



AT ANNUAL FESTIVAL FOR THE DEAF—The annual Festival and Picnic for the Catholic deaf of Indianapolis was held last Sunday at St. Joan of Arc parish. Father Joseph Dooley, above, is in charge of the deaf apostolate in the Indianapolis area, giving religious instructions and hearing confessions. Shown with Father Dooley are John Enders, left, and Miss Irene Hodock, librarian at the Indiana State School for the Deaf which is located within St. Joan of Arc parish. The youngsters, who are not deaf but converse in sign language with their parents, are (left to right) Mary Hazel, Diana Hazel and Arlene Jacobs. (Staff photo)

IN THREE DEANERIES

# Corpus Christi rites set

Three deanery-wide observances will highlight the celebration of the Feast of Corpus Christi in the Archdiocese Sunday, June 4. Many individual parishes will also commemorate the institution of the Sacrament of the Holy Eucharist on their respective parish grounds.

The New Albany District Council of Catholic Men will sponsor

See photos on Pages 10 and 12

Clarksville Itally is John D. Roberts of New Albany. Father Gordon is the spiritual director.

A SIMILAR ceremony is scheduled for 5 p.m. at St. Augustine's parish, Leopold. Sponsored by the Tell City District Council of Catholic Men, the event will feature an outdoor Mass, celebrated by Father Raymond Moll, St. Augustine pastor.

Assisting at the Solemn Mass will be Rev. Mr. Anthony Etienne, deacon, and Rev. Mr. William Hubbs, subdeacon. Father

Charles Kraezsig will serve as master of ceremonies. Representatives of the 12 deanery parishes will march in solemn procession to the outdoor altar accompanied by the Monastic Schola of St. Meinrad Archabbey, chanting the "Pange Lingua."

Father John Lotus, O.F.M., C.O.V., dean of Bellarmine College, Louisville, will deliver the sermon. He is a former instructor and principal at the Franciscan Fathers' seminary at Mt. St. Francis.

The Terre Haute District Council of Catholic Men will sponsor the observance Sunday on the grounds of Gibault School at 4 p.m.

Solemn procession to three outdoor altars will be concluded with Benediction, celebrated by Father Benedict Rubick, O.F.M., C.O.V., pastor of St. Benedict's parish. He will be assisted by Father Gerald Feldpausch of Sacred Heart parish, deacon, and Father Laurence Lynch of St. Margaret Mary parish, subdeacon.

# Cites Catholic loyalty to both school systems

NEW YORK — Catholics feel strong loyalty to both public and parochial schools, a Catholic educator said here.

Msgr. Edgar P. McCarran, school superintendent of the Brooklyn Center, N.Y., diocese, declared that most Catholics "feel a definite obligation to support the public schools."

He made the statement during a television panel discussion on parochial schools.

PANELIST Samuel Barowsky, general secretary of the National Council of Jewish Education, said the problem of support for parochial schools is no longer considered merely "a Catholic problem."

But he added that education in a church school is a privilege for which one must be willing to pay.

General chairman of the

Fourth Degree Knights of Columbus, Father Brad General Assembly, will act as Honor Guard for the Blessed Sacrament during the procession to each of three outdoor altars. Marshall for the procession will be Harry Diehman, Herbert Naville will direct the singing of traditional hymns.

He said the growth of religious freedom, not unlike as well as Catholic, signifies that there is an increasing number of people who "find the Sunday school, the home and even the church and synagogue inadequate for religious instruction."

"They feel the content of religious doctrine is such that it benefits a great deal from some form of systematic instruction in a school setting just like any other subject," he said.

But, he added, it is happening more and more often that people who have paid their taxes for public schools are unable to pay in addition for the religious education of their children.

MSGR. MCCARRAN, in an interview after the TV show, declared that the exercise of freedom in religious education in this country now involves an economic liability.

"It could be more democratic," he said, "to remove the financial penalty. The poor should be able to give their children a religious education as well as the rich."

The Monsignor emphasized that the amount of separation between church and State should be determined by the need to protect religious freedom.

Any form of separation that interferes with religious freedom defeats the purpose of separation of church and State, he said, adding:

"Those who fear that any church will ever again dominate the modern State are unrealistic. Any danger is in the other direction."

# Vatican sees U. S. gaining in anti-segregation fight

VATICAN CITY—Gains in the movement for racial integration and equality in the United States were seen by Observator Romano, the Vatican City newspaper, despite what it called "the racial shame of Alabama."

It said that while outbreaks of racial violence in parts of the United States have caused concern, there were indications that anti-segregationist ideas were gaining ground in the country.

OBSERVATORIO said the recent events in Montgomery had stirred reverberations around the world, proving the deep repugnance that men everywhere "feel for every manifestation of exclusivism, of division and of separation, and

for every attempt by man to humiliate man or by a group to humiliate another."

It said it was "unbearable" that "groups of citizens in one of the most developed democracies should still be unable to conform with principles that regulate their political conception of the state."

However, it noted, "it is a fact" that the movement against racial segregation is "spreading in the United States with resolute and uncheckable vigor."

Observator said the "epidemic anti-segregationist results" of racial outbreaks mean that "anti-segregationist thesis of full freedom and equality between citizens of different colors is not inert."

INDEED, it stated, it has started a "fraternal action" that is gaining constantly in vigor against "the residue of barbarous limitations, aversions and persecutions that are anachronistic as well as iniquitous."

Observator said that what has been slain by Dominican Army General Juan Tomas Diaz in an ambush attack late Tuesday night. As an aftermath to the assassination, it was reported that Dominican police removed from his home Bishop Thomas F. Reilly, who had been under house arrest in recent weeks following a dispute over Trujillo's attitude toward the Church. The report stated that the Bishop was later returned to his home — with apologies.

# Trujillo slain

As this issue of The Criterion went to press, wire services carried reports of the assassination of Rafael Trujillo, long-time dictator of the Dominican Republic. He is reported to have been slain by Dominican Army General Juan Tomas Diaz in an ambush attack late Tuesday night. As an aftermath to the assassination, it was reported that Dominican police removed from his home Bishop Thomas F. Reilly, who had been under house arrest in recent weeks following a dispute over Trujillo's attitude toward the Church. The report stated that the Bishop was later returned to his home — with apologies.

# ELECTED MAYOR

LIVERPOOL, England—Alderman Peter McKernan was elected mayor of Liverpool here (May 24). A member of the Labor party, he is the fourth Catholic to hold that office.

# Completes 5-year program

## Marydale's proud of new look

By PAUL G. FOX

"Things are happening at Marydale School.

A private child-caring institution, The residential school for teen-age girls who require help in coping with life's problems is undergoing a transformation.

In the direction of Mother Mary Ita, herself a former director of girls at Marydale, and a staff of 20 Sisters of the Good Shepherd, Marydale has just completed a five-year improvement program launched in 1958.

Among the recent changes in the physical plant are a new dining room and cafeteria designed for special parties and visiting-day crowds) and a rebuilt stage, all enclosed in the handsome, birch-paneled Marylande auditorium. A 25 by 50 foot outdoor swimming pool and bathhouse were constructed on the grounds last summer. The pool will receive its first strenuous workout this summer.

SISTER Mary Geraldine, director of girls since February, 1959, readily attests that building improvements alone do not insure success in efforts with the girls.

"Our primary responsibility to the girls," she stated, "is in giving them all the individual care and attention that is necessary

for each to acquire new ideals and constructive habits that will re-establish her in society. These new facilities are good in that they help us achieve our goal of providing a cheerful atmosphere in a build morale among the girls."

A transformation has taken place not only through constant remodeling and redecoration of the school building, but within the staff itself. "The need is ever-present," said Mother Ita,

# Supreme Court backs Sunday closing laws

WASHINGTON—The U.S. Supreme Court has ruled that states may ban business activity on Sunday, if they do so for social not religious reasons.

Chief Justice Earl Warren held (May 29) that the high court cannot "find that a state is without power to provide a weekly respite for all labor."

Chief Justice Warren also noted that Sunday is almost universally observed as a day of rest in this country. He said it would be "unrealistic" and "perhaps detrimental" to public welfare to require states to make other days of the week a day of rest.

The Chief Justice wrote the controlling opinions in four cases from three states—Pennsylvania, Massachusetts and Maryland—where Sunday sales laws were challenged.



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## REPORTS ON SURVEY

# Finds public schools are not irreligious

NEW YORK — Religious practices are widespread in U.S. public schools, a survey has indicated.

R. B. Dierenfield, associate professor of education at Macalester College, St. Paul, Minn., who conducted the survey, concluded that "The American public school cannot be charged with being a godless institution."

"Religious influence does exist in the schools in varying degrees and amounts," he said in an article in Religious Education, official publication of the Religious Education Association.

MR. DIERENFIELD sent questionnaires on religious practices to 4,000 public school superintendents throughout the country. Replies came from 2,183. Among the findings:

- Cited Bibles, in the Protestant King James version, are distributed in the schools of 42.74 per cent of the superintendents replying. The highest percentage was in the South—54.77 per cent—and the lowest in the West—39.66 per cent.
- Baccalaureate services are

held in connection with high school graduations in 86.84 per cent of the school systems covered.

- Homegroup devotional exercises are held in some or all of the schools in 50.22 per cent of the public school systems.
- Regular chapel exercises are held in 22.07 per cent of the schools. The highest percentage is in the South—79.86 per cent—and the lowest in the West—1.33 per cent.
- Bible reading is conducted in 41.74 per cent of the schools.
- Christmas is observed by activities in 82.92 per cent of the schools; Hanukkah (Jewish) is 5.39 per cent; Easter in 57.82 per cent; Passover in 2.17 per cent; Thanksgiving in 76.45 per cent.

The survey also covered the relationship between the public schools and religious groups. According to Mr. Dierenfield, 29.66 per cent of the school superintendents who replied said their schools cooperate in programs of religious education.

PUBLIC SCHOOL participation in such programs runs from a

high of 44.46 per cent in the East to a low of 0.74 per cent in the South.

Of the superintendents replying, 69.86 said their school systems provide bus transportation for parochial school students. The percentage was highest in the East—57.36 per cent.

Public school classes are held in church buildings in 7.26 per cent of the school systems. Members of religious orders teach in the public schools of 3.76 per cent of the superintendents.

The survey showed that in the schools of 99.44 per cent of the superintendents, teaching moral values such as honesty, courage and responsibility is included among the schools' objectives.

SPiritual values such as "reverence for a Supreme Being" are included among the aims of 75.71 per cent of the public school systems.

Materials to help in teaching moral values are supplied to 80.44 per cent of the schools. Materials to help teach spiritual values go to 65.34 per cent of the teachers.

Regular Bible classes are conducted in the schools of 4.31 per cent of the superintendents replying to the questionnaire.

## MAINE GROUP SEEKS TO BLOCK BUS RIDES FOR PRIVATE PUPILS

AUGUSTA, Maine—A move to block tax-paid bus rides for private school students, permitted under a newly enacted state law, will soon get underway in earnest, according to one of its sponsors.

State Rep. Ernest C. Smith said circulation of petitions will begin shortly in a campaign to obtain 42,000 signatures to force a referendum on the new law.

The referendum move is headed by a group calling itself Maine Citizens for Public Schools.

Rep. Smith said the movement "is well organized, and every single person in the state, except those known not to favor our thinking, will be contacted."

"It will be a quiet drive with about 1,000 people working," he said. Rep. Smith met here (May 23) with about 25 legislators, clergymen and private citizens to map plans for the drive.

The measure permitting tax-paid bus rides for private school students was passed by the State Legislature in mid-May and signed into law a week later by Gov. John Reed.

## LAUDS TREATMENT OF PROTESTANTS

MONTREAL — A Protestant school official said here that Protestants are so well treated in Quebec they almost feel as if they are a part of the majority.

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A LOOK TO THE FUTURE—Armed with a characteristic smile and little name, Mother Mary Ita, R.S.G., superior of the Good Shepherd Convent and Marydale School, Indianapolis, has recently completed a five-year improvement program. She is most anxious to show the public during Sunday's Open House what has taken place at Marydale, which occupies the building in the background. The structure was erected to house the St. Joseph Laundry in 1918. Only the cornerstone remains to remind the viewer of the building's former use. (Staff photo)

for each to acquire new ideals and constructive habits that will re-establish her in society. These new facilities are good in that they help us achieve our goal of providing a cheerful atmosphere in a build morale among the girls."

A transformation has taken place not only through constant remodeling and redecoration of the school building, but within the staff itself. "The need is ever-present," said Mother Ita,

"to learn new techniques and new methods in our work—both in the classroom and in the personal relationship that exists between teacher and student in a homelike school arrangement."

She recalled the tremendous strides made by the Good Shepherd Sisters in their 88-year history in Indianapolis. Their initial work involved maintaining a house for women prisoners.

In 1873 FIVE Sisters were sent to Indianapolis from the commu-

nity's motherhouse in Angers, France, at the request of Msgr. August Bessonnes, then Vicar General of the diocese. He obtained the site of the Sisters' present convent and school from the State of Indiana, which was constructing a women's reformatory on the grounds.

The Sisters were given the property and the partially-completed building with the understanding they would maintain a

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# 11 priests planning joint jubilee celebration

Nine archdiocesan priests and two Franciscan Fathers will hold a joint observance of their 25th Anniversaries of Ordination Tuesday, June 6, at St. Mark's Church, Indianapolis. Following on Tuesday, June 6, at St. Mark's Church, Indianapolis, will be the 25th anniversary of the Solemn Mass of Thanksgiving, attended by Archbishop Schulte, the group will be feted to a luncheon in the Knights of Columbus auditorium, 511 E. Thompson Road.

