



YOUNG SCIENTISTS AT LAWRENCEBURG—Pupils of St. Lawrence School, Lawrenceburg, recently displayed 90 science experiments at a meeting of the parish Parents-Teachers Association. Pat Klepper, above, an eighth grader, demonstrates an anemometer to Charles Heck and Joanne Walter. (The instrument measures wind velocity.) The experiments prepared by the three youths were judged best of those shown by the eighth, fifth and sixth grades. Prize winner for the seventh grade was Candace Carlton, not present for the photo above. The upper four grades at St. Lawrence School receive science instruction via the Midwest Program of Airborne Television Instruction. (Photos by Krieger)

A THEOLOGIANS 'BARRED'

Catholic U. criticized for speakers' blacklist

Editorial, Page 4

WASHINGTON, D. C. — A controversy has broken out on the campus of the Catholic University of America here over action by its administration in barring from a student-sponsored campus lecture series four nationally-known Catholic theologians.

The four, whom a university spokesman said it "preferred not to invite" at the present time while debate over the Second Vatican Council is stirring Catholic circles, include two noted Jesuits, Father Gustave A. Weigel and Father John Courtney Murray.

The other two were Father Hans Koenig of Germany, a member of the University of Tubingen faculty, and Father Gregory Diekmann, prominent Benedictine scholar who is vice-president of the National Catholic Liturgical Conference.

Their names were stricken from a list of about 15 speakers submitted by the Graduate Student Council to the university administration in January as prospective speakers for the lecture series. Those actually invited were to be determined by the availability of speakers on the dates open on the campus calendar. Prior to issuance of invitations, the list was submitted for clearance, as required by campus regulations.

Publicity Pays Father Weigel's class draws big turnout

WASHINGTON, D. C. — Publicity surrounding the barring of four prominent theologians from appearing on a student-sponsored lecture series at the Catholic University of America, brought a standing-room-only crowd this week to a class at the university addressed by Father Gustave Weigel, S.J., one of the four priests on the C.U. lecture blacklist.

Observers expect Father Hans Koenig of Germany, another member of the banned quartet, to draw capacity audiences in scheduled addresses at neighboring Georgetown University and at a local forum session.

MEANWHILE, Father Weigel cautioned against exaggerating the Catholic U. incident, stating that the matter has been "blown up out of proportion."

He said that he does not like the use of the terms "liberal" and "conservative" to apply to Catholic theologians.

"I prefer to use the terms 'open door' and 'closed door' he said, the 'open door' school of thought cannot entirely separate itself from the speaker and his views.



ASH WEDNESDAY APPROACHING—Traditional Ash Wednesday services will be held throughout the Archdiocese next week as Catholics begin the penitential season of Lent. Msgr. Cornelius B. Sweeney, Chancellor, is shown above marking the forehead of Mrs. Ethel Brown, in St. John's Church, Indianapolis. (Staff photo)

Private school aid possible, justified, House group told

Asks revised definition of Church of Christ

ST. LOUIS—The Cardinal-Archbishop of St. Louis has called for a new definition of the Church to help make it possible to achieve a greater degree of Christian unity.

Cardinal Joseph Ritter said while there can be only one Church of Christ, it can and should take on a spirit of openness to make it more acceptable to "our separated brethren."

Other Christians are "essential" and "necessary" to constitute the true Church of Christ, the Archbishop of St. Louis said during a question and answer period after he gave a formal address on the Second Vatican Council before the St. Louis Advertising Club (Feb. 12).

He stressed repeatedly in speaking to the mixed Protestant-Catholic audience that all Christians are "essential" members of Christ's Church.

In emphasizing the part all baptized Christians must play in Christ's Church, he said a clarification of the nature of the Church is needed. This is part of the future agenda of the Second Vatican Council, he noted.

THE CARDINAL said his Holiness Pope John XXIII wants the council to "make the Church, as expressed by Catholicism, so attractive that men could not refuse to accept it." And when he spoke of the Church as expressed by Catholicism he included "all of our separated brethren as one in Christ," the Cardinal stated.

One questioner asked what the culmination of the ecumenical movement might be. Would it result perhaps in a new church? Or will Protestants and others be able to unite with Catholics "only in terms of the Catholic Church?"

"Certainly there is only one Church, and that is the Church of Christ," the Cardinal said. "Certainly there is a spirit of openness, and this is what we hope for."

"Certainly all of us can review our positions, and I think this is a healthy sign. Religion is not a static thing. The doctrine doesn't vary, but the teachings must constantly be updated to our times. Christ not only spoke to the Church 2,000 years ago. He is speaking to it today. And therefore a definition of the Church is needed," he declared.

"What is the Church? When that question came up at the Second Vatican Council it was not only a hotly debated question, it will be had more time to discuss it. It shows not only how important it is, but how difficult it is. That is the clarification of the nature of the Church—could be the means of union," the Cardinal continued.

THE CARDINAL mentioned Pope Pius XII's encyclical on the Mystical Body of Christ. He noted that the late Pontiff had used the terminology of St. Paul, saying that the Church is the Body of Christ, continued in the present day, with Christ as its Head and men as its members. Then the Cardinal said:

"There are all kinds of members in the human body, and all are essential. So also in the Body of Christ. All Christians throughout the world, whether they be this or that or the other, they are essential to bring out the teaching of the Church."

The Cardinal several times said it is necessary for a "change of heart to express itself in terms of the 20th century man understand."

"It was the overwhelming decision of the Fathers of the council, which showed again and again in the voting, that the tones of the decrees issued from the council must be pastoral and not technical or scholastic terminology, but addressed to the hearts of all men—Catholic and non-Catholic, Christian and non-Christian alike," he said.

He referred to society today as "seriously disturbed," and said it (Continued on page 9)

the RIVERBLOOM

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EXPAND APOSTOLATE

Three Providence nuns to launch Peru mission

ST. MARY-O-F-THE-WOODS, Ind.—Three Sisters of Providence will leave next week to open the community's first South American mission at Arequipa, Peru.

They are: Sister Kathleen Therese, superior; Sister Patricia Ann, and Sister Agnes Veronica. Sister Patricia Ann is a native of Indianapolis.

Members of the first South American mission band were named last May and since then have prepared extensively for their new assignment. The past semester was spent at Georgetown University's foreign language school where they took intensive work in Spanish. Last summer found them enrolled in the six-week Marianist Mission Institute at the University of Dayton.

All three missionaries are known in Indianapolis. Sister Kathleen Therese began her teaching career at St. Catherine's School and later opened Holy Spirit School as its first superior and principal from 1949 to 1953.

Sister Patricia Ann attended St. Philip Neri School and St. Agnes Academy, and was a member of Latin Flower parish when she entered the community. Five brothers and sisters all live in the Indianapolis area. They include:

Jose, the Chicago Jesuits invited the Sisters of Providence to staff the school's primary grades. In January, 1962, Mother Rose Angela and Sister Mary Joan, director of education, visited Arequipa and accepted the San Jose mission.

The Sisters will staff and direct the primary grades of the Colegio San Jose, a school for boys conducted by priests from the Chicago-Province of the Society of Jesus. The Colegio begins with the kindergarten and includes twelve grades.

The decision of Reverend Mother Rose Angela, with her Council, to undertake this new missionary activity was prompted by the Holy Father's urgent appeal to North American religious communities to send personnel to Latin America.

SHORTLY AFTER assuming responsibility for the Colegio San

Plea made by NCWC authorities

WASHINGTON — The National Catholic Welfare Conference's experts in education and in constitutional law have told a House committee that Federal aid proposals should—and can—include private education.

Msgr. Frederick G. Hochwalt, director of the NCWC's education department, described as "totally unacceptable" and "discriminatory" the section of the administration's education bill which would assist public schools but not private education.

William R. Considine, director of the NCWC's legal department, argued that there is no constitutional barrier to Congressional utilization of parochial and other private schools to help accomplish a purpose established by government, such as "national defense" in the 1958 National Defense Education Act.

The two appeared (Feb. 6) before the House Education Committee for nearly two hours. Msgr. Hochwalt presented a 10-minute statement of comment on the Kennedy administration's omnibus bill. He and Considine then answered questions.

Three Providence nuns to launch Peru mission

WASHINGTON, D. C. — Msgr. Hochwalt said the bill's proposal to spend \$1.5 billion in four years on public grade and high schools is rejected by the NCWC as "unfair to a large segment of the educational population."

He had praise, however, for the "well-conceived" benefits in several other parts of the bill, which the society has urged colleges for construction of academic facilities, grants to help college libraries expand and grants to graduate schools for construction purposes or expansion of faculty.

Msgr. Hochwalt said that inclusion of the college program in the same bill with the highly controversial proposal for aid to elementary and secondary public schools endangers the support of graduate education recommendations.

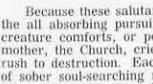
He suggested that the administration measure be broken up (Continued on page 9)

Archbishop's Lenten Letter

TO THE CLERGY, RELIGIOUS AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS

No life lived on earth is successful that does not end at the gate of heaven. This fact is too often lost sight of as we make our way down the pathways of the world surrounded as we are by things material, much of which is so alluring and enticing as to take our attention from the spiritual, which holds the only true values of life.

As a sincere believer in God, the Christian, especially the Catholic, knows that his true destiny lies in a life to come. He knows that this life is but a time of probation, years in which to prove himself worthy of an eternal happiness that God has in store for those who really love Him. To each, God gives a certain number of talents—gifts of mind and body—a certain portion of this world's goods—and spiritual helps and graces of many kinds. These must be used so as to redound to the honor and glory of the Divine Giver and Creator of all. At death for many death comes all too soon and often unexpectedly.



Because these salutary truths are too often forgotten in the all absorbing pursuit of worldly wealth, of power, of creature comforts, or personal recognition, our solicitous mother, the Church, cries out to us to halt this heading rush to destruction. Each year, she sets aside forty days of sober soul-searching reappreciation of the course our past sins and a reedification of our lives to the purpose of our creation.

The first liturgical act of the Church at the beginning of these Lenten days is to place ashes on our heads with the meaningful words, "dust thou art and to dust thou shalt return." With the sobering thought of an inevitable death before us, we should be in a better mood to take up the works presented to us by the Church to help in the effecting of our spiritual renovation, namely those of prayer, almsgiving and penance.

We cannot be satisfied by living a life that is merely negative as regards sin. We must also produce positive fruits in proportion to the talents and graces God has given us. Among these—prayer holds a prominent place. By prayer, we do not mean merely begging God for graces and help. For man, whom God has placed as the crown of creation, is expected to be his mouthpiece in voicing the praise and the honor due the Creator. Man's prayers, therefore, should also be prayers of adoration and thanksgiving, and these prayers should be redoubled during the Holy Season of Lent. Because of this, our Holy Mother the Church en-

TO THE CLERGY, RELIGIOUS AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS

encourages us to a more frequent attendance at the great sacrifice of the Mass and reception of Holy Communion.

We do not say, however, that our prayers should not also include petitions to Almighty God, for even the Church in her official capacity is constantly turning to God for help and guidance. As dutiful children of the Church, therefore, let us continue to include in our supplications this Lent a prayer for the Ecumenical Council, through which we all hope and can expect great things to come for the Church and for the honor and the glory of Almighty God.

The second work recommended by the Church is Almsgiving. Since whatever we possess, we possess merely as stewards of God, let us not keep God's gifts in a miserly way but use them in a manner that will redound to our own spiritual good in the advancement of God's cause on earth. For those who wish to increase their material generosity toward Almighty God during the Holy Season, there are three usual special collections, namely: For the Indian and Colored Missions; the Bishops' Collection, which is used in a world-wide campaign against misery and want, and lastly the most important, the collection for the funds necessary to educate students for the priesthood.

The third Lenten work that should occupy our attention is Penance. We need penance, not only to satisfy in part for our past offenses, but to strengthen ourselves against the assaults of future temptations. As her prime work of penance, the Church places before us the practice of fasting and abstaining and has given us certain laws in this regard. These regulations are no doubt known to all of you, yet in order to refresh your memory, we shall briefly repeat them here.

ON ABSTINENCE
Everyone over 7 years of age is bound to observe the laws of abstinence.

Complete abstinence is to be observed on Friday, Ash Wednesday and the Vigils of the Immaculate Conception and Christmas. (May be observed on December 23.) On from meat may not be used at all.

Partial abstinence is to be observed on Ember Wednesdays and Saturdays and on the Vigil of Pentecost. On days of partial abstinence meat and soup or gravy made from meat may be taken only once a day at the principal meal.

ON FAST
Everyone over 21 and under 59 years of age is also bound to observe the law of fast.

The days of fast are the weekdays of Lent, including Holy Saturday, Ember Days and the Vigils of Pentecost, Immaculate Conception and Christmas. (May be observed on December 23.)

On days of fast, only one full meal is allowed. Two (Continued on page 9)

DUTCH AID COUNCIL

WAGENINGEN, The Netherlands—The Catholics of the Netherlands have donated over \$100,000 to His Holiness Pope John XXIII to help meet the expenses of the poorer bishops coming to the ecumenical council, Cardinal Bernard A. Hinko, Archbishop of Utrecht, said here.

CATHOLIC PRESS MONTH FEATURE

Consumer magazines: The wonder and waste

By WARREN G. BOVEE (Continued from the Catholic Reporter, Kansas City)

THE CATHOLIC consumer magazines present a paradox: the parts are greater than the whole. More than 400 Catholic magazines published in North America, approximately one-fifth can be called consumer magazines. These strive to serve the broad, basic needs of Catholics; by this, they can be distinguished from the specialized Catholic magazines devoted to a particular profession, business or mission. Since there are also many secular magazines in the consumer category, however, one would expect that the Catholic periodicals would differentiate themselves by having a specifically Catholic orientation, that they would serve their readers as Catholics and not as consumers. There are some things, music for example, which certainly are good for anyone. But the person who is hungry goes to the grocery store expecting to find food. When he finds a wide-eyed quartet occupying the space where the pork chops are usually found, he has a right to be indignant.

SOME HUNGRY people, furthermore, have a special hunger—perhaps for meat. If there are 20 food stores in the neighborhood, but all of them sell meat markets operated in the same way by the same chain, he might ask two questions: Is it this kind of a tremendous waste? Why not a specialized meat market where I can satisfy my special hunger for filet mignon? Like the contemporary supermarket, the contemporary Catholic consumer magazine, consid-

ered individually, is an amazing achievement. Even the most cautious non-partisan must be impressed by its attractiveness and by the quality and variety of most of its stock. The best of them are weekly or monthly wonders. But taken collectively, they are an incredible waste of resources and failure in effectiveness. There are so many of them in close competition that most of them cannot attract enough customers to make a real profit. Each one seems to feel that there are certain staples which must be stocked (books and motion picture reviews, for example). This results not only in duplication of content, but frequently in a low-grade product, for limited income makes it difficult for them to buy top quality items. When one of them does get hold of a really superior piece, only its own readers, and a fraction of the total Catholic population, is able to take advantage of it.

