

Pope says effects of council will begin on parish level

CASTELGANDOLFO—The effects of the coming Vatican Council will begin in the parish, His Holiness Pope John XXIII reminded the faithful in a sermon on the Feast of the Assumption. Pope John spoke at the Mass he offered in the parish church of Castelgandolfo, the village where his summer residence is located.

Twice during the morning after Mass he welcomed the crowds of pilgrims who came here for the feastday. He canceled his regular Wednesday general audience and appeared at 10:30 and noon on the balcony of his residence to give the crowd his blessing.

In the sermon he preached during his Mass, the Pope spoke of the concept of the parish and its relation to the coming ecumenical council.

At the end of his talk he again called for peace in Algeria, urging that those responsible for it "devote all your good will and prestige to ending all arrogance and violence."

The Pope said that the parish is "the noble and efficacious form of religious and ecclesiastical organization," and added that the council is "directed particularly toward the parish and will throw its light on it."

POPE JOHN stated that in the "pages of the preparatory work and of the now abundant literature on the council, there is reserved for the parish a post of honor on the same way as there is for the diocese and for the problems of the social life of the Church."

"The effects of the council will begin in the parish," the Pope said, and so the council seeks to offer three major helps to parish life in order that they may pass through from generation to generation for the salvation of souls.

These three helps, he said, are sound principles, opportune admonitions and the diffusion of grace.

Pope John said that the coming council will seem to be a shining reminder of the unshakable soundness of principles which are the assurance of the salvation of humanity.

"These are known to you, God, the Father, Jesus Christ, the Son of God who became man and died for our sal-

vation; the Church, animated by the Holy Spirit, the fortress of real peace and the teacher of salvation for all men.

"There is also the moral law and the 10 Commandments and the ecclesiastical precepts for the interior order of conscience and for the exterior peace of human coexistence."

"This is the marvelous unity of principles which must once again renew parish life in all its forms and become, by means of the use of the efficacious convictions of the daily practice of the individual Catholic."

THE POPE SAID that the individual church is a symbol of the opportune admonitions which the council will provide for parochial life.

"To go to church," he said, "must mean to raise oneself, to purify oneself, to extend the horizons of one's individual life to include the concerns of all Catholicism, to beat in union with the hearts of the others who are also brothers because they are all redeemed by the Blood of Christ."

The Pope urged his "beloved sons" to "give voice to your religious fervor" and to let it be heard over wide areas. . . . It is the voice which penetrates hearts and hearts, which awakens, encourages, exhorts and fosters tenderness, the voice which promotes holy intentions, the voice which promotes thoughts of heaven and practice of prayer."

Pope John, moreover, stressed that Christians must listen to the voice of the Church. The voice of the Church is like that of a mother," he said. "It can seem monotonous, but it has infectious strength which can lead one away from evil and to salvation."

As for the diffusion of grace, the Pope noted that the foregoing helps prepared by the council on the grace given by the Lord "because without His help we can do nothing." He added that "the grace of praying well, of complying with the divine Will and of being patient in suffering and at peace with all" depend on God.

Saginaw to start shared-time plan

SAGINAW, Mich.—Some 312 students from seven Catholic high schools in the Saginaw Valley

Related editorial, Page 4

will take at least one course in neighboring public schools during the 1963-64 year.

The students, who represent almost one-fifth of the enrollment in their schools, will attend shared-time courses in drafting, home economics, physics, art, electronics, industrial shop and Spanish.

Father Olin J. Murdick, Saginaw diocesan superintendent of schools, said: "The public school authorities in virtually every part of the diocese have shown willingness to cooperate with local parochial schools in sharing the facilities and services which the public school provides."

In the marriage service, only the words "Ego conjungo vos" are in Latin. The rest is in English, including the nuptial blessings during the Mass.

Use of the vernacular is not unprecedented in South Africa. Vernacular versions of the ritual in five Bantu languages—Zulu, Sesuto, Xhosa, Pedi and Tswana—are already in use in certain dioceses. An Afrikaans version is to be ready soon.



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NEW PAMPHLET ISSUED

Ground rules clarified on 'contraceptive pills'

WASHINGTON—A leaflet published under Catholic auspices sets forth the major ground rules governing the use of the "contraceptive pill."

The leaflet states that the drug "may never be used as a contraceptive. It may, however, be used as a medicine under certain circumstances to correct malfunction or disease."

The leaflet was published by the Catholic Conference of Bishops and was prepared in consultation with moral theologians and doctors. Copies are available from the publishers and from the Family Life Bureau, National Catholic Welfare Conference, at 1313 Massachusetts Avenue, N.W., Washington 5, D.C.

The leaflet notes that the technical name of the new pills is "progestational steroids." The brand names of the two most commonly used are "Enovid" and "Norlutin."

It says the pills have several uses. They can prevent conception by suppressing ovulation, but also can aid in correcting a number of gynecological disorders.

The leaflet stresses that the use of the pills for directly contraceptive purposes is never moral.

It says use of the pills in this way amounts to "direct sterilization," the deliberate intentional suppression of the reproductive function.

AFTER QUOTING the late Pope Pius XII on this point, the leaflet states: "In summary, if these drugs are used for the purpose of suppressing ovulation in order to prevent conception, we have a case of direct sterilization and this is morally wrong."

On the other hand, the leaflet notes, the pills may be used in some circumstances to correct malfunction or disease, and a woman using them for such a

purpose may continue to have marital relations with her husband.

"If there is a physiological malfunction or a pathological condition which the pill can remedy, it may be taken on sound medical advice, and the second effect, temporary sterility, may be tolerated," the leaflet says.

The leaflet states that many moralists believe it is permissible for a woman to take the pills to regularize ovulation, provided that the purpose is not to prevent conception.

The U.S. Food and Drug Administration announced August 3 that it is investigating whether there is a causal relationship between the use of Enovid and blood-clot formation in women.

THE FDA ACTED after the British Medical Journal said four women taking the drug in England had developed blood clots and one had died. The FDA said studies of two U.S. fatalities after taking the drug failed to conclude that the deaths were caused by Enovid.

Catholic moralists have so far not commented on this aspect of the use of the drug. Father

Transaction

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Henry V. Sattler, CSSR, assistant director of the NCWC Family Life Bureau, said that if the "pill" is discovered to be seriously harmful to life according to the best medical opinion, moralists will probably speak out against its use, even for legitimate reasons, since no one may risk his own life without a sufficient reason.

Italy court backs priest

ROME—The Italian Supreme Constitutional Court has ruled that a priest who denies abortion to a Catholic who has voted for leftist political parties does not infringe on electoral freedom.

The case goes back to 1956 when, in the small town of Amoretti, Passiouni Father Francis of Naples refused abortion to two women, Drusa Malgieri and Vitma D'Angelo, who told him they had voted for a leftist party.

The priest refused to give abortion on the ground that the women had deliberately ignored the Church's warnings about voting for a parties collaborating with communism.

The women went to court, charging Father Francis with violating the constitutional guarantee of freedom of the faith by his refusal to give abortion.

In its ruling, Italy's high court said: "To deny abortion to those who vote Liberal or regional leftist organization) is left for a Catholic priest, who must observe the norms of canon law."

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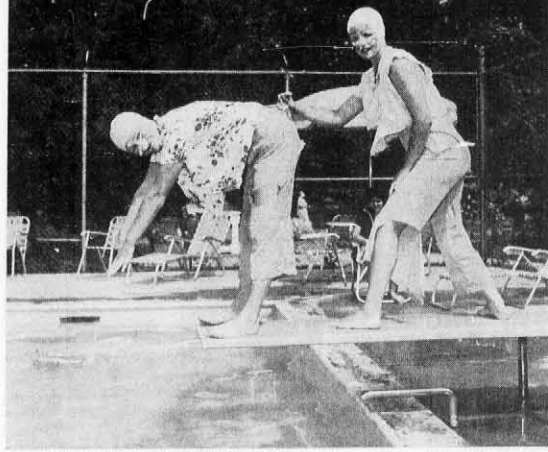
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MARYDALE OPEN HOUSE ENTERTAINERS—These two clowns, students at Marydale School for Girls, 111 W. Raymond St., Indianapolis, will be part of a swimming exhibition to be given Sunday, August 19, during the Open House there sponsored by the Marydale Guild. The Open House will be held from 1 to 4:30 p.m. Mrs. William Mackinney is Guild president. The public is invited to tour the school, operated by the Sisters of the Good Shepherd, and to witness the swimming exhibition at 2 p.m. (Staff photo)

Polish Reds evict Sisters and children

BERLIN—The Cardinal Archbishop of Warsaw protested publicly against the communist regime's closing of three convents and nurseries.

The closings and the eviction of nuns and children violated both the law and the Constitution, Cardinal Stefan Wyszyński declared. The Cardinal, who is Primate of Poland, made the protest through a statement read from pulpits throughout the Warsaw archdiocese.

CARDINAL Wyszyński said that government officials had illegally entered nurseries in two towns near Warsaw and had ousted the nuns and children. He said also that Sisters of the Blessed Sacrament had been evicted from their own house in downtown Warsaw where they had lived and cared for orphans since 1917.

The Cardinal said that Church authorities had tried in vain to get the regime to stop the evictions.

The specific actions apparently were in line with the government decision, ordered at the end of the school year to close preschools operated by "Carristas," the former charities organization of the Polish hierarchy. A large proportion of the staffs of the preschools has been made up of nuns.

"CARRISTAS," which the communist regime placed under the control of so-called "Catholic progressives" in 1959, has received financial support from the Polish Ministry of Social Welfare.

Reports reaching here quoted a spokesman for Poland's Office of Religious Affairs as saying that all schools and orphanages conducted by Religious are being taken over by the government under a law enacted last year. He said the government seizure is being carried out gradually, and that officials have been instructed to be "gentle and tactful" in the confiscation operation.

4th centenary rites planned at Carmel

On Friday, August 24, at 5 p.m., Solemn Benediction of the Blessed Sacrament will be held in the Carmelite Monastery Chapel on Cold Spring Road, Indianapolis, to mark the fourth centenary of the founding of the first Discalced Carmelite Monastery in Spain by St. Teresa of Jesus.

The priests who have served as chaplains for the nuns during the past years will conduct the service. Father Richard Kavanaugh will be the celebrant, assisted by Father Gordon Kiese, O.F.M., and Father John Kalle, Father Kalle, the present chaplain, will give the sermon. Father Gordon is the confessor for the monastery. The public is invited.

Two former chaplains, Father Raymond Bosler and Father Paul Courtney, will be out of the city and unable to participate.

On this day, in the 726 monasteries scattered throughout the world, celebrations will be held by the 15,000 nuns who make up the Order of the Discalced Carmelites.

Protestant official urges more 'dialogue'

PARIS—Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, called here for a "genuine" dialogue between the Protestant and Catholic Churches to advance Christian unity, instead of limiting conversations to individuals.

While there have been "useful" talks between Protestants and Catholics, he said, no "constructive relationship" is possible unless the various confessions begin conversations with one another.

He observed that present talks between individuals represent "only a modest step" toward Christian unity and "necessarily it is believed on both sides that Christians should not remain in isolation from each other."

DR. VISSER 't Hooft, who addressed the annual meeting of the WCC's policy-making Central Committee, also asked prayers for the forthcoming Second Vatican Council.

Non-Catholic Christians, he said, should "seek to be fully informed about its work, do nothing which can make the task of the Council fathers more difficult, and do everything to encourage them in the accomplishment of the goal of the renewal of their Church."

In urging a dialogue between the Churches, the general secretary emphasized that such talks do not "mean surrender of principle or conviction or indifference to truth, but caring for others, listening to them, desiring their enrichment, and mutual enrichment." He declared that a "dialogical attitude" between the Churches, implies certain practical consequences.

For this reason, he said, the WCC is especially concerned about action the Vatican Council does or does not take regarding such questions as the relationships of the Churches, religious liberty, mixed marriages, prayer for unity, and the nature and limits of the church.

Dr. Visser 't Hooft observed that the Vatican Council has "great direct significance for a vast part of Christendom" and "important implications for the relationship of the Roman Catholic Church to all other Christian Churches."

For the first time since the WCC was formed in 1918, official Catholic observers were present at a meeting of its 100-member Central Committee. They were Father John Sheerin, C.S.P., editor of the Catholic World, New York; and Father Jerome Hamer, O.P., of the Dominican House of Le Saulchoir, near Paris.

DISCUSSING Eastern and Western traditions within the WCC, Dr. Visser 't Hooft said that new member Churches from the Soviet Union would increase the World Council's responsibility for "constructive action with regard to the confessions of the monastery. The public is invited."

\$2,670,562 has been contributed to the Catholic High Schools Campaign Fund as of August 10, the campaign office announced this week. This was a gain of \$78,900 since the July report. Still outstanding is \$2,088,662 in pledges.

World Catholic bodies call for social reforms

BUENOS AIRES—Promotion of economic development to serve the common good of all the people must become a major work of active Christian charity, the Conference of International Catholic Organizations declared here.

Delegates representing three dozen world Catholic groups belonging to the conference said in their final resolutions that the "urgent work of changing and humanizing existing social structures must accompany economic development."

MATER ET MAGISTRA, the social encyclical issued a year ago by His Holiness Pope John XXIII, served as the guiding document for the six days of debates here. Unanimity was sometimes hard to attain, but the assembly ended with a 2,500-word statement embodying 15 resolutions.

The assembly called for special training for Catholic leaders to promote international solidarity and to encourage greater Catholic participation in United Nations activities.

The resolutions noted that "the assembly especially exhorts all Catholics to bring their decisive collaboration to the world campaign against hunger."

The new English ritual published by the South African Bishops' Conference was introduced here August 15. It provides for the use of English in nearly everything the priest says in administering Baptism, Penance, Matrimony and in Anointing of the Sick. English also prevails in the rites used in the reception of converts, the funeral service, administering of the Viaticum, and Confirmation of the dying.

THE SHORT essential parts of the sacramental rites remain in Latin. But they may be repeated in the vernacular afterwards.

Thus in the sacrament of Penance, everything the priest says may be in English except for the absolution itself—"Deinde ego te absolvo . . ." which is imparted with the Sign of the Cross and

the invocation of the Holy Trinity. When a penitent goes into a confessional, the first words heard from the priest are "The Lord be in your heart and on your lips, that you may duly confess your sins, in the Name of the Father and of the Son and of the Holy Ghost."

In Baptism, the whole of the ceremony may be in English except for the exorcisms, anointings and the actual words of Baptism. But all these parts may be repeated in the vernacular.