The jubilarians include: Msgr. James J. McMahon, a colonel in the U.S. Army, Vicar General and Chief of Chaplains in Europe, stationed in Heidelberg, Germany; Msgr. Adolfo Grosbergers, a native of Latvia now serving as assistant pastor of St. Peter and Paul Cathedral, Father John R. Betz, pastor of St. James the Greater parish, Indianapolis; Father Richard Kavanagh, pastor of St. Michael's parish, Indianapolis; Father Leo Schaefer, pastor of St. Mark's parish, Indianapolis; Father Daniel Nolan, pastor of St. Michael's parish, Greentfield.

Also, Father Conrad Gohman, living in retirement in New Albany; Father Charles B. Knight, a major in the U.S. Army, currently serving at Fort Knox, Ky.; and Father Vincent R. Graman, a major in the U.S. Air Force stationed at Vandenberg Air Force Base, Calif.

The two Franciscan Fathers ordained in 1936 are Father Ronald Dinn, O.F.M., and Father Alvin Schlubeck, O.F.M., both members of the Franciscan Mission Band attached to Sacred Heart Church, Indianapolis.

**FOLLOWING** are brief biographical sketches of the jubilarians:

**Msgr. James McMahon** Msgr. McMahon, a native of Bellisle, Lanarkshire (Scotland),



Msgr. James McMahon

offered his First Mass at St. Ann's parish, Terre Haute, where he attended grade school. He received his secondary training at St. Meinrad. Prior to entering the chaplain corps of the U.S. Army in 1941, Msgr. McMahon had served various terms as assistant pastor of St. Catherine's parish, Indianapolis. His time there was interrupted in 1938 by graduate studies at the Catholic University of America.

He was named Chief of Chaplains in Europe and Vicar General in 1959. The following year he received the honor of a Domestic Prelate from Pope John XXIII. Having visited Indianapolis recently, he will be present for the jubilee observance.

**Msgr. Adolfo Grosbergers** Msgr. Grosbergers was born in Brucka, Latvia, and attended the diocesan seminary at Riga, the capital, following graduate studies at the University of Riga. He was named secretary to his ordinary, Bishop Rancans, and a member of the diocesan curia.

He came to Indianapolis as a displaced person in 1950 and was assigned as assistant pastor at Little Flower parish. Three years later he was named to the same post at St. Peter and Paul Cathedral, where he serves primarily as confessor in German and Slavic languages in addition to his native tongue. He was elevated to the rank of Papal Chamberlain in 1958 by Pope Pius XII at the request of his former bishop.

Msgr. Grosbergers currently serves as regional director of displaced persons from Latvia.

**Rev. John Betz** Father Betz, a native of St. Mary's parish, Indianapolis, offered his First Mass at neighboring Holy Cross parish. He attended St. Meinrad Seminary. He served as assistant pastor at St. Patrick's, Terre Haute; St. Anne's, New Castle; and St. John's, Vincennes.

He was named pastor of St. Nicholas, Ripley County, in 1944. Seven years later Father Betz was appointed founder and first pastor of St. James the Greater, Indianapolis. He also serves as a member of the Archdiocesan Rural Life Board.

**Rev. Richard Kavanagh** Father Kavanagh, a native of Galway, Ireland, completed his elementary education at St. Peter and Paul Cathedral School, prior to entering St. Meinrad. He offered his First Mass in the Cathedral. Until 1938 Father Kavanagh served on loan in the Di-

ocese of Denver. His first assignment in this archdiocese was the post of assistant pastor at Little Flower parish, Indianapolis.

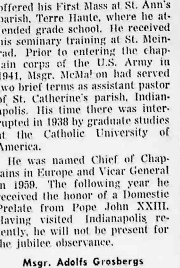
In 1943 Father Kavanagh was named administrator of Our Lady, Queen of Peace mission, Danville, with residence at Holy Trinity parish, Indianapolis. Following one year as assistant pastor of St. Mary's parish, Indianapolis, he was named administrator of St. Michael's parish, Indianapolis, in 1951. He became pastor there in 1953.

Among the archdiocesan positions held include: assistant superintendent of Cathedral High School (1942), assistant director of the Catholic Charities Bureau in charge of the Catholic Youth Organization (CYO), United Service Organization (USO) and archdiocesan director of Boy Scouts (1943); superintendent of Cathedral (1944); and director of the CYO (1950). He also served as chaplain of the Carmelite Monastery from 1943-50.

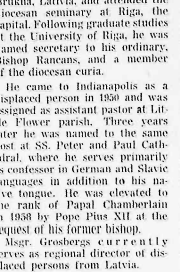
**Rev. Leo Schaefer** Father Schaefer offered his First Mass in St. Francis parish, Poseyville. He received his seminary training at St. Meinrad. He served in the following parishes as assistant pastor: St. Wendel, Posey County; St. Mary's, Indiana; St. Joseph, Jasper; and St. Mary's, Indianapolis. From 1943 to 1946 he served as chaplain in the U.S. Army.

He was named founder and first pastor of St. Mark's parish, Indianapolis, in 1948.

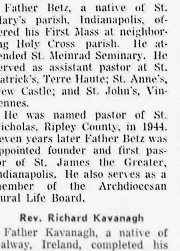
**Rev. Daniel Nolan** Father Nolan offered his First Mass in the home parish of Immaculate Conception, Aurora. He attended St. Joseph's College,



MSGR. McMAHON



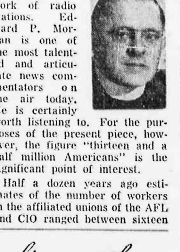
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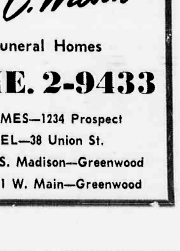
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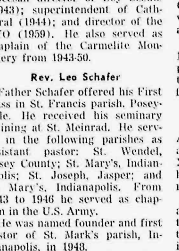
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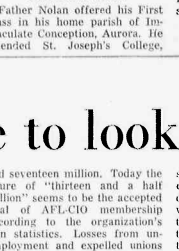
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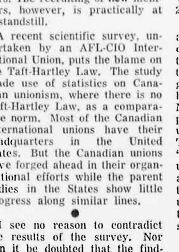
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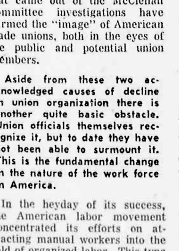
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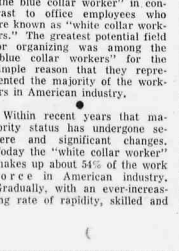
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THE CHURCH AND THE WORLD

Ambassador—Obscenity Commission—Rabbi testifies

THE VATICAN

◆ Pope John XXIII left the Vatican for a half hour to pray at two churches in Rome. He went first (May 26) to the new parish church of St. Gregory to pray before the remains of Pope St. Gregory VI. Afterward, he went to the Chiesa Nuova (New Church) to pray before the tomb of St. Philip Neri, whose feast is celebrated on May 28.

◆ The Holy Father received in private audience (May 27) the credentials of the new ambassador to the Holy See, Ambassador Antonio Alvarez Viduarre had represented his country here previously from 1947 to 1951.

◆ Consistorial advocates occupy one of the most unusual offices in the Church held by laymen. Although only one of the 12 is an ordained priest, they all wear cassocks and black velvet capes and on certain occasions even copes. The other 11 are outstanding lawyers of Italy who have been honored for their services and knowledge. The consistorial advocates plead during public consistory for the advancement of the beatification or canonization cause of some holy person.

AT HOME

◆ CINCINNATI — Passage of a "discriminatory" Federal aid to education bill by Congress may turn out to be "a good thing" for Catholic schools, a priest-educator observed here. Msgr. Carl J. Ryan, Cincinnati archdiocesan superintendent of schools, told the Greater Cincinnati Federation of Catholic Parent-Teachers Association here. "If we ever do get aid, it will be on the Federal level," he said that state constitutions generally prohibit the possibility of state aid to private schools. Current Federal aid proposals, even though they exclude parochial and private schools from their benefits, may prove to be the forerunners of more favorable proposals, he asserted.

◆ SAN JUAN—The Senate and House of the Puerto Rican legislature voted to unseat two legislators belonging to the Christian Action Party (CAP) who were elected last November. They acted on the alleged grounds that the CAP registration drive which led to the election of Senator Mario Davila and Representative Jose Felix Pesquera was fraudulent and that the voters had been intimidated by the island's three Catholic bishops. During the Chambers' eighth-month probe into the election, Bishop James E. McManus of Ponce charged that there was an attempt by the ruling Popular Democratic Party

(PDP) to destroy the CAP, which he insisted was organized "not to inject religion into politics, but to protect religion from politicians."

◆ WASHINGTON—Congress is moving toward the establishment of an Obscenity Commission and the Senate Materials to study the problem of the spreading traffic in smut and pornography and to recommend state and federal legislation to deal with it. Sen. Karl Mundt (R-S.D.) brought to the Senate floor a unanimous report of El Senator from the Senate on Government Operations recommending enactment of the bill, S. 362, sponsored by himself and Sen. Hugh D. Scott (R-Pa.), which would establish such a commission. A bipartisan bloc of 20 Senators joined them as formal co-sponsors of the measure.

ABROAD

◆ GENEVA — The Holy See's delegation to the Intergovernmental Committee for European Migration voted its "most lively appreciation" for an ICEM move to channel skilled manpower to Latin America. The resolution of the Latin American, U.S., Italian and Spanish delegation to the 14th session of the ICEM Council called on the ICEM to study and expand its technical assistance in the field of migration to Latin American countries at their request.

◆ ROME—A budget of \$7.45 million has been approved for the Catholic National Organization of Mission territories for 1961-62. The budget was announced by Msgr. Antonio Mazza, secretary general of the National Organization of St. Peter the Apostle, at the annual meeting of the directors of parol missionary organizations here.

◆ Protestant spokesmen expressed satisfaction here with a Latin American. The resolution of the Chamber of Deputies which provides sickness and retirement pensions for Catholic and non-Catholic clergy. A passed, the measure contained amendments previously agreed upon at a meeting of government officials with representatives of the Federal Council of Evangelical Churches. The bill, according to Protestant sources, allows constitutional guarantees of religious freedom. They added that it was hoped "other unresolved problems will soon reach a satisfactory solution."

◆ BERLIN—East German Protestants are not prevented by their faith from co-operation with the Soviet Zone in social and economic fields, but they must reject the Reds' atheistic ideology

"even if this leads to distress or death," bishops of the United Evangelical Lutheran Church (VELKD) declared at a conference here. They stressed that the State "will be expected to 'antagonize its authority to propagate atheism or if it demands that Protestants accept the ideology which denigrates them of the possibility of living according to their Christian conscience."

◆ PARIS—A French Jesuit who recently addressed a closed meeting of Freemasons has said the time is ripe for talks between Catholics and Freemasons. Father Michel Riquet, S.J., said a frank exchange of views would lead to "an ecumenism of hearts, preparing for that of minds, in the rediscovered unity of hope and faith."

◆ MADRID—A survey conducted among 21,270 nominally Catholic workers in Madrid and five other Spanish cities was reported here to have disclosed that 19,205 of them—over 90 per cent—had declared themselves to be "non-clerical." Among those questioned, only 1,091 claimed that they were faithful in discharging their religious duties, and almost half the latter number (about 5,800) said they were "atheists."

◆ JERUSALEM—A rabbi at the trial of Adolf Eichmann here told how hundreds of thousands of Romanian Jews were saved from Nazi gas chambers in Germany during the Hitler regime through the intervention of a Papal Legate. In a written statement, Dr. Alexander Safran of Geneva recalled that while he was Chief Rabbi of Romania he appealed to Archbishop Andrea Cassulo, Papal Nuncio to Bucharest, to intervene on behalf of Jews being deported to Germany. The Catholic prelate visited the Holy See and returned with Vatican authority to persuade the governments to halt the deportations. Archbishop Cassulo, a native of Italy, was Apostolic Delegate to Turkey when he died in Istanbul in 1952 at the age of 82.

◆ CAPE TOWN—South Africa's "crying and desperate need" is a shift in white public opinion toward better racial understanding, the Archbishop of Durban told a multiracial meeting of

2,000 here. Archbishop Denis E. Hurley, O.M.I., stated: "If the move does not come from the whites, very soon we may quickly pass beyond the stage where any nonwhite will be prepared to negotiate." Tension is mounting in South Africa, where nonwhites were planning strikes and protest demonstrations against the new republic being proclaimed May 31 and the nation's withdrawal from the British Commonwealth. The government was countering by alerting all armed forces and enlarging the citizens' militia.

IN THE NEWS

◆ Father William T. Cradick, C.S.C., former prefect of religion at Notre Dame University, has been named provincial secretary and a member of the provincial council of the Holy Cross Fathers' Indiana province. He succeeds the late Father John H. Murphy, S.S.C.

◆ Jerome G. Kerwin, chairman of the political science depart-

ment at Chicago University, has been appointed director of the honors division at Santa Clara University. The honors division will aim at providing advanced training for superior students.

◆ James R. Mulvaney, of Evanston, Ill., is the new executive secretary of the National Catholic Cemetery Conference.

◆ Harry W. Vandoren, chairman of the Dutch Catholic Peoples Party and a member of the Netherlands parliament, is the first layman to be named chairman of The Netherlands' Catholic Broadcasting Company.

1ST NEGRO PRIEST

CAMDEN, N.J.—The Diocese of Camden ordained its first Negro priest, the Rev. Hugh Stout, in ceremonies at the Immaculate Conception Cathedral here. He was among 18 seminarians ordained into the priesthood by Archbishop Celestino Damiano, Bishop of Camden.