Perhaps this collective superfluity of Catholic magazines even accounts for one major weakness in some individual publications—the practice of falling on the eyes with purely secular items. Like the supermarket which adds a record department, they diversify their stock to pull in more of the few available readers. Or it may be they have forgotten that grocery stores ought to stick to their trade. There are plenty of music shops down the street. LET'S VISIT a sample of these Catholic consumer magazines and see what they have to offer us.

The Sign—a bright monthly of standard size (about the dimensions of Time), averaging 72 pages and with a circulation in excess of 200,000—describes itself as "a Catholic magazine of general interest." General it is, some fact and some fiction; some poems and many pictures. Some of its articles are excellent, such as one explaining the term "socialization" as it is used in Mater Magistra. "Regis Spectacular High School" and the special feature "People of the Month" typify the pictures which stress the most value and give the readers ideas to emulate.

By showing the work of top young photographers like Jacques-Louis Domergue, the Sign has made the picture story one of its strongest features. Caricatures add to the magazine's appearance. "Current Fact & Comment" regularly weaves a great number of events into three or four interlocking pages, and tops them off with reasonable evaluations and suggestions. The fiction and poetry are easy to read and understand, although seldom challenging or venturesome. Helping to fill out each issue

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are the old stand-bys: the question and answer column, the woman's column, reviews of motion pictures, plays, etc. The reviewer, all pretty much the same length, even though the works criticized differ tremendously in quality and interest.

With contents so diverse, it is almost inevitable that The Sign would include a few windward quarters among its groceries. Sports-like "The Comes Go to War" as "Splendor in Our Parks" seem to be run to protect the magazine against the charge of being too Catholic.

SIMILAR TO The Sign are St. Jude (formerly The Voice of St. Jude) and Jubilee. They too are monthlies, sell for 35 cents a copy, have the standard size format, use a great number of pictures, and profess to be general-interest publications. They average about 70 pages and cost 35 cents each, however, and seem to be edited for a better-educated group of readers than perhaps the other publications account for their lower circulation: 117,000 for St. Jude and 36,000 for Jubilee.

Interestingly, Jubilee, edited by a woman, is quite consistently and explicitly concerned with the life of the Church. St. Jude, published by the (Catholic) Fathers, sometimes devotes a fourth of its pages to articles which, in topic and approach, are identical to those in the secular magazines.

St. Jude's concern for the world, it should be mentioned, is intentional. The editors state that their purpose is to keep Catholics acquainted with the dramatic world in which they live, to inform their judgment on the events of our time, and to help them to make their own contribution to that most readers don't make a Catholic magazine to inform them of "The Facts About Religion" by the noted theologian, Father Karl Rahner, S.J. make the intellect stand at attention.

Unless recent issues are in- typical, Jubilee is developing a considerable preoccupation with the foreign. The January issue, for example has a report from Canada, a commentary on the Koran, a report story on Yap Islanders, a picture on Australian aborigines, an article on the Eastern Rite Churches, and a picture and text feature on "The Muslim Ascetics."

If Jubilee is succeeding in getting its readers to rise above their personal, everyday problems and focus on people and places that are distant and different, the editors of mission magazines might find here a model for their work. THE YEAR AFTER next, Ave

ORIENTAL IMPORT Japanese girl is Woods art major

By RACHEL EBERLE ST. MARY OF THE WOODS, Ind.—The delicate, elegant art work of Christine Yoshida of Tokyo brightens the art lab at St. Mary of the Woods College. Christine, who is especially adept in painting and ceramics, majors in art with an English minor. She makes use of her artistic ability at Shiryuri-kachei Junior College, from which she was graduated, by designing each of her stage sets.

She is among 13 foreign students at St. Mary's, bringing an international climate to the college curriculum of St. Mary's. This Japanese student, who is actually Teruyo Christine Yoshida, explains that her baptismal name was also that of her grandmother. "Teruyo" means "brightened world" in Japanese.

SINCE CHRISTINE lives 20 minutes walking distance from the Imperial Palace in Tokyo, she was anxious to compare it with the United States' White House. Her hope came to fruition when she was in the Christmas holidays of junior classmate Marie Mangano of Washington, D.C. While in Washington, Christine also visited the Japanese embassy. She spiced the dinner menu for the Mangano's with Japanese delicacies. "Actually it was the first time I had cooked a whole meal by myself, but they didn't know this and everything turned out real well," Christine laughed as she described the meal of "tempura"—fried shrimp and vegetables.

As she completes her junior and senior years at St. Mary's, Christine's only contact with her parents, three brothers and one sister will be through letters and telephone calls. She has never lost interest in the college "through the wonderful stories of it by Cecilia Maeda (a student at St. Mary's in 1960-61) who lives near my house." Christine proudly told her brother who is editor of a newspaper in Brazil. "They have five editions, one in Portuguese and one in Japanese. My brother is responsible for the Japanese edition."

Maria will be 100 years old. It's one of the liveliest, most vigorous—and most unpredictable—granddaughters in the Catholic press. It will hit the reader along with safe and secular (lute music (J. Edgar Hoover telling us that communism is a subtle evil, or one of the editors pointing out that you need a slide rule to make price comparisons in the supermarket), and then it suddenly will announce a sale on meat and potatoes.

Last fall it ran a multi-part series titled "Beyond the Com-

Jubilee A MAGAZINE OF THE ORDER AND THE PEOPLE

AVE MARIA NATIONAL CATHOLIC WEEKLY

today ST. JUDE A National Catholic Monthly

In addition to carrying eight or nine articles, this monthly features a digest-size monthly answering theological and moral questions. The problems of business people or of husbands and wives, for example, are discussed straight from the shoulder with frequent recourse to the wisdom of St. Thomas or common sense.

Since Ligurian is completely staff-written by Redemptorist priests, its advice carries considerable authority. When an article edges over into the purely political, the authoritative tone, unfortunately, often remains. Some of the 375,000 readers' votes by cancelling their subscriptions. One of them made use of the six pages provided for "reader's letters" to make a useful distinction: "I will take your word on spiritual matters, but I will not take your word on political matters. You are not as qualified as you are to judge."

TODAY is a magazine one would expect young Catholics to step up to after they have outgrown Catholic Boy, Catholic Miss, or Catholic Youth. Since the last three have a total circulation of 250,000 and Today has only 20,000, it is obvious that not many take this step. One reason might be that the step required is a mighty big one.

A typographically inviting, standard size magazine, Today makes no attempt to write down to the high school and college students for whom it is edited; if anything, it aims a foot over their heads.

If it is a magazine which an adult would not be ashamed to be caught reading, its answers to

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a digest size, 64-page publication containing five or six articles and, in addition to the usual department of book reviews, answers to questions, letters, editorial, four sections devoted to "Inside Information."

The 10 to 12 pages eaten up by this "Inside Information," must confess, have never appealed to me. First of all, much of the information ("A promising future for paperback books still seems guaranteed. . .") can't be considered "inside" to anyone who reads a newspaper and a few magazines. Secondly, the repeated use of a certain key word ("Humors persist. . .") is rumored that . . . lead one to think that "inside" this may be, "inside" information. It is not, finally, a few pieces of "Tomfoolery." Throughout the early weeks of the Council it was almost impossible to buy a Latin dictionary in this city. . . bring only a sigh and a "So what?"

The articles, on the other hand, fit most considerations that the magazine is aimed—Catholics of average reading tastes, more interested in the practical than in the theoretical. Ligurian is a rarity among consumer magazines: it has a specific, limited purpose and pursues it with near relentless consistency. Odd in size (half way between the standard and digest magazine), refusing to accept advertising, ignoring fiction, employing only an occasional line drawing to decorate its staid pages, it imparts, defends and clarifies Catholic doctrine and helps "those who do not have the time to make deep studies of these matters" from being misled by "popularly published material that do not stand up under scholarly analysis."

Added to this is an unusual stress on the theme that marriage and family living is a divinely calculated blend of sex, love, and sanctity. The editors would be distracted from the four-letter word. When several readers objected to the magazine, it is reading.

The material, of course, is all edited with great craftsmanship. It's all good little music, but perhaps some hungry Catholics would be distracted from the musical accompaniment.

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THE CHURCH AND THE WORLD

80th birthday—Disputes zoning laws—Memorial gift

The Vatican

◆ Pope John XXIII has urged Franciscans to imitate the apostolic zeal of one of "your excellent brothers," St. Anthony of Padua. The Pope's exhortation was contained in a letter to Father Basil Heiser, O.F.M. Conv., Minister General of the Conventual Franciscans, and a native of the Archdiocese of Indianapolis, on the eighth anniversary of the transfer of St. Anthony's body to the basilica in Padua. The centenary falls on April 8.

◆ The Holy Father has written a letter to Cardinal Amleto Cicognani, Papal Secretary of State, congratulating the Cardinal on his 80th birthday. A well-informed Vatican source described the letter, which Pope John wrote in his own hand, as "cordial and affectionate." The cardinal's birthday is on February 24.

◆ The Holy See has established diplomatic relations with the Republic of the Congo, setting up an Apostolic Nunciature in Leopoldville in the former Belgian colony. Archbishop Vito Roberti, who was named Apostolic Nuncio to the neighboring new African nation of Burundi in 1962, has been named Apostolic Nuncio to the Congo. He will hold both posts.

◆ Two American priests have been named consultants to the Sacred Congregation for the Propagation of the Faith. They are: Msgr. Joseph L. Zydor of Marquette, Mich., superior of the North American College in Rome, and Father John J. Conside of Washington, D. C., director of the NWC Latin American Bureau.

oral Assembly. The measure specified that mathematics, science and modern language textbooks would be provided by the state and loaned to the students "subject to such rules and regulations must be consistent with the policy of the state board of education.

◆ NEW ORLEANS—Associated Catholic Charities of New Orleans has asked the Louisiana Department of Public Welfare for funds to help care for children the Catholic agency places in foster homes. Father Ray P. Hebert, ACC executive director, told the board that the state has for several years provided funds for children under state custody whom Catholic charities placed in Catholic institutions at the state's request. The ACC is asking the state for an extension of this type of program.

◆ HACKENSACK, N. J.—Municipal zoning laws governing the establishment of schools are in the hands of the state supreme court in New Jersey. That is the interpretation being put on a decision rendered in Superior Court here in a suit brought by the Hackensack Newark Council of Hobokus borough. Judge Charles W. Broadhurst ruled specifically that a Hobokus ordinance barring the construction of any school, public or private, in an R-1 residential zone violates state law.

◆ KANSAS CITY, Mo.—The National Council for the Spanish Speaking has announced that it will present its first Father Raymond A. McGowan Award to Sen. Harrison Williams, Jr., of New Jersey. The Senator is chair of the Senate subcommittee on migrant labor and the sponsor of an 11-point legislative program to assist migrant farm workers and their families.

by with the permission of Spanish authorities. Affiliation of the churches are: four Evangelical, three Brethren, two Baptist and one "independent."

◆ DUBLIN—A gift of \$10,000 to the St. Vincent de Paul Society of Ireland was presented as a memorial to the late cardinal John D'Alton by Cardinal Francis Spellman, Archbishop of New York, who came here to attend the Irish Prime Minister's funeral. Cardinal Spellman said Ireland was extraordinarily developed in things of the spirit, patriotism, high ideals, attested by the fact that Irish emigrants had brought faith, zeal and industry to every part of the world.

◆ SALISBURY, Southern Rhodesia—A quiet revolution in education in this South African nation has begun at three Catholic schools near here. Black, white, Indian and Colored (mixed race) children are studying together at Catholic schools without signs of racial tension. According to a survey published in the Rhodesia Herald here, integration generally is proceeding at a slow and cautious pace, however, as the country's educators are trying to make a reality of the Southern Rhodesia Education Amendment Act, which permits racial mixing in private schools.

◆ CAPE TOWN, South Africa—A leading Catholic prelate has labeled a proposed national divorce bill "an intrusion on the rights of conscience." Archbishop Desmond Tutu, who is a member of the House of Representatives, said the bill "is a serious and deliberate attempt to tamper with the rights of conscience." Archbishop Tutu is a member of the House of Representatives, and the sponsor of an 11-point legislative program to assist migrant farm workers and their families.

on Owen McCann of Cape Town, said: "This is a private bill, but we must protest against it as an intrusion on the rights of conscience and as a furtherance of easy divorce." He said that the bill "could open the way to an automatic divorce."

◆ SYDNEY—Australians are being held by a committee of Catholic bishops that restrictions on immigration are harming the nation's future. Referring to migrant curbs adopted in the past 18 months, the bishops express "grave misgivings" when they relate them to Australia's special problems; its sparse population in comparison to the teeming lands just north of it; vulnerability to communist exploitation of Asian unrest, new trade requirements in the Common Market situation; and Australia's isolation as a Western outpost in the East.

◆ SANTO DOMINGO, Dominican Republic—The Vicar General of the Archdiocese of Santo Domingo has labeled a proposed amendment proposed by President-elect Juan Bosch's Democratic Revolutionary party a "violation of natural and divine law."

◆ QUITO, Ecuador—A bishop spoke out here in a strong protest against needless education in reply to government officials' praise of secular schools. Auxiliary Bishop Benigno Chirioza of Quito said in a circular letter read in all of Quito's churches that he referred to an "erroneous doctrine which was embodied into public institutions 70 years ago." The bishop said that the present secularism of the state school system contradicts Ecuador's constitution which recognizes the right of parents to control the education of their children.



RECEIVE MISSION CROSSES—The three Sisters of Providence who will make their community's first South American foundation at Arequipa, Peru, next month received their mission crosses and a personal blessing from Archbishop Schulte last week. Shown with the Archbishop, above, are (left to right): Sister Kathleen Therese (superior), Sister Patricia Ann, and Sister Agnes Veronica. (Staff photo)

AS RESULT OF COUNCIL

More Biblical stress seen in the liturgy

ATLANTA, Ga. — Protestants may find in the new form of worship eventually to come out of the Second Vatican Council "a stronger biblical emphasis, as well as more stress on the homily."

Archbishop Paul J. Hallinan of Atlanta said here in an address before the local branch of the American Jewish Committee.

"The only American prelate on the Council's Liturgical Commission, Archbishop Hallinan also suggested that "the Orthodox may find there is room in the Latin liturgy for Holy Communion under two species, and celebration of Mass by more than one priest."

"These changes are not a 'modernization' nor a return to antiquity," he added. "It is a renewal in the true sense; an application of old and honored principles to new and urgent situations."