COLOGNE, Germany—The Bishops' committee for Germany's Lenten fund drive for overseas aid announced the adoption of an additional \$4,150,000 for 107 aid projects in Asia, Africa and Latin America.

Use English for the sacraments

CAPE TOWN, South Africa—The Cape Town archdiocese marked the feast of Our Lady's Assumption by beginning the use of English in the administration of the sacraments.

IN SOUTH AFRICAN SEE

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PRIZE TOMATOES—Bobby Gebwin, right, gives his winning tomato another look. Young Bobbey, 12, won first prize in the tomato division of the tomato contest at the Navilleton "Tomato Festival" sponsored recently by the St. Mary's Navilleton Catholic Youth Organization. Pictured at left is Jake Ems, 18, who copied first place with his entry in the canner tomato division. The young tomato growers won out over the adult entrants. (Photo by Rachel Eberle)

By STEFAN KISILEWSKI

I AM often asked by my friends in the West about the "coexistence" of the Catholic Church with the Marxist Government in Poland.

How is it that a traditionally Catholic country like Poland can fit so homogeneously into the Eastern Bloc? How can you reconcile the fact that the church is filled to overflowing every Sunday, while at the same time Mr. Gomulka is so warmly applauded at public meetings during the rest of the week?

How can you explain the fact that Poles are noted for their fidelity in the practice of their religion?

Indeed, our life seems entirely normal. I think that things only seem odd or strange when they are looked upon from outside. Considered from within, they appear quite normal.

IF THERE is such a thing as a "Polish Paradox" it can be broken down quite simply into three elements:

• The character of Polish Marxism;
• The character of Polish Catholicism;

• The peculiar political situation in which Poland found itself after the Second World War.

Let me try to analyze each of these points as briefly as possible.

Polish Marxism

There was never a strong Marxist movement among the Polish people before the War. The socialists who were grouped around the Polish Socialist Party (P.P.S.), rarely gave any evidence that they were influenced to any great degree by Marxist philosophy. Sometimes the leaders of the Socialist Party had no knowledge whatever of the classical Marxist writings.

The Communist Party, on the other hand, was thoroughly Marxist. Socialists numbers and operating outside the law, this group included an elite of Marxist intellectuals, but it had no support whatever among the mass of the Polish people.

In ordering its dissolution in 1953 and then by condemning its most eminent leaders to death or deportation, Stalin himself gave this already unpopular movement its death blow.

After the War, Polish Marxism was supported by a very limited number of activists in the new generation, the men who had been formed in the anti-German resistance movement (the G.O.N. group) and a few survivors of the pre-War movement of the Polish youth.

Faced with this situation, the Party quite naturally began to inevitably concentrate on the ideological education and formation of a new elite. It was from this effort that a new class of young Marxists arose, small in numbers but very energetic and extremely devoted to their cause.

The story ended tragically: the fall of Stalin's personality cult and the events in Poland and Hungary in 1956—both of these profoundly shook the newly formed elite and a number of them have never recovered.

Even if the Communist Party has never achieved any massive success from an ideological point of view, however, it has been able to rally the people to the construction of socialism by appeals to patriotism and to the "realism of the masses," who agreed that economic planning

POLISH PARADOX
How to mix fire and water

was the only way to revive the country. But the young Poles of the Post War Period, who were brought up as Catholics, have never been able to understand why the nationalization of capital and of the means of production must be linked to the theses of Marxist philosophy, or why they should be forced to become, as we say here in Poland, "personal enemies of God."

"Thus, the decisive element in Polish history since the Second World War has been the general acceptance of socialism as a logical attitude. This very fact has prevented Polish Communism from developing its dogmatic character.

The traditional and deep-rooted character of Polish Catholicism has preserved it from violent storms. There was never, for example, the fierce struggle with Protestantism which divided so many Western countries.

Poland did not experience the passions of the Inquisition. And we must always add that the popular character of Catholicism preserved the national unity, consciousness, and culture of Poland throughout the years when other countries were being splintered apart and turned over to political domination.

Polish Catholicism

Poles have Catholicism in their blood. It is not only their religion, or ideology, it is also their tradition, their custom, and their

REPORT SHOWS PROGRESS

Africa, Asia missions advance despite crises

ROME — The Church's missionary effort is advancing in Africa and Asia despite political and social upheavals on these continents, according to a mission report issued here.

The report was published by Fides, mission news service, as part of preparations for the observance of Mission Sunday, October 21. For the most part, it covers the period from 1959 to 1961 and deals primarily with mission statistics in Africa and Asia.

The report notes that in some places in Africa "disturbances brought about by missionary work," and it mentions specifically "the massacre of 20 Holy Ghost Missionaries in Kongo, the Congo, at the very beginning of the year 1962."

The following statistics on Africa are given:
On June 30, 1961, Catholics in Africa numbered 22,000,000, an increase of 1,000,000 over the year 1959. There were 12,500 priests in these territories, compared to 12,000 in 1959; 4,800 Brothers, 120 more than in 1959; and 22,000 nuns, compared to 21,400 in 1959.

The report mentions as a bright spot in an area of serious difficulty the growth of the Lovanium University in Leopoldville, the Congo. It notes that the university, the only Catholic higher education institute in Africa with international standing, began its first academic year in 1954 with 23 students and now has about 700.

"The Catholic school system in independent Congo, despite difficulties of finance and personnel," says the report, "has about 1,500,000 pupils in primary and secondary schools that are administered by the missions."

It states that "the 1961 statistics for Uganda show the Kingdom of Rwanda show that there were 76,000 Baptists in one year, approximately 1,500 each week," and "in Rwanda (now the Republic of Rwanda) 99 per cent of all existing schools are run by the Catholic missions."

IN REGARD to Asia, the report says that on June 30, 1961, Catholics in territories under communist domination numbered about 10,575,000, compared to 12,700,000 in 1959. In this period the number of Asiatic priests increased by 409 to 6,300, and the total number of priests by 700 to 12,500. Brothers increased from 4,100 to 4,400, and Sisters from 31,300 to 34,800.

"The outstanding ecclesiastical event in Asia," the report continues, "was the erection of the Ecclesiastical Hierarchy in Korea, with the creation of three archdioceses and eight dioceses. In South Korea on June 30, 1961, Catholics numbered 487,358 and catechisms 82,948.

BECAUSE OF this fusion of the Church with national traditions and history, even the most orthodox Polish Communist realizes that any attempt to liquidate Catholic traditions in Poland by force would be inconceivable. Any such attempt would be risky and even doomed in advance because of the natural religious consciousness of the peasants.

Of course, there are always a few aggressive atheists who would be willing to run this risk. There are also a few stubborn young civil servants who are intransigent in their dogmatism. But these are exceptions.

The clergy—and particularly the ordinary parish priests—are convinced that the psychological current is running with them, but they are careful not to exhibit this advantage so as to compromise the status quo in a way that would turn out to their disadvantage.

Evidently, this "ideological temperance" on the part of Polish Catholicism is a cause of concern among Catholics themselves. Might not this attitude, which bases itself exclusively on traditional religious ideas and practices, lead to indifference?

It is this concern that has behind the "paradoxical" or "trace of God" which reigns in Catholic-Marxist relations in my country. Clearly, it is in no one's interest to aggravate the situation (and this includes the Vatican). For this reason, even

condemned to lose each time that, instead of deciding to conclude a reasonable agreement, she decided to act according to the principle of the "two enemies." This policy brought about her defeat in 1920, when Poland found herself trapped between two enemies and deprived of any allies.

The new situation in Poland was determined in a decisive manner by the Second World War. The drawing back of her Eastern Frontiers toward the West, decided upon at the conferences of Yalta and Potsdam; the entrance of Poland into the political and economic bloc of the East—these are concrete and important realities. They necessarily involve a union with the U.S.S.R., the only military guarantee of the stability of the Polish frontiers, a stability which is a fundamental condition for the development of the country.

The necessity of union with the U.S.S.R. involves Poland's joining the group of socialist countries. It should be clear that in this situation even the most ferocious anti-Marxism would not bring the ideological discussion into the political sphere. There is a natural limit, even though it is not clearly marked out, and this is the automatic governor for ideological conflicts in Poland.

I HAVE TRIED to present the three basic realities which lie behind the "paradoxical" or "trace of God" which reigns in Catholic-Marxist relations in my country. Clearly, it is in no one's interest to aggravate the situation (and this includes the Vatican). For this reason, even

though the inevitable tensions will continue and incidents of one sort or another will occur, they will always remain within the bounds of the compromise essential to both sides.

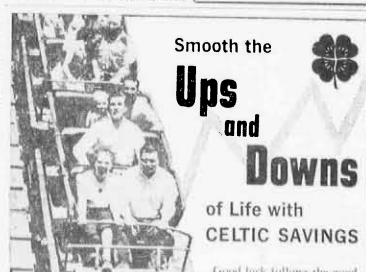
Personally, I believe that, barring serious accidents, the present state of affairs, the "peaceful ideological dialogue," has every chance of continuing.

The true organic danger for Polish Catholicism I would find elsewhere: in the increase of the religious indifference which results from the industrialization, urbanization, and mechanization of life.

But this raises a whole other series of problems, one which is common to industrial countries throughout the world, whether they be capitalist or socialist. I would even go so far as to say that "capitalist materialism" has raised these problems long before they appeared as a result of "socialist materialism." But, as Kibling used to say, "this is quite another story."

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Stimulating program offered Sisters at Woods' summer session



AT NUNS' SUMMER SESSION—A variety of classes, workshops and special programs marked the recent summer session for the Sisters of Providence at St. Mary-of-the-Woods. Above two children from St. Mary-of-the-Woods village school serve as "pupils" for an art demonstration and workshop conducted by Sister Esther, left, for teachers. Mrs. Q. M. Spaullock, Indianapolis, standing, left to right; Michael Quinn, Indianapolis; Father Boniface Hardin, O.S.B., St. Meinrad Archabbey; David James, Chicago; and George Haerle, Indianapolis.



INTERCARRIAL SEMINAR—One of the highlights of the summer was a one-day intercarrial seminar. Panelists included, left to right, seated: Alan T. Nolan, Father Raymond Bester and Mrs. Carol Chrysler, all of Indianapolis; Theresa Heriel, Chicago; and Mrs. Q. M. Spaullock, Indianapolis. Standing, left to right: Michael Quinn, Indianapolis; Father Boniface Hardin, O.S.B., St. Meinrad Archabbey; David James, Chicago; and George Haerle, Indianapolis.



SCIENCE BRIEFING—Members of the class in the teaching of grade school science examine a portable science kit designed for the do-it-yourself teacher. Sister Lucy, front third from the right, directed the class. Other subjects covered during the summer session included practically the entire range of liberal arts as well as music. Eight separate workshops were held in religion—one for each of the elementary grades. The summer session closed on August 3.

THE CHURCH AND THE WORLD

Papal anniversary—Course in unionism—Ban lifted

The Vatican

◆ In an unexpected broadcast from Castel Gandolfo, summer residence of Pope John XXIII, the Pontiff told the world of his prayers for Russia's third communist, Mar. Andrian Nikolayev. "At home," he said (Aug. 12), "we are pleased to include among the intentions of our prayers the young space pilot." The Pope apparently was unaware that shortly before he spoke the Soviets had put a fourth cosmonaut in orbit, Col. Pavel Popovich.

◆ Pope John observed the 38th anniversary of his ordination to the priesthood by offering Mass in the Castelgandolfo audience hall August 10. Later he recalled the day of his ordination in 1904 in Rome, and said: "Beloved sons, 58 years have passed, but the heart is no older, and the tenderness of that day of those impressions, the clear memory of the intentions undertaken and maintained through the goodness of the Lord, are still an ineffable and untold joy."

◆ In a general audience attended by 8,000 persons, Pope John warned that "to lead a Christian life" in today's world calls for great spiritual stamina and perseverance. "We live in sad times," he said. "We know that today many in the world are deprived of religious freedoms. More than that, in the souls of Catholics and non-Catholic Christians, dwell evermore negative motives that would impede them from professing what they believe and from learning from the divine light."

◆ Pope John issued a new appeal for peace in Algeria on the feast of the Assumption here. He wished, he said, to share with his listeners, "the sorrow which afflicts us on receiving the news from Algeria in particular, and from other countries stricken by grave danger of losing real and most valuable possessions in the natural and supernatural order."

Abroad

◆ CARACAS, Venezuela.—Thirty-one youth leaders from nine countries and four territories are taking an intensive course here in trade unionism based on Christian principles. The National Institute of Trade Union Studies (INES) is giving the one-month course, in which the leaders are

studying the tactics of Marxism as well as the papal social encyclicals.

◆ BOGOTA, Colombia.—Colombia's new president declared in his inaugural address that his South American nation must be "respectful and cordial." President Guillermo Leon Valencia, who was elected in May, said that as "a sincere, fervent and practicing Catholic," he will see to it that relations between his government and Church authorities are good.

◆ Thirty-five people have been killed and numerous churches destroyed or damaged in the worst earthquake to hit Colombia in a decade. The quakes, centering in the western part of the country, have also injured hundreds of persons, according to government estimates.

◆ RIO DE JANEIRO.—Brazil's hierarchy is alerting Catholics against voting in the October 7 election for any candidate who does not stand squarely committed to the preservation of Christian principles in the nation's social and economic life. In a radio broadcast, Cardinal Jaime de Barros Guarani, Archbishop of Rio de Janeiro, outlined a new approach to the problem of guiding Catholic voters.

The plan has been adopted by the Electoral Alliance for the Family formed recently under the hierarchy's sponsorship.

◆ KAMPALA, Uganda.—Plans for extending government controls over all schools in the Buganda Education Minister, Abu Baker Mayanja declared that his government has been relying too heavily on the mission schools in its educational plans. He said that mission schools, he contended, made development plans difficult because they were not always advantageously located for general education.

◆ BOMBAY, India.—Although the Church is not perfect, her enemies "have exaggerated her scandals," according to Cardinal Valerian Gracias, Archbishop of Bombay. He said that even a slight blemish stands out strikingly against the background of the Church's record. "It is because the Church embraces all, the good as well as the bad, that we have the courage and strength to strive for perfection," he stated.

◆ PERTH, Western Australia.—The two top Anglican and Catholic leaders in Western Australia have made a joint proposal to the State government for some financial aid for Church schools. It was revealed here, Anglican

Archbishop R. W. H. Moline of Perth and Catholic Archbishop Redmond Prendiville of Perth made the proposal in a joint letter they sent to David Brand, Premier of Western Australia. "We are anxious that the service offered by our schools to children, parents, and the whole community should not be restricted to the well-to-do," the churchmen said.