SERRA MEDAL WINNERS—Identical twins, Stephen (left) and Gregory Muck, eighth graders at St. Roch's School, Indianapolis, received identical medals from Archbishop Schulte last week during ceremonies honoring outstanding servers in Indianapolis-area parishes. The event was sponsored by the Serra Club of Indianapolis. More than 600 servers attended the ceremony in St. Peter and Paul Cathedral. (Staff photo)

St. Mary-of-Woods 37 eighth grade boys given \$1,000 grant receive server awards

ST. MARY-OF-WOODS, Ind.—St. Mary-of-Woods College is the recipient of a \$1,000 unrestricted grant from the United States Steel Foundation, Inc., it has been announced by Sister Marie Perpetua, S.P., president of the college. The college has been receiving U.S. Steel Foundation support for a number of years under its widespread program of aid to education. More than 600 eighth grade

altar boys participated in the religious services. The Archbishop delivered the sermon. Most outstanding server awards were presented for: James Lester, St. Ann; Daniel Barrett, St. Andrew; Michael Finerty, St. Anthony; Robert Villeras, Assumption; Michael Watson, St. Bernardette; Ronald Gates, St. Catherine; David Nohel, St. Christopher; Tony Marietta, Christ the King; Thomas Giosco, St. Francis de Sales. Leslie Cantel, Holy Angels; Raymond Managhan, Holy Cross; Michael Brown, Holy Name; Kenneth Armstrong, Holy Spirit; Thomas Kafoure, Holy Trinity; Patrick McNamara, Immaculate Heart of Mary; Patrick Sporing, St. James the Greater; William O'Brien, St. Joan of Arc; Erskine Jordan, St. John; Dennis Saires, St. Joseph.

William Snyder, St. Lawrence; Douglas Donahue and Richard Dunne (tie), Little Flower; David Poland, St. Mark; Tom Hartz, St. Matthew; William Russell, St. Michael; Danny Benz, St. Monica; Philip Piarr, Nativity; David Pichardt, Our Lady of the Greenwood; Jerome Ladson, Our Lady of Lourdes; Joseph White, St. Patrick. Thomas Wisniewski, SS. Peter and Paul; Michael Douhan, St. Pius; Richard White, St. Rita; twins, Stephen and Gregory Muck, St. Roch; Edward Dolan, Sacred Heart; and Ricky Reinsbusch, St. Thomas.

24 found guilty on smut charges

CHICAGO — A fine totaling \$2,100 was imposed by Municipal Judge Norman E. Eiger on 24 news vendors, booksellers and novelty store proprietors found guilty of violating the city's new obscenity code. The convictions were the first under the code, which became a law on April 14, 1960. Judge Eiger held that the defendants knew the nature of the allegedly obscene books and magazines "by the pictures and printed matter on the cover, the pattern of segregating such magazines on the newsstands, and by their constant handling of the material."

"These magazines," he said, "are outside the bonds of tolerance insofar as the community is concerned. They have realigning social importance of any kind."

The attorney for the defendants said he will appeal the convictions to the State Supreme Court.

VATICAN SUPPORT GENEVA—The Holy See has donated \$460,000 to the World Refugee Stamp plan organized jointly by the United Nations High Commissioner for Refugees, Felix Schneider, and the United Nations Relief and Works Agency for Palestine, it was announced here.

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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.

“Oh, Susanna...”

The “Freedom Riders” in Alabama have been doing no more than exercising their simple rights as citizens of the United States; not their total rights in justice and morality, but only those parts of them related to travelers on the public highway which have been already defined and declared as the law of the land.

Although the assertion of their simple rights has made the “Freedom Riders” the focus of mob violence and a near-murder in one instance—they have not raised a hand to defend themselves physically or to offer violence to anyone under any provocation whatever. They have taken their hardships like true gentlemen.

It is perfectly appropriate that “Freedom Riders” should come from parts of the country outside the Southern states. The rights they are asserting are part of Federal law. By their actions they have exposed themselves to violence, seditious, and physical assault—but to no more than that. It has been too frequently shown in recent times that natives of Southern states who asserted similar rights have been exposed to additional, and more far-reaching victimization, by dismissal from their jobs, by threats from their homes, by threats of violence to their families, and in other ways.

It is in the interest of the well-being of our democratic society that such issues are being put to the test at this time. The continued, and illegal, denial of these rights has become a social festering which, if allowed to accumulate much longer, could very seriously poison the country, not only internally but in its presently vital and critical international activities.

It is just a hundred years since a civil war was fought to determine finally that these United States of America form an indivisible political entity and that all the citizens of these United States are equally a part of an indivisible human society.

The elder citizens of Alabama and elsewhere who are trying to frustrate the will of the people of the United States, by legal gimmicks or by lightly-disguised incitements to mob violence, are simply showing their political notions to be a full hundred years out-of-date. They are also showing clearly that, left to themselves, they have the will and the power to do anything, including the taking of lives without some challenge of the kind now being offered to them.

Cuban exchange

In all of the furor over the “bulldozers for prisoners” trade with Castro, there has been far more name-calling than real discussion. Most editorial comment has been on the level of ridicule; the only solid question raised has been the fear of future “blackmail.”

Newspapers have given plenty of space to angry sputterings about the national disgrace of the trade and the “insolence” of private citizens who are involved in making it. Not much attention has been paid to the comments of the exiled Cubans, who are all enthusiastically for the plan. Let's consider both sides.

The exchange is being worked out by private citizens. It is not an action by the United States government. Granting that it would be unfitting for the U.S. government to enter such negotiations, we still must admit official American bungling is one of the key reasons why these men are prisoners, and there is plenty of reason for the U.S. government not to prevent their exchange.

There is anger at the thought of the government making the exchange easier by giving a tax exemption on the bulldozers.

The tax exemption for a life-saving trade is not a governmental participation any more than tax exemptions for churches and charities are.

As regards the “open door to future blackmail,” the very fact that it is the United States government intervening directly in this exchange goes far to keep down that threat. And if we ever again both things so badly for young idealists who trust us, perhaps we should be ready for more ransom.

We would have much more to fear about America if there had not been a spontaneous movement by American citizens to get these young Cubans free in the only possible way. If there had been no response that would indicate a radical turn for the worse in the American character.

Arab refugees

“Who gives quickly, gives twice over” expresses an idea that is no more than severely practical. St. Vincent de Paul was a practical man. He brought hope and comfort to those condemned to the galleys in the Mediterranean without trying—and waiting—to reform society and its inequalities. Blessed Martin Porres did the same for the slaves in the 17th century Peru.

In our time, there are the Arab Refugees, over a million of them, living in squalor in exile in Gaza, Jordan, Lebanon and Syria. To wait “wisely” and “prudently” for the Israelis, the Arabs, UN and other interested parties to compose the political wrangles of that part of the world would be an unforgivably heartless attitude towards these poor people.

The Catholic Near East Welfare Association is doing something—right now. It works to support the Pontifical Mission for Palestine which, since its establishment in 1949, has brought food, clothing, housing, schooling, medical aid, employment and religious care to countless refugees. At this time the association is making its annual appeal in the U.S. for donations to carry on this work.

We strongly commend the appeal to your charitable interest. Send your donation quickly and make it thereby doubly useful. The address is: Catholic Near East Welfare Association, 490 Lexington Avenue, New York 17, N.Y.

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Published Every Friday

MISSISSIPPI JAILS 'RIDERS'

U.S. Pledges Defense Of Free Asia

Johnson Reveals Assurances Given On Far East Tour

This is a reproduction of front-page headlines from the Indianapolis Star of May 25. It is not published in criticism of that newspaper which was merely recording the leading stories of the day. It is reproduced because we believe these two headlines make a fine editorial on why we are not winning the uncommitted nations.

Police Arrest 27 As They Arrive At Bus Terminal

QUESTION BOX

Asked to comment on Birch Society

By MSGR. J. D. CONWAY

Q. What prompts me to write on this occasion is to ask your opinion concerning the John Birch Society and the “Cardinal Mindszenty Foundation” (of St. Louis, Mo.).

A. You don't really want my personal opinion. It might be profane, but it would carry no weight. These organizations are called anti-Communist, and I doubt that I would know the Communist if I saw one.

To the best of my knowledge I have never seen one, except for the members of a Russian Tumbling Team which visited our city a few months ago. Besides all the anti-Communist attacks I have read in the last thirty years have given me a very confused picture of a native American Communist. At one time or another every known or suspected brand of illegal has been called Communist. This includes advocates of civil rights and racial equality; friends of foreign aid, federal and social justice; and most labor unions.

Apparently it was once true that our State Department had some Commies in it; so it remains for or suspect. Trades against the Supreme Court warn us that it aids and abets the Communist cause, that its integration decision was based uniquely on the writings of Communist sociologists, and that many of its decisions in favor of human rights and due process give the green light to subversives. It is alleged that the Court is guided in this direction by those crypto-Commies Warren and Douglas.

Just today I read in some Catholic paper a letter to the editor calling the United Nations a nefarious tool of Communism, and I recall a similar letter a few weeks ago which suspected something must be wrong with the Pope for supporting this “anti-God outfit.” We have long heard that UNESCO is Communist-oriented. And in one area—at least—Catholic schools never feared the Communists. It is the charitable work of UNICEF; it sometimes feeds starving Communist children, along with anti-Communist and neutral needy.

We are told even in military manuals that Protestant ministers are notoriously communist; and John Birch's founder Robert Welch quipped called “The Founder”—which is not the same as “Der Fuehrer”—tells us that 7,000 clergymen are “Comm-symp” —Commies or sympathizers. We are constantly warned that our armed forces and our schools and universities are being infiltrated. NAMP and CORE are Communists of agitating and subversive type. And I dare use only initials for such dirty names as ACLU, ADA and FPA-WAC. Any good anti-Communist will know what I mean!

We can still trust the FBI and the DAR. Once we could trust the CIA, but Walter Winchell said that Allen Dulles is or was a member of the Communist underground; and naturally this explains the Cuban fiasco. Even good old cold-war John Foster Dulles had similar affiliations. No wonder Khrushchev never feared his own ambassador. Until recently many people believed they meant to elect President; but now we have it—right from The Founder's mouth—that Dwight Eisenhower is “a dedicated and conscious agent of the Communist conspiracy.” Fortunately President Kennedy is “less a captive of Communist influences than President Eisenhower.”

Even The Founder would hardly suspect our Sunday Visitor of leftist leanings, but Dale Francis, in a column of April 30, sums up — more calmly than I could — that “anti-Communism which is not responsible may be as harmful as Communism itself . . . and can be used by cynical men for purposes that are repugnant to justice.” He compares some anti-Communists to “the comic strip character who shot everyone in town on the theory that this was the only sure way of getting the criminal.”

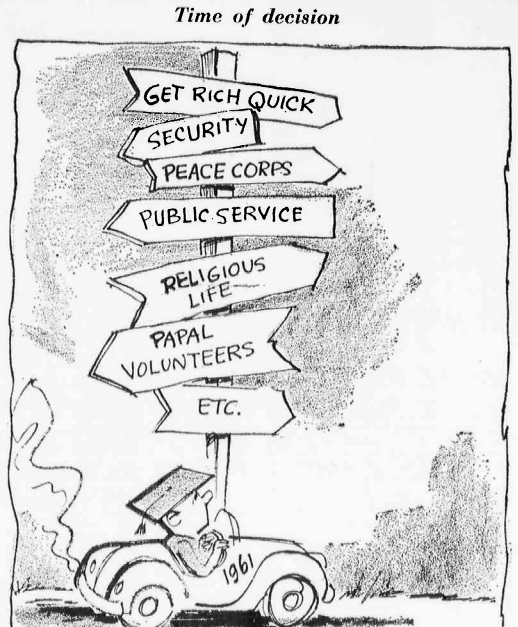
A recent editorial in The Criterion gives a conclusive opinion on John Birch. I quote bits: “During the presidential campaign John Birch members were responsible for some of the most vicious anti-Catholic propaganda distributed in the Middle West. Surely none of our Catholic readers needed to be warned against such a society.”

We have examined the program of the John Birch Society. We find it contrary to Catholic social teaching and subversive of American liberties. We strenuously warn our readers against this organization.

Similar summation of the Cardinal Mindszenty Foundation is given by America in its Current Comment. It is written of pressures, including anonymous telephone calls, used by members of the organization against various responsible Catholic organizations, and points out that “This anti-Red crusade, though organized and conducted by Catholics, has no official standing in the Archdiocese of St. Louis.” America presumes that the founders of this group had the best of intentions: “If so, it would be without the hordes of misguided fanatics and unbalanced zealots who need no encouragement to go out looking for Reds.”

The article, which is entitled “Encouraging Mindszenty” concludes: “If the Cardinal Mindszenty Foundation does not want to close shop, the least it can do is to change its name. It is no honor to the illustrious Hungarian hero for his name to be associated with Catholic wreckers and rowdies who misrepresent the cause of human freedom for which he suffered.”

The most authoritative article I have seen on (Continued on page 5)



OPINIONS

Raps paper for integration approach

To the Editor: In St. Luke, chapter 6 we read: “And he told them this parable, can an owl man lead another? Will not both fall into the ditch together? “A disciple is no better than his master; he will be fully perfect if he is like his master is.” “How is it that they can't see the speck of dust which is in their brother's eye, and art not aware of the beam which is in their own? By what right will they say to their brother, Brother let me rid thy eye of that speck, when that canst not see the beam that is in thy own eye? Thou hypocrite, take the beam out of thy own eye first, and so thou shalt have clear sight to rid thy brother's of the speck.” If the double-barreled editorial on the race problem is meant to be a means to combat communism as admonished by Pius XI, it misfires. Nowhere does Pius teach that subversion can be combated by social justice. He does teach that social justice can prevent communism and that other positive means must be used to combat it. To confine and interchange the two methods as the Criterion did is misleading, if not dishonest.

If the Catholic Church is “God's own anti-Communist organization,” it is so in spite of such publications as The Criterion. It is not because of them. While asking for charity for those who might have been misled by communism, The Criterion shows no mercy in its scorn and ridicule on those who are concerned enough with the dangers of communism to do something about it. On the pages of The Criterion, patriotism is changed from something beautiful to something dirty, sordid and sinful.