"In his message before the Vatican Council convened, and especially in his historic allocution on the opening day, Pope John XXIII used the word, 'new' dozens of times," Archbishop Hallinan declared. "In one sentence, he used it three times: 'The Church must look to the present, to the new conditions and new forms of life introduced into the modern world which have opened new avenues to the Catholic Apostolate.'"

"THE SECOND Ecumenical fact from this first session is the Bible itself," Archbishop Hallinan continued, "more and more of the

"AS THE BISHOPS returned to their sees, it was this sense of renewal, sweeping through the Christian world, that has opened up 'new avenues' to that unity which is the prayer of Protestants and Orthodox, as well as Catholics."

"American bishops, more than ever before, are meeting with churches of other faiths, discussing the Council, sorting out similar and divergent positions,

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and sharing a serious but congenial concern for the grave needs of modern men.

"Did the Vatican Council not open new avenues, but flood them with the kindly light of interreligious dialogue?"

"The first session encouraged us to hope so, in two ways," he noted. "First, the overwhelming note on the first chapter of the liturgy is now being appreciated in its full historical context. Although it still awaits the completion of the remaining chapters, and promulgation by the Holy Father, this first chapter has already awakened Catholic hearts in many lands."

"The increased use of the vernacular is only one aspect, making it intelligible to Christians of other faiths. Protestants may find in the new form of worship a stronger biblical emphasis, as well as more stress on the homily."

"THE SECOND Ecumenical fact from this first session is the Bible itself," Archbishop Hallinan continued, "more and more of the

Jewish woman heads drive to aid immigrant priests

MANCHESTER, N.H.—A Jewish woman is head of a statewide drive to enable three immigrant priests to establish "settlement houses" for the rehabilitation of wayward youths.

Mrs. Sarah Bresnick is general chairman of a \$100,000 campaign for "Operation Salvation of Youth" started by three members of the ancient Italian Community, the Somaschan Fathers.

(The community is the Order of Clerks Regular of Somascha

At home

◆ SAN JUAN, P. R.—The Puerto Rican Supreme Court has turned down an appeal by the Catholic hierarchy to block the election of a priest for recognition as a major political party. The Supreme Court upheld a District Court ruling which denied status as a major political party to the CAP. The courts held that the CAP did not obtain the five per cent of the vote in the 1952 elections required for recognition as a major party.

◆ PROVIDENCE, R. I.—Rhode Island Gov. John Chafee's bill to provide tax-paid textbooks and aptitude tests for parochial and other private school pupils has been introduced in the Gen-

Abroad

◆ MADRID — Spain's Catholic youth organization has declared that the economic council's spirit of free expression, charity, friendship to Protestants and pastoral action is a welcome spirit for its own members and for young people everywhere. The group also declared that the possible entry of Spain into the European Common Market represents another element of change that will need a new mentality. "Spain although small may laugh—will influence all Europe," the organization stated.

◆ Ten Protestant churches in Spain have been reopened recent-

High schools to institute 'extended day' program

ST. LOUIS, Mo.—Some Catholic high schools in the St. Louis archdiocese will extend the school day next fall to make room for more students.

Msgr. James T. Curtis, superintendent of schools, said one or more full class periods will be added, and additional teachers will be hired to handle the added enrollment.

Last year Msgr. Curtin announced a "five-year curtailment" policy for archdiocesan high schools—no more high schools would be built or enlarged because of the shortage of qualified teachers.

HE SAID a longer school day in some schools would allow the parish high school system to accommodate more freshmen students than originally anticipated. However, it was noted that schools still will not be able to accommodate all eighth grade graduates who wish to enroll.

Here is how the "extended school day" will work: One or more full class periods will be added to the usual day. Students will come to school in shifts, with some students starting and finishing the school day earlier than others.

◆ The entire student body

ST. MARY OF THE WOODS, Ind.—Frank M. Folsom, internationally known industrialist and civic leader of New York, has accepted the chairmanship of the St. Mary of the Woods College 25th Anniversary Development Program Campaign.

The announcement was made by William A. Brennan chairman of the college's board of lay trustees. Mr. Folsom is also a member of the Board of RCA. He is also a director of the National Broadcasting Company, RCA Communications, Inc., and a member of RCA associated companies. His daughter, Mrs. Edward L. Leslie Jr., was a 1940 graduate of the Woods.

Total minimum goal of the Anniversary Fund is \$2.5 million to be used for construction of a new library and science building on the campus. Overall development plans include a \$10 million, ten-year program.

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Philadelphia see schedules synod

PHILADELPHIA — Archbishop John J. Kard announced his intention to convene the 10th synod for the Archdiocese of Philadelphia.

The definite time was set for the convocation, but it is expected to be convoked during 1964. The Archbishop said it will be held "as soon as adequate preparations are completed."

1,200 MISSIONERS

OTTAWA — There are 1,204 Canadian missionaries working in various countries of Latin America, according to Archbishop M. J. Lemieux of Ottawa, president of the Canadian Catholic Conference Latin American Commission.

PLAN PRE-LENTEN CARD PARTY

Admiring several of the altars in the away at Park of St. Anthony's parish, Indianapolis, are, left to right: Mrs. Catherine Walpole, chairman; Mrs. Charles Whitsett, president of the Altar Society; and Mrs. Edward Schenk. The dual card party will begin at 2:15 p.m. and 7:30 p.m., on Sunday, Feb. 24, in the parish hall. A smorgasbord will be served between the sessions.

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.

Open the windows

Pope John, as most everybody knows, has said that one of the purposes of Vatican Council II is to open the windows of the Church "to let in a little fresh air."

The powers-that-be in the Catholic University of America, Washington, D. C., however, have not yet got the message. The windows there are securely shut and latched, and things are getting stuffy.

It scarcely seems possible that in this age of openness and free expression engendered within the Church by the Ecumenical Council a Pontifical university would deny a forum to respected theologians because they represent the progressive side in the issues being discussed by the bishops of the world.

But that's what C.U. is doing, and the administration of the school admits it.

The undergraduate students of C.U. let the cat out of the bag when they revealed in their publication, The Tower, that university authorities had stricken from a list of possible speakers for a student forum two leading Jesuit American theologians, Fathers John Courtney Murray and Gustave Weigel, the gifted Benedictine editor of Worship, Father Geoffrey Diekmann; and the brilliant young European scholar who has influenced so many of the bishops of the council, Father Hans Kung.

The reason given for the action is revealing. "A spokesman for the administration," according to the Washington Post, "said the decision was made because the University did not want to be put in the position of seeming to take sides in the ecclesiastical debate over issues raised at the Ecumenical Council."

Strange, isn't it, that the same university allows one of its official publications, The American Ecclesiastical Review, to defend with vigor the conservative point of view held by a minority of the bishops in the council!

Somebody ought to begin collecting money to send the top brass of the Catholic University to Rome for the second session of the council. They need to find out what's going on in the Church.

Washington

Many Novembers ago, George Washington wrote to his nephew: "I do not think we are more inspired, have more wisdom, or possess more virtue than those who will come after us."

As he sat that day in 1787 composing the letter, Washington may well have paused a moment to reflect again on the project he had and a number of other prominent Americans had finally completed a few months before—framing the Constitution. Perhaps he remembered Franklin's words in the closing moments of the convention, the noble and wise suggestion that each man "doubt a little of his own infallibility."

If he could have visualized "Light Horse" Henry Lee delivering his eulogy some day and declaring how he had been "first," George Washington might have smiled—and emphasized even more what he was writing to his nephew.

A cautious and often silent man, Washington would have probably insisted nevertheless that there was more to his life, that posterity owed him more specific recognition than a cherry tree anecdote, his address, and the solemn but little-developed identification of being Father of his Country.

He might have asked Americans to forget the lumps in their throats and take up a good history book in their hands once in a while... to read how Americans of his time either never supported him or deserted him often, depending on how strong their Loyalist feelings happened to be or how the crops were doing back home.

He might have asked Americans to remember what someone wrote, upon seeing the Continental Army marching through Philadelphia, that they were "ragged, lousy, naked ragments." How was that for a morale boost?

He might have asked Americans too lazy to get out and vote on one day November how they might have enjoyed a few months with rags for shoes at Valley Forge.

He might have asked some Americans who think patriotism is a series of uncomplicated this-or-that choices if it would have been so easy to turn down the suggestion that you become a military dictator (especially if you knew that your popularity and position could make it possible).

Perhaps Washington might have also asked Americans today to remember that there were Americans once who feared and hated the proposed Constitution and even attacked and beat one of the signers.

Washington would have asked, in summary, that Americans think well of the Founding Fathers but not so well that they would cease to think of them as all—and lapse into some reverie where the men who made our nation float pleasantly and amorally, their struggles and the conflicts they faced (also a part of our heritage) obscured and forgotten.

So perhaps he wanted so desperately to convey to his nephew the hope that he and his colleagues in the violence and uncertainty that made America would merit a little or better fate from posterity than plaster patriotism.

New Peace Corps

One of the side-effects of having a youthful President, surrounded by youthful advisors, seems to be—quite naturally—a knowledge of the special needs of youth.

Mr. Kennedy has captured the imagination of the country's young people by offering to them the challenges and the opportunity to contribute toward the common good. Whether it be physical fitness (with or without "armie hikes") or the Peace Corps, response to the Administration's programs has been marked by typical youthful exuberance.

Even the severest critics of the Peace Corps a short time ago have now completely reversed themselves because of the project's dazzling success around the world. In fact, the current 9,000 volunteer limit for the Peace Corps will probably be extended by Congress to 13,000 volunteers to keep pace with the demands.

Last week President Kennedy, in a special message to Congress about youth, called for the establishment of two new programs—a domestic service corps and a renewed (Continued on page 9)

QUESTION BOX

Was Adam's skull found on Calvary?

By MSGR. J. D. CONWAY

Q. It has been said that the skull which was dug up to make place for the Cross of Jesus on Calvary was the true skull of Adam, and that it was in the skull of Adam that the fall of man began, since Satan showed him how to let Eve take the blame, as man had done ever since. Adam did place the blame on Eve, but she showed it quickly onto the sly back of the serpent, thus setting an example in rationalizing for her daughters.



Your theory has as many holes in it as Adam's skull probably did by the time of the Crucifixion. First, it presumes that the soldiers dug a hole into which they placed the Cross of Jesus. Possibly they did, but the Gospels do not tell us so. It is quite possible that the upright pole of the cross was already standing, and that the soldiers crucified Jesus by fastening the cross-beam to it.

Secondly, your theory supposes that the soldiers dug up a skull while digging their hypothetical hole. The Gospels make no hint of such discovery. They merely say that the place of the Crucifixion was called Golgotha (kranon, in Greek; Calvaria, in Latin—skull, the cranium). This was the name of the spot; it doesn't mean that a skull was buried there. It probably got its name from the shape of the mound—skull-shaped.

Your third supposition is that Adam's skull was buried there; it might just as well have been buried in a billion other spots on the face of the earth. It would be a fitting coincidence, but the odds are against you.

Finally, you suppose that Adam's buried skull was still preserved. Are you taking into account the probability that it had been buried for more than 300,000 years?

Q. Why? Why? Why? We are urged to pray for peace, and the warning from Fatima is well-known, and yet in our parish and many others these three Masses have been omitted after the war. I always understood these were for the conversion of Russia. I asked our pastor and he seemed concerned about the time element.

A. Your poor pastor. Do you suppose he hasn't heard about Fatima. He should be so fortunate! If you will stop being frantic for a moment I will try to explain about those prayers after Mass. They had their origin in 1859, when Pope Pius IX ordered special prayers for his secular domain, the Papal States, which were then in grave danger of being engulfed into a unified Italy. These prayers were continued even after the Papal States were lost.

In 1884, Pope Leo XIII was trying to regain the freedom and rights of the Church, especially in Germany where Bismarck's Kulturkampf had infringed on them. So he extended the prayers of Pius IX to the entire Church, and later changed them to their present form, including an intention for the conversion of sinners.

Pope Pius X added the three-fold invocation of the Sacred Heart, in 1904—merely granting permission for its use. Custom seems to have made it obligatory.

There is no official version of these prayers in any popular language; so each diocese, or each priest, uses the translation locally or privately preferred.

For practical purpose these prayers became identified with the "Roman Question"—a solution of the thorny problem of the Pope's independence—and most people had this intention in mind when they said the prayers during all the years the Pope was "Prisoner in the Vatican"—three scenes of them.

After the "Roman Question" had been happily settled by the Lateran Treaty, in 1929, queries were presented to Pope Pius XI as to whether these prayers should be discontinued, since their main purpose had been achieved. The good Pope decided in the affirmative. The freedom and rights of the Church were still being infringed in many parts of the world, and he had particular compassion on the poor Russian people, who were then being deprived of their religion, their lands, and often their lives through the demonic influence of old Joe Stalin, general secretary of the Central Committee of the Communist Party. So the main purpose of the prayers after Mass was diverted to them—not so much for their conversion as for their freedom, their liberties, their lives and their religion.

Let's face it! Liturgists don't like these prayers, which do not fit into the spirit or the plan of the Mass as it has developed through the centuries, under the guidance of the Holy Spirit. They are something tacked on and out of place, an artificial appendage. The Congregation of Rites would seem to accept this attitude. It is practical, and realizes that changes should be made. So it has permitted us to omit these prayers—these appendages—when there is a sermon during the Mass, or when the people participate in the Mass by making the responses, etc., on feasts of the first or second class.

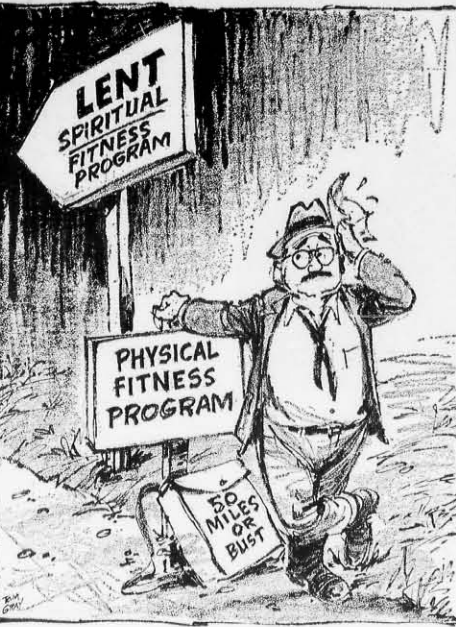
It is a beginning. These prayers will probably disappear entirely in due time. The Mass alone is worth a million of them; and if we really take part in the Mass—offer it with the priest—join in its prayers and its actions—make it our own sacrifice—we can do much more for the Russian people and for the peace of the world, than by rattling off these appended prayers.

Q. What is the sin of despair?

A. Despair is given up hope in God. It results from a doubt, mistrust, or denial of God's power, goodness, love or mercy. When we despair we decide that God is not able to save us—because He is not powerful enough—or that God does not want to have us, because our sins are too great or His love is too limited.