◆ ATHENS.—A special meeting of the permanent executive committee of the Holy Synod of the Greek Orthodox Church decided here that only the synod as a whole can decide whether or not to send observers to the coming ecumenical council at the Vatican. It is believed that a majority of the members of the Holy Synod, governing body of the separated Greek Church, are opposed to sending observers.

◆ GRENOBLE, France.—No protest demonstrations were held as intended here when a new pastor took over St. Mark's church following Bishop Andre-Jacques Fauriol's removal of two priests of the Mission of France from the church. The Bishop of Grenoble's house was the scene of demonstrations by "prayer pickets" in late July after the Bishop announced the two priests' removal. The police were forced to disperse the demonstrators when they became unruly. The removed priests, members of the now-abandoned priest-worker ex-

periment in France, had returned to factory work without ecclesiastical permission.

◆ KOENIGSTEIN, Germany.—In seven years the German Christian Trade Union has opened more than 1,000 local offices and more than 100 regional units in West Germany, it was reported here. According to Franz Teriete, chairman, the union does not have a specifically religious mission, but seeks to incorporate religious principles in daily life.

At home

◆ WASHINGTON.—The U.S. Catholic foreign relief agency has urged a House foreign aid subcommittee to consider earmarking some future foreign aid funds for administration through voluntary agencies. Catholic Relief Services called for "careful, long-term consideration" of this in a statement which affirmed the organization's support for the U.S. foreign aid program. It said U.S. aid to needy nations is a requirement of world reality and a duty of conscience.

◆ CHICAGO.—A new program of cooperation between clergymen and physicians will be launched next year on the county level by the American Medical Association's Department of Medicine and Religion. The national program will be initiated by county medical so-

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cities and will stress counseling, the role of faith in treatment, special problems of terminal illness and information on the moral codes of the various faiths.

◆ MIAMI.—After three years of litigation the Diocese of Miami has been given permission to erect buildings in St. Thomas the Apostle parish here. On two occasions during the controversy the Dade County Metro Commissioners overruled recommendations by the Dade County Zoning Board that a permit for construction of a church and school be approved.

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TO ENTER ORDER—Miss Barbara Ann Balles, daughter of Mr. and Mrs. Gerald K. Balles, of St. Susanna parish, Plainfield, will enter the Novitiate of the Sisters of Providence, St. Mary-of-the-Woods, on September 17. Friends are invited to attend a public reception on Sunday, August 19, in St. Susanna parish hall from 1 to 4 p.m. No formal invitations have been issued.

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Envisions secularism as official religion

◆ PITTSBURGH.—An archbishop speculated here that secularism will become America's official religion if the trend illustrated by the U.S. Supreme Court's prayer decision continues. Baltimore's Archbishop Lawrence J. Shehan said the Ancient Order of Hibernians national convention here that federal aid to education must be viewed in light of this trend. He warned that exclusion from Federal aid of private and church-related schools would be "a tremendous blow" to religion and "a tremendous victory" for secularism.

The role of the American hierarchy in the political field is to preserve Catholics' religious freedom from this secularism, he said.

TAKING ISSUE with those who see the Supreme Court's ruling in the New York public school prayer case as of limited effect, he said: "The decision has to be regarded not merely from the actual wording, but also from the whole context of the case, from the trend of illustration in the logical and probable effects of that trend.

"It has been the practice of the court to refuse to accept cases where petitioners have failed to show substantive reasons for complaint," the Archbishop continued. "It is now a simple matter, to which only the possible reason for objection was that it was a prayer.

"It was a prayer which, to all appearance, had the overwhelming approval of citizens within the State of New York," he said. "No one was obliged to recite it or to signify approval of it. The few allegedly aggrieved parents and their children had, therefore, no substantive basis for their complaint.

"Yet the court reached out, as it were, to take this case in order to deliver a sentence which would ban the use of the prayer from all public schools of the state. If we look at this case in the light of trends, it seems clear that we are threatened with the establishment of secularism as a state religion."

SPEAKING OF secularism as a religion is not using a meta-

phor, Archbishop Shehan added. The Supreme Court itself "has applied the term 'religion' to both ethical culture and cultural humanism, he noted. Secularism works to ban God and set up humanity or a code of human ethics as the object of worship, he explained. In education, the Archbishop said, limiting Federal aid to public schools "would place on Catholic elementary and secondary schools a burden which in all probability, would make impossible the achievement of any future reasonable objective."

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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.

The French way

A columnist for the New York Post, Joseph Barry, sent this dispatch from Paris:

"What would happen," we asked a 14-year-old French friend, "if a teacher started class with a prayer?"

"We'd laugh."

"Laugh?"

"Sure," said the French youngster. "We'd look at each other and laugh. We'd say, 'look at the teacher playing priest!'"

"You're Catholic?"

"Of course. What has that to do with it? The others have their rights too."

We went to his French teacher. "He's right," he said. "If we opened a class with a prayer, we'd lose the class."

"Lose the class?"

"Lose its respect. It's the same thing. We're professors, not priests. We teach science, history, mathematics, morality . . ."

"Ha," we interrupted, "morality!"

"Civic morality," he said coolly. "Good citizenship. That's the province of the state in a public school. The priest has his province in Sunday school and the parents' house. We don't teach the children how to pray, how to drive a car, how to write a check or even how to be happy. We teach them how to study, how to work. That's why they come to school, and they know it. That's why they'd laugh if suddenly we started with prayer."

We went to the boy's priest. "How would you like it if prayers were brought back to public schools?"

"Are you mad?" he said. "Do you want to bring back the French Revolution? If parents sent their children to have a Christian education, they send them to a Church school. We don't ask the public schools to be religious. All we ask is that they not be anti-religious. We gladly settle for neutrality."

There was more to the dispatch, but this much pokes home the point the columnist wanted to make, namely: the French are smart; they separate religion and education completely.

We are not convinced, however, that Americans ought to imitate the French. In cooking, in wine making? Indubitably. But not in educating for democracy.

Surely most Americans would agree that our revolution and the government that came from it arose from an inspiration different from that of the French.

The American Revolution originated in a determination to conserve what men believed to be a good order of life; the French Revolution was inspired by the mystic purpose of destroying what was thought to be a bad order to create an imagined good one.

The French Revolutionary dreamers attempted to develop a new man by making him fit into a new institution with absolutely new ethics and values. This is the fatal dream that leads to the totalitarian state.

The American Revolutionaries fashioned a government to fit man as they surprisingly knew and adequate knowledge of history showed him to be.

James Russell Lowell cut the difference cleanly when he wrote of our Founding Fathers that they "knew better than to commit the folly of breaking with the past. They were not seduced by the French fallacy that a new system of government could be ordered like a new suit of clothes. They would as soon have thought of ordering a new suit of flesh and skin."

The French Revolution was a revolt against religion and a whole religious past as well as against political tyranny. And this meant that there was a contradiction at the very source of French democracy, for in rejecting religion and their religious past the French Revolutionaries reversed their republican government from the very thing that gave the French people their idea of the dignity of man, of liberty, equality and fraternity.

The American Revolutionaries separated Church and State; they would never have thought of separating religion from the state, for they recognized man as a religious being.

The French Revolutionaries wanted a new man formed by civic morals and educated without any religious influence. Religious morals, they held, had nothing to do with everyday life, but merely with the hereafter—if there was a hereafter—and that dubious province belonged to the priests.

The French were determined to treat civic man and religious man as two distinct beings. For them separation of Church and State meant the total separation of religion from government and everyday life.

Through the years and one failure after another of the French Republics, this theory mellowed somewhat, but it still dominates French thinking as the dispatch from Paris quoted above emphatically reveals.

We want no part of it here in the United States.

Gallop Poll

According to the Gallop poll, the secularists in this country must be about as numerous as termites in an exterminator's truck.

The latest report of Mr. Gallop's American Institute of Public Opinion shows that 80% of the parents of children in public schools approve of religious observances in those schools.

If this is accurate, then it would appear that Bishop Pike's suggested constitutional amendment would be home with a breeze.

Episcopal Bishop James A. Pike of California has proposed that the "establishment of religion" clause of the First Amendment be changed to language "The Supreme Court cannot possibly misinterpret." It favors the phrase "the establishment of any denomination, sect or other organized religious association."

This would certainly permit the recitation of prayers in public schools, preserve tax exemption of religious institutions, the continuation of the chaplain's corps in the armed forces and other aids to religion now threatened by sweeping extension of the meaning of "religious establishment" favored by the Supreme Court.

Do Congressmen pay any attention to the Gallop Poll?

Shared-time

For our money, one of the most exciting and promising developments to pop up in years is the shared-time plan for education.

This is the proposal that would make it possible for parochial school pupils to take some courses in public schools and some public school students to spend part of the school week in church schools.

Religious and public school educators have been discussing the plan for several years in long-haired professional journals. An occasional news story or TV interview let it be known that the educators were cooking up something new.

But now the proposal is advancing beyond the discussion stage, and actual experiments have been announced for the coming school year.

The current issue of Look magazine features an article

QUESTION BOX

Must one follow Pope's encyclical?

By MSGR. J. D. CONWAY

Q. I have followed with great interest your articles on "Mater et Magistra" and have found it to be in conflict with my personal conservative philosophy. I do not believe this to be an accepted doctrine of the Church, but the personal views of the Pope. I wish to know if I am a heretic for disagreeing with the politics expressed in "Mater et Magistra."

A. Must I be in favor of our form of Social Security in America because the Pope makes a proclamation in that respect. Allow me to quote this passage from "Mater et Magistra":

"Systems of social insurance and social security can make a most effective contribution . . . in the standard of living enjoyed by the different classes of citizens."

Please answer my question dealing with this matter.

A. I believe I shall let Pope Pius XII answer your question for me. In his encyclical "Humani Generis," published August 12, 1950, he wrote as follows:

"Nor must it be thought that what is expounded in encyclical letters does not itself demand consent, on the pretext that in writing such letters the Popes do not exercise the supreme power of their teaching authority. For those matters are taught with the ordinary teaching authority, of which it is true to say: 'He who hears you, hears Me'; and generally what is expounded and inculcated in encyclical letters already for other persons appertains to Catholic doctrine. But if the present Popes in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that the matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians."

I urge you to meditate humbly and prudently these points readily deduced from the formal statement of Pope Pius XII:

When you permit your "conservative" philosophy to lead you to reject the formal teachings of Pope John XXIII, you are rejecting the ordinary teaching authority of the Vicar of Christ; and so, indirectly, rejecting the teachings of Christ Himself. You refuse to hear the one whom Jesus appointed to teach the whole Church; so you do not hear the Master.

If the matters on which the Pope has clearly passed judgment in an encyclical letter "cannot be any longer considered a question open to discussion among theologians," they are surely not matters to be called into doubt by those who are not theologians—or even economists—but simply have some prejudices on the subject of social security. I will concede that the Holy Father does not give explicit or detailed approval to an organization of social security—only to the principles involved.

My conclusion: You are not yet a heretic, but you are far from an ideal Catholic. Pride and prejudice are your gnawing faults.

Q. I am anxious to find the reason why different robes are followed in High Mass for the dead, e.g. why kneel at the Oration and the Postcommunion?

A. The Revised Rubrics of the Mass, issued July 26, 1960, state explicitly that priests who assist at a Requiem Mass, in the sanctuary, should kneel for the Oration, after the Dominus Vobiscum, and during the Postcommunion prayers. The same rules apply to the ferial Masses of Advent, Lent, and Passion time, as well as most Ember Days and Vigils.

Kneeling is associated with sorrow and penance. At other Masses, in which a note of joy prevails, the priests in the sanctuary stand for these prayers.

Q. If a priest has been silenced for any reason can he marry and still receive the sacraments? Also if he leaves of his own free will can he then marry and receive the sacraments?

A. A secular priest of the Latin rite is forbidden to marry by the law of the Church—and also, it is generally believed, by an implicit vow which he took when he received subdiaconate. A priest who is a member of a religious order has an explicit vow of chastity which prevents his marriage, and he is also subject to that same law of the Church (Can. 1072) which makes invalid any marriage attempted by a cleric in sacred orders.

If any priest attempts a marriage he automatically incurs the penalty of excommunication, which is reserved to the Holy See (Can. 2385). At the same time he becomes irregular (Can. 2383); this means that he is not qualified to exercise the functions of his priesthood.

If such a priest were to honestly repent and remove himself from his sinful situation he could be absolved from his excommunication. This would permit him to receive the sacraments. But it would not permit him to exercise the privileges of his priesthood. That irregularity would still remain; and ordinary practice of the Church is very slow to remove it. Sincerely must first be proven by a devout life under monastic conditions; and very often the continuation of monastic life is a requirement for the privilege.

on what is to happen in Monroeville, Pa., a suburb of Pittsburgh. The Allegheny County public school system there is opening a new technical high school for educating talented students in electronics, computers and other scientific fields requiring costly equipment and highly trained teachers. Catholic high schools in the area have accepted an invitation to send selected students to the new school on a part-time basis.

The same article reports that Msgr. John B. McDowell, superintendent of Catholic Schools for the Diocese of Pittsburgh, is working out details with the superintendent of public schools for the City of Pittsburgh on another shared-time experiment. Plans call for the entire freshman class of a Pittsburgh Catholic high school to go to a nearby public school for instruction in mathematics, foreign languages, industrial arts, commercial subjects and physical education. The Catholic students will continue to take courses in English, science, social studies, fine arts and religion at the Catholic high school.

This is a modest beginning of a movement which we hope will spread rapidly all over the country. The beginnings will have to be modest, for shared-time will create mammoth problems of scheduling for both parochial and public school systems and also impose additional tax burdens.

Catholic families, however, have a right to as fair a share of the public education funds as can be given them under the Constitution. This country, moreover, cannot afford to let the 13% of its children in non-public religious schools suffer from an inferior education.

The shared-time proposal may be just the typically American compromise that will make it possible to solve the dilemma of how to aid parochial schools without endangering the constitutional principle of the separation of Church and State.

Certainly it is worth a serious try, particularly since it can be done piecemeal and locally without need of a national referendum or the passage of a bill in Congress.

CONTROVERSY

Serious dangers in medical novelty

By DONALD McDONALD

I suspect that not more than an infinitesimal fraction of the American people know until this week that the drug industry in this country is permitted by law to distribute unproved drugs to physicians and that physicians are permitted by law to dispense these drugs to their patients, which means, of course, that patients with or without their full knowledge and consent are being experimented with in a highly dangerous manner and therefore grave question arises as to the ethical conduct of both the drug manufacturers and cooperating physicians.

I must confess that any respect for the drug industry has always been severely limited.