Like so many, the editors have moved beyond a legitimate pursuit of justice for the Negro to a bigoted, passionate campaign which knows no limits. Any perversion of the law is now acceptable, if it is in the name of Negro equality. Any act of violence is now morally acceptable. One may choose between whites but not between white and black. The Supreme Court has relegated Catholicism to a second class citizenship known as a peep from The Criterion. True the paper did once note lightly in passing that Catholics were entitled to equal support, but there never has been a burning passion to segregate the Catholics as the paper has worked to segregate the Negro.

It is true that the double taxation which Catholics now enjoy in order to support two school systems can be borne by many

without diminishing their ration of martyrdom. But it is also true that many more families are making great sacrifices to pay for the education of their own brood and the education of the children of their non-Catholic neighbors. Many are beginning to wonder if the cost is worth it, especially when there appears to be such indifference by Catholic authorities to the sacrifice, and an unwillingness to do anything to alleviate it.

We are commended to contribute to the support of our church. This presupposes that our church will in turn support our needs, that our church paper will be of help to us.

Our church paper can help us in a way it ought to have done long ago. It can strive to SERMONETTE

The truth can hurt

By REV. JAMES D. MORIARTY

We may write what is absolutely true and in so doing tell a lie because we deceive the reader. Statements though they be true can still deceive. The character of another can be sullied by a truth which is only a half truth, to wit: The mate of a certain sailing vessel became intoxicated one day. Never before had this happened but the captain wrote in the record for the day: “Mate drunk today.” The mate begged the captain to take it out of the log. He insisted that when the owners of the ship would read this that he would lose his job. The captain was aware that this was the mate's offer but he stubbornly refused to change what he had written. “It is the truth,” he objected, “and the truth should hurt no one.” Later on during the same voyage it was the mate's turn to keep the log. He properly recorded the location, the speed, and the distance traveled on that day. Then he added this entry to the log, “Captain sober today.” The captain was very angry and protested that such an entry would leave an altogether false impression in the mind of the owner, who might be led to believe that it was unusual for the captain to be sober. The mate answered the captain in the very words of the captain, “This is the truth which no one can deny and into the log it goes.” If we really want to be truthful it is not enough to be able to say only that the words we speak or write are true. We must be sure that the impression we convey is correct. A lift of the eyebrow, the stress of a certain syllable in a word or the inflection of a sentence can give an entirely different impression. We may protest that the words we speak are true but let's be more concerned with the impression we get across.

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STRAY LEAVES

More on history of church music

By MICHAEL BOWLES

Last week, the noble, high-minded, intellectually vigorous readers of this column were invited to ponder in general terms on the subject of music and the Church. The following extracts from a book about some aspects of the post-Reformation history of music in England are now offered as material for further contentment.

“The suppression of the Monasteries struck a very severe blow to English Church music. In a large proportion of them the daily services were fully choral, and choirs of men and boys were provided for by their endowments and statutes. Song-schools were in consequence very numerous throughout the country, and these were ruthlessly swept away by Thomas Cromwell and his men when the monasteries perished. . . . The loss to Music was incalculable . . . upwards of three thousand singing-men, and a corresponding number of trained musicians, as their choir-masters, were thrown out of employment, and nobody was engaged in song-schools (over 200) ceased to exist. . . . On the other hand, the disestablishment of the Monasteries may not have proved so complete a misfortune to the cause of English music as might appear at first sight, even though it must have involved a large measure of individual hardship. The fact that large number of trained musicians and choristers were diverted to lay occupations may be one of the reasons why the English people in all classes of life were so generally skilled in music in Elizabethan times a generation later.

“The national (English) instinct for vocal music . . . was also conspicuous at a period even earlier than the Reformation, for it was this same instinct that gave birth to those establishments, founded and endowed as they were for the special purpose of performing the daily Office with all the dignity that music could contribute. A foreign choir practice the fifteenth century (Johannes Tinctoris, Proportiones Musicas, 1476) attributed the excellence of the English composers at that time to the fact that there existed in this country a large number of establishments founded and adequately endowed for Church music. . . . Nor is the musical skill of the choristers to be overlooked. Those who, with a very limited allowance of time, have had the practical experience of teaching boys to sing with the full choir two Antiphons, four Canticles, and the Psalms every weekday, as well as heavier work still on Sundays, and at the same time to add fresh music to the repertory, are unanimous in expressing their amazement at the quickness with which the boys learn their work. It is a fact that a serious mistake is hardly ever made during the actual performance of the Services in the Choir.”

“It is sometimes argued (the writer is referring to Cathedral choir schools) that choristers have to give so much time daily to their Cathedral work that their ordinary education must suffer. It is true that this is true, and that at least one choir practice may occupy together about two hours and a half daily. It is true also that something in their school curriculum must be sacrificed to permit this. Nevertheless there are compensations in the choir-work which outweigh these disadvantages. A chorister necessarily cultivates a power of concentration such as nothing else could give him at that age. He cannot allow his mind to wander for an instant while he is singing elaborate and difficult music either at practice or at the Service. This acquired power is invaluable to him for his own education, and at the same time to outstrip other boys in later school days even though he may be at first behind them. . . . It is unnecessary here to emphasize the value of the religious experience which so many former choristers prize greatly in later life.”

“The training provided by the existence of endowed choirs in the Cathedral establishments has made them the nurseries of British musical composition. Few notable English musicians could be named from the sixteenth century to the close of the nineteenth century who did not begin their careers as choristers in the Chapel Royal, or in some Cathedral or College choir.”

“Complaint is sometimes put forward that the cost of maintaining a Cathedral type of Service is too heavy to justify it. . . . Could not these funds be better employed in missionary work, or to support pastoral work in impoverished town-parishes? Such a protest is not infrequently heard. It is identical with the protest made to Christ when the box of ointment of spikenard, very precious, was used by a poor sinner to anoint His feet—a pure act of worship. With indignation at such apparent waste it was protested that ‘this ointment might have been sold and given to the poor.’ The protest seemed reasonable. . . . It is not so. Christ got these funds quite approved in a remarkable way adding that the story of this incident was to be an undying one; that ‘what this woman hath done shall be told for a memorial of her.’ He intended it to be symbolic. He was proclaiming for all time the spiritual value of worship in terms of costly offering.”

The book: English Cathedral Music, from Edward VI to Edward VII, published by Methuens, London, 1941. The writer: Edmund H. Fellowes, C.H., M.V.O., M.A., Mus. Doc., Minor Canon of Windsor, Hon. Fellow of Orius College, Oxford, formerly President of Bristol Cathedral, and now Director of the Choir of St. George's Chapel, Windsor.

QUESTION BOX (Continued)

Q. When we have Masses said for the dead, and that particular soul is already in heaven (we never know for sure of course) does another poor soul in Purgatory benefit from the Masses? A. Undoubtedly! At least somebody benefits; nothing will be wasted. . . . Certainly you who give the Mass, the priest who celebrates it, those who attend and offer it with him, and the whole Church militant and suffering will benefit. Worship will be offered to God, and the saints in heaven will be pleased.

Q. Is it a sin for a Catholic, who works in a place where there have a sick leave plan, to take that time off when they are not sick? A. It is dishonest; and I have always heard that this is sinful.

THE YARDSTICK

Labor unions backing Peace Corps program

By MSGR. GEORGE HIGGINS

One of the most encouraging aspects of the U.S. Peace Corps program has been the American labor movement's interest in it. Although much of the publicity for the Peace Corps has stressed the participation of recent college graduates, it is by no means correct to infer that there is no place in the Peace Corps for skilled older volunteers. From the very beginning, unions have proclaimed their support of the Peace Corps, and it is significant that the National Advisory Council for the Peace Corps has included representatives of the Communications Workers, and C. J. Haggerty, president of the Building and Construction Trades Department, AFL-CIO. The union movement's liaison with the Peace Corps is being handled by Harry G. Polak, AFL-CIO international representative.

For many obvious reasons, the majority of the Peace Corps volunteers will be in the 21-40 bracket. But if the accent is on youth...

Lutheran paper hits Birch tactics

MINNEAPOLIS, Minn. — The Lutheran Standard, published here, has warned against the tactics of extreme right-wing organizations, such as the John Birch Society. In an editorial in the May 23 issue of the official organ of the American Lutheran Church said these tactics "can be in the long run just as detrimental to our freedom as Communism."

A CHILD SHALL LEAD

This story, we think, is too good to keep to ourselves. Last fall the youngsters at Hammar Elementary School, a public school in INDIANAPOLIS, Indiana, were asked to help in the construction of a school in Thahn, a little girl in Vietnam, Thahn needed food, clothing, and medicine... The youngsters at Hammar decided to "adopt" her. They collected and sold old newspapers to a junk dealer; some of the girls made pot holders and aprons which were sold for \$14; the sixth grade began to publish and sell a school newspaper. The result? As of March, the youngsters at Hammar had raised the \$180 needed to support Thahn for one year, plus \$45 more to sponsor her for a second year. Not one penny, incidentally, came from the children's parents.

WHICH REMINDS US,

A splendid way to teach the meaning of vocations is to have the children in a particular class do a seminar on Sister-in-training. The seminar will write to the class occasionally, telling about his studies and his work. The class will write to educate "their own" Priest or Sister. Right now PETER MINICKI and ANTHONY FONG, who are studying for the priesthood at the GREEK POSTFICIAL COLLEGE in Rome, need sponsors. So too, PAUL MANAKAY and KIRKONOS, CURRENTLY AT ST. JOSEPH'S SEMINARY in ALWAYE, INDIA. The cost of educating each of these is only \$100 a year, a little more than 25¢ a day. To train a Sister for two years costs \$200. These Sisters-in-training in INDIA need sponsors. SISTER ANTHONY ANUNCIATA, of the SISTERS OF THE DESTITUTE, WAVE, and SISTER MONICA and SISTER BASIL of the ADOPTION SISTERS in KORATY. It costs so little to obtain a nun—when you help a Priest or Sister. Will you help? We need your help desperately. Write to us.

STIPENDS

The offering you make to the Priest who celebrates Mass for your intention is, for our missionaries, practically their only means of support. The Masses you request are offered promptly, in mission churches in the Near and Middle East. We can also arrange for GREGORIAN MASSES, Mass each day for 30 days without interruption.

FATHER DAMIEN, THE LEPER

The proposal to place a statue of FATHER DAMIEN in the Capitol Building in Washington reminds us that our missionaries are still crucified or leper. We can help by joining our DAMIEN LEPER CLUB. The dues are a prayer a day, \$1.00 a month.

Near East Missions logo and address: FRANCIS CARROLL SELLMAN, President; Mrs. Joseph T. Ryan, Nat'l Sec'y; Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION, 480 Lexington Ave. at 46th St., New York 17, N.Y.

FAMILY CLINIC Should the young marry or wait?

By JOHN L. THOMAS, S.J.

Our 22-year-old son, who still has over a year to go in military service, writes that he is married the last of next month. We know his girl is putting the pressure on. She says she's against long engagements and has a good job. We say that marriage normally means babies; our son will have to look for a job when he gets out of service; and besides, she wants a big house up all their savings because her folks don't have that kind of money. What can we do?

From the general tone of your letter, I gather that you feel you pretty well know the answer to that last question. The situation looks hopeless, since your best arguments have made no impression. I'm rather inclined to agree. Most young people raised in our affluent society aren't disposed to worry about the future. They want what they want—and they want it right now!

The idea of postponing present satisfactions for future gains is foreign to their way of thinking. Proceeding with naive confidence that everything will work out all right, they thoughtlessly incur responsibilities and obligations that will dictate the entire future course of their lives. Experience is a good teacher, but in this case the lessons that it teaches will be of benefit only to others.

Perhaps the situation is not as hopeless as it now appears. At least you'd like to feel that you have used every means in your power to save your son from making a poor decision. What can you do?

In the first place, you should make it very clear to the couple that neither you nor her parents are in any position to lend them financial support. If they marry, they're on their own, and it doesn't take a financial genius to figure out that his army pay, or his beginner's earnings immediately afterwards, won't meet his expenses.

But she has a good job, and their pooled income will more than meet their needs? You must be realistic here and tolerate no nonsense. As you have already told them, at their age, marriage normally means babies. Few young couples are capable of observing prudence and restraint from the beginning of their married life. It now appears that the risk of destroying their sense of unity as a couple...

BOOKS OF THE HOUR The heretic as hero

By D. B. THEALL, O.S.B. Zoe Oldenbourg, a specialist in the history of the medieval heretic, is the author now of *Destiny of Fire* (Pantheon, \$4.95). Her earliest novel, *The World Is For God* (Doubleday, \$3.95), both very successful (the latter was a Book-of-the-Month club choice) and somewhat less than a complete grasp of the religious and political background of the medieval Church and the people of the time. *Destiny of Fire* is completely unacceptable in its thesis, which might be called "the heretic as hero."

Italy clergy get social security

ROME—A bill providing health insurance and old age benefits for non-Catholic clergy in Italy has passed the Italian parliament (May 29).

Question Box

(Continued from page 3) This subject appeared in America on April 22. It was by Father John E. Cronin, S.S., whom our Bishops trust as their assistant director of the Department of Social Action. His only persistent "fault" is that he rates both liberals and conservatives by sticking to the middle of the road. A few months ago, both the John Birch Society and the Cardinal Mindszenty Foundation and considers anti-Communist action as a general principle in the social arena. Here are some of his points: "It has become increasingly clear that anti-Communist activities are becoming a sham diversion within our nation." Suspicion is usually followed by organized reprisals.

