from the Gospel according to John.

And then the Church prays, as in the ancient "hiding prayers" formerly a part of every Mass, for all sorts and conditions of men. The sacrifice of the Cross is a sacrifice for all, a sacrifice which offers to every man the mercy of God.

The veneration of the Cross which offers to every man the mercy of God.

3rd Order sales

Fr. Gordon Knese

Father Gordon Knese, O.F.M., director of Alverno Retreat House, will conduct the annual visitation of the Third Order of St. Francis, Sacred Heart Fraternity, on Sunday, March 26 at 3 p.m. in Sacred Heart Church. All tertians of the Fraternity will meet in the high school annex immediately after the meeting in church.

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which follows is an act of thanksgiving for God's love made manifest. It is an act of penance and reparation for sin, since man's sin and failure is represented by the Cross. And it is an act of petition for grace to accept the Cross, to accept suffering borne out of love. Finally, Holy Communion is shared, the fruit of the Cross, the sacrament which builds the Church founded on the Cross.

APRIL 1—Holy Saturday. This day of silence in the Church begins near midnight into the Easter Vigil, which was restored in 1951 by Pius XII to its rightful hour and to a form encouraging the active participation of all Christians.

This is the great night of the year, the central act of worship of the People of God. It begins with the service of light, in which Christ appears before the community as the Easter Candle, source of illumination, warmth, strength and cheer. . . . A light that spreads to all who become Christians.

The Scripture readings, followed by songs and prayers recount the story of God's care for man, so perfectly fulfilled this night.

In the baptismal service following, the Font, the womb of Mother Church, is consecrated to initiate men who seek the truth into the Death and Resurrection of the Lord. And, finally the Mass of the Resurrection, the proclamation of the Alleluia, the ground of Christian faith and hope.

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23rd ANNUAL CONVENTION

'Catholic women today' chosen as ACCW theme

TERRE HAUTE — The Terre Haute Diocese Council of Catholic Women will be host to the twenty-third annual Convention of the Indianapolis-Archdiocesan Council on Sunday and Monday, April 16 and 17.

by the various archdiocesan chairmen in the Terre Haute House. At 10 a.m., the convention will proceed to St. Benedict's Auditorium, Ninth and Ohio Streets, where the general meeting will be called to order with the convention.

Sit-in priest forced to leave Oklahoma City

OKLAHOMA CITY, Okla. — Father Robert G. McDole, the Catholic priest here who has been arrested twice for his participation in lunch counter demonstrations, was scheduled for transfer to a northern Oklahoma parish effective March 18 "at my own request."

The priest, assistant pastor of Corpus Christi Catholic church here, was arrested March 27 when he entered a Municipal Court on disorderly conduct charges stemming from a "squat-in" demonstration at a local cafeteria. He was arrested and carried bodily to a patrol wagon along with 12 other demonstrators March 31 after they refused to budge from their entrenched positions near the entrance to the eating place.

Commenting on his transfer to St. Mary's parish, Ponca City, Okla., Father McDole said Bishop Victor J. Reed of the Oklahoma City-Tulsa diocese had told him he was "glad to have backed me in the last degree possible."

However, he quoted the bishop as saying his transfer was a "prudent thing to do now."

Father McDole was first arrested in January along with eight other sit-in demonstrators at the same downtown cafeteria where the latest arrests occurred. At that time Municipal Court Judge Hillis Sanford dismissed the charges against the priest and referred the matter to his superiors.

Bishop Reed later issued a statement supporting the priest's sit-in activities. Although the priest was unavailable for comment on Father McDole's transfer, he was reported as praising the priest for having "presented the Church's image (on integration) to the community."

ANNIVERSARY — The University of Santo Tomas in downtown Manila marked its 350th anniversary with a four-day celebration culminating on the feast of its patron, St. Thomas Aquinas.

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Mrs. Russel M. Wilson of Clinton, archdiocesan president, presiding.

THE CONVENTION will specifically feature two phases of National Catholic work—"Retreats" and "Rural Life." The spiritual moderators will appear on each of these programs, the Rev. James Moriarty of the National Rural Life Conference, and the Rev. Raymond Moll, on "Rural Life," Rev. Edward W. O'Rourke, executive secretary of the National Rural Life Conference, will be the principal speaker.

At noon, a Pontifical Low Mass will be celebrated by Archbishop Schultz. The sermon will be delivered by Msgr. Herbert F. Winterhalter, R.D.

Luncheon will be served in the April 17 Room of the Terre Haute House at 1 p.m. Following a short business session, Bishop Andrew Gruzka, of Gary, will address the convention.