The fact that it calls itself an industry rather than a profession suggests the possibility that, in critical matters relating to the production and sale of drugs, a particular drug company's position on the stock market and its relation to its stockholders counts as much as do the ethical controls under which it introduces new drugs or prices and merchandises old ones.

MY RESPECT for the drug industry dipped considerably lower when I began following the testimony Senator Keftauer unearched in his recent investigations into the extent to which drug prices were "administered" by the industry as a whole, and the extent to which those prices constituted an exorbitant fee on the captive market for them in this country.

Now, with the revelation that the sleeping pill, thalidomide, which has been responsible for the birth of thousands of deformed babies in Europe, has been distributed by an American drug company to about 1,200 private physicians here for experimental use at the sole discretion of the physicians, the disturbing question arises: why has our Food and Drug Administration, the regulatory agency involved, permitted this kind of a situation to develop? Will both the physicians and the drug industry have to be compelled to refrain from using any drug that has not been certified safe by an impartial testing laboratory?

An even more fundamental question presents itself and is prompted by the thalidomide incident: how far off center are we Americans in our basic attitude towards health and medicine?

The most vivid, trenchant and, so far as I can determine, accurate answer to this question has come from Dr. Herbert Raitner in a recent interview I had with him for the Center for the Study of Democratic Institutions.

Dr. Raitner is highly critical of the "activist" spirit of American medicine for which he blames both the public, which insists on "heroic," dramatic and often premature medical and/or surgical treatment of a condition which may in fact be self-limiting and non-progressive in nature, and the physicians who, in the name of their patients, in too many instances stimulate such an appetite in their patients.

GIVEN THIS kind of medical situation which leads to what Dr. Raitner calls a "hypocholesteric" climate, we need not be surprised when we learn that a pernicious drug like thalidomide can find its way from its manufacturer to shelves in physicians' offices and into the bodies of unsuspecting patients.

In one part of the interview, Dr. Raitner recalls a warning raised by Oliver Wendell Holmes in 1828 (18 years earlier the same Holmes had warned about "extravagant remedies and trust in remedies" by physicians and patients). Holmes' warning and Dr. Raitner's subsequent commentary suggest only a partial answer to the question: how could the thalidomide incident happen in this country? (Readers who want the full text of Dr. Raitner's remarkable critique of American medicine can get a free copy of it by writing to the Center for the Study of Democratic Institutions, Box 4668, Santa Barbara, California.)

I shall close this column with the Holmes quotation and the Raitner gloss on it:

"I have spoken," said Holmes, "of the importance and the predominance of periodical (medical) literature and I have attempted to do justice to its value, but the almost exclusive reading of it is not without its dangers. The journals contain much that is crude and unsound. The presumption, it must be maintained, is against their novelties unless they come from observers of established credit. Yet I have known a practitioner, perhaps more than one, who is as much under the dominant influence of the last article he had read in the medical journal as a milliner under the sway of the fashion plate. The difference between green and seasoned knowledge is very great. And such practitioners never hold long enough to any of their knowledge to have it get seasoned."

COMMENTS Dr. Raitner: "Everybody should recognize that the American medical scene is being printed in the medical publications coming out today will prove to be erroneous; that something printed this week disproves something printed last week. What is needed at any time in the history of medicine and medical literature is the seasoned knowledge Holmes called for—the ability to separate the wheat from the chaff, not to lose sight of the whole of knowledge in the face of an overflow of partial" (Continued on page 9)



OPINIONS

Teen-ager disagrees with Fr. Doran

To the Editor:

I enjoyed very much Father Doran's column of August 10 on modern art. However, I disagree with him. Perhaps I am different, but I am sixteen, and I like modern art.

Two years ago I took an art course and I am still grateful for the understanding and appreciation of modern art instilled in me by my teacher. How much an understanding of a thing can be imbibed by a fourteen year old I am not sure, but it was certainly enough to change my views and whet my enthusiasm.

Some people are of the opinion that someone who claims to like modern art likes all modern art. That is not true. Some modern art is appealing and some is not. Just as in other types of art a particular painting may have a specific meaning for one individual and mean absolutely nothing to another. Certainly modern art cannot be judged as a whole. There are different techniques and styles within modern art just as there are in realistic art.

Some types of modern art, I agree, seem to lack feeling, meaning, spirit, even sense. I find more likeableness in some of the attempts of my five year old twin sisters than in some examples of modern art. I wonder if perhaps some were used by the artist to clean his brushes. And yet a claim to like modern art. Why?—because in some modern art I find that fourth dimension—the mind and soul of man.

This, in modern art, is not expressed by images which correspond in shape and color to the objects around us, but in other ways. To me it is a transmutation of the intangible—the ideas and spirit of man—to the tangible. In modern art the expression of thought and feeling is found in such things as color, balance and harmony, or even in lack of color, unbalance, and discord. To me modern art is the expression of thought and feeling in paint just as music is the expression of it in sound. Jennifer Henricks Indianapolis

The council

To the Editor:

Why is nothing being said from the pulpit about the coming Ecumenical Council? From personal contacts, I am amazed at the lack of knowledge or interest in it on the part of numerous educated Catholics.

If one doesn't read about it in The Criterion or other Catholic periodicals, one would not know

that Pope John has asked for our interest, suggestions and prayers. The time is growing short!

Why couldn't a prayer be said at the end of the Mass for the success of the Council in addition to or in place of the long continued Memorandum for the success of the High School Fund Campaign?

Bravo to The Criterion for having repeatedly tried to inform its readers.

Indianapolis Reader

Lauds paper

To the Editor:

As an Episcopalian, I want to commend The Criterion for its continued exceptional level of journalistic excellence at a number of different levels.

It courageously maintains a prophetic voice within the secular

community as well as the religious. Obviously does not seek to be popular so much as to proclaim, at the most profound levels, the relationship of the Catholic Faith to the whole of contemporary life. It emphasizes, time and again, the ecumenical vocation of the Church, not only in respect to unity but also concerning renewal.

I appreciate more than I can say reading The Criterion each week. Spiritually and intellectually, it meets needs of mine as a Christian living in today's world. It is a source to me of refreshment, stimulus, enlightenment and fraternal love. I continue to be most grateful for its existence . . . indeed, for its vocation . . . and I simply want to express my thanks.

The Rev. Malcolm Boyd Episcopal Chaplain to the State University Detroit, Mich

SERMONETTE

Eyes for good or evil?

By REV. JAMES D. MORIARTY

An ancient legend, not recorded in the scriptures tells the story of Jesus arriving in a city one evening after he had sent disciples ahead to make preparations for the evening meal. As he walked into the market place he noticed that a crowd had gathered around a certain spot. The object of the crowd's attention was a dead dog. The unfortunate creature had a rope around his neck and there was every indication that it had been dragged through the streets until dead. It was a sickening sight.

"It stinks," mumbled one man. "Look how his hide is all torn," observed another. "His eyes are about to fall out of his head," said a third. "And his ears are almost gone."

"He must have been a chicken thief," surmised still another. "No one could treat even a dog like that if he were not."

Our Lord who had stopped to look at the poor creature made a simple remark. "His teeth are white as pearls."

It took our Lord through this group to find something to admire in this poor dead animal.

It is easy to stand around the carcass of someone whose reputation has just suffered death and point out the sins of the accused. Whether it be a politician called before the grand jury, a criminal hailed before the judge or the neighbor's child found in juvenile court, it is easy to enumerate the wrongs. It is more charitable to follow our Lord's example.

It is a simple matter to kick a person when he is down. We hardly have to raise our foot. We can walk over him with little effort. It takes much more effort to stop down and help him up. He may pull us down in the process. Especially is it harder when the accusers are liable to stamp us while marching over the fallen individual.

No one needs help when he is riding high. No one will refuse it when he is down. It may take courage to help the downtrodden. But it is a great opportunity.



NEWS FOR ALL MEDIA

Public information office to 'cover' council

This is the seventh in a series of 12 special articles by the head of the Rome bureau of the NCWC News Service...

By MSGR. JAMES TUCKER

VATICAN CITY—The coming Vatican Council has made the top officials of the Church more conscious than ever of the value and importance of public information.

No other eccumenical council in the Church's history has had to contend with a body of faithful accustomed to having news by newspaper or radio no more than a half-day old with their morning coffee.

It was certainly unimagined before the present council that world-wide audiences might witness its solemn sessions from an easy chair in the comfort of their own homes, such as television will now make possible.

The development of mass communications media has created a public hunger for information. And those who must feed the public in quick and easy doses have come knocking at the door of the Vatican.

Because the demand—always respectful but no less demanding—has been so insistent, the Vatican authorities have been compelled to listen. And, because the arguments have been so persuasive, the Vatican authorities have responded. The response has created, for the first time in a history of 21 councils, an office of public information.

ONLY A FEW months had passed after the Pope's first revelation in January, 1959, of the coming council when the first petitions from journalists of several nations were addressed to the Papal Secretariat of State. Two of these, detailing concrete proposals, came from the United States.

The annual recurrence of meetings and congresses inevitably took up the problem. One of the earliest and most significant of these came from the sixth world congress of the Catholic Press at Santander, Spain, where 409 Catholic journalists from 28 countries met July 6 to 19, 1960.

In its final resolutions the congress expressed the wish that Catholic news agencies "be duly informed in conformity with the demands and practices of modern means of transmission, so as to enable them to prepare public opinion in the most efficacious manner for this great event in the history of the Church."

IN THE SUMMER months of 1961 and 1962 there were another eight assemblies of national groups which discussed the same subject and took even bolder steps. A meeting of Catholic journalists at Secession, Austria, in May, 1961, made its proposals for development of a council information office and gave them to Cardinal Franziskus Koenig, Archbishop of Vienna, to take to Rome.

In the same month the editors of 20 Catholic dailies in the Netherlands presented Cardinal Bernard Albrink, Archbishop of Utrecht, with a similar memorandum to bring to the attention of the Central Preparatory Commission for the council.

From the beginning of his pontificate, Pope John XXIII had received groups of journalists on occasion and had counseled them on the practice of their profession. But the first concession to newsmen

in respect to the eccumenical council came on October 30, 1959, when Cardinal Domenico Tardini, then Papal Secretary of State, granted the first press conference on the council.

When the motu proprio (papal decree) "Superno Dei Natus" of June 5, 1960, included a secretariat for communications media among the preparatory bodies for the future council, it was at first assumed that this would serve as an information agency for the council. It was immediately made clear that this secretariat would, instead, concern itself with studying the communications media for the purpose of making proposals for the council's agenda.

ALTHOUGH the correction of the assumption caused disappointment in some quarters, there remained the more important fact that the Church, for the first time in its history, intended to take all communications media into serious consideration in an eccumenical council.

However, a few months later Archbishop Pericle Felici, secretary general of the Central Preparatory Commission, announced that the Pope had ordered the establishment of a special news information office for the council. The nucleus of that office materialized a year later when, on October 10, 1961, Msgr. Fausto Vallaina, an Italian priest-journalist, was named to organize an information office.

While making the announcement Archbishop Felici also underscored several "positive and negative duties" for those reporting the council.

The positive duties included having a background of the history of councils and acquiring an appreciation of the nature of the Church and its teachings. The Archbishop also cited the need for patience and reserve.

The negative counsels contained a key to an understanding of the

Vatican's traditional reticence in dealing with newsmen. They were: Do not invent false news stories; do not create false sources of information; do not represent inferences as facts; and do not impede works reserved to the council by carrying reports on them in the press.

The first bulletin of the council information office was issued on November 6, 1961. For the most part it confined its information to giving the titles of projects taken under study by the Central Commission and to the addition of explanatory notes on the topics, without reference to the actual discussions. This was done to avoid anticipation of detailed discussion of the agenda, which was reserved to the council Fathers.

THE POPE himself took the lead in expressing the Vatican's recognition of the value of the communications media during the council. This was done chiefly in two audiences: one to the Foreign Press Association of Italy on October 24, 1961; the other to the International Federation of Chief Editors on May 28, 1962.

He told the members of the Foreign Press Association: "We are fully aware of the valuable services which the press can render in presenting the council in its true light and making it understood and appreciated as far as possible by the great public."

"We are and we wish to be, above all, at the service of the truth," he said, "You also have this desire, gentlemen, in a very special way, and this is the honor of your profession."

He frankly admitted to the editors in the second audience that the cooperation of the press "seems not only useful but in certain ways is indeed indispensable" to the eccumenical council.

"It is our intention," he declared, "to give new and greater de-

velopment (to the council press office) which We have instituted as part of the Central Preparatory Commission of the council, so that public opinion may be suitably informed.

"It is in fact our great wish that journalists may not be obliged, because of a lack of sufficient information, to make guesses which are more or less true and to publish ideas, opinions and hopes which later may prove to be unfounded or erroneous."

THE RELEASES provided by the council information office, he said, would "certainly be limited because of the demands of discretion, but they will be positive and adequately plentiful to enable you to practice your noble profession here under conditions which we hope will be satisfactory both to you and to your readers."

The council information office has now opened its headquarters in the ground floor of the Congregations Building just outside St. Peter's square. The headquarters is equipped with desks, phones and radio facilities, and also provides a lounge. Places for radio, television and press reporters have also been provided in the council hall in St. Peter's basilica.

Msgr. Vallaina's staff includes liaison officers for seven language groups: French, English, German, Spanish, Portuguese, Italian and Polish.

The information office is prepared to supply background handouts on various aspects of the past and present councils. It furthermore plans to hold regularly scheduled press conferences and to issue printed communications.

"The next article in this series will deal with the role of the bishops in the council."

52 receive habit, 41 pronounce vows in Woods ceremony

ST. MARY-OF-THE-WOODS, Ind.—Ninety-three young women took part in the religious ceremonies of reception and profession here Wednesday, Aug. 15, at the motherhouse of the Sisters of Providence.

Fifty-two received the Holy Habit to begin formally their two-year novitiate before taking vows. Forty-one others either took or renewed their religious vows of poverty, chastity, and obedience.

Members of the investiture class included the following young women from the Archdiocese:

Sister Philip Neri Miller, Sister Angela Paul Raymond, Sister Peter Canisius Hittler, Sister David Mary Morley, Sister Mary de Paul Gilligan, Sister Carol Ellen Schmidt, Sister Mary Ann Sales Dinnin, Sister Sharon Rose Dickerson, all of Indianapolis; Sister Lawrence Ann Easton, Terre Haute; Sister Josie Marie Hall Danville, Sister Celine Cline, Plainfield, Sister Kevin Mary Waters, New Albany; Sister Carolyn Ann Galligan, Jeffersonville; Sister Regina Clare Norris, Crane.