Catholic agency tops in relief aid

WASHINGTON — More than one-third of the total relief funds given by U.S. voluntary relief groups during the last half of 1960 went to the U.S. Catholic relief agency. Catholic Relief Services—National Catholic Welfare Conference—received \$28,519,707 for foreign relief between July 1 and December 31, 1960. During the same six months the total spent in foreign relief by 50 U.S. voluntary agencies was \$17,362,180.

CHURCH RETURNED DIDAM, The Netherlands—A 14th-century church here that fell into Protestant hands during the Reformation and was repurchased by the Catholics in 1954 will be reconsecrated on June 18 by Cardinal Bernard Alfrink, Archbishop of Utrecht.

This is no time to be silent. Some young couples indulge in a subtle bit of rationalization in this connection. They enter marriage without thinking through the obligations they necessarily incur. Once they are married, they insist that it is impossible to observe God's laws in their particular situation, so they feel justified in using contraceptives, while artfully arguing that "God will understand."

Be firm in pointing out to them that there is no mystery about the normal implications of married life. They have no right to marry unless they are reasonably prepared to accept its obligations according to God's laws. The fact that other couples, even other Catholic couples, may casually ignore the divine moral law in no way lessens their responsibilities. Marriage is for adults. They know the facts of life and the laws of God. Why should they try to fool themselves?

Perhaps, like many couples in love, they find it difficult to observe pramoral chastity. Remind them that this is no excuse for an ill-timed marriage, for in their circumstances, it will be easier to observe pramoral chastity than chastity in marriage. This truth comes as a surprise to many young couples because they fail to realize that the observance of Christian standards of chastity in marriage requires a great deal of self-control and self-denial under the difficult situation of marital intimacy.

Surely, by taking proper precautions and profiting from experience, the normal intelligent unmarried couple can control their impulses and drives while dating if they really desire to do so.

Finally, there is the matter of an expensive wedding. Of course, every girl looks forward to her wedding as the major event in her life, but if the display is out of proportion to her well known status and income, it becomes absurd and ridiculous.

Whom are such young people trying to fool? Obviously not their relatives and friends, for these all know better! With a husband in the army and both sides of the family struggling to make ends meet, isn't it silly for a working girl to use all her savings to impress people who will not be impressed?

With such lack of common sense, one wonders whether she's ready for marriage.

Fr. Thomas will be unable to give personal replies.

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The Liturgical Week

By REV. ROBERT W. HOVDA

June 4—Second Sunday after Pentecost. The Gospel gives us a banquet-table where the food dispensed is God's loving mercy. If it speaks of His love in terms of human jealousy it is so that we might understand its strength and tenacity. The altar table of the Church is the sacramental source of that same mercy. To it all are invited, Gentile as well as Jew, the poor, the crippled, the blind, the lame. At all we learn the lesson of love (Epistle).

Communion is sharing, communion is experiencing the anguish of separation and division, communion is God's grace rising above what we call the "human condition" to know for a moment and to try to realize all succeeding moments the coming oneness of the banquet-fulfillment in heaven.

Monday, June 5—St. Boniface, Bishop, Martyr. The feast of St. Boniface is a fitting Mass in his honor with the Beatitudes, proper armament for any Christian, for any apostle. For we do not lack a good preacher of the Gospel nor come to the altar to hear our compromise praised or our failures attempted at application canonized.

We listen and we come for exposure to the absolute, the pure, the totally good, the Word of God. We are trimmed down soon enough in life and by life. We have to aim high to attain even a modest level of existence. And one of the functions of our worship is this exposure to the absolute, this insistence on an aim that is high.

Tuesday, June 6—St. Norbert, Bishop, Confessor. The Mass of a Confessor Bishop points to the mystery of man's cooperation with God's grace. Forgiveness, communion and Jesus' promise of eternity—these gifts of God are free, undeserved, unearned, like the talents in the Gospel. Yet someone in the Mass, where Christ makes the Scriptures alive in our hearts through His Word, enables us to make a truly human contribution. We can, as the Epistle says, "please God." All of this is especially true in the Mass, where Christ makes the Scriptures alive in our hearts through His Word, enables us to make a truly human contribution. We can, as the Epistle says, "please God." All of this is especially true in the Mass, where Christ makes the Scriptures alive in our hearts through His Word, enables us to make a truly human contribution.

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Uncle Frank

If you knew my Uncle Frank, I'm sure you would like him. He's a jolly Irishman who likes to tell humorous stories. He laughs so hard at his own stories that you can't help laughing with him even though he may have told you the same tale a dozen times before.

Uncle Frank used to be an insurance salesman and a good one too. But now he's retired. He spends most of his time working in his basement machine shop or fishing with a couple of his old cronies.

Several years ago Frank learned that Sam, one of his regular fishing companions, used to be a Catholic but had long since given up his faith. Being a good Catholic himself, Frank decided to look into the matter and do what he could to bring Sam back to the Church.

"That's right," said Sam, "I used to be." "What's the story, Sam? Why don't you practice your faith any more?" "Well, you see," replied Sam, "when I married many years ago, I married out of the Church; so I stopped practicing my religion."

ding for not catching any fish. But this time he didn't mind the kidding. Fishing had never been better. He had fished for and had a soul for Christ.

And I lived along the way and looked out of your window the next evening, you would have seen two old men shuffling along toward the parish rectory. Next morning they received Communion together, the first time for Sam in more than fifty years.

Six months later Sam died, but not alone as he had expected to die. The priest was there with the last sacraments.

Your chance may come on a fishing trip as it did for Frank. Or it may come in a living room, a factory, an office, in school, or at any one of a thousand other places. But the chance will come, perhaps again and again, if only you are looking for it.

Where would Sam be today if Frank had not fished for his soul on that peaceful lake in the early morning? We don't have to guess because Frank did fish and with God's grace he made his catch. You too must be fishers of men.

Indignation One of Castro's top lieutenants is the Finance Minister "Che" Guevara. Guevara is a former medical student who became a Communist and went all out for the cause in Latin America.

He tells how the Communist flew into a mighty, blasphemous rage over the injustice of what was done. Guevara was in United



MARIAN'S MVP'S—Marian College recognized its most valuable players in baseball, golf, tennis and basketball at the recent athletic awards banquet. Shown above with Coach Walt Fields, center, are left to right, Bob Ayres, basketball; Rudy Jansen, baseball; Vince Hentz, tennis; and Louis Firsich, golf. They were each awarded handsome trophies. (Staff photo)

Frail Country company, and besides raving at the God who allowed such suffering, Guevara lashed out at the Yankee imperialists on whom he immediately blamed the whole business. Che Guevara raged so mightily that he went into an asthmatic fit, and ended coughing and weeping uncontrollably.

We can't join Guevara in his blasphemy. Maybe we can't even go along with him in fixing the immediate blame where he did. Nor do we recommend rage in itself as a perfectly reasonable reaction to the world's injustice, economic or otherwise.

But we can take a lesson from this Communist and imitate his indignation at the sight of suffering. The difference between Karl Marx and his contemporary observers and commentators on the mid-19th-century economic scene, says J. K. Galbraith, is the "Jovian wrath" with which Marx reacted to the injustices that went with capitalism in those days.

Some of that wrath would rub off on the mid-20th-century Christian apostle, then we might just give the Red Horde a run for their money. Until it does, however, American missiles and bombers will look a little too much like tools of Yankee imperialism to convince the uncommitted millions.

NAMED CONSULTOR VATICAN CITY—His Holiness Pope John XXIII has named Msgr. Pietro Palazzini a consultant of the Sacred Congregation of Holy Office. Msgr. Palazzini is secretary of the Sacred Congregation of the Council.



MARIAN OFFICERS—The Student Association of Marian College will be headed by four Indianapolis students next fall as a result of recent campus elections. Junior Charles Robinson, top left, has been named president. He will be assisted by: Judith Williams, top right, a junior, vice president; Lorry Mary Kay Doyle, secretary; and sophomore Jerry Zore, treasurer.

'BRAINS AND BRAIN'

Cathedral's scholars, athletes set records

By FRED W. FRIES "Brains and Brawn" was the title of a popular television program of few seasons back. The expression aptly describes the qualities displayed at Cathedral High School during the past school year.

1) The senior class scored an impressive 165 points above the national average in the college board examinations.

2) The school had five finalists in the competition for National Merit Scholarships—tops for the Indianapolis area.

3) Cathedral's scholars won three gold medals, two silver medals and a bronze medal in the annual State Scholastic Achievement Contest at Indiana University.

4) In the West Point entrance examinations, a Cathedral senior, Joseph Hoffmann, posted the highest score ever made in the Indianapolis district.

ANNE CULKIN

He refused to dance

Dear Miss Culkin:

What do you do if you ask a boy to dance and he tells you that he is tired, then a little later you see him dancing with another girl? This is what happened to me at a mixer our church had last week. I was so embarrassed. I don't know how I walked away. Should I speak to him the next time I see him on the street?

Embarrassed

Dear Embarrassed:

Sorry you had to learn the hard way! Speak to the boy when you see him. Please, however, do nothing more to indicate your aggressiveness. Not a word, Embarrassed, to the girls who will read of your experience but who will continue to go merrily on their way asking boys to dance.

Cy Cipher

CYO GIRLS' TRACK RESULTS -St. Pius X parish won the overall trophy at the annual CYO Cadet Girls' Track and Field Meet held last Sunday at the CYO Stadium in Indianapolis with 69 points. Other top scorers were St. Catherine's, 55 1/2 points, and St. Bridget's, 53 points.

Outstanding individual performances were turned in by Collette Faurrier, St. Joan of Arc, in the Class C 50 yard dash (7.3 seconds) and the 100 yard dash (13.6 seconds); Nancy Rosenbaum, St. Catherine's, Class B baseball throw—151'0"; Jeanette Ralston, Class A standing broad jump—7'8 1/2" (beating the old record by more than a foot); Debbie Blaylock, Holy Trinity, Class A 50 yard dash (7 seconds) and 100 yard dash (13.1 seconds); Linda Collins, St. Bridget's, Class B 50 yard dash (7.3 seconds) and 100 yard dash (13.8 seconds); Nancy Hecke, St. Catherine's, Class B kickball throw (80'); and Janice Synder, St. Catherine's, Class C kickball throw (78.4').

The St. Pius X girls set a new record of 31 seconds that in the Class C 200 yard shuttle relay.

CADET KICKBALL—St. Catherine's won its ninth championship in the last 15 seasons in the Indianapolis CYO cadet kickball with a convincing 24-12 victory over Immaculate Heart in the final game at Little Flower last Monday. St. Catherine's defeated St. Joan of Arc in the semifinals, 21 to 8.

CADET BASEBALL—The CYO Office reports that the playoffs in the Indianapolis CYO Spring Baseball League are being held this week-end and next week.

SUMMER MISSIONARIES—Six students from the College of Notre Dame in Baltimore will be among more than 60 Catholic college students who will do summer mission work in the Diocese of Raleigh, N.C. They will teach in religious, vacation schools, and help conduct parish censuses.

WANTED: SOFTBALL COMPETITION—Nelson J. Rush, manager of the St. Ambrose, Seymour, church league softball team (rated) is looking for Slow Pitch games with teams in the Archdiocese this summer. Those interested may write to him at 322 W. Laurel St., Seymour, for bookings.

Dr. Joseph E. Kernal OPTOMETRIST 104-106 N. Illinois St. Mpls. 3-3568 BETTER EYE GLASSES Hours: 8 A.M. to 5 P.M. Closed Wednesday Afternoon

run to sympathy will console you with nothing more than the words—It serves you right! My impression from this story is that from the beginning of time the man was at least made to believe that he was the aggressor. It was the "she" who invited "she" to dance. The accepted practice in modern society is that he still does.

One final word, this time directed to gentlemen. If a lady asks you to dance and you still want to be thought a gentleman, oblige her. You'll be her choice because she tells you're shy or have a secret crush on her. Certainly you'll think she's a stupid, but let someone else tell her she is, huh?

Dear Miss Culkin:

I agree that a boy should open the car door for a girl. There is a time though when I don't think he should nor should the girl expect it. Here is what I mean: Supposing it is a busy street where you stop the car and there is lots of traffic. When this is the case, it would be dangerous for the fellow to walk around the back of the car and it would be dangerous, too, for the girl to get out on her side. Would you say if you found yourself in this spot that it would be impolite to ask the girl to slide on your side and get out?

Safety Joe

Dear Safety Joe: Common sense gives us the answer. When a situation such as you described presents itself, the girl gets out of the car on the driver's side. Even for the most

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who are the officers of KIRBY MORTUARY? PRESIDENT - Mrs. Robert E. Kirby Mrs. Kirby is the widow of Robert E. Kirby (who was the son of the founder, Garrett Kirby). Mrs. Kirby owns the mortuary building and parking area. She is a member of St. Joan of Arc Church. VICE-PRESIDENT - Donald R. Collins Mr. Collins is general manager of the Mortuary and has a well-rounded background in funeral service. He is a graduate of the Indiana College of Mortuary Science, and served in a management capacity with two other funeral firms before coming to Kirby's. He is a member of Our Lady of Mt. Carmel Church. TREASURER - J. Albert Smith Mr. Smith is a Vice-President of the American Fletcher National Bank & Trust Co. and a competent financial counselor. Mr. Smith is active in community and service club affairs. He is a member of St. Joan of Arc Church. SECRETARY - Miss Helen Moore For the past eleven years Miss Moore has been in charge of the Kirby business office. Her wide experience, plus her personal knowledge of funeral procedures and those previously served, make her assistance of great value to families selecting Kirby's. These officers are assisted by the same staff of well-trained licensed funeral directors and technicians who have been members of the organization for several years. MERIDIAN AT 19TH STREET Kirby MORTUARY

By IGNATIUS HUNT, O.S.B.

Jonah is not a "fish story," though it is non-historical, it is a parable which has amazing significance.