All sessions will be conducted on Central Standard Time. Reservations are to be made by April 8, with the parish priests.

Music

(Continued from page 6) was awarded the medal in the duet solo category. Frank DeVito, Jr., student at Holy Family, Richmond, was named the top accordionist in the contest.

Harry Whitfield of Holy Trinity, Indianapolis, was the saxophone medalist. St. Joan of Arc came up with the last medal of the day in the violin division. The winner was Ed Weinkauff.

A feature of the contest-closing Festival was the 200-piece student band, which performed four selections under the direction of Brother Eugene, C.S.C., Mr. William Whitfield, Sacred Heart Central Band director, and Mr. Garry Davis, Columbus, a member of the Contest Planning Committee.

Instrumental Contest Judges were as follows: Brother Eugene, C.S.C., Cathedral High School; Mr. Stacey Burroughs, Jordan College of Music; Mr. William Lightfoot, Sacred Heart Central; Mr. Sam Rhinesmith, Socinea Memorial High School; Sister Harriet, O.S.B., Our Lady of Grace Academy; Mrs. Paul Pitz, St. Michael; Mr. Roald Foster, Vernon High School.

U. S. laymen asked to offer prayers for coming Council

WASHINGTON—The National Council of Catholic Men president has appealed to all U.S. Catholic laymen to join in continuous prayer and sacrifice for the success of the forthcoming Vatican ecumenical council.

John Cornelius Hayes, NCCM president and Chicago editor, reminded that His Holiness Pope John XIII "has requested all the faithful of the world to pray unceasingly for the success of the council."

Mr. Hayes said the theme of the 1961 NCCM convention to be held in Pittsburgh from May 4 to 7 is "The Apostolic Catholic Layman — New Responsibilities in Christian Unity."

COLUMBUS

BULLETIN BOARD: St. Bartholomew's Sunday Masses—7, 9 and 11.

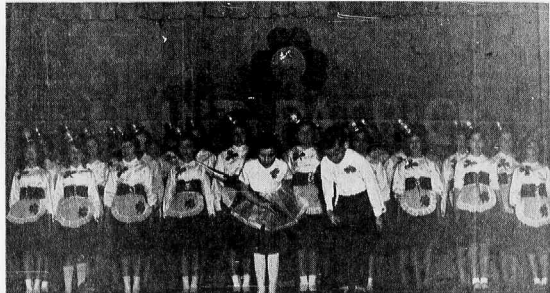
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ST. PADDY'S DAY PROGRAM—The Junior Choir of St. Bartholomew School, Columbus, were part of 150 grade school pupils who participated in a St. Patrick's Day program of song, rhyme, dance and historical facts of Irish folk last Friday in the school auditorium.

Catholic prelate denounces stand of South Africa

DURBAN, South Africa — The Union of South Africa's reason for quitting the British Commonwealth is like a man's mistreating his family and then warning police not to interfere, according to the Catholic Archbishop here.

"You cannot persuade an Asian or an African anywhere in the world that the South Africa color bar is a domestic affair when he feels its very existence an insult to himself," the Archbishop said.

Card Party slated by Marian Guild

NEW ALBANY, Ind.—A Spring Bonnet Card Party, sponsored by the Marian Guild of Holy Family Church, is scheduled in the school hall on Monday, April 3.

PERSECUTION

DARJEELING, India — A 23-year-old Buddhist lama (monk), who escaped from a prison in Communist-controlled Tibet and has secured asylum in this Indian hill resort, reported that in recent months the Chinese have intensified persecution of all religion in his country.

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I guess I'm old fashioned. I still yell "Git a hoss!" to stranded motorists. I still love to ride. I still love to drive a team. Never yet has a hungry tractor made my old heart go flip-flop on a frosty morning by whickering affectionately across the gas barrel. I'm still not convinced that it takes fewer acres of crop sold to pay for tractor and fuel than it did to maintain mares and colts.

But the tractor makers had money to spend for advertising and they convinced farmers that it was. The horse associations didn't have that kind of money. The fertilizer companies have convinced farmers that it is better to pay out hundreds of dollars for chemical nitrogen, handle tons of material and get back \$4 for \$3 — than it is to pay a couple of bucks for a few pounds of legume seed inoculant and grow your own nitrogen fertilizer, getting back 100-to-1.

Same with organic farming. You don't have to buy thousands of dollars worth of tools and materials to practice organic farming. Hence there's no one to advertise organic farming to you. Where the money is, there the ad-

FARMER'S VIEW

vertising is also. So farmers have forgotten all about turning back organic matter. They burn their stubble and buy fertilizers.