A real sin of despair is a rare thing. We must not confuse it with anxiety, depression, or discouragement. These are primarily emotional states, which make us very unhappy, but which do not challenge God's greatness or goodness.

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OPINIONS

Raps cultural neglect in schools

To the Editor: As long-time members of the Children's Museum of Indianapolis we recently received the annual report, into which were incorporated the following statistics:

1962—Conducted school groups: Public Schools 26; Parochial Schools 1. Group attendance: Public Schools 949 children (not including townships); Parochial Schools 38 children.

1961—Public Schools 60; Parochial Schools 0. Group attendance: Public Schools 2,085; Parochial Schools 0 children.

This, of course, refers to the conducted tours that have been offered for many years for school groups.

Do many of our Catholic parents or grandparents find this disturbing or, at least disappointing? Into how many Catholic homes did this report go?

In the last three and one-half years, there have been only fifteen general tours for parochial schools at the Museum. Five schools used the junior high extension lecture (7th and 8th grade); one school used the tours for 7th and 8th grade and there was one special lecture at the five services classroom lectures for grades 2 and 10 exhibition cases.

This is less than an enviable participation when one considers that for years these guided tours take place morning and afternoon, five days a week, for sixth graders, ten dozens of classes and hundreds of children from the public schools are in constant attendance.

It must be remembered that all of these services, whether at the Museums or taken to the schools are free of charge. Last January, notices were sent announcing two new services: classroom lectures for grades 2 and 10 exhibition cases.

Do the parents know of these cultural opportunities that are being neglected or ignored? What becomes of the notices that go out to the principals of both grade and high schools every fall?

If it is argued that there is no time for these activities, couldn't an unnecessary free day be abandoned to most time requirements? It might pay great dividends.

The lack of these opportunities shows up very readily if ever our children are thrown into positions where comparisons can be made and it follows them on through into higher education. And the schools can not duplicate these experiences and fill in this cultural gap.

How many Catholic parents take their children (admission is always free) for a walk through these Museums on Saturdays or Sundays? How many Catholic families belong to these associations with their modest dues enjoying the sense of pride and responsibility? Does anyone find it embarrassing that these

statistics, revealing indifference or a self-deceiving sense of sufficiency go into so many Indianapolis homes?

Has the time come for a change so that our children may avail themselves of these precious fields of knowledge? Have the fresh winds from Rome been carried into our Hoosierland?

An Interested Catholic Indianapolis

Backs de Gaulle

To the Editor:

Thank God for the 'New Napoleon'... Thank God for the man who realizes our Anglo-Saxon utopianism is responsible for the mess at Yalta which sent Europe in half, which rescued the Communist dictatorship in Russia, which enslaved Poland, other nations, and permitted China to go Red.

England does twice as much trade with the USSR and Eastern Europe as does France and recently added pullman cars to its trains to Russia.

For years our utopians and the genius Walter Lippman has been telling the world two times two equals five. What a farce to hold this man up as "a great political, wise man of our time." If channeling the world into a communist trap is wisdom, then, Lippman and his tribe are the greatest.

We ram the United Nations down European throats even though they must gag on the drink filled with Communist blood.

Thank God for a man who has enough nationalistic pride to believe his nation is just as much entitled to nuclear power as the communists, and England whose program is filled with communist spies.

Let us beg God that politically and strategically the age of Adenauer and de Gaulle is just dawn. Perhaps it can still save America from communism. The fifth columnists are over-running our government and rampant with the Lippman line taking us down the road to destruction, Cuba take-overs, etc.

You are actually promoting communistic philosophy in your political strategy. It is disgusting to read on one page of your column praise of strategy leading us to Communist destruction, and on another page your lamentation of communistic treachery, take-over, cruelty, persecution of Christians, etc. You are actually promoting these torture chambers. Wittingly? Or unwittingly? Which?

Sen. O. O. Robinson Indianapolis

Senator's letter

To the Editor:

I was pleased to see a letter from Senator Wendell Martin in last week's Criterion explaining his position on Senate Bill 201.

It is obvious from his letter that his motives in submitting the proposed to levy a service fee on tax-exempt organizations for police protection, trash collection, etc., were sincere—he wanted to do something to relieve the tax burden borne by the individual citizen. However, I think that he realizes now that his proposal was not the answer, robbing, so to speak, Peter to pay Paul.

You, however, for running the Senator's letter in its entirety, it went a long way to explain his position and in my mind, at least, increased his stature 100 per cent.

J. H. K. Indianapolis

CONTROVERSY

How fast should youth 'grow up'?

By DONALD McDONALD (In the St. Louis Review)

Are we postponing, to an ever increasing degree, the day when our youth are expected to assume complete responsibility for their actions?

I ask this because one constantly hears excuses made for the rash and irresponsible behavior of some persons on the grounds that they are "too young or 'kids'!" And sometimes these "kids" are 23, 24, or 25 years old.

Are today's young people really incapable of acting maturely and responsibly? Or are they simply adjusting the rate of their maturing to the lessened expectations of the older generation?

I do not think one should try to "speed up" the maturing of youth. There is a normal maturation process in which experience, education, and an environment characterized by emotional security all contribute. Forced growth would be both foolish and futile.

But I think one can conceive of a situation in which maturity is delayed in the youth of a society because of the low "expectation level" of the society. If no one expects youth to act responsibly, we should not be surprised if youth fail to act responsibly. If our society has begun to think of young men and women in their middle twenties as children, chances are they will act like children, which is to say they will often act thoughtlessly, carelessly, imprudently.

IT HAS BEEN remarked many times that the Founding Fathers of this nation were in large part men in their middle or late twenties and early thirties. They won a revolution and then they wrote a constitution.

Part of the explanation for this, as was pointed out to me recently in a conversation on the matter, is that these relatively young men had little or no competition from an older generation. There simply were fewer "older people" around and so the younger men had to assume a great part of the burden of social and political responsibility.

But that is only part of the explanation. Another part, I think, is that it never occurred to these 30-year-old statesmen that they might be "too young or 'immature'" to accept responsibility. There was general expectation that it was normal and natural for young adults to behave as adults, to be accountable for their actions and, therefore, to be as prudent and deliberative as one could be in the choice of one's actions.

STILL ANOTHER part of the explanation for the contrast in the rate of maturing of young people 150 years ago and today lies in the greater opportunity for resourcefulness in the rural and frontier condition of our society then.

No one will deny the great benefits flowing from the progressive industrialization and urbanization of our nation.

No one really believes everything was good in the "good old days" when men toiled 70 and 80 hours in the fields, when women spun the clothes and when the life expectancy of a baby was 35 or 36 years.

But some of the things in those days were good, and some of them got lost in the industrializing and urbanizing of our society.

One of those goods was the self-reliance that found a natural outlet in an open, frontier society, the realization that the race was won by the resourceful. It is immensely more difficult today for machine tenders and knob twirlers in automated factories to become truly self-sufficient.

This is an insecurity that is aggravated by the geographical and psychological distance between home and work and by the almost total independence of city dwellers upon each other for the basics of human existence: food, clothing, shelter.

TODAY'S YOUTH, by nature, are not immature and irresponsible. Actually they do quite well in our rather poorly-adult-managed society. Indeed, one of the ironies is that while we persist in referring to 25-year-olds as "kids," we force junior-high school youngsters into artificial dating and courtship situations which would tax the moral and emotional qualities of an adult.

We won't let children enjoy and benefit from their childhood; we impose (impossibly adult) relationships upon them. Then, after we have unfulfilled them for normal growth into adulthood, we treat their adult, but unfulfilled, irresponsibilities as the peccadilloes of children.

(Question Box Continued)

Q. Is the papal state actually a sovereign state?

A. The State of the Vatican City was established by the Treaty of the Lateran, made in 1929 between Pope Pius XI and the Italian Government of Mussolini. It comprises 168 acres, with little more than 1,000 citizens. Its army is made up of ceremonial guards, especially 100 Swiss.

The State of the Vatican City issues its own coins, \$80,000 each year. They are of the same denominations and value as the Italian Lira, and both monies circulate freely in either country. Vatican City is a member of the International Postal Union and issues its own stamps—even air-mail stamps, though any plane other than a helicopter would find no place to land in the country.

Vatican City has a famous radio station—the original equipment installed by Marconi. It has one of the world's best known libraries, an equally famous museum and an art gallery—beside the largest church in the world.

Fifty nations of the world send diplomatic representatives to the State of the Vatican City, recognizing its independence and sovereignty. Among these nations are Protestant England, Moslem Egypt and Shintoist Japan.

The State of the Vatican City exists so that the Pope may be free and independent as the head of a worldwide Church. It would, in great hardship, if he were subjected to the authority of the Italian Government, or that of any other nation.

Q. Is it all right for a Catholic to visit a non-Catholic Church with a friend to whom you have just shown the inside of the Catholic Church?

A. I believe that courtesy justifies such a visit.

L'I'L SISTERS



"IF I DON'T SHOW UP FOR LUNCH, SISTER... SEND IN THE ST. BERNARD TO FIND ME!"

Religious leaders see threat in secularism

NEW YORK—Secularism and materialism pose a grave threat to American democracy, a Catholic bishop, a rabbi and a Congregational minister have agreed.

Bishop John J. Wright of Pittsburgh, Rabbi Louis Finkelstein of the Jewish Theological Seminary, New York, and Robert E. Fitch of the Pacific School of Religion, Berkeley, Calif., express their views in separate interviews published in a pamphlet by the Center for the Study of Democratic Institutions of the Fund for the Republic here.

The pamphlet is one of a series the center has published in its study of "American character." Thomas McMahon, dean of the College of Journalism at Marquette University, Milwaukee, conducted the interviews.

Bishop Wright sees grounds for "grave concern" at implications of the U.S. Supreme Court's June, 1962, decision barring official prayers at public schools and at lower court decisions on laws dealing with pornography, narcotics and prostitution.

WARNING ABOUT MORAL LIBERALISM, he said that forcing a wide distinction between legality and morality leaves the nation open to a "dreadful harvest" of the "glib dismissal of any moral implications in the areas of legal obligation becomes the permanent pattern of our national law."

He said "aggressive secularism" is behind the trend toward such a pattern.

"We tend at the moment, I think, to be too facile about the overly sharp distinction between

Wrong word

PEABODY, Mass. — Back to the printer for correction went 2,000 copies of a new novena booklet delivered to the Carmelite chapel located in a shopping center here. The chapel has a daily novena to St. Therese, "the Little Flower."

The new booklets were distributed for a service and the worshippers paused during the reading of a prayer. The booklet read "... beg her to obtain for us the grace we yearn for so ardently." The note to the printer said the word is "grace," not "grate."

India: Daughters of St. Francis

FRANCIS and CLARE, saints of Assisi, once sat down to eat together. Francis immediately began to speak of God. . . Suddenly the people of Assisi saw the monastery and all the woods around it in flames. When the frightened men ran up to throw water on the fire, they found FRANCIS, CLARE and their companions calmly at prayer. . . They found a bare table laid on the ground. . . Thus by miraculous fire God showed His servant love for Him. . .

FOR THE POOR CLARE has always remained faithful to the rule of the father FRANCIS. . . Today in INDIA, in the village of KARASCHIRA (Diocese of TRICHUR), the Franciscan Clarist Sisters have opened a home for poor girls. . . Sister Annunziata writes: "It is meant for the care of girls under 13. . . To start with, we hope to admit 25 girls. . . We will go astray and lose their faith. . . The Sisters have started building, but there is no more money. \$3,000 will finish the school and orphanage. . . Won't you help this Franciscan venture in INDIA?"

A SOLDIER SPEAKS

From a Veterans' Hospital:

"Because I was a soldier in World War II and Korea, your appeal for BLANKETS FOR BEDOUINS touched me personally. Speaking for myself, Father, I would rather be hungry and cold than cold without shelter. . . Enclosed please find my check for \$60. . .

Wisdom words from one who knows! For \$2 you can buy a blanket for one of our PALESTINE REFUGEES.

HINT FROM MOTHER CABINI

AN ELDERLY ITALIAN LADY, in this story of St. Frances Cabrini. As a young nun, she was working among the poor in New York's Little Italy, where she went around daily with a basket begging food.

"One day she found me crying because I had no white dress for my FIRST COMMUNION. 'Don't worry, she told me, 'I'll find you one.' And she did! A beautiful angel costume the nuns had kept from a young girl who had died."

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A \$10 FOOD PACKAGE will feed a PALESTINE REFUGEE family for one month. \$1 a month will buy one of our MISSION CLUBS aids orphans—ORPHANS' BREAD; lepers; DAMIEN LEPER CLUB; the aged—PALACE OF GOLD; building schools—BASILIANAS; the handicapped—MONICA BUILDING educating seminarians—CHRISTOSTOM CLUB; training sisters—MARY'S BANK.

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PLAN THIRD ORDER CONFERENCE—Marian College terteries of the Third Order of St. Francis, left to right, Judy Della-Penna, Tom Cleary, Suzette Glenn, and Kathleen McCarthy, discuss plans for the eighth annual Third Order Conference of College Fraternities of the mid-western states of Iowa, Minnesota, Wisconsin, Illinois, and Indiana, to be held at Marian College, February 22-24.

THE YARDSTICK

Criticizes columnist in New Republic

By MSGR. GEORGE HIGGINS

"I don't always agree with the New Republic, but I have always thought of it as being reasonably fair and objective in its treatment of controversial issues."

"This probably explains why I was so surprised and disappointed when I read T.R.B.'s highly emotional, unjustly-begging column in the Federal aid - to education controversy in the issue of February 16. This column by T.R.B., whose incisive comments "From Washington" appear every week on the first page of the magazine—reads in part as follows:

superficial and falls markedly short of the minimum standards of objectivity and fairness which one can reasonably expect of a responsible "liberal" periodical.

T.R.B. blatantly begs two very important questions: whether Federal aid to parochial and private schools is constitutional and whether or not Catholic "Church leaders" are alone in maintaining that it is.

If he was really persuaded that Catholic "Church leaders" are alone or almost alone in thinking that Federal aid to parochial and private schools is constitutional, the editors of the New Republic should have put him straight before the column went to press.

blame for scuttling this year's Federal aid bill.

The fact is that T.R.B. doesn't really know what will happen in the Federal aid bill this year, but, as an experienced and highly sophisticated Washington commentator, he must be able to recall that the NEA deliberately torpedoed the higher education bill last year because its leaders didn't want religiously oriented colleges and universities to benefit from its provisions.

I have no way of knowing why T.R.B. failed to mention this well-known fact in his recent column. But this I do know, that he and his editors have deviated from what I had always thought was their official policy of trying to be fair and square with the opposition.