The James Barley story, a sailor's yarn if there ever was one, has been brought up by many a conscientious teacher (including myself in younger years) to prove that Jonah was actually swallowed by a whale and could live to tell about it.

One first question is nearly always: Did it really happen? Rarely do we ask the question that Semites loved to ask: What does it mean? What was written by the time this book was written, Nineveh, destroyed in 612, was a memory only—and an exaggerated one at that.

THE DETAILS of this story make it fantastic when we begin to press for history. The author, to all appearances, strove to provide details which Jewish readers would not certainly recognize as exaggeratedly unhistorical that they would grasp the full impact of the satire. The author writes: "Daniel probably came out in its final form between 167 and 164—much later than a casting of the mold of the book."

Jonah marks a summit in Old Testament writing and its decidedly reactionary and Aramaic look of Ezra and Nehemiah. Though he himself was saved through divine mercy, Jonah is still in a sense, if shown to others: "You had pity on the gourd, for which you did not toil; nor did you raise it. . . . And should not I, indeed, have pity on Nineveh, that great city, in which are more than a hundred and twenty thousand infants, that cannot distinguish between their right hand and their left. . . ."

THE AUTHOR didactic of the Old Testament is the story of Jonah, taken as a whole, and set down in its several variant Greek editions, and which has turned up at Qumran in partially circumscribed and unrecognition. This book was most likely written between 300 and 400 B.C., and brings out many of the features of ideal family life, so treasured by good Jewish people of all times.

THE ELDER Tobit is a model of Jewish piety and goodness. His son, Tobias, is an ideal son as well as a perfect husband for the much-tried Sarah who had lost seven husbands, apparently because of their faulty attitude toward marriage.

THE SHORT evaluation given by Father McKenzie, S.J., in "The Two-Edged Sword," (2023) shows about as profound an appreciation of Jonah as one could wish. "It was no ordinary Hebrew who could look at the capital city of the pharaonic Assyrians, stuffed with treasure looted from their subjects, served by the slaves they had captured, and see in its proud people ignorant 'little one' demanding the compassion of the Lord."

"He was a Hebrew who had looked into the heart of the God of Hebrew belief and Hebrew tradition, and told what he saw. . . . As the Lord had compassion on Israel, so He must have compassion on all whom He had made. If we think the Hebrews were wrong, let us remember that there were those among them who could rise to a view of humanity almost as broad as the view of the Lord Himself, from whom they learned it."

THE FAITH EXPLAINED. A young man whom I had just baptized said to me afterwards, "You know, Father, all those wonderful things you told me would happen when I got baptized? It doesn't seem to feel any of them. I do feel relieved to know that my sins are forgiven, and happy because of the love of God and a member of the Mystical Body of Christ, but as for the rest of it, I don't know. I feel as if I'm being deceived by the virtues of faith and hope and charity, and the gifts of the Holy Ghost."

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THE GIFT of fortitude almost explains itself. Every good life must be to some degree a heroic life. There always is the hidden heroism required for the conquest of self. Sometimes a still higher heroism is called for, when the doing of God will mean the risk of losing friends or money or honor. And there is the highest heroism of the martyrs, when life itself is sacrificed for love of God. It is not without purpose that God has made us weak with His gift of fortitude.

The gift of knowledge gives us spiritual "know-how." It disposes us to recognize, under the impulse of the Holy Spirit, what is helpful or hurtful to us spiritually. It is closely allied with the gift of counsel. It disposes us to choose what is helpful and to reject what is harmful. But before we can choose we must know. As an example, by the gift of knowledge I might perceive that to much secular reading is dulling my taste for things spiritual. Towards this gift of counsel, I might guide me to stop buying so many slick periodicals, and instead begin doing some regular spiritual reading.

The gift of piety is one that may easily be misunderstood by anyone who thinks of piety as being equal to a priest who downcast eyes and lengthy prayers. "The word 'piety' in its original meaning describes the attitude of a child towards his parents: a sense of love, confidence, and reverence. When we habitually manifest this attitude towards our Father in Heaven, we are practicing the virtue of piety. It is the gift of knowledge which impels us to practice the virtue—to maintain this attitude of childlike intimacy with God."

Next is the gift of understanding. This gift gives us a spiritual perception which enables us to understand the truths of faith in accordance with our needs. All things are being equal, a priest would much prefer to explain a point of doctrine to a person who is in the state of sanctifying grace rather than to one who is not a former, having the gift of under-

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SEARCHING THE SCRIPTURES

# Jonah and the whale

Other things, Tobit probably has some 300 years of an historical kernel, small though it may be, but its didactic value is great.

From beginning to end the Book of Tobit is a story of the marked relationship with the Holy Spirit and Sayings of Ahiqar. Though possibly written by a Jew (the Egyptian) Diaspora, the story is situated in Mesopotamia. The wonderful kindness of the archangel Raphael (spoken of only in this Book of the Bible) is representative of the all-benevolent Providence of God.

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THE BOOK aims at providing a window into the life of the Jews during the dire persecutions (167-164) organized by Antiochus IV Epiphanes, monarch of the Greek Seleucid Kingdom.

The "Catholic" parts of Daniel include the story of the Three Youths in the Fiery Furnace (13: 24-90); the Story of Susanna (13); and the stories of Bel and the Dragon (2). The final chapter contains a large quantum of fiction.

Though a difficult book (and we have hardly scarfed the surface) Daniel is also rewarding. Being laid out in a developed doctrine on eternal life and resurrection in chapter 12, 23: "And many of those who sleep in the land shall awake, some to everlasting life, and some to everlasting reproach and contempt. Then those who have done good shall shine as brightly as the firmament, those who have led the multitude to righteousness, like the stars forever and ever."

Many of the narratives in Daniel are easily understood, and their lessons are easy grasped, will not be easily forgotten. Daniel makes its own valuable contribution to the redemptive hope of the Jews. The Book of Daniel is the "Son of Man" (7: 13)—a term that Christ preferred to use for Himself.

Here, too, is the famous though enigmatic prophecy of the 70 weeks, the cause of almost endless speculation, especially within the Jewish people. But the doctrine of the coming of God's Kingdom, supplanting all other Kingdoms, that characterized the whole Book of Daniel, is the one everlasting Kingdom—the Kingdom of God.

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Some of these Books will only be found in Catholic Bibles (Tobit; a portion of Daniel; the Maccabees; and Judith); others are found in both Jewish and Protestant Bibles (Jonah; most of Daniel). Though Wisdom is probably the latest Book in the ("Catholic") Old Testament, we cannot consider it along with the Wisdom literature.

In this matter of the formation of the Old Testament, we cannot ignore the fact that the Bible is not a haphazardly arranged, ingeniously arranged, by Father Sebastian Pagan, O.M.I. (University Seminary, 249 Main Street, Ottawa, Ontario), called a **Chronological Table of the Books of the Old Testament**. The study of this Table is an education in itself.

In some ways the Book of Jonah has proved to be the most misunderstood Book in the Old Testament library.

Written around the year 400 B.C. by an unknown writer of great perception and universal outlook — one whom we might term the Old Testament "ecumenist"—Jonah is really a clever satire on a certain Jewish outlook that we can only label as narrow, snobbish and complacent.

The author makes use of the name of an eighth century prophet, named Jonah (cf. 4 Kgs. 14, 25), to represent this outlook, and the now fictionalized Jonah will go to almost any lengths to escape the task of sharing the Word of God with those outside of Israel.

Jonah finally succeeded in winning the Ninevites to repentance (even the animals), though he did everything to avoid his mission. Jonah is afflicted with the deepest grief—for this is not what he wanted. When one reads the Book as a satire, it takes on tremendous meaning.

THE SHORT evaluation given by Father McKenzie, S.J., in "The Two-Edged Sword," (2023) shows about as profound an appreciation of Jonah as one could wish. "It was no ordinary Hebrew who could look at the capital city of the pharaonic Assyrians, stuffed with treasure looted from their subjects, served by the slaves they had captured, and see in its proud people ignorant 'little one' demanding the compassion of the Lord."

"He was a Hebrew who had looked into the heart of the God of Hebrew belief and Hebrew tradition, and told what he saw. . . . As the Lord had compassion on Israel, so He must have compassion on all whom He had made. If we think the Hebrews were wrong, let us remember that there were those among them who could rise to a view of humanity almost as broad as the view of the Lord Himself, from whom they learned it."

THE FAITH EXPLAINED. A young man whom I had just baptized said to me afterwards, "You know, Father, all those wonderful things you told me would happen when I got baptized? It doesn't seem to feel any of them. I do feel relieved to know that my sins are forgiven, and happy because of the love of God and a member of the Mystical Body of Christ, but as for the rest of it, I don't know. I feel as if I'm being deceived by the virtues of faith and hope and charity, and the gifts of the Holy Ghost."

THE GIFT of fortitude almost explains itself. Every good life must be to some degree a heroic life. There always is the hidden heroism required for the conquest of self. Sometimes a still higher heroism is called for, when the doing of God will mean the risk of losing friends or money or honor. And there is the highest heroism of the martyrs, when life itself is sacrificed for love of God. It is not without purpose that God has made us weak with His gift of fortitude.

# Oscar Wilde conversion recounted in new book

LONDON—An account of Oscar Wilde's deathly entry into the Catholic Church written by the priest who received him has been published for the first time.

This account contradicts the charge that Wilde was dragged into the Church against his will or even against his knowledge. The priest who brought Baptism and Extreme Unction to the famed poet and playwright was Father Hubert Dunne, C.P., an Irish Passionist then attached to St. Joseph's church in Paris. Excerpts from his narrative of Wilde's conversion, edited by Father Edmund Burke, C.P., have been published in the London Magazine.

Throughout his lifetime Father Dunne refused to speak of his urgent summons to the Hotel d'Alsace on the Rue des Beaux Arts in the autumn of 1900. But he wrote a narrative of Wilde's conversion at the insistence of his fellow Passionists, with the stipulation that it be published only after his death. Father Dunne died in Dublin in 1956.

FATHER DUNNE'S account makes it clear that before his final illness Wilde had repeatedly declared his intention of entering the Church. It also brings out that Wilde, though unable to speak on his deathbed, clearly indicated that he wanted to become a Catholic. The dying man attempted to join in the responses.

Father Dunne's account says he was called to Wilde's hotel room by Robert Ross, a friend of Wilde's who himself had hastened to Paris from the French Riviera. Wilde, who went to Paris in disgrace after serving in prison on a morals charge, had told Ross he wanted to become a Catholic. But Ross advised him to hold off.

Father Dunne said: "Mr. Ross, who was a convert and a good Catholic, told me how much he regretted having given this advice. But he feared that Wilde might be only in one of his varying moods, and deemed it safer that time should be allowed to prove the stability of his resolve."

Wilde satisfied himself by playing a conscientious obligation on his friend, exacting from him a promise that if ever he became suddenly ill and was in danger of death the first thing he should do was to call a priest to his bedside and have him received into the Church.

FATHER DUNNE'S description of Wilde's reception into the Church follows:

"Robert Ross knelt by the bedside, assisting me as best he could while I administered conditional baptism, and afterwards answering the responses while I gave Extreme Unction to the prostrate man and recited the prayers for the dying. As the man was in a semi-comatose condition I did not venture to administer Holy Viaticum; still, I must add that he could be roused, and

was roused from this state in my presence.

"When roused he gave signs of being mentally conscious. He made brave efforts to speak, and would continue for a time trying to talk, though he could not utter articulate words. Indeed, I was fully satisfied that he understood me when I told him that I was about to receive him into the Catholic Church and give him the Last Sacraments.

"FROM THE signs he gave, as well as from his attempted words, I was satisfied as to his full consent. And when I repeated close to his ear the Holy Name, the acts of contrition, faith, hope and charity, with acts of humble resignation to the Will of God, he tried all through to say the words after me."

Father Dunne visited Wilde again before his death on November 20.

"At these subsequent visits he repeated the prayers with me again and each time received absolution."

Wilde was 46 years old at the time of his death. Father Dunne was then 31.

## St. Michael's sets Starlite Dance

St. Michael's Starlite Dance will be held Friday, June 9, at Westlake Terrace. Nick Craig's Orchestra will play from 9 to 12 p.m.

Mr. and Mrs. James Leary and Mr. and Mrs. Samuel Hines are co-chairmen.

### CALENDAR

**JUNE 2**  
The Card Party in the Sacred Heart School Annex, 1509 S. Meridian St., begins at 8 p.m.

St. Rita's Social begins at 6:30 p.m. in the parish hall, 190 and Arsenal.

A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

**JUNE 3**  
The Saturday Social at Holy Cross begins at 6:30 in the parish hall, 125 N. Oriental St.

### IRISH TV SYMBOL

DUBLIN—Ireland's new television network scheduled to go into operation in November will probably use a replica of St. Brigit's Cross as its identifying symbol, according to Edward Both, the station's chief engineer. St. Brigit, who is Ireland's most popular saint after St. Patrick, once wore a cross from rushes, according to tradition.

## Atheist gets 'warm' reception

WARSAW—Residents of the Town of Leszno have come to the support of their local priest with such fervor that a well-known atheist, Edward Syzdek, may have to leave town.

According to Argumenty, Polish atheist newspaper, Syzdek lodged an official complaint against the priest with the local militia, charging ill-treatment of school children.

This aroused such a hatred of Syzdek among residents, Argumenty says, that he believes he may have to leave Leszno. Syzdek told the newspaper that no one will speak to him or his family, that his newspaper shop has been boycotted, and that local women are threatening to run him out of town unless he withdraws the charge and apologizes to the priest.

## Marian will graduate

### 72 seniors Sunday, June 4

Archbishop Schulte will present degrees to 72 seniors, including 12 Sisters of St. Francis, at Marian College Sunday, June 4, at 3 p.m. in the college auditorium.