A Solemn High Mass of Thanksgiving followed immediately after the ceremonies. Celebrant was Father Thomas E. Doriot of Fort Wayne, Ind. Deacon and subdeacon, respectively were Father Norbert C. Reuss, C.S.B., of Houston, Tex., and Father Richard Lawler of New Albany, Ind. All officers of the Mass are related to participants in the ceremonies.

Father John Wanzel, S.J., of St. Xavier University, Cincinnati, delivered the sermon.

Protestant women invited to parley

CHICAGO—For the first time in its history, the National Law Women's Retreat Movement has invited Protestant women to attend its congress.

Mildred McCutley, coordinating chairman of the congress, sent invitations for the congress, August 17 to 19, to some 20 prominent Protestant churches and central offices in Chicago.

"Many Protestants," Miss McCutley said in her invitation, "have made retreats at our retreat houses; furthermore, many groups of Protestants have sought our advice on organizing their own retreats. These trends indicate, we believe, that a large number of our Protestant brethren value the closed retreat as a means of personal sanctification and a source of apostolic endowment."

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DUTCH FAMILY REUNION—Mother M. Anna Michael, R.G.S., administrator of Marydale School, Indianapolis, center, was host a few days ago to a group of four Religious, all members of the same family. Sister Mary of St. Anzelique, extreme left, and Sister Mary of St. Denise, extreme right, are Sisters of the Good Shepherd who are missioned in Cincinnati and Grand Rapids, respectively. Sister Petrus, second from left, and Sister Mathilde are Sisters of the Choorstraat (Daughters of Mary and Joseph), from The Netherlands. This was only the second time in 35 years that the four sisters have been reunited. The occasion is the Silver Jubilee of Sister Petrus. Her community gave the two sisters a four-week vacation in the United States to visit with their family. Accompanied by three other brothers and sisters, the four were on the way to Grand Rapids to greet the remaining family of 11. (Staff photo)

WHAT OF THE DAY

World government?

By REV. JOHN DORAN

I sat last night along the Boulevard of the Flowers in Switzerland, looking out over calm Lake Lemane. I was sitting on a bench just off the main walk, nearly isolated by the drooping branches of a weeping willow.

I could hear the different groups go by: some talked Italian, many spoke French, while a few clung to their own native tongue.

From the different dance floor in the hotels along the way one could hear Italian music, American song, and once even a Mexican waltz. Jazz has found its way here too, for now and again one would hear a saxophone moaning an American hit.

In my quiet hour I was thinking about the nations and the world. Peace between all these peoples is, of course, a paramount need of our times. For this the United Nations was conceived, gestated, and brought into being.

There can be no doubt that the world has need of an organization like the United Nations, an organization to unify diverse groups; it must never seek to make uniform the peoples of the world. In this it would be doomed to failure, for diversity is as natural to people as having two ears.

Personally I grow cold at the idea of a world police force in the hands of the United Nations. The failure of the other nations to react in more than a token way to Korea, the tragic consequences of the U.S. intervention

in the Congo, are examples of the unborn utility of a world police. Basically the idea is, I think, wrong. A world police would be a mockery unless it were strong enough to exert its will over any nation, including our own.

Do we who have sought to bring education and experience to bear for many years upon the problems of self-government want to exchange our own right to self-determination for that of a general assembly made up for the most part of peoples who

have no history of self-government? Should any nation be willing to accept a child's role with the United Nations the only paper?

Just as it is the denial of human rights to try to make all peoples uniform, but reasonable to seek to make them live together in peace, so is it the denial of human rights to try to make all peoples uniform, but reasonable to try to have them live together in peace. There is a place for the United Nations; there is no place for world government.

SONS OF DIVINE PROVIDENCE. A life of total consecration to God and active witness to Christ. Includes sections for PRIESTS and BROTHERS with lists of activities and contact information.

Help! It is Our Duty to Take Care of Needy Families. CHILDREN'S CLOTHING. As Catholics, we NEED Your Support. Call Catholic Salvage Bureau ME 2-3155

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Sister Formation head is re-elected. CABLE-GRAM Indiana's First K. of C. Council No. 437. Facilities: Meetings, Dining, Bar, Auditorium, Men's Dorm, Entertainment Fri. & Sat. Eves. 1305 N. Delaware ME 5-3052

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A WAY OUT OF OUR PAROCHIAL-PUBLIC SCHOOL CONFLICT? This fall in one city, parochial school pupils will be able to attend a new public technical school on a part-time basis. TODAY...GET LOOK

WHAT, ME?—A MISSIONARY? TO SAVE SOULS, YOU NEED NOT BE A PRIEST OR SISTER. WE'RE NOT PEOPLE LIKE YOU. IN FACT, OUR MISSIONARIES COULD NOT SURVIVE... NEAR EAST MISSIONS. HAVE MASSAGE OFFERED FOR THE LIVING AND DECEASED. DONATE AS A MISSION CHAPEL. FEED A FAMILY FOR A MONTH. EDUCATE A NATIVE PREST. DAMEEN LEPER CLUB. ORPHANS BREAD. PALACE OF GOLD. THE BAMBANIS. THE SONICIA GUILD. ENROLL YOURSELF OR YOUR FAMILY IN THIS MISSION AID SOCIETY.



Edited by the Cleric Seminarists of West Baden College

In left field?

By JAMES H. BOWMAN, S.J.

Earlier this summer I went into a bit of life-history, using my own experiences to introduce some ideas about the Mass. This bit of autobiography was so enjoyable to me that I believe I will do a little more of it.



The subject of this time is attitude toward Catholic Action. The incident to start with is a record - dance many years ago at a local parish hall.

The young lady of middle-high school age said she would dance with me. We talked of a number of things. Among them was where she had just been, namely, Summer School of Catholic Action session at the Morrison Hotel in the Loop. At this point, I congratulated myself on being with a real modern day saint, since people who went to SSCA meetings were, in my mind, on a level with foreign missionaries and lay preachers.

That incident only shows how "way out" Catholic Action was to me as a freshman in college. It wasn't out in left field, man, but it sure was deep in center.

Then I joined the Jesuits and began to hear about Socialists, about what they were, but mostly about what they were supposed to be. And then, seven years later, I began to teach as a Jesuit and to moderate a Socialist. Here I had Catholic Action in the raw - and began to see some of the problems involved.

One of those problems was that most high school students, even when they go to a school that teaches Socialism or VCS or Legion

Brebret schedules first grid session

INDIANAPOLIS—Jack Baker, football coach at Brebret Preparatory School, has announced that the first orientation and practice session will be held Saturday, August 18, at 10 a.m. on the school grounds.

The Brebret Braves will field only a freshman team this year. Baker expects about fifty candidates.

A full schedule faces the Braves. The season's opposition includes—Park, Clifton, West Lane, Eastwood, Deaf School, Pike Township, Cathedral and Sacred Heart.

Sacred Heart Church Picnic

SCHELLVILLE, INDIANA (10 Miles East of Huntingburg — Road No. 44) Sunday, August 19th Chicken Dinner \$1.00 Served Family Style 12 'til 6 p.m. 50 HANDMADE QUILTS CHICKEN NOODLE SOUP RIDES FOR THE KIDDIES

St. Bernadette Church Festival

4838 Fletcher Avenue 3 Big Days Friday—Saturday—Sunday August 17—18—19 \$5000.00 Grand Prize DRAWING SUNDAY 10:00 P.M. Other Prizes Totaling \$600.00 \$25.00 Per Hour Attendance Prize

FISH FRY FRIDAY FROM 5:00 P.M. (SNACK BAR — DAILY) Kiddy Rides — Food — Drinks — Booths — Prizes MATINEE SUNDAY FROM 3:00 P.M. D. J. Dance Nightly — Ron Hofer and Tom Mathis Will Spin the Disks



LATIN SCHOOL'S "B" LEAGUE CHAMPS—To these lads from the Latin School belongs the honor of reigning as champions of the CYO's first "B" League, begun this summer as a part of Junior Baseball program of the Indianapolis Park Department. Shown, left to right, first row, are T. Miller, F. Chandler, D. Papesch, D. Oliver, D. Arnold, J. Chipla (student manager); second row, left to right, S. Papesch (manager), M. Adolay, B. Tafala, J. Quinn, P. Givens, M. Prater, D. McCoy and N. Olinger. The league also included teams from St. Bernadette, Holy Spirit and Richmond.



TO ENTER NOVITIATE—Miss Jo Ann Dick will enter the novitiate of the Sisters of Providence at St. Mary-of-the-Woods next month. Jo Ann is the daughter of Mr. and Mrs. Cale C. Dick of 3340 N. Euclid. No invitations have been issued. Miss Dick was graduated from the Providence Aspiary of St. Mary-of-the-Woods.

Secunia Memorial H.S. Football Schedule table with columns for date, opponent, and location.

GERMAN MISSIONS BONN, Germany—West German Catholic missionary orders and societies currently are operating 5,400 educational and social institutions in mission countries throughout the world, according to statistics issued here by Catholic authorities.

St. Philip's sets bowling tournament

The Junior CYO will make its first venture into organized bowling when the St. Philip Next unit will play host to a tournament for boys on August 27, 28 and 29 at their own parish center.

While the event has the sanction of the Junior CYO Council, it is being sponsored and organized by the St. Philip Junior CYO organization for parishes in the Indianapolis Diocese.

TOURNAMENT officials have set a limit of 120 entries, and all bowlers who sign up must be available to compete on all three nights. There will be two separate sessions each evening—at 6 p.m. and 8:20 p.m.

Each parish may enter a team of five contestants and five alternates, with the alternates to bowl only in case of a drop-out.

THE ENTRY FEE is \$1.50 per person to cover cost of bowling, shoe rental, etc. Entry fee must accompany all entries, which should be mailed to: CYO Bowling Tournament, 817 N. Rural St., Indianapolis, not later than Tuesday, Aug. 21.

Trophies will be awarded at the end of the tournament. Officials stated that if the experiment is a success, a girls' division will be inaugurated in 1963.

Cy Cipher

PLAN AUCTION SALE—The Junior CYO of St. Maurice parish, Napoleon, are inviting the public to an Auction Sale and Ice Cream Social beginning at 1 p.m. Saturday, Aug. 25, in the parish hall. Proceeds will go to the fund for refurbishing the church interior.

ANNUAL ALUMNI DANCE—The Cathedral parish Senior CYO will sponsor their annual Alumni Dance on Saturday, Aug. 25, in the school yard. Bill Howard, popular Indianapolis disc jockey and a CYO alumnus, will spin the records beginning at 8:30 p.m. Past and present members are invited.

CYO TALENT SHOW—Auditions were held for the annual Junior CYO Talent Show on the school grounds at 8:30 p.m. on August 26 at Garfield Park will be notified by the CYO Office today (Aug. 17).

JUNIOR CYO KICKBALL—The CYO Office has announced that all entries for the Indianapolis CYO Kickball League, both Junior and Cadet, received today, Aug. 17, will be honored.

ANNUAL RECOLLECTION—Junior CYO members are reminded of the annual Evening of Recollection to be held at St. Philip Neri parish, Indianapolis, on Friday, Aug. 31.

BEAUTIFUL HANDMADE QUILTS, fancy work, games, amusements, etc.—something for all! Grandma to Junior! A real, old-fashioned country picnic.

COME, BRING THE FAMILY and meet your friends. Hwy. 37 and 62, St. Croix. Dinners \$1.25 and 75c. We'll be seeing you and your neighbors. Sincerely, ST. CROIX PICNIC COMMITTEE

St. Catherine sweeps tennis championships

St. Catherine's, Indianapolis, swept all three team championships in the annual Archdiocesan Junior CYO Tennis Tournament, completed Tuesday evening at the Riverside courts.

In the overall standings the winners piled up 249 points, with 143 in the open division and 106 in the novice. Immaculate Heart took second in both divisions, garnering 74 points in the open play and 71 in the novice competition.

Following are the individual results: Boys' Singles: Werner Braun, Holy Name, defeated Chris Biehl, St. Catherine, 6-2, 6-3. Boys' Doubles: Chris Biehl and Don Thrall, St. Catherine, defeated Jerry Ungerman and Mickey Lebo, Immaculate Heart, 6-2, 6-2. Girls' Singles: Kathy Lawrie, St. Catherine, defeated Sandy Albright, I. H., 8-6, 6-1. Girls' Doubles: Pat Hamon and Kathy Lawrie, St. Catherine, defeated Pat Snyder and Thelma Wilson, St. Catherine, 4-6, 6-4, 6-3. Mixed Doubles: Chris Biehl and Kathy Lawrie, St. Catherine, defeated Sandy Albright and Jerry Ungerman, I. H., 6-4, 4-6, 6-2.

NOVICE DIVISION Boys' Singles: Dave Albright, I. H., defeated Dick Erk, St. Roch, 6-1, 6-4. Boys' Doubles: Dave Albright and Tim Dees, Marysville, defeated Mike Tindera and Tom Seewens, Latin School, 4-6, 6-3, 6-1. Girls' Singles: Phyllis Stevens, St. Christopher, defeated Martie Schneider, Little Flower, 6-1. Girls' Doubles: Cathy Seyfried and

St. Andrew's wins 'C' League crown St. Andrew's nipped St. Michael's, 6 to 5, to capture the Indianapolis Junior CYO 'C' League baseball championship in a game played on August 10 at the 49th and Arsenal diamond.

St. Andrew's won the trophy when the game was called on account of darkness after St. Michael's had tied the count 6 and 6, therefore, the score reverted to the last completed inning. The Northsiders took a 6 to 0 lead early in the game with St. Michael's staging a dramatic comeback in the latter stages of the contest.

The winners were the champions of the Northeast League, and St. Michael's were Southwest League title holders.

PLAN TALENT SHOW INDIANAPOLIS—Plans for a Teen-Age Talent and Popularity Contest have been finalized at Holy Angels' Church. The contest will be held Sunday, August 19, in the school cafeteria from 5 to 6 p.m.

WINNERS OF THE '62 MODEL CLEARANCE SALE SEDANS—CONVERTIBLES—WAGONS CHEVY II—CORVAIRS—SPORT CPS.—TRUCKS YOUR CHOICE OF COLOR AND EQUIPMENT OPEN EVENINGS TILL 9:30

BILL KUHN: COME IN NOW DURING OUR '62 MODEL CLEARANCE SALE OF SEDANS—CONVERTIBLES—WAGONS CHEVY II—CORVAIRS—SPORT CPS.—TRUCKS YOUR CHOICE OF COLOR AND EQUIPMENT OPEN EVENINGS TILL 9:30

Win boys,' girls' softball crowns Cathedral High School Athletic Schedule

St. Philip Neri and St. Catherine's won the Indianapolis Deane-Jr Junior CYO Boys' and Girls' softball championships, respectively, in final games played on Thursday, August 9, at Riverside Park.