They can make up for this regrettable slip by telling their readers as soon as possible that the latest Gallup poll (February 10) indicates that the weight of opinion throughout the country (49 per cent) holds that any Federal aid should go to help not only public but parochial and other private schools as well.

It will not be necessary for them to point up the significance of these statistics. Their readers will be able to tell at a glance that the figure of 49 per cent must of necessity include a substantial number of people who are not Catholics, much less Catholic "Church leaders."

"John F. Kennedy, a Catholic, has once more sent up a Federal aid for education bill which the Catholic hierarchy, Protestants and Jews and that others are not affiliated with any church.

As an old T.H. fan I am disappointed not only because he ignored this embarrassing information—which obviously would have invalidated the logic of his rather condescending criticism of the Catholic hierarchy—but also because he conveniently forgot to mention the National Education Association and certain other non-sectarian educational organizations in his hastily over-simplified discussion of who will be to

U.S. foreign aid changes advised

NEW ORLEANS — Policy changes in the nation's foreign aid programs were suggested here by speakers at a regional meeting of directors of the 1963 Bishops' Relief Fund appeal.

Bishop Edward E. Swanson, executive director of Catholic Relief Services—National Catholic Welfare Conference, said one weakness in the program is "failure to bring help down to the level of people in the towns and villages in the underdeveloped and emerging countries."

"Aid programs that operate exclusively on a government-to-government level cannot easily accomplish this," the Bishop said. "Programs conducted by American voluntary agencies, such as CRS-NCW, can and do."

"There is foreign aid that improves social and economic conditions by getting down and working on the soil and doing the sort of foreign aid that we are asking Americans, and especially American Catholics, to support and increase by giving to the 1963 Bishops' Relief Fund appeal."

One doesn't have to be very well-informed on the intricacies of constitutional law or very well-acquainted with all of the ins-and-outs of the Federal aid controversy to be in a position to say, without fear of contradiction, that T.R.B.'s column is extremely

WHAT OF THE DAY

Why the muzzle at CU?

By REV. JOHN DORAN

A columnist who writes over a period of years gets used to disagreement. The same column will be received with one place, exorcised in another. He sees some of the disagreement as valid, some he can't understand at all. One thing he can and does understand is the maturity of a great segment of our Catholic press which knows the value, indeed the need, of the expression of divergent views.

In the light of this it is hard for that columnist to understand the reports we read from Washington that some four Catholic priests, all of them men of no mean stature, have been barred from speaking on the campus of the Catholic University of America.

Fathers John Courtney Murray, Godfrey Diekmann, Gustave Weigel and Hans Kuegel are men, it would seem to me, who would grace the platform of any Catholic university. They represent high scholarship in the field of Catholic thinking and writing, and they have high prestige among the Catholics of America.

I find it strange, to put it lightly, that they would be prevented from talking at the one university of America which relies upon the Catholics of the whole nation for its support.

I am inclined to think that the Catholics throughout the nation would be more than a little interested in the answer to the request made in the January 18th issue of the University student paper: a review by the authorities

of the University requirements for speakers on that campus.

It's a wonderful thing to see how the spirit of one man can bound across the sea, flow into a million hearts, warm them, engage a responding love. That's the story of the spirit of Pope John.

I sat yesterday at a luncheon given by Bishop Green of the Tucson Diocese for all the ministers and rabbis of Phoenix. He had invited them all on his own pastors to tell them about the Ecumenical Council. About 150 ministers and rabbis joined some forty pastors at lunch that day because of Pope John and the love which he has let loose in the field of interfaith understanding.

At our table there were four ministers, one Methodist, one Congregational and two Presbyterians, and four of us Padres. We enjoyed our lunch and an interchange of stories and jokes upon ourselves and upon each other. We realized, no doubt, the many differences which hold us apart in faith; but it was good to feel again that warmth of human nearness, and to remember that in a love and service of God we are united.

The Bishop arranged with gracious forethought that a part of the program was a filmstrip and tape recording which was prepared by one of the Protestant observers at the Vatican Council, and expressed the admiration of that observer for the Pope and the work of the council. Then the Bishop gave a talk on the council itself, what was accomplished, what remains to be accomplished, what it felt like to be a part of the great gathering. At the end there was a question and answer period in which different thoughts

and questions were presented from the floor.

I who am in my mid-forties, could think back to days when such a luncheon could not have been held, and be glad that such days have passed us by. Though I like all of those present, realized that this spirit of sweet courtesy to each other is not a guarantee of union now; I could not help but remember those words of Belloc: "The Grace of God is in courtesy."

Or again those words which we ourselves sing on Holy Thursday as the pastor washes the feet of the men of his parish, "Where there is charity and love, there God is."

The spirit of our Holy Father, which has moved over the waters these last several years calling out to his brothers everywhere, has certainly awakened echoes. May these lead to harmony.

Council may act on anti-semitism

ROME—Possible action by the ecumenical council against anti-Semitism was discussed here by the president of the U.S. national Jewish organization, B'nai B'rith and Cardinal Augustin Bea, S.J., President of the Secretariat for Promoting Christian Unity.

Dr. Label A. Katz, B'nai B'rith president, is also co-president of the Coordinating Board of Jewish Organizations for Consultation with the Economic and Social Council of the United Nations.

It is known that the U.S. Secretariat prepared a draft proposal on anti-Semitism but the draft was not treated by the council's central preparatory commission.

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IN THE WHOLE CHRIST

Purification of Consciences

By ABP. EMILE GUERRY

Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us.

(From the Gloria in excelsis)

One of the most touching and most beneficent forms of the sovereign and vivifying authority of Christ, our Head, is certainly that by which He exercises, now as during His earthly life, His merciful power of purifying consciences and bringing them His peace.

Jesus affirms His power

When Christ was dining at the house of Simon the Pharisee, a woman came in, carrying on her shoulders "an alabaster box of ointment"—that is, of costly perfume. She threw herself at His feet and Simon was indignant that Christ should dare to speak with her who, in the whole town, was known as "the sinner" (Luke, X, 30 ff.).

But the Divine Master intended to preserve His judgment free from that of any public opinion, and He affirmed His power in order to emphasize His sovereign authority over the consciences of men. For He had said to the disciples, and He reads there the motives of their actions.

He knows that a person has a conscience clean in His sight, purified by remorse, sincerely penitent and inspired with deep love. He discovers in such a soul the sensitivity which leads it to redeem its guilty past by making the instruments of its sins the very material of its loving reparation, according to a fine observation of some of the Fathers.

Thus, the sinful woman in the Gospel brought the repentant tears of her polluted eyes, her hair, her perfume. And Jesus saw even more than the sincerity of these actions; for He contrasted each warm gesture of the sinner with the cold and self-sufficient attitude of him who was dining and criticizing and condemning this woman.

Jesus can act with such assurance because He reaches to the depths of the human conscience. He knows human souls as we cannot know them, for we are dependent on more or less correct indications which result from a psychological analysis or are the fruits of intuition, and which may be misleading. Christ sees human souls exactly as they are. He pierces to the very recesses which are cloaked by a conscious but insensibly hypocritical and deceptive. He reads behind the overt motives to those of which the conscience is aware but which it acknowledges only when probed further still, to the secret motives which unconsciously

THIS IS CATHOLICISM Training in religion parental obligation

By JOHN WALSH, S.J.

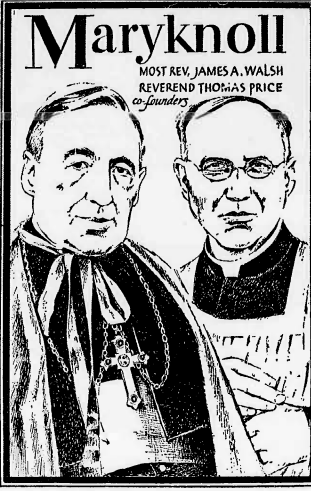
Q. Some parents, convinced that their children will be better off to choose his own religion after he has reached maturity, refrain from giving their children any religious training whatsoever. They have a horror of indoctrinating a child in a particular religion, lest it interfere with his freedom of choice later on in life. Is such a policy wrong?

While the motive of such parents is understandable and praiseworthy, their attitude toward the child is not only wrong but also leads to the exact opposite of what they had intended. Certainly religious freedom, as such, is a good thing, but a forced religious belief is simply a contradiction in terms. Every man must decide for himself whether he will believe or not believe, whether he will believe this or that, and no power on earth can prevent the exercise of this basic, intimate, spiritual liberty of the human will. Early instruction in a religion, an introduction to its tenets, its beliefs, does not, however, deprive a person of his freedom of choice; on the contrary, it guarantees it. All freedom presupposes knowledge; a person cannot make an election between unknowns; he must make a conscious choice, not a blindly ignorant. Religious instruction, therefore, is designed to remove this ignorance which prevents the will from exercising its religious freedom. Such instruction provides a person with the necessary background in order that he may make his religious choice in an intelligent, purposeful, responsible manner. On the other hand, failure to give a person religious instruction, far from removing his religious freedom, actually cripples it, since it deprives him of the absolute knowledge for making a free religious choice, which is the freedom of choice which he is to exercise.

Q. What virtues are to be especially emphasized in the training of children in their religious duties? Children should be trained to love God above all things, to fear His just punishments, and to be faithful to their religious duties; to be polite to their elders and to respect the property of others; to be truthful, pure, and obedient.

Q. How should parents train their children in virtue? Parents should train their children in the virtues which are essential for living a Christian life, such as—by example—remembering that they must live good lives themselves if they want good lives for their children. They should let their children see that they themselves are careful about their religious duties. They should never say anything that would lead to a false impression.

Q. How should parents train their children in virtue? Parents should train their children in the virtues which are essential for living a Christian life, such as—by example—remembering that they must live good lives themselves if they want good lives for their children. They should let their children see that they themselves are careful about their religious duties. They should never say anything that would lead to a false impression.



In the vineyard THE MARYKNOLL FATHERS—The Catholic Foreign Mission Society of America was founded by Rev. James Anthony Walsh, then director of the Propagation of the Faith in Boston, and later Bishop Walsh, and Rev. Thomas Frederick Price of North Carolina. It was established in 1911 by the Archbishops and Bishops of the United States. The Maryknoll Society labors among the needy in the far lands of the earth as part of the Church's worldwide effect under Christ to serve all men in body and soul. The official title of the Society is the Catholic Foreign Mission Society of America. Its popular name—Maryknoll—comes from the location of headquarters on a little hill overlooking the Hudson River in New York, and dedicated to Mary under the title of Mary's Knoll. Today the Society has large mission establishments in Korea, Japan, Hong Kong, Formosa, the Philippines, Hawaii, Yucatan, Guatemala, Chile, Peru, Bolivia, and Africa. The headquarters and major Seminary of the Society is at Maryknoll, N.Y., 35 miles north of New York City. The Novitiate is located in Redford, Massachusetts, and the Apostolic College in Lakewood, New Jersey. Other Junior Seminaries have been established in various parts of the United States.

Deplores Church 'lag' in radio-TV field

CLEVELAND, Ohio—The president of the Catholic Broadcasters Association said here that the Church is 30 years behind the times in the organized utilization of radio and TV. Father Francis Matthews, speaking before a conference group at St. Mary Seminary, added that in the spirit of the Second Vatican Council, "it is time to begin updating our thinking." "It is an interesting supposition to imagine what approach the Church would take in moving from radio and TV were he in our midst today," said Father Matthews.

ATTENDING the meeting here were some 150 priests and laymen who helped prepare radio and TV programs of the Cleveland diocese in 1962. Protestant and Jewish leaders in the broad-casting field also participated as guests of Father Eugene C. Best, diocesan radio-TV director.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA (Priest of the Pittsburgh Oratory) and love for man, we embark on 40 days of conversion to newness. Part of this conversion is a releasing and freshening of the mind, impossible without prayer. Part of it is repentance and penance for our sins (First Reading and Gospel).

Feb. 24 QUINQUAGESIMA SUNDAY. We approach the Lenten season of concentration on Baptism and the new life to which our Baptism initiated us. The Gospel teaches that it is Christ (through our "Christening") who gives us the ability to see things as they are, who gives us true vision.

Feb. 25 MASS AS ON SUNDAY. But even our response is in a mysterious way the gift of Him who "works wonders," who has made known His power (Gradual), who is our "strength," our "refuge" (Entrance Hymn). Without this gift of love, the grace of human acts and talents referred to in the First Reading are as nothing. Love, charity, is more than the acts by which it must be exercised. God is love. And love is a participation, a communion, a being.

Feb. 26 MASS AS ON SUNDAY. Since this is a party day, we are naturally drawn to the text of the Communion Hymn: "They ate and were well filled, and the Lord gave them as they craved. . . ." It is no Christian idea to think of our appetites as tricks God has played on us and of our frustrations as His pleasures. Bad enough to humiliate Divinity, but to make Him also sick is too much for any appetite. Our sins and the things toward which they move are truly goods.

Feb. 27 ASH WEDNESDAY. A bit of ashes, humbling thoughts of death, hearts repenting our failure to worship God and our lack of respect

WORKING TO BEAT HELL

Mediocrity is not for teen-agers

By JOSEPH T. MCGLOIN, S.J.

I'm not sure where the custom of a three-months' vacation from school began. It may well have been that the youngsters were needed to help out at home, or on the farm for that period. Whatever the origins, the custom persists today under the illusion that too much homework, strong young dynamo, with 100 times the energy of their parents, need three months' rest out of every twelve. Their father, if he gets any "vacation" at all, usually just changes occupations for two weeks of every year, and their mother doesn't even get that much of a break.

This attitude carries over into almost every field, as teen-agers are baby with the user of mediocre goals, insipid aims, and projects any child could do. School work mustn't be made too hard or then or instance, if you never hear a parent complaining that a child is given too little homework, but occasionally the parents who dedicate their lives to instructing teachers gripe about the irreparable harm done their child by too much homework.

Religion has to be a watered-down mixture that will only serve to immunize them to genuine religion if they should be injected with it later. Socially they have to be allowed to do pretty much as they please, with all the dating they and the neighbors are able to manage. They are never worried with the challenging idea that they should be voluntarily trying to do something for others instead of working only for themselves all day long.

Actually, these are all adult heresies, and the young at heart want no part of them, unless and until they begin to bog down in the adult rut of complacency. To get many adult groups moving on a project, you have to make it seem childishly easy. And perhaps the adult heresy today is that if you keep busy enough, you can do no wrong—which is precisely why the adult sometimes condescends to a "youth club" for everything. "Keep the kids busy," he says, "and you won't hear them complain." As though "keeping them busy" would develop their minds and as though "keeping out of trouble" would be a good thing.