The commencement address will be given by Daniel C. Walsh, Ph.D., professor of philosophy at Columbia University. He is now serving as visiting professor of philosophy at the Trappist Gethsemani Abbey, Ky.

Recreational services will be held Saturday, June 3, at 8 p.m. in the Chartrand Memorial Chapel. Father Bernard Head, M.S., S.T.L., instructor, and Bishop Bruce Latin School, Indianapolis, will preach the sermon.

Reception for the seniors and their parents will be held in Clare Hall after the chapel services.

CANDIDATES for the bachelor of Arts degree from Indianapolis include:

Accounting: Donald Ash, Robert Ayres, Louis Firsich and William Kelsey; art: Patricia Gropp and Mrs. Betty Lou Peterson; business administration: Pauline Holt, John Cronin, William Daley, Joseph Eckman, Robert Harneman, Marie Meister and Patrick Henn.

Economics: Joseph Sullivan; English: Karl Hertz, Al Parker, Judith Rathb and Mary Jane Sheridan; French: James Babcock; history: Paul G. Fox and Mrs. Martha Parker; Latin: James Schott; philosophy: Anthony Benedict and Louis Siferling; sociology: Joseph Hill and Thomas McHaffey; and Spanish: Rosemary Perrin.

INDIANAPOLIS candidates for the bachelor of science degree are:

Chemistry: Patrick Cunningham, Michael O'Connor and Francis J. Williams.

Candidates for the bachelor of arts degree from the archdiocese include: Raymond Day, of New Albany, art; Clara Ann DeBoeze and Mary Pennington, English; and Lawrence Ehminger of Jeffersonville, sociology.

Also candidates for the bachelor of arts degree are the following Sisters of St. Francis: Sister St. Hubert Baker, Sister

## Movies and Television

NEW YORK—A complete medieval mystery play will be televised on the "Look Up and Live" program during the four Sundays of June from 9:30 to 10 a.m., CDT.

The dramatization of the Coventry mystery cycle will portray the story of Christianity from the Creation to the Last Judgment. The programs are produced by the Columbia Broadcasting System public affairs section in cooperation with the National Council of Catholic Men. They will be performed by the Marquette University Players under the direction of Father John Walsh, S.J.

Program dates and themes follow: June 4—God and the Angels (the Fall of Satan), Creation, Cain and Abel; June 11—The Search for a Redeemer, the Annunciation, King Herod's Court, the Nativity; June 18—the Marriage Feast at Cana, the Temptation of Christ, Mary Magdalene, Palm Sunday; June 25—The Agony in the Garden, the Passion, the Resurrection, the Ascension, the Last Judgment.

NEW YORK—The Christian in Action radio program will continue its magazine-of-the-air format during June.

This will include reporting of Catholic news of the week, a guest editorial, a feature of the week and a question-box. The program is broadcast on Sundays from 10:30 to 10:55 a.m., CDT. It is produced by the National Council of Catholic Men in cooperation with the American Broadcasting Company.

WEST SPRINGFIELD, Mass.—A series of four talks on "Religion and Psychiatry" by Father Bruce Ogbelsky, C.P., of Pitts- burgh has been scheduled for the Sundays in June on the "Hour of the Crucified" radio program, produced by the Passionist Fathers here.

Selected readings from the works of noted writers will be featured on the Catholic Hour radio programs during the four Sundays of June.

The programs are based on the theme of Francis Thompson's poem "The Hound of Heaven": man's search for God and salvation.

Writers from whose works selections will be read include St. Augustine, T. S. Eliot, Evelyn Waugh, Gerard Manley Hopkins.

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NEW OFFICERS—Above are four of the newly elected officers of the Guardian Angel Guild. Left to right: Mrs. Paul Steichen, 2nd vice president; Mrs. Thomas Carney, president; Mrs. Henry Engel, 2nd vice president; and Mrs. Maurice Fogarty, 1st vice president. Other officers include Mrs. Paul Fitz, secretary; Mrs. Lee Bernhart, treasurer; and Mrs. Richard Kingsbury, auditor. The Guardian Angel Guild was organized to aid the Special Education Program of the Archdiocesan School Office.

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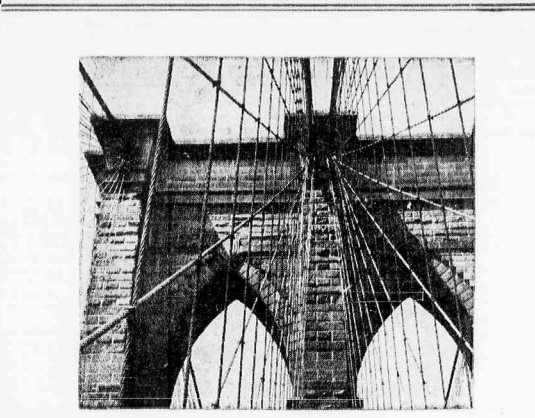
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TUESDAY, June 6—(Tape) Rev. Francis Dooley and members C D of A.  
WEDNESDAY, June 7—(Tape) Rev. Charles Koster.  
THURSDAY, June 8—(Tape) Rev. Kenny C. Sweeney, requested by a listener for a Special Intention.

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### Radio and TV Programs

INDIANAPOLIS AREA	Radio-TV	Time
Sunday Television	8:30 a.m.—Christophers	.....WB13
8:30 a.m.—Sacred Heart	.....WB18	
10:00 a.m.—Christophers	.....WB13	
Monday-Friday	7:30 a.m.—Catholic Hour	.....WB18
8:00 a.m.—Sacred Heart	.....WB18	
8:30 a.m.—Sacred Heart	.....WB18	
8:30 a.m.—Hour of St. Francis	.....WB18	
8:30 a.m.—Hour of St. Francis	.....WB18	
9:00 a.m.—Catholic Hour	.....WB18	
Monday thru Friday	7:45 a.m.—St. Rita's Hour	.....WB18
CONOVERVILLE AREA	Radio-TV	Time
Radio-TV	12:30 p.m.—Sacred Heart	.....WC18
EVANVILLE AREA	Radio-TV	Time
Sunday Television	11:30 a.m.—Holy Family	.....L14
11:30 a.m.—Christophers	.....L14	
Saturday	4:15 a.m.—Credo	.....WB18
Radio Programs	Time	
Sunday	6:30 a.m.—Ave Maria Hour	.....WB18
8:00 a.m.—Hour of St. Francis	.....WB18	
1:00 p.m.—Catholic Hour	.....WB18	
Saturday	8:45 a.m.—Local Catholic Prog.	.....WB18
MADISON AREA	Radio-TV	Time
Radio-TV	7:15 a.m.—Hour of St. Francis	.....WB18
NORTH VERNON AREA	Radio-TV	Time
Radio-TV	11:30 a.m.—Bible Hour	.....WB18
1:30 p.m.—Sacred Heart	.....WB18	
NEW ALBANY AREA	Radio-TV	Time
Radio-TV	4:30 p.m.—Catholic Hour	.....WB18
4:30 p.m.—Catholic Hour	.....WB18	
4:30 p.m.—Hour of St. Francis	.....WB18	
7:15 a.m.—Sacred Heart	.....WB18	
7:15 a.m.—Sacred Heart	.....WB18	
9:15 a.m.—Year Catholic Visitor	.....WB18	
9:15 a.m.—Year Catholic Visitor	.....WB18	
9:30 a.m.—Catholic Hour	.....WB18	
10:45 a.m.—Bible for Today	.....WB18	
10:45 a.m.—Bible for Today	.....WB18	
7:30 a.m.—Vocal Solo of Hours	.....WB18	
RICHMOND AREA	Radio-TV	Time
Radio-TV	8:15 a.m.—Hour of St. Francis	.....WB18
7:15 a.m.—Sacred Heart	.....WB18	
SALEM AREA	Radio-TV	Time
Radio-TV	9:30 a.m.—Hour of St. Francis	.....WB18
SHELBYVILLE AREA	Radio-TV	Time
Radio-TV	12:15 p.m.—Hour of St. Francis	.....WB18
TILL CITY AREA	Radio-TV	Time
Radio-TV	6:00 a.m.—The Christophers	.....WB18
7:00 a.m.—The Christophers	.....WB18	
7:15 a.m.—Hour of the Crucified	.....WB18	
9:00 a.m.—Ave Maria Hour	.....WB18	
11:00 a.m.—Hour of St. Francis	.....WB18	
11:30 a.m.—Hour of St. Francis	.....WB18	
9:30 a.m.—Look Up and Live	.....WB18	
7:15 a.m.—The Christophers	.....WB18	
TERRE HAUTE AREA	Radio-TV	Time
Radio-TV	6:00 a.m.—Sacred Heart	.....WB18
8:00 a.m.—Bible for Today	.....WB18	
8:00 a.m.—Bible for Today	.....WB18	
9:45 a.m.—Radio-TV	.....WB18	
8:45 a.m.—Catholic Hour	.....WB18	





# Credit union program called answer to Reds

CINCINNATI—New Mexico's Father Edward J. McCarthy is billed as the only priest in the nation whose full-time job is to make parish credit unions work. And he enjoys it, he said here between visits with local leaders of the credit union movement.

The Minnesota-born, former Colorado pastor said he is convinced that credit unions "fit perfectly into the framework of Catholicism" and that they are "the complete answer to communism."

"Communism can make no head way with the man who is secure in the possession of his job, his home, his family," he said. "And credit unions provide that kind of security."

**FATHER MCCARTHY**, who was appointed by Archbishop Edwin V. Byrne of Santa Fe as archdiocese director of the credit union program, makes it clear that the grass roots, self-help credit system is "just a means to an end, not a way of life."

From his own experience as pastor of Sacred Heart church in Alamosa, Colo., where he "fell into" the credit union movement, he learned that a parish will have fewer financial problems if its parishioners are shown how to handle their own money prudently.

**JFK to attend Mass in historic church**

WASHINGTON—President and Mrs. Kennedy will attend 9 a.m. Mass in historic St. Stephen's Cathedral, Vienna, on June 4 during his overseas consultations.

The President will hold his second meeting with Premier Nikita Khrushchev of the Soviet Union at the Russian Embassy after the Mass, the White House said in listing his schedule.

**MOVIE HONORED**

CANNES, France—"The Hoodlum Priest," an American movie on the work of Father Charles Clark, S.J., among ex-coms, has received a top award from the International Catholic Film Office at this year's Cannes Film Festival.

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TO PARTICIPATE IN LEOPOLD OBSERVANCE—The St. Meinrad Archabbey Monastic Schola will participate in the Corpus Christi celebration to be held at St. Augustine's Church, Leopold, at 5 p.m., Sunday, June 4. Members of the Schola are, left to right: Frater Christopher Shepard; Brother David Petry; Frater Boniface Hardin; Frater Kenneth Wimsatt; Frater Blaise Hettich, director; Frater Timothy Sweeney; Brother Zachary de Bernardi; Frater Aurelius Boberek; Frater Gregory Chamberlin and Frater Maurice Harpenau. The observance is being sponsored by the Tell City Deanery Council of Catholic Men.

# Newfoundland has only denominational schools

OTTAWA, Ont.—The Canadian province of Newfoundland has a long-cherished tradition of an entirely denominational school system.

Schools are operated by religious groups and almost all of their support comes from the government of this territory which becomes Canada's tenth province in 1949.

This makes Newfoundland one of the eight of the dominion's ten provinces which provides assistance through tax revenues for religious schools, although Newfoundland has the country's only denominational system.

CATHOLICS, Anglicans and members of the United Church make up 90 per cent of Newfoundland's population, with Catholics comprising the majority. Other religious groups include the Salvation Army, Seventh Day Adventists and Pentecostal churches.

Each church has its own schools in communities where there is sufficient population. In some towns, there are so-called "amalgamated schools," representing an institution run by a combination of Protestant groups.

THE PROVINCIAL council of education includes representation from each religious body—usually the provincial education superintendent for each church and the senior clergyman of the same faith.

On the school district level, there may be several boards of education, each operating a number of denominational schools.

Teacher training and certification is controlled by the Department of Education. Memorial University college provides training for future lay teachers and the various religious groups train their candidates in accordance with provincial requirements.

**St. John Knights, Richmond, plan steak fry Sunday**

RICHMOND, Ind.—Commandery No. 172, Knights of St. John, will sponsor a steak fry Sunday evening, June 4, from 5:30 p.m. to 8 p.m., at the Knights' home, South 4th and C Streets. If the weather permits, the steaks will be charcoal broiled on outdoor grills. Charles Kendall, chairman, said. The public is invited. After the steak fry, the Commandery will hold an open house all evening for the general public.

**St. Joseph Marion dies at the Woods**

ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held at the Church of the Immaculate Conception here on Friday, May 26, for Sister Joseph Marion (O'Brien), daughter of John and Mary, who died on Tuesday, May 23, after an illness of more than a year.

Born in Buffalo, New York, she entered the Community of the Sisters of Providence on September 15, 1925.

Sister Joseph Marion taught seventh and eighth grade children at St. Joseph, St. Joan of Arc and St. Philip Neri, all Indianapolis. Her last assignment was at Loydwood School, also in Indianapolis.

Surviving are two sisters: Mrs. Belle Alber, Evanston, Ill.; Mrs. J. J. Butler, Oak Park, Ill.; brothers, Maurice O'Brien, Evanston, and William O'Brien, of Oak Park.

**BOARD TO MEET**

NORTH VERNON, Ind.—The North Vernon Deanery Board meeting of the Council of Catholic Women will be held in St. Mary's School here on June 7, beginning at 2 p.m.

New officers of St. Mary's Guild are Miss Jane Harrington, president; Mrs. Robert Kessler, first vice president; Mrs. Paul Lewis, second vice president; Mrs. James Quinnan, recording secretary; Mrs. J. E. White, treasurer; Mrs. Daniel Higgins, corresponding secretary.