St. Philip's edged out Crosstown rival, St. Mark's in a 4 to 3 thriller to annex the boys' title. The winners scored two runs in the first and one each in the second and third; St. Mark's pushed across one in the fourth and a pair in the sixth.

For St. Catherine's, the girls' championship was their third in three years of competition. They took the measure of St. Anthony's 8 to 3. The Westsiders tallied three runs in the opening stanza, but failed to add to this total as St. Catherine's powerhouse scored one in the first, twice in the third, three times in the fifth, and twice in the final inning to ring up an impressive victory.

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THE FAITH EXPLAINED

Power of a bishop

BY REV. LEO J. TRESE

The third and most important step of the sacrament of Holy Orders is that of bishop. When a new bishop is needed to lead a diocese or to perform some other high-level work of the Church, the Holy Father as Peter's successor designates the priest who is to be raised to the episcopacy.

This priest receives his third "laying on of hands" from a bishop (deaconship and priesthood have gone before) and himself becomes a bishop.

To his previous power to offer Mass and to forgive sins there is now added the power to administer Confirmation in his own right and the exclusive power which only a bishop possesses: the power to administer the sacrament of Holy Orders, the power to ordain other priests and to consecrate other bishops.

FAMILY CLINIC

He's always to blame

By JOHN L. THOMAS, S.J.

How do you deal with a woman who has no sense of fair play? Every time we get into an argument, my wife avoids facing the real issues by dredging up the worst of my past and blaming it all on me—even mistakes we made during courtship are all my fault. She says I never confide in her, but how can I when I know that everything becomes a pretext for her to tell me how she's hurt in a quarrel? Now there's so little to talk about between us that I look for excuses not to go home after work. This isn't good for the family, yet what else can a man do under the circumstances?

Perhaps the most hopeful thing about your situation, Lester, is the fact that you realize your marriage is in very bad shape. Men in particular are usually slow to recognize the symptoms of serious marital discord and equally reluctant to admit the troubled situation won't right itself if given sufficient time. This is probably true in the case of your wife's work takes them away from the home a good deal of the time and consequently provides them some escape from tense domestic situations, though it may also be related to the different marital expectations shared by men and women.

I don't think I have to remind you that your present solution is no solution at all. Your wife is probably reacting to the fact that you are not reacting accordingly, while you yourself are likely to establish friendships or fall into habits that will prove harmful to your marriage.

The best advice I can give you under the circumstances is to seek a competent marriage counselor at once. When serious marriage problems remain long uncorrected, the spouses tend to accumulate such a backlog of resentment, hurt feelings and mistrust that usually an objective outsider is needed to restore the

bishop (who normally is called "consecrator"), the new bishop receives the Holy Spirit for the first time.

The Holy Spirit came again in Confirmation and conferred upon him the power to share with Christ the power to share with Christ in offering sacrifice and the power to receive grace from the other sacraments. The Holy Spirit came again in Confirmation and conferred upon him the power to share with Christ the power to share with Christ in offering sacrifice and the power to receive grace from the other sacraments.

AT THIS FINAL imposition of hands from the consecrating

and. And now, as he becomes a bishop, he receives the Holy Spirit for the first time; there is no further Christ-sharing power left which God can give to man. For the last time his life is marked with a character—the full and complete character of the sacrament of Holy Orders—the character of bishop.

It is in his power to perpetuate himself, the power to ordain priests and to consecrate other bishops, that the essence of the order of bishop lies. It is a power that he never can lose.

Just as a priest can never lose his power to change bread and

wine into our Lord's Body and blood, even though he may leave the priesthood, so, too, a bishop can never lose his power to ordain other priests and bishops, not even if he were to leave the Catholic Church. It is here that we find the principal difference between the Orthodox churches and the Protestant churches.

The Protestant churches, as we have previously mentioned, do not believe in the power of the priesthood empowered to offer sacrifice—and therefore do not believe in the sacrament of Holy Orders. We noted that High Church members of the Episcopal and Anglican faith do believe in the Mass and the priesthood—though there is doubt about the validity of their orders.

Matters are different, however, with the so-called "Orthodox" churches, such as the Greek Orthodox, the Russian Orthodox, the Romanian Orthodox, and so on. A thousand years ago, when all the Christian world was Catholic, the church leaders in the various lands broke away from their union with Rome. They refused to obey the Pope as the head of the Church. When they happened to be Catholics of political rivalry and bitter personal resentments. However, as the church leaders of these nations turned their backs on Rome, they still continued to believe all the truths which the Catholic Church taught. They still believed in the sacraments, and they still continued to believe all the truths which the Catholic Church taught.

In the first years of your account reveals very clearly, the husbands and wives involved in these cases tend to differ a great deal in the way they proceed in an argument. It is widely assumed that women are more prone than men to approach controversial issues from a highly personal point of view and consequently to interpret opposing opinions as implicit reflections of themselves. The wives in question go one step farther using such argument as an occasion for humiliating their partners.

As in your marriage, Lester, these wives seem to need memories, storing up all past sufferings and woes, imagined or real, and reciting them like a litany every time you are in trouble. In this connection there are two points worth noting.

First, in the incidents as recalled by the Eastern Orthodox, we see that the patient victim of the selfishness or thoughtlessness of their husbands. Second, the primary purpose of the wife's complaint is self-justification, suggesting that these wives have a personal need to prove their husbands guilty and themselves innocent.

Although you didn't recognize it, you revealed an important clue to the wife's complaint by prompting her conduct when you mentioned the recall of mistakes made during courtship.

Because men are slow to recognize their sexuality and manage to conceal it under the guise of a search for affection, you and many others try to avoid facing the humiliating facts of their own sexual indiscretions by telling themselves that they were exploited, forced to cooperate, acted against their will, and so forth.

In order to preserve this false self-image, men must keep their partners' faults constantly in mind, but can afford to admit no shortcomings in themselves.

This attitude also explains their desire to hurt—when you call their lack of a "sense of fair play." They are really angry, but they can't afford to be angry, because they can't afford to face their own share in their past sexual failures, they define their husbands as the sole source of their problem and thus feel justified in punishing them by any means available.

The wife's little improvement in such marriages until these wives can honestly admit to their own faults and accept themselves as they are. In other words, they have to give up the convenient feminine privilege of human nature, make no claim to special privileges in an argument. Above all, they must realize that nothing is more destructive of marital unity than to use knowledge confined in loving trust to hurt one's partner in a quarrel.

These observations are not meant to single Lester, that you played no role in causing the difficulties. The quality of marital relationships is always the cumulative product of mutual action and reaction.

Since the problem you face is not to avoid commitment, but to work for its restoration, however, it will help in doing this to have some understanding of the factors which contribute to your difficulties in the first place. (Father Thomas will be unable to give personal replies.)

it was Pope Nicholas II in the year 1059 who made the College of Cardinals pretty much what it is today—giving the cardinals the right to elect a new Pope when the Holy See falls vacant.

TO UNDERSTAND the office of archbishop, we need to know a little about the dioceses of the Church. The whole world is divided up into dioceses (the equivalent of dioceses. In missionary lands the divisions are called "vicariates" or "prefectures" instead of dioceses.)

Each diocese has definite geographical boundaries, just as states and counties have definite boundaries. Everyone living within the boundaries of a certain diocese belongs to that diocese.

Each diocese is divided into parishes, each parish also having its geographical boundaries; and each parish is divided into parishes, each parish also having its geographical boundaries; and each parish is divided into parishes, each parish also having its geographical boundaries.

At the head of each diocese is a bishop. The bishop who rules within a diocese is called the Ordinary of the diocese.

The title of Ordinary distinguishes a ruling bishop from a bishop who does not have a diocese of his own to rule. When he is consecrated a bishop, he is given the title of bishop of a diocese, usually a diocese embracing some city in Asia or Africa which ceased to exist centuries ago.

A titular bishop may be assigned to assist in the ordinary of a large diocese, in which case he is called a coadjutor bishop.

Several adjacent dioceses are grouped together to form a province in the Church. The primate

of a province is called an archbishop, and the Ordinary of that province is called an archbishop.

The archbishop is not "boss" over the other dioceses in his province; each diocese is the ruler of his own diocese. But archbishops do have the precedence in honor and does have certain duties, such as presiding over the meetings of the bishops of the province and presiding over such meetings.

And, just as there are titular bishops, so also there are titular archbishops who do not head an actual diocese. To them the Pope has given the title of archbishop as a mark of honor because of the important work in which they are engaged or the meritorious work which they have done.

COMING BACK now to the organization of the Church within the diocese, we find that most dioceses are divided into several parishes, each parish comprising several adjacent parishes.

One of the pastors within that territory is appointed as dean by the bishop, and to the dean the Ordinary delegates many of his lesser tasks of supervision. This, then, is the hierarchical organization of the Church: several parishes make a deanery; several deaneries constitute a diocese; several dioceses constitute a province; and all the provinces of the world make up the Universal Church.

At this point someone may say, "What about the signers? Where do signers fit in?"

The title of Monsignor, with the right to wear a purple cassock instead of black, is an honor conferred on a priest by the Holy Father, usually at the request of the bishop in whose diocese the priest labors.

When the priest to whom such an honor comes is a member of the bishop's official family—chancellor, secretary, vicar-general, Propaganda Faith director, and so on; or he is a pastor whose exceptional services seem to merit special recognition.

The bestowal of the monsignorship puts upon a priest the seal of his bishop's high approval, but does not give any increase of priestly power or authority.



ST. CAMILLUS DE LELLIS founder CLERICS REGULAR MINISTERS OF THE SICK

THE CAMILLIAN FATHERS (OS.CAM.)—St. Camillus de Lellis the founder of the Order known as the Clerics Regular Ministers of the Sick, was a soldier by profession. While serving this occupation he suffered an ankle injury which brought him in contact with the hospitals of his time. In them Camillus found conditions at their worst—patients left uncared for and even dying without the Sacraments. To remedy this situation, Camillus was inspired by God to found a Religious society which would devote itself unselfishly to the care of the sick and dying. Upon their habit they had seen the Red Cross of Christ—the first Red Cross Nurses! To the usual vows of poverty, chastity and obedience, the members of the order added a fourth vow to care for the sick, even those afflicted with contagious diseases. Their charity knew no limits wherever sick were to be found. If the sick and dying were not brought to them for spiritual and bodily care, the Camillians would seek them out to minister to them. To this very day the sons of Camillus continue the work which their saintly founder began.

In the vineyard

THE YARDSTICK

the wait for social action

By MSGR. GEORGE HIGGINS

Pope John XXIII's encyclical, "Mater et Magistra" (Christianity and Social Progress), is divided into four parts. The fourth part calls for "The Rebuilding of the Social Order Based on Truth, Justice and Love."

The Holy Father says very explicitly that the "The Layman's role in this section of the encyclical is that of a Christian social action at every level of learning is an indispensable prerequisite to the achievement of a sound social order based on truth, justice and love, a purely theoretical instruction in man's social and economic obligations is inadequate.

"People must also be shown ways," he points out, "in which they can properly fulfill these obligations." Practice makes perfect, and the layman's Christian behavior in social and economic matters by actual Christian action in those fields.

It follows, therefore, His Holiness' teaching that "The Layman has an important role to play in social education—through those articles and books which organizations which have a specific objective the Christianization of contemporary society. The layman's social action, besides profiting personally from their own day to day experience in this field, can also

help in the social education of the rising generation by giving it the benefit of the experience they have gained."

Most informed observers would probably agree that the layman's role in social action is not yet adequately fulfilling its proper role in the field of social education and social action. To do this, the reasons for this would take us far afield, and to bring our hands about it in despair would be an utter waste of time.

It occurs to me, in this connection, that every article or book on the role of the laity in the field of social action ought to include at least one practical suggestion for promoting a specific project—no matter how small the project—toward the solution to the total problem of the lay apostolate, but a modest recommendation which might be put into effect right away.

Recent months have witnessed the publication in Catholic periodicals a number of lamentations about the allegedly sad state of the lay apostolate in the United States. Articles of this description are not infrequently written for the purpose. At the same time, however, writing lamentations is much easier than solving problems.

Perhaps the time has come, therefore, if not to call a moratorium on articles and books on the lay apostolate, at least to make them a little more practical. As the Christians point out, it is better to light one candle than to curse the darkness. There

is a lot of truth in this slogan. Donald Thorman's new book, "The Emerging Layman," (Doubleday, \$3.95) is a good example of "positive thinking" on the lay apostolate. Mr. Thorman can be as critical as the next man but he concentrates on practical steps that can be taken here and now to improve the situation. He says, in summary, that while much remains to be done, the layman of today has an increasing number of channels for his interests, an ever-growing number of means by which he may participate in the life of the Church.

"There are so many groups, suited to so many tastes and interests," Mr. Thorman points out, "that the individual layman has fewer and fewer excuses for not participating."

This is becoming increasingly true in the field of Catholic social action. In addition to the usual formal addresses on matters of current interest, the program will include workshops on Adult Social Education, Civil Liberties, Credit Unions, Government and Politics, Marketing Ethics, Socio-Economic Action in Latin America, Unions in Non-Profit Organizations, and Urban Renewal.

There will also be a Summit Conference on ways and means of promoting the study and application of the principles outlined in Pope John's encyclical, "Christianity and Social Progress." Representatives of a score of national Catholic organizations will take part in this special seminar on the encyclical.

The National Catholic Social Action Conference convention is open to all interested Catholics. Here is your chance to meet and to join hands with several hundred zealous people who want to do something about the social concern. At the present time, however, there are small but potentially important Catholic organizations in almost every area of social concern. Most of these organizations are affiliated with the National Catholic Social Action Conference which will hold

The Liturgical Week

By REV. ROBERT W. HOVDA

TENTH SUNDAY AFTER PENTECOST. Only the humble man (Gospel) can "cast this care upon the Lord" (entrance psalm). The "enemies" of whom today's Mass speaks, and their assaults upon us, are enemies of all faith, pain, or love for man to bear about. Yet the proud man stands aloof, admitting that his good works are the gifts of the Spirit (first reading) nor able to confess (and therefore "cast") his sins. Our Eucharistic celebration is our greatest teacher of the solidarity we have with one another and of our free access through Jesus and in the Spirit of the Father to God's confession, invite recognition of our loneliness and helplessness without God. Not to make us sadder, but to heighten our rejoicing and thanksgiving, to increase our appreciation of His free gift of grace in Christ Jesus.