Now, I'm not rabid about organics. I'm firmly convinced that a middle way—where you use God-given organic materials to the fullest and fertilizers to fill the gaps—is the sensible way.

But it just seems too doggone bad that farmers have been taught—and advertising is a form of teaching—to depend on things money can buy instead of the things God will do for you if you'll just cooperate with Him.

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Sr. Marie Louise buried at Woods

ST. MARY OF THE WOODS, Ind.—Funeral services for Sister Marie Louise Boyle were held March 20 in the Church of the Immaculate Conception with burial in the convent cemetery.

A native of County Galway, Ireland, she lived in Massachusetts after emigrating to this country. Sister Marie Louise entered the Community of the Sisters of Providence in June, 1896. Her only teaching assignment within the archdiocese was at Holy Cross School, Indianapolis.

Survivors include one brother, John J. Boyle, of Rochester, Mass., and Sister Marie Helen, S.P., principal at Central Catholic High School, Fort Wayne, a cousin.

CONTRIBUTORS The Criterion will carry a list of parish and organizational contributions for the following persons sometime this year.

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THIRD ORDER

TERRE HAUTE, Ind. — St. Benedict's Third Order of St. Francis will meet Sunday, March 26 at 2:30 p.m. in the church. Interested persons are invited to attend.

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Polish church-state

(Continued from page 1)
Mr. Gomulka said, "and it is a principle of this constitution that all schools must be free of religion. It is the aim of the government entirely to eliminate religion from the schools and their official curricula. But parents can have their children taught religion outside school, and many do so."
"It is our view," Mr. Gomulka added, "that the teaching of religion in schools stirs up religious passions, which is not good for education and upbringing. The government is not aiming at conflicts with the Church, but Church leaders, like other citizens, must obey all laws and be loyal to the country."

Almost simultaneously, Cardinal Wyszynski was telling a congregation of teachers in Joseph's Carmelite church here that "man will always rebel against slavery, against all falsehood."

"You know yourselves," he said, "what it means to throw off shackles. You have experienced it and have had the taste of freedom. You do not have to read political treatises on freedom; it is enough for you to listen to the beating of your heart. You have seen what the term 'freedom' means. There can be nations where nothing is said about freedom and the people feel free and there, and there may be nations where they print whole columns of treatises and speeches about freedom, but there is none."

IN A RINGING voice, Cardinal Wyszynski went on:

"We, to all who wish to take freedom away from us. We will take from them and man in defense of his personality and human dignity, will go into the catacombs. We will enter into some kind of conspiratorial existence against the outside world. If you once had the taste of freedom, then the desire is awakened for all the others, the social and civic freedoms."

Later, after apparently having had an opportunity to study Mr. Gomulka's speech, Cardinal Wyszynski preached a sermon in the midtown Church of the Visitation in which he specifically denied the Communist leader's charge that the Vatican was dictating to the Church in Poland.

"By the will of God, for the past 15 years," he said, "I have been conducting the affairs of the

Church in our fatherland. During this time I have had several conversations with Pope Pius XII and have had three conversations with Pope John XXIII. I had numerous conversations with the Secretary of State at the Holy See, with numerous prefects of various Congregations. . . .

"And not once in all those institutions — perhaps you will believe me — my relations, as elsewhere, they do not believe very much of what I am saying — not once has an attempt been made to put any instructions whatsoever on how the Polish bishops should conduct Church affairs in Poland."

Continuing, Cardinal Wyszynski cited not only the large number of government-supported groups seeking to wean Polish youth from religion, but also the great volume of Communist propaganda depicting the Vatican as conducting a systematic campaign against the Polish state.

"This is false," he said. "The Vatican has confidence in our faith and in our conscience, and needs to give us neither instructions nor inspiration. The Vatican has said, 'May God's grace and the power of God help you, for we can only bless you.'"

IN A DIRECT challenge to the Communist regime, the cardinal declared that in the struggle between the teaching of "the world" and of Christ, Christ will triumph.

"Man was created not just to be an animal," he said, "man is called to something higher."

"The world assigns programs to man. But in our conscience, and Christ says to the world: 'I tell you man does not live by bread alone.'"

The cardinal also denounced a recent Polish film, "Mother Joan of the Angels," which Church authorities had labeled as anti-religious propaganda. He described the film, which depicts nuns in a 17th century Polish convent as possessed by the devil, as "a dirty glove thrown in the face of the Church."

School children were taken to see the film by school authorities "in order to convince them that this is what monastic orders are like in Poland," the cardinal said, adding, however, that "on the whole, Polish society reacted with dignity to this slap in the face."