St. Andrew's Parent-Teacher Association elected Donald Eales as president for the 1961-62 school year. Other officers elected were Verlin Lawler, vice president; Mrs. Jerod Leckliuer, secretary; Mrs. Robert Scheibler, treasurer; and Mrs. Richard Cooney, historian.

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### St. Mary-of-Woods commencement set

ST. MARY-OF-THE-WOODS, Ind.—Seven archdiocesan seniors will receive degrees at the 129th annual commencement exercises at St. Mary-of-the-Woods College here June 5.

Archbishop Schulte will confer the degrees. The commencement address will be delivered by William Oliver Martin, Ph.D., philosophy department head at the University of Rhode Island.

Mrs. D. Joseph Carhart of Washington, D.C., will give the baccalaureate address Sunday, June 4. He is secretary to Archbishop Patrick A. O'Brien and archdiocesan director of the Confraternity of Christian Doctrine and the Family Life Movement.

Graduates from the archdiocese of Indianapolis include Nan Albers, B.A., of Indianapolis and Kathleen Hilger, B.S., of Columbus, both in elementary education; Carol Thoms, B.S., of Terre Haute, home economics; Lonia Kay Turner, B.A., Terre Haute, business administration.

Also, Alice Leek, B.A., of Georgetown, journalism; Anita Amone, B.A., Clinton, history; and Maxine Sherlock, B.A., of Indianapolis, social science.

### Father Pius Poff slates First Mass

SELLERSBURG, Ind.—The First Solemn Mass of Father Pius Poff, O.F.M. Conv., will be offered at St. Joseph's Church, St. Joseph Hill, on Sunday, June 4. Father Pius, son of Mr. and Mrs. Julius Poff of R.R. 1, Sellersburg, was ordained on February 19 in St. Paul, Minn.

Officers of the Mass will include: Father George Sebastian, archpriest; Father Carl Eckert, deacon; and Father Dennis Herbst, O.F.M. Conv., subdeacon. Fr. Kurt Schroder, O.F.M. Conv., will serve as master of ceremonies. The sermon will be delivered by Father Vincent Gottbrath, O.F.M. Conv.

A reception will be held in the parish hall from 4 to 6 p.m., followed by Benediction.

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### FARMER'S VIEW

## Those outward signs

By JOSEPH MEISNER

When Catholic men from Little Falls, Minn., recently showed me their scrapbook collection of pictures of their outdoor home shrines, I supposed they were talking about farm homes.

To my surprise, most of the shrines were located along East and West Broadway in the city of Little Falls.

It seems here is another case of "everybody wants to get into the act," to borrow a phrase from Jimmy Durante. City families as well as rural realize they have need for demonstrating their faith. An outdoor shrine is a sign of faith.

A Southern Minnesota family told me how they explained their Catholic faith to non-Catholic neighbors wanting to know what that statue was doing along the driveway.

"When I first started building that little brick shelter for the Statue of St. Isidore, patron of farmers, a few summers ago, the neighbors thought I was putting up a barbecue grill," the farmer laughed.

Crossroad shrines in Eastern Canadian Provinces and wall plaques of Mary and others close to God along the homes of Europe are common sights to the world traveler. It is good to see the return surge in home shrine construction across the wheat and potato country of the Dakotas, out in the Great Plains of Kansas and Nebraska, the industrial cities of Ohio and beside the corncribs of Illinois. Most unique of all is the Wisconsin dairy farmer with a little niche for St. Isidore in his milking parlor.

What better time is there than summer months to pick out a corner in the yard, an old tree stump, or other suitable spot for a little outdoor statue when the children and blooming flowers can help out.

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Indianapolis Parish Shopping List

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Thomas E. Murray dies at age of 69; former AEC head

NEW YORK—Former Atomic Energy Commissioner Thomas E. Murray, one of the nation's most distinguished Catholic laymen, died here (May 29) of a coronary thrombosis. He was 69.

A leading industrialist and inventor, Mr. Murray served on the AEC from 1950 to 1957. He was a nationally known figure as an articulate and outspoken defender of his views on nuclear policy.

Mr. Murray was particularly concerned with developing a rational and moral U.S. public policy on nuclear war.

He said in a 1958 address that "a summary indictment of American public opinion on war would be made by saying quite simply that it is neither rational nor Christian."

Cites moral factor in Cuban collapse

MIAMI, Fla.—Cuba would be in a "mess" today if its people had heeded Christian teachings before Castro took over the nation, Bishop Coleman F. Carroll of Miami said here.

The Bishop told the State convention of the Knights of Columbus that during the years preceding Fidel Castro's rise to power "nearly one-half of the people were said to profess no religion, and only a fraction of the people went to Mass regularly."

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- INDIANAPOLIS: AGNES T. MOYR, 79, St. Philip Neri Church, May 28; Mrs. Mary Ann... CAROLINE B. DUFFEY, 85, St. Anthony Church, May 27; Mrs. Mary Ann... ALICE M. VERLANK, 51, Christ the King Church, May 27; Mrs. Mary Ann... MARGARET E. SHEA, 96, Our Lady of Mercy Church, May 27; Mrs. Mary Ann... DANA W. MESSICK, 44, Christ the King Church, May 26; Mrs. Mary Ann... JOSEPHINE PATTERSON, 55, Sacred Heart Church, May 25; Mrs. Mary Ann... ADAM STAN, 87, St. John's Church, May 24; Mrs. Mary Ann... HELENA WATSON VANHOUTS, 72, St. Andrew's Church, May 23; Mrs. Mary Ann... RUSSELL B. WOLF, 67, Holy Family Church, May 22; Mrs. Mary Ann...

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# Exodus of religious continues from Cuba

Large numbers of Catholic Religions continued to pour out of Cuba under pressure from the procommunist government of Premier Fidel Castro.

One plane landed at Miami (May 25) with 104 Brothers of the Christian Schools. This was the largest group of Religions to arrive in Miami since the Castro government seized control of Cuba's Catholic private schools. The Brothers operated 14 schools in Cuba—including Havana's LaSalle Academy and LaSalle College—now occupied by Castro's militia. Included in the group were natives of France, Mexico, Germany, Spain and Cuba.

Four of the refugees were more than 75 years of age: Brother Laurent, 87, the dean of the group, who had served in Cuba for 39 years and also had taught at schools in California and Louisiana; Brother Esteban, 81, a native of France; Brother Cadmon, 77, who spent 34 years in Cuba; and Brother Felix, 76.

All of the Brothers are being reassigned to schools in Panama or other Latin American countries.

A GROUP of nuns who had been forced to flee from Cuba arrived (May 26) at the Sacred Heart Novitiate in Newton, N.J. The group was made up of 37 Salesian nuns who had reached Florida earlier in the week and then traveled to Newton by chartered bus.

While the pressure continued to force members of Catholic Religious communities out of Cuba, on the other hand an increasing number of diocesan priests are being permitted to return to their parishes. Foremost among these was Bishop Manuel Rodriguez Rojas who returned to his See in Pinar del Rio. However, it was reported that Manuel Cardinal Arceaga y Briand, 77-year-old Archbishop of Havana continues to live as a refugee in the Argentine Embassy in Havana.

It was also reported that Father Trinidad Maria Torrealba, pastor of Guayama near Havana, who had to take asylum in the embassy of Colombia, has been made to return to his parish with a brass band reception organized by Castro's supporters.

Despite the fact that members

of religious communities were in most cases evicted from their homes and subjected to insults and abuse, the Castro-controlled press and radio now charge them with abandoning the country of their own free will, or in obedience to an "international maneuver" of the Church.

MEANWHILE, the Castro regime has practically done away with all Catholic education on the island, comprising nearly 350 schools with more than 7,500 students. It also harasses catechetical instruction and turns public education and literacy campaigns into instruments of Marxist indoctrination.

In addition, following unscrupulous efforts by the government-organized Union of Revolutionary Catholics and with close and constant assistance a schismatic church, the Vatican nun has set up the so-called Radical Christian Advance under the leadership of Nicolas Bies.

Meanwhile, a group of expelled nuns have deserted the church of Soldiers entered the island, screaming insults. The parish priest hurriedly took the ciborium, containing the Sacred Hosts, to his room. He consumed most of the Wafers before the soldiers broke open the door to his room, taking the priest prisoner and scattering the remaining Hosts on the floor. The soldiers then dressed themselves in Mass vestments and danced and cavorted in the church.

THE NUNS also reported, said Father Winick, that a nun's cloistered convent in Camaguey was turned into a night club. Camaguey, a city in central Cuba, has a population of about 80,000.

Another refugee from Cuba says that he believes most of the Cuban militia, both men and women, are not anti-Catholic. This view was expressed by Father Emelio Valdez, Vice Rector of the Seminary of El Buen Pastor in Havana, who was chaplain for a number of nuns who were arrested during the April invasion. He said that some of the militia had asked him to baptize them and others had asked for holy pictures.



**PLAN CORPUS CHRISTI RALLY**—Shown above discussing plans for the Corpus Christi Rally to be held on Sunday, June 4, at Our Lady of Providence High School, Clarksville, are, left to right: Bernard Uhl, St. Michael's, Bradford; John Roberts, St. Mary's, New Albany, general chairman; Father Albert Gerdon, spiritual moderator of the New Albany DCCM; Larry McFadden, president of the New Albany DCCM; and Robert Naville, St. Mary's, Navilleton.

## Marydale 17 ND graduates from Archdiocese

(Continued from page 1)

house for women prisoners for half the price charged by the city.

"Since those humble beginnings," Mother Ita said, "we have had to refocus our attention to a younger age group with entirely different problems."

"Perhaps our biggest responsibility today is to provide a 'tailor-made' education program for our girls who have been truant from school. Even though we hold regular secondary-level classes it is usually necessary to give remedial instruction in one or more areas for those lacking sufficient background to continue with the group."

IN ADDITION to the academic schedule of the young girls, a well-developed vocational training and extra-curricular program is available for them, depending upon their interests and abilities. Home economics, clothing construction and ceramics are three of the most popular activities.

Other activities include dramatics (which has an innate therapeutic value), sewing and embroidery, choir and glee club.

Sister Geraldine noted that at least ten lay volunteers come regularly to Marydale to offer instruction in band instruments, bandierats and home nursing. Marydale also boasts a modern, well-equipped cosmetology salon where the girls may learn hair styling from a professional beautician who comes weekly to give instructions.

ALTHOUGH only one-third of the present enrollment at Marydale are Catholics, the girls' spiritual life is also amply provided for. Father James Moriarty, resident chaplain, conducts regular classes in moral guidance for the students. In addition, the Catholic girls have the opportunity of attending Mass and the sacraments daily.

Socially, the girls have ample recreational facilities—both indoors and out. Whether it's reading in a quiet corner of the lounge, dancing or playing games in the social room or having a picnic on the new, outdoor patio, the girls cannot claim lack of activities.

To sum up, Mother Ita has attempted and succeeded—in bringing to Marydale the newest in facilities and techniques which has resulted in a waiting list for new admissions, the first in many years.

challenging Sunday sales laws in the three states.

In the Massachusetts case and one of two cases from Pennsylvania, Sunday laws were challenged by Jewish merchants on grounds of religious discrimination. The second Pennsylvania case and the one from Maryland were brought before the court by an east coast discount chain.

The court heard oral arguments in the four cases on Dec. 7 and 8. The clash of views then focused on the question of the laws' basic purpose—whether they are social measures designed to guarantee workers a weekly day of rest and bar the evils of second-day-a-week business; or whether they are essentially religious statutes intended to protect and favor the Christian day of worship.

THE ELEMENT of religious controversy was pronounced in the arguments of the Jewish merchants. They asserted that laws banning business activity on Sunday discriminate against persons who observe some other day of the week as the Sabbath.

Various Jewish organizations and the American Civil Liberties Union submitted amicus curiae (friend of the court) briefs attacking the laws.

## Archbishop's Schedule

NOTRE DAME, Ind.—Seventeen students from the Archdiocese of Indianapolis will be awarded degrees at the University of Notre Dame's 116th annual commencement exercises Sunday, June 4.

R. Sargent Shriver, director of the Peace Corps, will be commencement speaker, while the baccalaureate sermon will be delivered by Cardinal Laurent Rugamba, Bishop of Bukoba in Tanganyika.

Archdiocesan graduates include: bachelor of arts—Robert C. Bowers, Gerald L. Carrier, Richard R. Christen, Henry L. Frommenger and Edwin J. Hines, C.S.C., all of Indianapolis; Marvin J. Hirm, Batesville; John R. O'Leary, Terre Haute.

Bachelor of business administration—James R. Cain, Jr., Robert L. Harvey, Michael L. Henn, Michael J. McElvitt, William C. Pyle, and Patrick J. Scery, all of Indianapolis; Philip M. Hoch, Richmond; John J. Shelton, New Albany.

Bachelor of science in engineering—Robert E. Leonard, Jeffersonville; and Eugene W. Witechger, Indianapolis.

## NOTRE DAME GRANT

WASHINGTON — The University of Notre Dame has received a \$10,400 grant from the Social Security Administration for a study project in credit union service low income groups. The grant was one of 12 totaling more than \$240,000 given under the Social Security Administration Cooperative Research and Demonstration Grant Program for research and demonstration projects in social security and social welfare.

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## Music Workshop set at St. Meinrad

Four prominent musicians and liturgists will conduct a five-day conference for organists and choir directors at St. Meinrad Archabbey next weekend. The Workshop in Sacred Music and Liturgy, sponsored by the Archdiocese of Indianapolis, will be held June 11 to 15.

Under the direction of Father Edwin Sahn, chairman of the Archdiocesan Commission for Sacred Music, the workshop will feature four courses in organ, choral singing, Gregorian chant and sacred liturgy.

Instructors will include Thomas Clark, a member of the American

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