ST. BERNARD, ABBOT, DOCTOR. Make sure you reserve the savor of the salt you are, let the light you have flame up and illumine. Jesus teaches today in His saving Word. So ask Thomas the apostle, who preached and taught and criticized so faithfully and lovingly. When he told the Pope that he would have about him the instruments of the plowman and of hand work rather than the instruments of kingly power and mastery, he wasn't trying to show himself in line with the community of Christians that wisdom (first reading) which is of God.

ST. JANE FRANCES DE CHANTAL, WIDOW. As the Gospel teaches us that the life of the kingdom is a happy combination of the new and the old, a treasure which demands adult discernment and judgment, so the reading gives us a practical example of such maturity in the life of a holy woman. Such real devotion is never confused with a mere traditionalism or attachment to habitual ways. "Blessed are they who walk in the law of the Lord," sings the entrance psalm. His ways are not necessarily the ways we have known or the ways we have liked.

THE IMMACULATE HEART OF MARY. The Blessed Virgin is the church, symbol of the Church, as today celebrated in terms which speak of her as the temple of the Incarnation, as the meeting-place of God with man. So she draws our thoughts and prayers to that living community in which God and man meet, in which the covenant of love is ever renewed—the Mystical Body of our salvation.

ST. PHILIP BENZI, CONFESSOR. "It is good to praise the Lord" (entrance psalm) is a fitting liturgical refrain. For that praise which we daily offer in innumerable ways—by appreciating the value of creatures, by doing our work well, by our common and civic responsibility, etc.—has both its formal expression and its greatest value in the common assembly for public worship. This is one way in which the Eucharist is related to our multiple week-day confessions of faith.

ST. BARTHOLOMEW, APOSTLE. The first reading in this celebration in the company of an Apostle of Jesus reminds us of a fact we experience (or should experience) for Christians. The God we worship for Mass, if our public worship is to be a reality, is here that we see the different roles of the various members of the Body, all contributing sound and action (the expression of prayer and intention) to the symphony.

ST. LOUIS, KING, CONFESSOR. It is not because Louis was a king that he is a saint and a model and intercessor for Christians. The God we worship for Mass, if our public worship is to be a reality, is here that we see the different roles of the various members of the Body, all contributing sound and action (the expression of prayer and intention) to the symphony.

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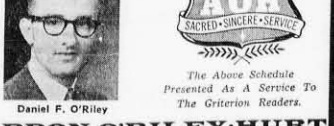
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and men which is holiness. It is in these tasks that we can and must love God.

Radio & TV Apostolate

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

FRIDAY, Aug. 17—(Tape) Rev. William Knapp. MONDAY, Aug. 20—(Tape) Rev. Kenny C. Sweeney and members of the Young Catholic Action. TUESDAY, Aug. 21—(Tape) Rev. Paul Landweber. This program has been requested by a member of the Apostolate for a Special Intention. WEDNESDAY, Aug. 22—(Tape) Rev. Bernard Head and students of the Latin School. THURSDAY, Aug. 23—(Tape) Rev. Henry Trapp and members of the King Legion of Mary.



Daniel F. O'Riley

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Tic Tacker

SHORT TACKER-GRAMS—To the 508 persons who attended last weekend's World family reunion at St. Vincent's, Shelby County. The Criterion will run a series of photos next week. (Have patience). . . To the parents of pre-school handicapped children: Crossroads Rehabilitation Center Nursery School, 3242 Sutherland Ave., Indianapolis, are accepting applications for school, which begins September 17. Handicapped children aged three through six years are eligible. Station wagon transportation is available. . . To Marion County teaching Sisters: You are invited by the Central Indiana Council, Boy Scouts of America, to tour the Camp Belzer facilities and try your hand at some of the Scoutcraft skills on Saturday, Aug. 18. According to the BS of A information release, the Sisters will be shown how the summer experiences of the scouts may be used in their school work during the fall and winter school sessions. (Skip carping on that desk, Egbert). . . To Sister Genevieve of St. Vincent's Hospital and Sister Rose Irene of St. Andrew's School, Indianapolis: When do you have time to enter contests? (Each won \$25 recently in Coca-Cola's "World of Cash" Sweepstakes). . . To Criterion readers concerned about the coming ecumenical council: Why not subscribe to The Criterion for a Protestant friend or minister to keep him informed on the council's progress? . . . To recent brides: Are you having problems storing your wedding dress? Isn't it a shame to spend all that money and wear the dress once? Why not give it to someone who would wear it more often? We're not thinking of young ladies who marry frequently, but of convent mothershouses. Each year during investiture ceremonies your dress would be worn by a bride of Christ. Wouldn't that give you a thrill? . . . To people who like to circle calendars: Here are some dates to remember—Brebref Prep dedication, September 16; Chartrand High School dedication, September 30; Serra Club Vocations Exhibit at Secunia, October 13-15; ACCM biennial convention in Indianapolis, October 21.

ECONOMIC EDUCATION WORKSHOP—Four diocesan priests and two Jesuits from West Baden College were among 70 clergymen attending a week-long National Economic Education Conference for Clergy last week at Camp Lamberlost near LaGrange, Ind. The conference, now in its fifth year, is designed to provide up-to-date economic information to aid the clergy in counseling their members and in other facets of their work, especially teaching. Outstanding economists, educators, industrial, labor and agricultural leaders participated in the program. Attending from the Archdiocese were: Father Bernard Gordon, administrator of Holy Trinity parish, New Albany; Father Robert Minton, pastor of Holy Family parish, Richmond; Father Philip Jones, instructor at Shaw Memorial High School, Madison; and Father Harold Kneuve, instructor at the Latin School of Indianapolis. Also present were Father John J. O'Callaghan, S.J., and Mr. George W. Lee, S.J., both of West Baden College.

NAMES IN THE NEWS—Father Anthony McLaughlin, pastor of Assumption parish, Indianapolis, is on maneuvers this week and next with the 38th Division, Indiana National Guard, at Camp Grayling, Mich. (Up there it's "Major" McLaughlin). . . Father Ambrose Farnsworth, S.J., has been named spiritual counselor and treasurer of Brebref Prep, Indianapolis. . . A former resident of Indianapolis, Mr. Anthony J. Baltz, S.J., pronounced first vows as a Jesuit at Colombaria College, Clarkston, Mich., on August 15. . . Cardinal Joseph E. Ritter, Archbishop of St. Louis, was the over-night guest of Msgr. James Hickey and Our Lady of Lourdes parish, Indianapolis, this past week.

OPINIONS PLEASE—A friendly-type Tacker reader has raised an issue which other readers might have opinions about. He believes that Catholics do a disservice when they refer to non-religious teachers in our schools as "lay teachers." This term could be interpreted to mean "non-professional" by educators. Does anyone feel strongly about the matter? Is there a better substitute phrase to describe these teachers? Let us hear.

AID LITTLE SISTERS—Youngsters of six northside Indianapolis families recently contributed \$18.65 to the building fund of the new St. Augustine's Home for the Aged, to be built by the Little Sisters of the Poor. They raised the money through a carnival, held at 4340 Central Ave., on July 31. The children are sons of the following families: W. J. Emerson, H. F. Kelley, A. D. Klien, R. W. McNamara, W. P. Quigley and T. A. Welch. (Last year they aided the Special Education Department of the Archdiocesan School Office.)

Plan leaflet on schools

SYDNEY, Australia—Cardinal Norman Gilroy has announced that a pamphlet informing the parents and community of the role of Catholic schools in a democratic society will be issued later this month.

The Archbishop of Sydney said that the pamphlet, entitled "Independent Schools in a Free Society" and written by Auxiliary Bishop James Carroll of Sydney, is intended for non-Catholics as well as Catholics.

"I suggest that each one should obtain a copy of it," he stated, "and so be apprised of what is Catholic education and what is the request made of the Catholic parents and their children who are citizens of the nation."

The status of private schools in regard to government aid has been a subject of widespread controversy in Australian states since six Catholic schools in Goulburn went on "strike" this past July. The schools had shut down for a week in protest against lack of financial support from the New South Wales state government.

TEENS (Continued from page 6) showed special love. And they need you, not to talk religion to them, but to see religion lived. They need to see Christ in you, when you play ball with them on Saturday afternoons, when you come into their homes of take them to yours. And it's your privilege to be able to show Him to them.

SELF-SACRIFICE: "But we don't want you starting something like this unless you plan to finish it. If kids get to count on your coming and you don't show up or drop it completely, you could easily do more harm than if you had never come here." Paul would in such a case be another non-shun dweller, another white man, another middle-class person, who let them down again. Christ wouldn't be able to stand a failure like that.

Do you begin to get the idea? Self-sacrifice is at the heart of Catholic Action, along with love and a warm humanity, a Christ-like humanity.

Priests forbidden to buy large cars GRAZ, Austria—Bishop Joseph Schiswohl of Seckau has forbidden the priests of his diocese to buy cars any larger than a Volkswagen.

"At a time when our people are so easily losing the right perspective in these matters, the priests are duty-bound to set a genuine example by this form of self-annihilation, or gasoline asceticism," the Bishop's directive stated.



FESTIVAL PLANNERS—Celebrity packages will be a special feature of the parcel post booth during the annual St. Bernadette's Festival, to be held August 17, 18 and 19 on the parish grounds, 4800 Fletcher Ave. Mrs. Charles Dickmann, far right, parcel post booth chairman. Other booth chairmen include, from left: Mrs. Jerome Reese, fish pond; Mrs. Joseph LaFata, "lolly pop tree"; and Mrs. Carl Mangold, women's booth. The Festival will feature Fish Dinners on Friday evening and short orders on Saturday and Sunday. (Staff photo)

Bishops' group to sponsor migrants' housing project

WASHINGTON—The Housing and Home Finance Agency has announced a grant of \$100,000 for a low-cost home construction project for migratory workers that will be sponsored by the Catholic Bishops Committee for the Spanish-speaking.

Housing administrator Robert C. Weaver said that the project will be carried out in Bexar County, Texas, home base of some 12,000 migrant workers, mostly of Mexican descent.

THE BISHOPS' committee, which deals with problems of the Spanish-speaking, consists of three archbishops and 19 bishops. Archbishop Robert E. Lucey of San Antonio is chairman of the committee.

Cooperating in the housing project will be an auxiliary organization called Action for Community Development, Inc., composed of Catholic, Protestant and Jewish laymen.

Most of the Federal grant will be used to help write down the rents on the housing during the initial phase to keep them within the income of the workers.

THE PROJECT will be carried out in three phases: (1) Planning and design of the community and of the homes to be built; (2) a systematic effort to improve the families' incomes through job training, news and philosophy in the community; and (3) transfer of homes from rental to home ownership.

The department of sociology at St. Mary's University, San Antonio, will design the record-keeping and evaluate and prepare reports on the demonstration project.

The project is the fourth approved under a program authorized by the Housing Act of 1961, which provides for Federal grants to public or private bodies to develop new or improved means of providing homes for low-income persons and families.

Controversy

(Continued from page 4) or episodic knowledge; the kind of wisdom and acuity that comes from the possession of a genuine philosophy of medicine with its resultant training of the mind that permits one to evaluate the literature intelligently.

"This is what contemporary products of our medical schools do not get. They become, instead, stitching ducks for the canned speeches of druggouse detail men. This, despite our much vaunted claim that physicians, preeminently, by virtue of their years of arduous education, are masters of the scientific method. That, I think, is the biggest illusion held by medical educators today."

Diocese launches own radio station

GRAND RAPIDS, Mich. — A diocesan radio station will begin operations here.

WXTQ-FM is owned and operated as a commercial station by the Grand Rapids Diocesan Broadcasting Company. It is licensed by the Federal Communications Commission.

The station is conducted under the joint auspices of the diocese and Aquinas College, a four-year liberal arts educational college here.

Bishop Allen J. Babcock of Grand Rapids said in a letter to priests of the diocese that WXTQ-FM is the latest step in the diocese's missionary program.

The Bishop described the station as "a medium for Catholic thought, news and philosophy to our community . . . another instrument in the Apostolate of Good Will and the propagation of our holy Faith."

Military chapel built of ice

CAMP TUTO, Greenland—A Gothic vault structure formed entirely from ice has been built here for use as a military chapel.

The 12-by-10 foot chapel was the result of a week's work by volunteers under the direction of Father (Capt.) Joseph V. Cashan, C.S.S.R., chaplain at the summer operations base of the U.S. Army Polar Research and Development Center.

The chapel contains a 700 pound altar, molded into a solid, modernistic sculpture by combining water with ice chips. Candles stuck under for the Mass are pure crystalline ice, blasted from Lake Titicaca, hand-harvested and clear as fine glass.

The chapel has become a permanent part in an ice chamber which is lighted by the translucent hues of blue and green that shine through its walls and ceiling.

Calendar
FRIDAY, AUG. 17
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.
A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.
SUNDAY, AUG. 18
The Assumption Social from 2 to 6 p.m. in the school hall, 1105 South Blake, Refectory.
THURSDAY, AUG. 23
Holy Angels Social at 6:30 p.m. in the school auditorium, 28th and Northwestern.

Marian nun's book to be microfilmed
The University Microfilms, Inc., of Ann Arbor, Mich., has been given permission by Sister M. Gonsalva, O.S.F., head of classical languages at Marian College, to microfilm her book, "The Legends of Hrosvitha," and reprint it for libraries and scholars.

The out-of-print book, first published in 1936, is a translation from the Latin and a commentary on the non-dramatic works of Hrosvitha, a German nun of the 10th Century.

Hrosvitha, descended from a noble Saxony family, wrote poetic legends, prose plays and two historical epics. Her dramas link the classical dramatists, such as Terence, with the modern theater, and she stands alone as a dramatist during that period known as the Dark Ages.

Sister Gonsalva wrote "The Legends of Hrosvitha" as her doctoral dissertation at St. Louis University. Its reprinting was brought about by an surge of interest in Hrosvitha, including formation of a society to advance knowledge and research in her works.

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Our Lady of Fatima Council, Indianapolis, took runner-up honors in the annual Knights of Columbus state golf tournament held recently at the Turkey Creek Country Club, Gary, after a sudden death playoff with the host St. Thomas' team. Both totaled 631 strokes in four-day play.

Winner of the championship trophy was United Country of Hammond, with a total of 614 strokes. Archdiocesan individual trophy winners included: William J. McDonnell, who won the D flight, and Roger Pfeiffer, Fatima Council, Indianapolis, who took second spot in the low medal category.

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AROUND THE ARCHDIOCESE

Schnellville, St. Croix schedule annual picnics

SCHNELLVILLE, Ind. — Delicacies, chicken dinners, served family style, will be featured at the Sacred Heart Church Picnic on Sunday, Aug. 19, for only \$12. Chicken noodle soup is also on the menu. Serving time is from 12 noon to 6 p.m. Schnellville is located 10 miles East of Huntington on Road No. 61.

and amusements. You and your neighbors are invited to attend.