IT'S BAZAAR TIME—Parochial school pupils in Marion County will be represented as usual in the annual Children's Art Bazaar, to be held in the Wm. H. Block Co. Auditorium from April 11 to 15. As a stimulus for all schools to submit entries, the Bazaar committee will donate six color prints to each participating school. Mrs. Arthur Edelson, above, committee member, displays several of these prints to Paul Messer and Sheila Peters, sixth graders at St. Rita's School, Indianapolis. Art work for the Bazaar must be submitted by Friday, March 31. Mrs. Alan T. Nolan is general chairman of the project. (Staff photo)

Debate school aid

(Continued from page 1)
groups in American society that opposed the inclusion of private school pupils, even in certain peripheral areas like guidance and counseling programs."

IN RESPONSE to a studio audience question about the effect on American society and the public schools if all U.S. religious groups began their own schools, Father McCuskey noted that only six of the 250 recognized U.S. religious groups have operated schools. He added:

"I think the community has every right to set up standards for accredited teachers, for accredited schools, to say what should be in high school curriculum, for example, to qualify for a diploma."

"I think the community has the right to inspect the school in regard to fire laws, the health laws and cafeteria and so forth."

Mr. Pfeffer disagreed, pointing to the experience of the Netherlands. There, he said, when government funds were given to private schools 80 per cent of Holland's schools became confessional. This limits that aid to U.S. parochial schools means "the end of our free, common, universal public school system," he said.

FATHER McCUSKEY replied: "I can't see that that is a great evil. If people choose and want a school corresponding to their own wishes, what is the evil? It seems to me a wonderful thing, then, if the people were able to express and choose the type of education they wanted. That is democracy. What does democracy mean otherwise? The people freely wanted that. We can't just nail down democracy and say that it has to go this way forever."

"The public school . . . in this country has meant something different for each generation. It

Chinese Jesuit dies in prison

HONG KONG—A Chinese Jesuit who was sentenced to jail in Shanghai at the same time as Maryland's Bishop James E. Walsh and Bishop Ignatius Kuntz, S.J., of Shanghai has died in prison, it was learned here.

He is Father Aloysius Wang Jen-sheng, S.J., who was condemned to 15 years' imprisonment by the Chinese Reds on March 17, 1960, when the two bishops and 12 other Chinese priests were also sentenced. Father Wang, who was 53, died in jail in Shanghai last January 20. He had been jailed seven years before being brought to trial on charges of taking part in "a scheme of U.S. imperialists and the Vatican to subvert the Chinese peoples' democratic regime."

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Governor to veto N. H. abortion bill

CONCORD, N.H.—Gov. Wesley Powell of New Hampshire has disclosed he will veto a bill to legalize therapeutic abortions in New Hampshire passed by both houses of the Legislature.

The measure, strongly opposed by Catholic leaders, cleared the State Senate (March 21), by a 15-10 vote. It previously had been passed by the House after lengthy debate by a vote of 209 to 156.

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Urges rural families to save themselves

MORRISONVILLE, Ill.—Rural families afraid of government domination of farm life should roll up their sleeves and do something to prevent it, a priest expert on social problems said here.

Msgr. George G. Higgins, director of the Social Action Department, National Catholic Welfare Conference, urged rural families to "be leaders in cooperative economic action."

He preached (March 19) in St. Maurice church at the eighth annual Springfield in Illinois Diocesan Day of Christian Rural Living. Bishop William A. O'Connor of Springfield in Illinois presided over ceremonies that included the blessing of the soil and farm implements.

MSGR. Higgins asserted that there is a need for freedom from government domination, and added that "big government" is not imposed as a rule upon an unwilling people by a few tyrannical bureaucrats.

"It develops largely because of the failure of voluntary organizations to work out their own problems cooperatively and democratically," he said.

"The moral is obvious," he continued. "If we are afraid of too much government, we can do one of two things:

"We can pass resolutions against it or dissipate our energies in other ineffective ways; or we can roll up our sleeves and try to get our own economic organizations to follow sound policies and to cooperate among themselves — under government surveillance, if necessary, but free from government domination — as the natural organs of social control."

"THIS MEANS lay responsibility at the grassroots level, and it means a certain degree of specialization. It means being present at union meetings, meetings of employers' associations and meetings of farm organizations."

Official
The Chancery Office announces that Father Alphonse Skerl, a native from Hungary, will hear confessions in the Hungarian language, Sunday, March 26 at 8 p.m. at St. Job's Church, Georgia and Capitol Streets.
"This opportunity is given to the Hungarian nationals, who had to flee their homeland because of the communistic persecutions. Father Skerl came to this country as a refugee and was ordained a priest at St. Meinrad Seminary."

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