"Challenges" such as these are an insult to normal teenagers who, in the first place, have energy to burn. There should be real challenges for you young people, challenges befitting your dignity and your capabilities, instead of the insipid suggestions that you be satisfied with the



To GET ADULTS INTERESTED IN SOMETHING YOU HAVE TO MAKE IT SEEM EASY.

mundrum routine things anyone else could do as well. Your home should be a challenge to you, not just a place where you eat and sleep and come to get warm, but a place you help to build into a real home. Your education should be seen as the opportunity to develop your highest faculty, and not just suffered through as a chore and a bore. Your religion ought to be the most vital thing in your life—suffer objectively just that—not a hymn-singing session that makes you feel good, but an intellectual conviction and the motivation of your very life.

Use what you have. Don't bury it. Your potentialities are almost incredible, but they are potentialities. You are right to be insulted by mediocre goals. But there are plenty of challenges, plenty of goals worthy of your potentialities if you go out and look for them. Don't wait for the adults to put

them before you, because their illusion is that you have to be bored, since they forget that you still have youthful energy and enthusiasm and idealism to work with. Parents and teachers and counselors who put real challenges before teenagers are often surprised—though they shouldn't be—to see how much the kids can do. The important thing is that you young people seek out the challenge that is worthy of you, and then meet it, whether you have a crowd helping you or are forced to do it alone. Get this done before you slip into the adult rut of complacency. That will have to be soon, though, before the world around you succumbs in making old men and women of you long before your time.

FAMILY CLINIC

Find they've reared a bunch of parasites

By JOHN L. THOMAS, S.J.

Our children are full grown and living at home, with their father the main support. They contribute next to nothing in the way of helping with work and upkeep in the home, leaving it all to us. We've worn out trying to cope with the situation. Although we've sought professional help and cooperation, we've got a little respect, with the result that there is much argument and friction around the home. What should we do?

Unfortunately, you and your husband are not likely to take this approach, and your grown children are probably not prepared for it—this is your real problem. In other words, this situation could never have arisen if you had an adequate understanding of your roles as parents, so it is probably expecting too much at this stage of development to have you and your husband start acting with the required firmness and discipline.

When children grow up regarding their parents as convenient servants, it is always difficult to redefine the relationship effectively because all the parties involved have been warped in the process. Couples starting their families should spend some time thinking about what they are supposed to be doing in rearing their children. Although this is the primary purpose of marriage—the major criterion of its success, as well as the chief source of joy and perfection quality—it fear that few couples give it much thought beyond the consideration that they must provide for their children's immediate, ongoing needs as defined in their social milieu. These are important of course, and make heavy demands upon the average couple, but (Continued on page 10)

Radio & TV Apostolate

ROSARY RADIO PROGRAM. WIRE-1430 on Your Dial—Mon-Fri—7:45 P.M. FRIDAY, Feb. 22—(Tape) Rev. William Knapp. MONDAY, Feb. 25—(Tape) Rev. Ver. Cornelius Sweeney, and members of the Guadalupe Rosary Club. TUESDAY, Feb. 26—(Tape) Rev. John Elford and members of the Eastside Senior CTO. WEDNESDAY AND THURSDAY ROSARY PROGRAMS HAVE BEEN CANCELLED DUE TO THE SECTIONAL BASKETBALL GAMES. The Above Schedule Presented As A Service To The Criterion Readers. Daniel F. O'Riley ABDON O'RILEY HURT INCORPORATED 1509 Prospect St. ME 61474

A KOOKIE CHARACTER

Shirley MacLaine is star in 'Two for the Seesaw'

By JAMES W. ARNOLD

Once upon a time a fat, first-named William Gibson ("The Miracle Worker") decided to write a play about a bad girl who was not really bad but in an off-hand way, rather than a tragically good. She was to be one of those rare persons who is a giver, instead of a taker, in the ratio of two-to-one.

The idea wasn't very fresh, since modern authors seem to have dedicated their lives to describing the golden hearts of bad girls. Gibson bowed to bad girls by making his girl a kookie. Brona Bohemian named Gittel Mosa, who is endlessly either braut ("Am I too sexy? I mean over-sexed?"), funny-dumb (Nebraska is "somewhere out in California") or philosophic (her life is "a little here, a little there, the rest is unimportant insurance"). Yet even in the kookie category she is not a kookie, since she is a kind of Jewish dialect, downtown reading of Holly Golightly ("Breakfast at Tiffany's").

As he explains in his book, "The Seesaw Log," Gibson's Gittel never quite came to life. The two-character play that arrived on Broadway in 1958 was shaped instead by demands of producer, director, boxoffice, and especially the male star, (Her name was Fonda) who didn't want Gittel (Anna Barncroft) logging all the snappy lines and sympathy.

Now the movie version of "Two for the Seesaw" has been further filtered through scenarist Tonel Lennart, among others. The inspiration, small enough to begin with, is still all but disappeared.

"Seesaw" has all Gittel's stuff, mainly because of the remarkably accurate Shirley MacLaine, whose capability for suggesting moods and complexity is second

only to Freud's. (She is less of a speaker of Green-wild Village argot, whose perfection requires something like Bronx-born Miss Bancroft's life-long staid). Her costar, the likable but clearly outmatched Robert Mitchum, who is able to look either bored or very bored and recites with a casualness that makes Terry Come seem hyper-tense.

In her final evolution, innocent-bad Gittel emerges as nearly a saint: "You are," she hurls with her numbing sincerity, "the way people were meant to be." She is a Major Sobriety saint, who sins out of usefulness and a childlike love for life and other humans. Yet she lacks Sobriety's awesome self-knowledge, and her love next to his is microscopic.

Gittel, to be sure, is hard to dislike. Her compassion pops up at the darndest times. The phone rings. Why answer it? "It's another human being," she says. "At least, and not why they're calling." But is it charity or sentimentality? She decides to give herself to the lawyer from the city (Gittel has a lovely, and it's his birthday. The world in which Gittel, for all her attractiveness, can stand as an ideal, is a world peopled by emotional, wise-cracking children.

In outline, the story seems lurid; in person, it is not. The lawyer, who drifts in New York while being divorced by a rich, over-protective wife. He meets Gittel at a beaknik party (tricky and not a party) and falls for her. She is a girl doing the twist, berets, and debates on whether art should communicate, finds him self attracted by her warmth, generosity and unique approach. Samples; she won't scream for help because "nobody'll come, it's New York." When there are bugs in the apartment at night, you go to sleep and "tomorrow you get the termites and find where they come out of the wall."

All seems smashing for the Bronx dancer and the Omaha lawyer (they seem connected out

of a writer's plot cards; let's see now, what would make a really wild continuation... A but apparently he is unwilling to let go of that wife back on the likeable. But Mitchum, in fact, is unable to register much of what he is fretting about, and everyone in the theater is likely to be surprised (and perhaps disappointed) by his decision at film's end.

Verbally, at least, the institution of marriage comes off rather well. The distress of both characters is plainly related to the impotence of their relationship. The lawyer also makes one or two little speech about the futility of "severing the bonds of matrimony" between persons who have lived so closely for 12 years one can hardly tell "where one leaves off and the other begins."

Ultimately both he and Gittel face reality and act, with courage, like adults. But that Omaha spouse sounds like a witch on the phone, and Mitchum returns to her with the enthusiasm of a re-converted convict going back to prison.

In his first movie since "West Side Story" director Robert Wise uses the city of New York and longingly (it is background trumpet music by Andre Previn) to distract us from the fact that nothing much except talk happens on the screen for two whole hours.

In the later scenes, when Miss MacLaine is vaguely apprehensive and Mitchum is openly dissatisfied, the movie seems as endless as riding a local from Coney Island to Yankee Stadium. Ted Sizer's photography is so moody and murky one often has to squint to see, but some sequences (e.g., of Gittel dancing alone in a bare loft studio) are lit with poignant intensity.

"Seesaw" is variously funny, sad and gentle, and in its best moments, bare and real. Too often, it is merely cute and glo. But most crucially, its people are neither as important, or as moving as author Gibson, in a dream one, hoped them to be.

(Leonard of Decency: A-3)

CURRENT HONOR LIST:

THE MIRACULOUS WORKER, Voice and love open the universe for Helen Keller.

GIGLOT: Jackie Gleason, funny and touching, a study of a man, as an unrequited lover of mankind.

REQUIEM FOR A HEAVYWEIGHT: Anthony Quinn, in nobility surrounded by corruption, a tragedy of a simple but alienated man.

THE LONGEST DAY: The sights and sounds of D-Day, with the sensibilities strangely missing.

Catholic Sisters erect plaque on Episcopal church

NEW YORK—A Catholic order of nuns paid tribute here to its founder's relatives by placing a bronze tablet in the outside wall of a Protestant Episcopal church in Staten Island.

The tablet was affixed to the wall of St. Andrew's Episcopal church in Richmond. It marked the site where the parents and mother of Elizabeth Ann Seton, founder of the American Sisters of Charity, were buried many years ago.

Elizabeth Ann Seton, whose beatification cause is nearing completion in the Vatican, was a convert to Catholicism from the Episcopal Church. She founded the order of Catholic nuns in 1809.

Buried in St. Andrew's churchyard are Mother Seton's father, Dr. Richard Bayley, founder of the U.S. quarantine station in Tompkinsville, Staten Island; her mother, Catherine; her grandfather, the Rev. Richard Charlton, rector of St. Andrew's from 1777; and three close relatives.

Program to probe race meet impact

NEW YORK—The significance and impact of the recent National Conference on Religion and Race, held in Chicago, will be explored on the "Lamp Lights Into Feet" program February 24.

Taking part in the program will be Archbishop Charles J. Coughlin, executive secretary of the National Council of the Catholic Interracial Council of New York; Rev. J. Oscar Lee, executive director of the department of race and cultural relations of the National Council of Churches; Rabbi Philip H. Hitt, executive vice president of the Synagogue Council of America; and George Crothers, permanent member of the program.

The program, produced by the CBS department of public affairs in cooperation with the National Council of Catholic Men, will be shown at 10:30 a.m., EST.



PLAN SCECINA CARD PARTY—Father Harry Hoover, Scecina High School principal, discusses plans for the annual Mardi Gras Card Party on Tuesday, February 26, with Mrs. Arthur Pretti, general chairman. The card party, the school's major social function of the season, is sponsored by the high school mothers. It will be held in the school auditorium, 5000 Noland Ave., beginning at 7:30 p.m. Many attendance prizes will be awarded. Tickets will be available at the door.

BOOKS OF THE HOUR

A good reference work

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

Since it is likely that the debate about Federal aid to education will continue for a long time (and the Director of the NCWC Department has recently suggested that it is a good idea that there is a bad thing) it is well for Catholics to inform themselves on the subject. The "National Reporter" system, which is a guide to court cases.

A fine bibliography for this purpose has just been published, Brother Edmund Dromm's "The School Question" (Catholic University of America Press, \$7.50). What Brother Edmund has done is to bring together in one volume more than 1200 references to books, monographs, periodical articles, and even newspaper articles, on Church-State relationships in American education for the period 1940-1960.

Although problems arose and flourished in the years before Brother's survey period, it would be true to say that Americans have never before been so deeply sensible of the problem and its dimensions—and each Presidential message about Federal aid to education seems likely to intensify this interest.

Beginning with an introductory bibliographic survey of American Church-State relationships in general, the compiler moves on shortly to the nub of the problem—these relationships as they touch upon all areas of the educational system.

Included, therefore, are sections on: Bible reading in the schools, released time programs, the wearing of religious garb in the classroom of a publicly-supported system, the compulsory ceremony of saluting the flag, the use by parochial students of publicly-supported school buses, the provision of textbooks for parochial schools, tax-exemption for church-supported schools, and zoning cases.

Three special appendix sections give keys to all the relevant literature on the "Blanshard controversy," the banning of the Nation magazine from the New York public schools, the rights of Protestants and Other Americans United For the Separation of Church and State (POAUS); and on the highly controversial address in 1952 of former Harvard President, Comant on "Unity and Diversity in Se-

condary Education", which many people saw as a direct and concentrated attack on the whole parochial system.

Although the editor has not attempted to evaluate the hundreds of books and articles himself, he has, where books are concerned, provided a complete guide to reviews in all published media. For books in the form of symposia or collected articles, he has provided complete contents lists, so that persons interested in one or another aspect of a particular problem can go directly to that area.

He has further attempted to simplify independent following-up of legal cases cited here by demonstrating simply how to use the various regional volumes of the "National Reporter" system, which is a guide to court cases.

It should be emphasized that this guide is of value to more than Catholic educational experts and professional-school students. The "flag salute" cases, for example, involve the Jehovah's Witnesses case primarily. Bible reading cases involve other groups than Catholics. And, of course, the book has material on all sides of the question—views highly inimical to the Catholic position are included, as well as those which approve it.

One could wish that the book were priced somewhat lower, but any work that requires a great deal of bibliographical listing is

Bishops' senate suggested
MUNICH, Germany—The Second Vatican Council's commission are a foundation for forming an international episcopal commission and an episcopal senate, a bishop said here.

Auxiliary Bishop Walter Kampe of Limburg, Germany, told the Catholic Academy here that he believes the world's bishops will be more active in the running of the universal Church as a result of the council.

Bishop Kampe, who directed a briefing office for the German press at the council's first session, said that an international episcopal commission and an episcopal senate could serve as connecting links between the pope and the bishops.

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The modern look is the slim figure and today's favorite reducing aid is naturally delicious Gurnzgold.

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Modern literature to be radio topic
NEW YORK — The function and scope of modern literature in the light of "Christian teachings" will be examined by a priest-educator on the "Catholic Hour" radio series in March.

Larger percentage in poll back private school aid

PRINCETON, N. J.—A majority of persons expressing an opinion in a nationwide poll said they are in favor of Federal aid to parochial and other private schools.

Results of the poll indicated a sharp change in public opinion on the question as compared to two years ago.

Gallup Poll reporters asked a representative sampling of the nation's adults the following question: If the Federal government in Washington decides to give money to aid education, should it go only to public schools, or should the money go to help Catholic and other private schools as well?

FORTY-NINE per cent said such aid should go to Catholic and other private schools; 44 per cent favored aid to public schools only; and seven per cent expressed no opinion.

When the identical question was asked two years ago by Gallup Poll reporters, 57 per cent of Americans polled felt that Federal aid should go only to public schools; 28 per cent favored aid to Catholic and other private schools; and 7 per cent expressed no opinion.

The American Institute of Public Opinion, which conducts the Gallup Poll, said the present survey findings indicate that the change in sentiment on the Federal aid issue has come largely from Protestants.

Radio and Television

Table listing radio and television programs for Indianapolis, Cincinnati, Evansville, Madison, and North Vernon areas, including times and station call letters.