NORTH INDIAN

Five hundred cash dollars will be given away at the chicken dinner sponsored by the Madison Council No. 924, Knights of Columbus, on Sunday, Aug. 19. The affair will be held at the Knights of Columbus Home, on State Road 7 and 107.

Delicious fried chicken dinners will be served from 11 a.m. to 7:30 p.m. Adults \$1.25; children 75c.

Booths, games and rides will provide entertainment for young and old. The proceeds will be used for the charitable projects of the Madison Council.

RIPLEY COUNTY

The county chicken dinner, sponsored annually by St. Pius Church, will be held Sunday, Aug. 19, on the church grounds. Serving will be from 11 a.m. to 2 p.m. Adults dinners are only \$1.50 and 75c for children under 12. Delicious mock turtle soup is also on the menu.

There will be a variety of attractions and games for the entertainment of the picnic guests. A number of handmade quilts will be given away.

TELL CITY

The traditional blessing of farm, garden and orchard products was given at St. Pius Church on the Feast of the Assumption, Aug. 15, following the 11 a.m. Mass. Farmers and gardeners brought samples of the products of their fields, gardens and orchards to the Communion rite for the blessing.

NAPOLEON

The monthly social at St. Maurice Church will be held Sunday, Aug. 19, at 8 p.m. Luncheon will be served. The public is invited.

Bishop gives land to Chilean farmers
SANTIAGO, Chile — Bishop Manuel Larraín, headmaster of Santa Jué, has given 8,000 acres of Church land to 17 landless Chilean farm hands.

The land comprises the first settlement erected on former Church property.



THE PIRTLES—The seven children of Mr. and Mrs. Krotel Pirtle, New Albany, recently welcomed newly-born twin additions to the family to bring the Pirtle clan to nine. Pictured above, left to right, are Joe holding Annette, John holding Janette, Anthony, Mrs. Pirtle holding Mary Ann, from top to bottom, Kathryn, Kathleen and Margaret. The Pirtles are members of St. Mary-of-the-Knobs Church, Floods Knobs, where the four oldest children attend the parish school. (Photo by Rachel Eberle)

MEET THE PIRTLES

Family welcomes 2nd 'twindition'

By RACHEL EBERLE

NEW ALBANY, Ind.—Girls and twins—they should all be at the home of Mr. and Mrs. Krotel Pirtle on the Old Vincennes Road.

Girls number six, and twins count two—two sets, that is. Recently the three and a half year-old Pirtle twins, Kathryn and Kathleen, were happy to learn of the "twindition" to the family, Janette and Annette, born at Floyd Memorial Hospital.

Last anyone forged the Pirtle boys, there are three—John, 13, Joe, 12, and Anthony, 9.

Besides the two sets of twins, the Pirtles have two other daughters, Margaret, 6, and Mary Ann, 18 months.

THE FAMILY belongs to the St. Mary-of-the-Knobs parish, Floods Knobs. The four oldest Pirtle children will be enrolled in the parish school in the fall.

When Mrs. Pirtle arrived home with Annette and Janette, she received the royal welcome. Her sister, Mrs. Clifford Eisman, dove her home to be greeted with a "full dress parade."

Mrs. Pirtle explained: "They were all lined up on the curb. When we finally got in the drive, everybody wanted to hold the twins' right away."

Joe Pirtle served as "chief photographer" for the family. He took "newsreels" of the arrival. "At least I hope I did," he said. "I don't know how to load the movie camera very well."

Young Anthony planned to get up early to see the twins on their first full day "at home." But the day before, his brother Joe

warned him, "It won't be worth it since they'll still be asleep."

KATHRYN and Kathleen were quite excited about the new twins. The night they were born, they were already eager to see their new sisters. Their grand mother, Mrs. Margaret Diddot, told how they asked, "Why didn't you bring them home with you, Daddy? They wouldn't care at the hospital. You could have taken them back in the morning."

"Now we have three babies," said the older twins. Their mother explained that they classify Mary Ann as the baby.

With the names, Kathryn and Kathleen, for the first set of twins, the Pirtles decided to distinguish the two blonde lookalikes with the names Katy and Kathy. "That didn't work at all," Mrs. Pirtle, the former Mary Rose Diddot, said. "Now we're back to calling them by their real names."

Kathryn and Kathleen have taken their six-year-old sister, Margaret, into their ranks. Since

Communism study lag is reported

WASHINGTON — U.S. higher education does not give enough attention to the study of communism, according to a report prepared at the Catholic University of America here.

The report is based on surveys of 83 institutions of higher learning in eight states and the District of Columbia. Fifty-five of the institutions are liberal arts colleges, and 27 are church-related. Enrollments range from 100 to 20,000.

The report was prepared by nine graduate students in the Catholic University summer session under the direction of George F. Dunne, dean of the university education department.

CONTRIBUTORS
THE CRITERION will carry a list of parish and organizational correspondents and others who have contributed to this special issue. The following persons submitted items for this week:

MISS LULA EHRINGER, Sellersburg
MRS. PATY HERMESCH, Oshtob

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Margaret is only an inch taller, the three proudly proclaim: "We're triplets!"

"MY CHILDREN are going to start thinking babies come in pairs," said Mrs. Pirtle. "Actually, this is really nice. I have two sets of clothes from the first twins to take care of Janette and Annette."

Janette, the smaller twin, has better hair than Annette. Janette weighed in at six pounds; Annette at 6 pounds, 15 1/2 ounces. The twins' father works at Ford Motor Company, Louisville. Because of a pending strike, he was off the day they were born, and expected to be off the remainder of the week to take care of his new daughters.

The newness of twins just doesn't wear off," Mrs. Pirtle said. "We're going to have a wild time around here for about six more months."

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FARMER'S VIEW

Time to pray

By DANA C. JENNINGS
Prayer is not listed on the stock exchange. Maybe it's not worth anything. Contemplative religion is sometimes criticized for spending "too much" time in prayer because this is "time taken away from souls."

People who understand the true meaning of the contemplative life recognize that time in prayer is time and labor given to souls. If you think praying is not worth getting down on your knees and try it for half an hour. "More eyes are wrought by prayer," said one more famous and perhaps wiser than I, "than this world dreams of."

As I write this, our parish is praying for rain. The desiccating wind roars across the night for the fourth straight day, whipping the young corn to death. Pastures stand dormant. Points recede day by day. Some of our neighbors are already hauling stock water 15, or 20 miles. Soon the dust will raise its deadly brown head.

I've been discussing the problem with St. Isidore the Farmer for several evenings now, and this morning Father made it official. He announced that further notice all Masses will be offered for that intention.

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RESTORATION
MADRID—The Church of St. Martin, the first Christian church built in this capital city, is being restored. The church is believed to have been built in 1083 by King Alfonso VI when he took over the city from the Moors. The church and its Benedictine monastery were destroyed at the beginning of the 19th century during the war of independence against Napoleon.

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ST. CROIX
A real, old-fashioned picnic is the description parishioners at Holy Family have given their annual picnic slated Sunday, Aug. 19, with something for everyone from Grandma to Junior!
Chicken or beef dinners, featuring all you can eat portions, will be served up family style from 1 p.m. to 7 p.m. Dinners are \$1.25 for adults and 75c for children.
There will be beautiful hand-made quilts, fancy work games

TO ENTER CONVENT — Miss Carol Ann Koetter, daughter of Mr. and Mrs. Bernard Koetter, Floods Knobs, will enter Our Lady of Grace Convent, Beech Grove, on September 7. She is a member of St. Mary-of-the-Knobs parish and the 1962 graduating class at Our Lady of Providence High School, Clarksville. Open house will be held on Sunday, August 26, from 4 to 9 p.m., at the home of her parents.

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Sees Protestants alerted to school religion issue

CINCINNATI—A veteran Catholic school superintendent said he thinks it is largely up to Protestants to solve the problem of religion in public schools.

Msgr. Carl J. Ryan, superintendent of Cincinnati Catholic schools since 1952, commented in an article giving his views on the U.S. Supreme Court's recent decision against voluntary recitation in New York public schools of a prayer composed by the State Board of Regents.

It was critical of the decision, but said that some good may come from it because more Protestants have been made aware of the trend away from Christianity in public schools.

This awareness may encourage restudy by Protestants of the value of different kinds of schools, he said. He stated that the answer to the problem is largely in Protestant hands because of the strong support they have traditionally given public schools.

Requiem offered for slain priest; killer is lynched

MONTERO, Bolivia.—The Bishop of Santa Cruz has offered a Requiem Mass for a 31-year-old American priest who was shot dead here and whose killer was lynched by villagers despite appeals from another priest.

Maryknoll Father Krueger, ordained in 1957, was shot three times by Manglo Saravia, several hours after the priest had complained to Saravia about noise and the selling of drinks to minors in Saravia's saloon near the church.

According to other priests at the mission, Father Krueger was approached on the patio of the church by Saravia. The saloon owner asked what time Rosary was to be recited. Father Krueger told him the hour and turned away. Saravia pulled a revolver and shot five bullets, hitting the priest three times.

Father John McCabe, M.C., parish pastor, ran to the patio and administered last rites. Father James Fitzgerald, M.C., rushed the wounded priest to the local hospital, but he was dead upon arrival.

Villagers, hearing the shooting, dragged Saravia from the parish house to the town's plaza and hanged him from a tree, despite appeals from Father McCabe that the killer be turned over to police.



He said concern over the decision may encourage Protestants to view the question of Federal aid to parochial schools in a new light. This would be especially true, he added, "if there should be any considerable movement of Protestants to establish their own parochial schools."

Msgr. Ryan said that to maintain pluralistic society, there should be pluralism in education. "Whether this will take the form of more parochial schools, with some measure of tax support, or the shared time proposal, is not clear at present. The answer to this problem will lie largely in the hands of the Protestant people."

FOR PUBLIC SCHOOL PUPILS

"People who in the past have resented, with no little justification, references to the public schools as godless, may then have no cause to complain. The court itself may make it official—they must be godless," he added.

"Traditionally," he wrote, "the Protestant people have considered the public schools as their schools. Persons who have reached middle age or beyond will easily recall occasions when the public schools were often referred to as 'Protestant schools.'"

YET, HE SAID that many Protestants have not been aware of changes in public schools in recent years.

"To such people the recent court decision came as a real shock, as evidenced by the widespread opposition to it. They must now realize that their children are no longer being educated in what once was a Christian environment."

Msgr. James T. Curtin, archdiocesan schools superintendent, said systematic courses in religion will be given public school pupils after their classes on weekdays or on Saturdays or Sundays. A group of lay men and women will undergo a full year of training, beginning in October, to prepare as teachers for the program.

Plans for new parish schools were "indefinitely postponed" in the archdiocese during the past year.

The postponement, made on Cardinal Joseph Ritter's order, was to be effective until pastors could be assured their schools could be organized with 49 or less pupils in each classroom, and with a ratio of at least three sister-teachers to each lay teacher.

Msgr. Curtin said that since this ratio cannot be attained if construction of parish schools continues unabated, the cardinal directed that no new schools be started in the archdiocese—or old ones expanded—until it can be honored.

The Catholic school population in St. Louis has increased 100 per cent in the last 15 years, and the number of lay teachers has grown from 48 to 492. However, the number of religious teachers—sisters and brothers—has remained virtually the same—1,958 today as compared to 1,770 in 1945.

Msgr. Curtin said the Parish School of Religion is being organized as part of the Confraternity of Christian Doctrine and will be under the direction and supervision of the Archdiocesan School Office, as are the parish elementary schools.

The school is to be organized in each parish along lines similar to the parish elementary school, he said. Each will have a qualified principal and assist teachers to an eight-graded system. If possible, kindergartens will be included.

The teachers will be lay teachers with background in education and teaching. They will be trained in the theory and practice of catechesis through a special program being set up by the Archdiocese.

"THE PARISH School of Religion will offer a modern curriculum in the field of catechesis," Msgr. Curtin said. "The new system of catechesis demands extensive training in Christian doctrine, Scripture, liturgy and methodology. It demands extensive training also in the administration of schools and classes, the management of classes and the supervision of the over-all program. The religious program, as far as activities and liturgical practices are concerned, will be



FAMILY AFFAIR—Commencement was a family affair for the Robert E. Dinns, Little Flower parish, Indianapolis. The picture shows the family at the annual commencement of Holy Cross Central School of Nursing, South Bend, Ind., when Miss Maureen Dinns, left, was among the 104 graduates who received diplomas from Sister M. Nicholas, C.S.C., the school's director. Father Ronald Dinns, O.F.M., of Sacred Heart Friary, Miss Dinns' uncle, was the baccalaureate speaker and celebrant of the Solemn High Mass. Left to right are Miss Dinns; Sister Lucerne, C.S.C., of South Bend, Miss Dinns' aunt; Father Dinns; and Mrs. and Mr. Robert E. Dinns, the young graduate's parents. Miss Dinns completed two years of her professional program as an enrollee of the Holy Cross Central Unit at Anderson, Ind.

St. Louis Archdiocese plans religion school

ST. LOUIS, Mo.—The ST. LOUIS archdiocese announced plans here for a comprehensive "School of Religion" to be established in parishes throughout the See for children unable to attend crowded parochial schools.

Msgr. James T. Curtin, archdiocesan schools superintendent, said systematic courses in religion will be given public school pupils after their classes on weekdays or on Saturdays or Sundays. A group of lay men and women will undergo a full year of training, beginning in October, to prepare as teachers for the program.

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Religion, psychiatry links are emphasized

NEW YORK—Religion is more important to the lives and problems of psychiatric patients than some psychiatrists normally allow, according to a psychiatrist at the Menninger Clinic.

Dr. Philip Woolcott, Jr., of the clinic in Topeka, Kan., says that "to consider the patient's religious life outside the 'psychiatrist's territory' is no more reasonable than to consider his sexual life."

HE SAYS THERE is "a tendency in writing psychiatric case studies to stress the patient's negative or pathological features, ignoring his positive religious feelings, values, ethical concepts, and other potential assets."

For many patients, he says, "religion as they understand and experience it is more relevant to their lives, illnesses, and perhaps treatment than the paucity of reported data in their clinical records or the judgments of their physicians would indicate."

WOOLCOTT expresses his views in an article in the July issue of the Journal of Religion and Health, quarterly publication of the Academy of Religion and Mental Health.

He states that psychiatric case histories and treatment procedures tend to neglect religion, both as a factor in illness and a possible resource in the patient's recovery.

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