The Indiana Group OF CATHOLIC WEEKLY NEWSPAPERS
(Combined Circulation in Excess of 148,000)
Indianapolis-Evansville-Fort Wayne & South Bend-Gary-Lafayette
Sales Unlimited!
when an advertiser introduces his products and services to this expanding sales market... high-volume purchasing by larger-than-average Catholic families influenced by their own Catholic Press.

Tic Tacker

NAMES IN THE NEWS—**Sister Mary Clotilde, O.S.F.**, a senior attending Butler University's College of Pharmacy, has been named to "Who's Who Among Students in American Universities and Colleges." . . . **Joseph E. Kelly**, former Sacred Heart Central and Butler University athletic coach at Cathedral High School, has been appointed unit manager of the Pilot Life Insurance Company, Indianapolis Agency. . . . **Father James Sweeney**, assistant pastor of St. Augustine's parish, Jeffersonville, has been commissioned a Kentucky priest in recognition of his work with the community's youth. . . . **Arch Bohbitt**, former Chief Justice of the Indiana Supreme Court, will be the third speaker in the Marian Lectures series entitled "The Many Faces of Politics." He will speak Thursday, Feb. 28, at 8:15 p.m. in the college auditorium. . . . **Robert J. Blackwood**, a member of Holy Family parish, Richmond, has achieved the Dean's List at St. Joseph's College, Rensselaer, for the past semester. He is a junior. . . . **Two Schulte High School** seniors have been named National Merit Scholarship finalists—**Patricia Van Sell** and **Joseph Matfison**. . . . **Father Robert Minton**, pastor of Holy Family parish, Richmond, spoke at the all-school brotherhood assembly at Richmond Senior High School recently.

AROUND ABOUT—The Perry Township Civic League will meet at 7:30 p.m. on Wednesday, March 6, at **Chartrand High School**. Following the business meeting the members will be given a tour of the new athletic facilities by **Father Robert L. Kitchin**, principal. . . . **Los Bois**, yearbook of **St. Mary-of-the-Woods College**, has been cited by the Indiana College Press Association. The book merited a first place for best group or panel pages. . . . A special testing program for admission to the Peace Corps will be given at **Marian College** on Saturday, Feb. 23, beginning at 8:30 a.m. . . . Ambassador **Fredrick H. Boland**, permanent delegate to the United Nations from the Republic of Ireland, visited **St. Vincent's Hospital** during a brief stop in Indianapolis this past week. He was greeted there by **Sister Mary Helen**, Administrator, **Sister Genevieve**, a native of Ireland, and **Dr. Paul Muller** of the medical staff. . . . **Tragically struck**—**Brebeuf Preparatory School**, Indianapolis, recently. Mascot Brae lost her twin sister, **Buff**, when she was hit by an auto in front of the school.

EVERYBODY HAS TROUBLES—First week of school troubles have been reported by **Sister M. Gertrude, O.S.B.**, of **Our Lady of Grace Convent**, Beech Grove, who is teaching sixth grade boys at the Colegio San Carlos in Bogota, Colombia. Language difficulties are paramount. She has asked for translation of the words "God Lives in Us" which were on her classroom bulletin board. Word by word came the translation: God lives in the United States. (She had used all capital letters.)

PERSISTENCE REWARDED—Six years ago **Leslie Ann Ohlman**, now a member of **St. Rose parish**, Knightstown, received holy cards from **Pope Pius XII**. Last Friday (Feb. 15), she received an answer to a letter she had written a month ago to **Pope John XXIII**. The message was sent by the **Papal Secretariat** and conveyed the **Papal Blessing** and a silver medal of the **Pope** which commemorates the **Ecumenical Council**. **Leslie Ann** is president of the **Junior CYO** at **St. Rose parish**.

COLLEGE AIDS FAMILY—A family of five who live in **St. Mary-of-the-Woods Village** were aided by the nearby college students following a fire which destroyed the family's home. Under the leadership of **Sister Margaret** to translate the words "God Lives in Us" which were on her classroom bulletin board. Word by word came the translation: God lives in the United States. (She had used all capital letters.)

MARIAN LECTURES A SUCCESS—More than 250 persons turned out for the first week's adult education lectures at **Marian College** last week. Last fall four speakers drew a total of 42 customers. The leading attraction this season is "New Mathematics," conducted by **Sister Florence Marie, O.S.F.**, of the college mathematics department. She drew an opening night audience of 200. Other first night response included: "Many Faces of Politics," 80; "Personal Religion and the Bible," by **Father Gregory P. Foote, S.J.**, 39; and "Social Discrimination and the Christian Community," by **Father John LaBauve, S.V.D.**, 32.

TITHING REPORT—The men of **St. Pius X parish**, Troy, recently invited the **Rev. Edward McCollum**, pastor of the First Baptist Church in Tell City, to explain the tithing program followed by his congregation. To illustrate his point, **Rev. McCollum** asked the 18 men present to write what 10 per cent of their salary would be an unpaid check on their paper. He calculated that these men alone could contribute \$200 a week to their parish, and estimated that the 150 wage earners in the parish could potentially contribute if they also donated 10 per cent of their salaries each week. The minister presented his case well.

Interfaith cooperation urged among missionaries

CHICAGO—A priest stationed in Chile has called for cooperation between Catholic and Protestant missionaries in Latin America. **Father William E. Schenk, C.P.S.**, of the Catholic University of Chile at Santiago, told a mission discussion panel at Xavier University here this cooperation ought to be applied to "community development" programs and leadership training. "If we could follow the example of brothers love and good will between all Christians in the missions as it was shown in the Second Vatican Council, I feel we could receive help from the U.S. Government and could help our foreign aid go further and do more to solve the socio-economic problems of Latin America," **Father Schenk**, former pastor of Our Lady of Mount Carmel church, here, suggested three other major approaches to a solution of Latin America's problems. 1. "We must respect the customs of the Latin American people," he said. "We cannot impose solutions. We must help them solve their own problems." 2. New emphasis is needed, he said, on "leadership training and community development" programs and leadership training. 3. Many more missionaries are needed. "Latin America's problems are socio-economic. These are fields that belong to the laity. We must mobilize our resources and send down large numbers of lay missionaries if we are to stop the progress of Marxism in Latin America."

The Cardinal said that it was the bishops themselves who had received the greatest benefits so far from the council. "No bishop can go back to his own little diocese—or his big diocese—and forget about the rest of the world's people, whether they be Catholic or non-Catholic," he said. "The Bishops have learned from this one session that we are all brothers, and members of the human family."

TWO QUESTIONS concerned the role of the laity. What part would Protestant and Catholic laymen play in implementing the true love for fellow Christians that Cardinal Ruffini said is the most significant? "I believe the idea will sink down from the bishops," Cardinal Ruffini replied. "The bishops in Rome began to evidence a real Christian love, not only for each other, but for their separated brethren. We hope that it will sink down that there will be charity among us all. There will never be any unity of the human family without charity." Another man asked if there is any possibility that the idea could "seep up" from the laity. "Certainly," the Cardinal said. "When you speak of things coming up from below, that is according to the mind of Christ. His Holy Spirit is given not only to the teaching authority of the Church, but to the whole Church. You people have the grace of the Holy Spirit given to you, and the Holy Spirit can use you as a means of serving His Church. And I would think the more that comes from the ranks, the healthier the Church will be." **St. Louis Mayor Raymond R. Tucker**, who introduced the Cardinal, called the Second Vatican Council "the most significant event of the century." He referred to Cardinal Ruffini as a churchman who had won world-wide respect because of his leadership at the council.

★ BENEFIT SCHOOL EQUIPMENT FUND ★

Private school aid

(Continued from page 1)
into the higher education and for pre-college schooling.
"This division will, of course," he said, "arouse the old debate about public and private schools. But let us not jeopardize the harmony at the higher level which already exists between the two systems so many satisfactory outcomes."
"We do not consider the debate at the elementary and secondary levels," he said. "The issue of God-given as well as constitutional rights."
"Although the debate has been going on for years, and seems endless, we must remember that many of the rights of American citizens would still be denied them had this national debate that apparently endless debate should have been abandoned."

On the question of constitutionality, **Msgr. Hochwald** said that **NCWC** is confident—and has the support of leading educational authorities—that Federal assistance to private elementary and secondary schools is constitutional to the extent of the public function the private school system fulfills.
"Stating that some five and a half million children are in private schools, he said that the Catholic school system in New York alone charges more than the public school enrollment in 34 states."
"In response to questions, **Msgr. Hochwald** and **Conesine** made these additional points:
• Tax credits for lay parents for educational expenses deserve further study, but he said the necessary Department opposition would appear to be insurmountable.
• The **NCWC** opposes any national action on a public school aid bill on the understanding that the aid would be settled later. "Our experience is that this would only make it more difficult to get our approval at a later date," **Msgr. Hochwald** said.
• The **NCWC** would go along on an aid bill designed to prompt the Federal Government aid to private education, but only if the wording of the bill is agreeable. "I would prefer the issue be raised on the higher education level."

He said the so-called "GI Bill for Junior High" is a proposal that grants parents could spend at the school of their choice—is viewed favorably by the **NCWC**, but "we would need to know that a great number of people support it."

(Continued from page 1)
is necessary for the Church to act to meet its reality.
"Looking back over what has transpired so far I am pleased with the progress that has been made at the Second Vatican Council," he said. "The mind of the council has been established, the balance of our time will be met."
He said he anticipated the council would issue an appeal to the conscience of the world that of reverence and true religious liberty he guaranteed and respected everywhere.
"I would ask the prayers of good men everywhere that this council will achieve its high aim," he said.
The Cardinal said that it was the bishops themselves who had received the greatest benefits so far from the council. "No bishop can go back to his own little diocese—or his big diocese—and forget about the rest of the world's people, whether they be Catholic or non-Catholic," he said. "The Bishops have learned from this one session that we are all brothers, and members of the human family."

Asks revised

(Continued from page 1)
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At at Marian

Forty-four Marian College students on Dean's List for high academic achievement during the first semester. The list includes 25 from the Archdiocese.
From Indianapolis are: **Mary Ann Armbrust**, **John Chapman**, **John Day**, **Joseph Laker**, **Patricia Markovic**, **Mari Beth Schuber**, **Paul Van Meter**, **David Armbrust**, **Mary Ellen Babecek**, **Robert Hensel**, **David Mader**, **Thomas Steiner**, **Thomas Abop**, **Mrs. Elyse Markovic**, **Judith Pille**, **Kathleen Thorburgh**, **Evelyn Looney**, **George Thompson** and **William Willingham**.
Others include: **Frances Durn**, **Beech Grove**; **Laura Schaefer**, **Richmond**; **Susan Cord**, **Shelbyville**; **Elsie Gillman**, **Brookville**; **Janet Kelly**, **Martinsville**; and **Susan McCarty**, **Madsion**.

Pre-Lenten dance set at Secina

INDIANAPOLIS—A pre-Lenten dance for parents and friends of Secina High School will be held Saturday, Feb. 23, at Secina cafeteria, 5000 Nowland Ave., from 8 p.m. to 11 p.m. Music will be furnished by a local disc jockey.
The new annual fish and shrimp dinners served annually during Lent at Secina High School cafeteria, 5000 Nowland Ave., will be served every Friday during Lent, beginning Friday, March 1. This is the 10th anniversary of this affair. Serving will be from 8 p.m. to 11 p.m. on first Fridays, 5 to 9 p.m.

Calendar

LADIES PRIDE, FEB. 22
A Ladies Pride from 7 to 11 p.m. at St. Christopher Church, 5301 W. 16th St., Speedway, Chicago. Barbecue, ham and deviled eggs. Fish fry carry-outs from 4:30 p.m. to 7 p.m.

Sacred Heart Alumni Dance from 9 p.m. to 1 a.m. in the K of C hall, U.S. 23 South at Thompson Blvd. Tickets available at the door.

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

St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, FEB. 23
The Saturday Social at All Times Center begins at 6:20 p.m. in the church hall, 125 N. Oriental St. This is the last social to be held until after Lent.

SUNDAY, FEB. 24
A pre-Lenten Card Party sponsored by the Sacred Heart Church Mothers in the annex at 1501 S. Meridian St. Playing begins at 2 p.m. and ends at 7:30 p.m.

TUESDAY, FEB. 26
The Annual Redi Gras Card Party at Secina Memorial High School, 5000 Nowland Ave., begins at 7:30 p.m. All games played. Admission \$1.

THURSDAY, FEB. 28
Holy Angels Social at 6:30 p.m. in the school hall, 28th and North-western.

Vatican Council committees meet

VATICAN CITY—Three commissions of the ecumenical council have begun their meetings here to review the projects they will submit to the council's second session opening September 8. They are the Commission for Religious, the Theology Commission and the Commission for Seminaries and Catholic Education.
The mixed committee of members of the Theology Commission and the Secretariat for Promoting Christian Unity is scheduled to meet on February 23. The Commission for the Discipline of the Clergy and the Christian People will start its meetings on February 24. The other six commissions will meet within the next two months.
Revision of projects is expected to be completed by mid-March. The revised proposals will then be reviewed by the coordinating commission, which will seek to reduce the number of projects by eliminating duplications.

Fr. Weigel

(Continued from page 1)
believes that the Church must modify its practices to keep pace with the changing world and that "closed door" school holds that all change is treasonable."
All the Vatican Council, he said, is a Catholic group in an ecumenical dress here, the "open door" theologians wanted changes in the Mass to make it easier for the laity to understand and to participate. Others argued for use of a married deaconate to help overworked priests in areas where there is a serious shortage of clergy.
SUCH MATTERS as these have not been definitely settled one way or the other as yet, he reported, saying that about 50 per cent of the bishops in attendance lean toward the new "open door" reforms.
Father Weigel estimated that while it will take two-thirds of the Council to adopt any position, he said that the support of Pope John XXIII "will probably make the margin of six per cent needed."

MARK YOUR CALENDAR

TELL YOUR RELATIVES
COME BY ANY MEANS POSSIBLE BUT BY ALL MEANS COME!
Schulte Annual Carnival SUNDAY, FEBRUARY 24, 1963
PARCEL POST CAR GIVEN AWAY
DOLLS COUNTRY STORE CAKE WALK

Fr. Walsh

(Continued from page 7)
anything, much less do anything, image or dishonor to any of their children. They should avoid remarks and conduct which could plant racial and religious prejudices in the minds of their children. They should refrain from quarreling and bickering in the presence of their children. Finally, they should be sure to mask their own mistakes or sins as virtue, if on occasion they do give bad example to their children.
• by word—frequently talking to their children about God and the truths of religion. Parents should praise goodness and good people, and they should condemn evil, and warn their children against it.
• by vigilance—knowing at all times where their children are, what companions they associate with, what movies they see, what books and magazines they read, what games and amusements they indulge in. If any of these are dangerous, parents should take every step possible to remove the risk to the tender souls of their children.
• by discipline—teaching their children habits of cleanliness, thrift, punctuality, industry, and thoughtfulness for others. Parents should take every suitable measure to prevent their children from becoming lazy, slovenly, and irresponsible. Hence by chores and small jobs, and especially by attention to school work, children should be taught the values of self-sacrifice, self-discipline, and self-conquest.
Q. How may parents sin by unjustly interfering in their children's lives?
Parents may sin, even mortally, by unjustly opposing their older children's choice of a state in life or of a marriage partner; and by undue meddling in their private affairs after they have married or chosen a career.
From "This is Catholicism" by John J. Walsh, S.J. Copyright 1959 by Weston Company, Inc. Published by Doubleday and Company, Inc.

New Peace Corps

(Continued from page 4)
which opened a Youth Conservation Corps for jobs among young people.
The proposed National Service Corps is "urgently needed," according to the President, to provide aid in mental health centers, hospitals, Indian reservations, migrant labor camps and organizations serving slums or poverty-stricken rural areas. As outlined, the project would ultimately involve 5,000 volunteers. It would be administered by local professional personnel on locally planned projects.
The Youth Conservation Corps, similar to the old Civilian Conservation Corps (CCC) in the depression years, is intended by President Kennedy to give work to some young people who can't find jobs. One phase of this proposal would employ 15,000 young people initially to improve forests and recreation areas. It could ultimately be expanded to include about 60,000 in this work.
Another phase of the Youth Conservation Corps could be implemented in cities facing chronic unemployment. Matching federal funds would be made available to local communities for hiring jobs young people for work in non-profit community service organizations—hospitals, schools and settlement houses.
Every sizable community has problems of school-drops-out resulting in a surplus of unskilled job seekers. The unemployment rate among young people is more than twice the national average, even higher among minority groups and among those who don't finish high school.
We believe the Administration's proposals for youth are sound. The amount of money required to implement them is small compared with the vastness of the needs and the good the programs could accomplish.

Every meatless meal sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal another full meal. Meat may be taken at the principal meal on a day of fast, except on Fridays, Ash Wednesday and the Vigils of the Immaculate Conception and Christmas.
Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.
When health or ability to work would be seriously affected, the law does not obligate. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.
By virtue of special faculty from the Sacred Congregation of the Council recently obtained through the Apostolic Delegation, we herewith grant a dispensation from the laws of fast and abstinence on the civil holidays: Washington's Birthday, Memorial Day, Independence Day, and Veterans' Day, when these days fall on Fridays or days of fast and/or abstinence.
Begging God to bless you most bountifully with a spiritually fruitful Lent and bestowing upon you our own humble benediction, we remain, in the service of Jesus and His Immaculate Mother,
Faithfully yours,
+ Paul C. Schulte
Archbishop of Indianapolis

Lenten letter

(Continued from page 1)
other meatless meals sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal another full meal. Meat may be taken at the principal meal on a day of fast, except on Fridays, Ash Wednesday and the Vigils of the Immaculate Conception and Christmas.
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Archbishop of Indianapolis

Deploras

(Continued from page 7)
of this industry are as exacting as the demands of the science of canon law or dogmatic theology. In fact, the proper translation and adaptation of great truths to his medium is a problem that has only one solution — personal, time, talent and money."
With regard to the role of the laity, **Father Matthews** said: "Thank God, for the lay people. Bring them in and take their advice. This can always keep your apostolate fresh and on the ball and modern."
With regard to the role of the laity, **Father Matthews** said: "Thank God, for the lay people. Bring them in and take their advice. This can always keep your apostolate fresh and on the ball and modern."

Lenten Fish Fry
Every Friday of Lent at
Chartrand High School
3300 Prague Rd. (5300 McFarland Dr.)
Serving from 4 - 8 p.m. — Carry-outs

MARK YOUR CALENDAR
TELL YOUR RELATIVES
COME BY ANY MEANS POSSIBLE BUT BY ALL MEANS COME!
Schulte Annual Carnival SUNDAY, FEBRUARY 24, 1963
PARCEL POST CAR GIVEN AWAY
DOLLS COUNTRY STORE CAKE WALK
Old Trail Inn Restaurant
Full Dinner \$1.50 Serving 12:00 - 6:00 Children's Portion 85c
Roast Beef and Turkey Dinner
Western Entertainment Visit the Cafe Schulte
Terre Haute, Indiana

AROUND THE ARCHDIOCESE

Annual carnival slated at Schulte High School

TERRE HAUTE, Ind.—There'll be something for everyone at the annual Schulte High School carnival slated Sunday, Feb. 24, at the school.

Good home cooked food and wholesome fun will be served up carnival style all day. Included in the wide assortment of games for all ages are the ring toss, rifle range, dart throw, penny pitch and nail drive.

Booths intended to raise the blood pressure are a snack house, casino and jail. Traditional favorites such as the basketball throw, fish pond, parrot pot and cake walk booths will also be found on the carnival bill of fare.

In the food department, baked turkey and dressing and tender roast beef will be featured throughout the day at the "Old Trail Inn." Sister Mary Ellen and Mrs. John Rowker will serve faculty co-ordinators for the inn assisted by student chairmen, Jim Thomas, Donna Bartholomew, Andy Leeds and Leslie Griffler.

The evening presentation of the carnival king and queen and their court, will climax the affair. Sister Marie Carmel and Emmanuel Fuses are general co-chairmen of the event.

Our Lady of Providence Circle, No. 569, Daughters of Isabella, will hold a pre-Lenten card party on Tuesday, Feb. 26 in the Paduan Room of St. Benedict's school.

Chairmen in charge of the affair are Mrs. Frank Coverstone, Mrs. Edmund Dede, Mrs. Leo Wheatley and Miss Helen Klatter.

D of I Circle members will receive Corporate Communion at the 8 a.m. Mass at St. Benedict's on Sunday, March 3.

The St. Louis Fraternity of the Third Order of St. Francis will meet in St. Benedict's Church, Sunday, Feb. 24, at 2:30 p.m. A business meeting will follow in the Paduan Room of the school.

Novice instruction will be held in the Paduan Room at 2 p.m.

JEFFERSONVILLE The 6th annual card party and style show sponsored by the Sacred Heart Women's club will be held Tuesday, Feb. 26, beginning at 8 p.m. in the school cafeteria.

A \$50 gift certificate, a \$8-piece set of dinnerware and a coffee-maker will be given away as door prizes.

For reservations call BU 2-3612; BU 2-8602; or BU 2-6164.

RICHMOND St. Andrew's Parent-Teacher organization will sponsor their annual card party in the school

caterina on Monday, Feb. 25, at 8 p.m. Tickets will be available at the door.

ST. CROIX

The Altar Society of Holy Cross Church will sponsor a pre-Lenten Social on Sunday, Feb. 24, at the parish hall, beginning at 1 p.m. Favorite games will be played and refreshments will be served. A table lamp and numerous attendance prizes will be given away.

CLARKSVILLE

Our Lady of Providence Guild will meet Tuesday, Feb. 26 at 8 p.m. in the school cafeteria instead of Wednesday, Feb. 27, as previously announced. Mrs. Edith Tighe will be the guest speaker.

NEW ALBANY

The Third Order of St. Francis will meet at 2:30 p.m. Sunday, Feb. 24, in St. Mary's Church.

Newmanites plan discussion series

TERRE HAUTE, Ind.—The Newman Club of Indiana State College and Rose Poly Institute has announced a discussion series on various Catholic organizations. Meetings will take place at the Newman Center, 5th and Mulberry Sts., on Wednesday afternoons at 4 p.m.

Topics include: Knights of Columbus, Feb. 27; Holy Name Society, March 6; Legion of Mary, March 13; Christian Movement, March 20; Christian Family Movement, March 27; Catholic Press and Citizens for Decent Literature, April 3; Holy Week Services, April 10.

Catholic Youth Organization, April 17; Ecumenical Movement, April 24; Men's Religious Orders, May 1; Women's Religious Orders, May 8.

Annual dinner set by Hospital Guild

INDIANAPOLIS—Our Lady of Hope Hospital Guild held its annual dinner for retiring and new officers recently in the Indianapolis Athletic Club.

New officers are Mrs. Charles Stewart, president; Mrs. Henry Pfizenmayer, vice-president; Miss Mary Murphy, secretary; and Miss Mary Kilroy, recording secretary. Miss Kathleen Burke is the retiring president. Father James Finnigan, O.M.I., is chaplain of the guild.



RICHMOND K.C. HONORS PAST GRAND KNIGHTS—Past Grand Knights of Richmond Council 589, Knights of Columbus, were honored at a recent ceremony. Shown above, left to right, front row: Carl Pfeiffer, Walter Bayce, George Stiens, Charles Hartzell, Harry Kitchin, Frank Kieser and Arnold Kline; left to right, back row: John Gaydosh, James Quinlivan, Gus Lukens, Charles Kime, Charles Maurer, Robert Maurer, Dick Barth, Leo Johnson, Clem Zwissler, Robert Brandenburg and Robert Maley, Jr. Not present for the photo were Leo Tracy, Joseph Niersbach and Frank Berheide. (Photo courtesy of the Richmond Palladium-Item)

Plan conferences for the engaged

TERRE HAUTE, Ind.—The Terre Haute Council of Catholic Men in its Family Life program will sponsor a series of ten conferences for engaged couples of young people planning marriage within the next year.

Conferences will be given by Dr. Arnold Kunkler, Dr. R. E. Bourke, Mr. and Mrs. Robert Palot and several priests from the Schulte High School and St. Mary of the Woods College facilities.

Anthony Galardo, DCCM president, and Father Joseph Beechem are helping arrange the program, assisted by John Mahalik, Hubert Scheidter, Adrian Pauwse and Lloyd Lane.

Every young person planning marriage within the next twelve months is invited to attend these talks. Registration can be made at any Catholic parish in Terre Haute. The conferences will be given at Schulte High School twice a week on Tuesdays and Thursdays at 8 p.m., starting on Tuesday, March 5.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for this column. The following persons submitted items for this week: MISS LURA A. FROEDER, Sellersburg; MISS LARA A. BROWN, Evansville; MISS THOMAS LAMON, St. Louis; MRS. K. J. BRITZ, Jr., Terre Haute.

Fr. Thomas

(Continued from page 7) surely the most significant aim of parents is not merely to bring their children to a relatively well-fed, healthy, contented physical maturity.

Considered from the viewpoint of God, society, and the noble destiny of the human person, the most significant goal of parenthood is the formation of character, the process through which the growing child develops adequate life goals, purposes and commitments, internalizes the appropriate values, standards and norms of society, and acquires the virtuous habits befitting a Christian.

Parents contribute to this process both indirectly, as models or exemplars, and directly through their continued support, encouragement, guidance and instruction. Briefly, the major aim of parenthood is to produce a mature Christian, a mature citizen of two worlds, for the Christian is a member of both civil society and the Mystical Body.

Although some parents devote themselves completely to their children, they have little awareness of what they are trying to accomplish, with the result that they end up as servants rather than as leaders and guides with definite goals in view.

It is a serious mistake for parents to lose their perspective, for they thus lose their identity as persons. Children must be taught early that they are only part of the family and that their parents' marriage is not designed solely for their support. I fear our children have never learned this truth, for as perhaps if you and your husband are firm enough now, they can learn it yet.

(Father Thomas will be unable to give personal replies.)

Bishop to address Holy Name meeting

INDIANAPOLIS—Bishop Henry A. Pingree, O.F.M., will be the guest speaker at a meeting of the Holy Name and Men's Club of Holy Spirit Church, 7200 East 10th St., at 9 p.m. Bishop Pingree will speak on the first session of the Vatican Council, which he attended.

Clergy and men of the Indianapolis Eastside parishes are invited to attend. Bishop Pingree will be the celebrant of Benediction at 8 p.m. and the meeting will follow.

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Chartrand parents plan organization

INDIANAPOLIS — A steering committee has been named to form a parents' association at Chartrand High School, according to Father Robert L. Kitchin, principal. Representatives have been appointed from each of seven parishes which have students at the Archdiocesan high school.

The committee includes: Mr. and Mrs. Lou Bergmann and Mrs. James Tolson, St. Mark's parish; Mr. and Mrs. Harry Ducek and Mr. and Mrs. Howard Williams, Holy Name; Mr. and Mrs. Robert Timpe and Mr. and Mrs. Elmer Marlen, St. Jack's.

Mr. and Mrs. Fred Maier and Mr. and Mrs. Ralph James, St. James; Mr. and Mrs. Tony Pantarelli and Mr. and Mrs. Gerald Balentyne, St. Jude's; Mr. and Mrs. Herbert W. Johnson, Our Lady of Greenwood; and Mr. and Mrs. Charles Rath and Mr. and Mrs. Lawrence Ooley, St. Catherine's.

Parents contribute to this process both indirectly, as models or exemplars, and directly through their continued support, encouragement, guidance and instruction. Briefly, the major aim of parenthood is to produce a mature Christian, a mature citizen of two worlds, for the Christian is a member of both civil society and the Mystical Body.

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FARMER'S VIEW Do something!

By DANA C. JENNINGS

There's a little cow-town on the edge of the lush Kansas Flint Hills that has nothing—nothing except a huge lake, a paved state highway and a high-speed tollway, a transcontinental railroad, a gas pipeline, plenty of electricity, and the biggest cattle-shipping pens outside the terminal markets. The value of grass-fatt calf it ships East each year is second only by the value of high school graduates it ships after them.

The story here is the same story in most of our country towns. "There's nothing to do"—so their high schoolers drive 30 to 50 miles for an evening's diversion—so the graduates pack up and move to Wichita or Kansas City or beyond in search of jobs. The windup is that the community ship its cattle East; then it ships its grain East; then it ships its young folk East to work for someone else fattening their cattle on their grain, slaughtering and dressing them. Then the community sends its money East to buy back the meat that was born and raised on their own farm and ranches.

Here's a community with everything—people, water, gas, electricity, transportation, livestock, grain, job-hungry young adults—yet it cannot provide any jobs. One or two forward-thinking residents realize they have all the resources for industry right in their laps, yet they do nothing about it. Why? Because the attitude is, "Somebody oughta do something!"

Somebody oughta suggest that, instead of waiting for somebody else, they oughta do something for themselves.

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Spanish Bishop raps anti-Protestant bias

HUELVA, Spain — A Catholic bishop indicated here that Spanish law should be changed to allow religious freedom as it is generally known in other Western European countries.

Bishop Pedro Cantero Cuadrado of Huelva referring to current legal restrictions concerning non-Catholic religions in Spain, said that the laws of Spain must be adjusted to conform more to "the present thinking of the Church" and to "the rhythm of the mental and political structures of the European and Western community."

"Catholic Spain has nothing to fear from (such) a legal change," he said.

BISHOP CANTERO had been queried by a priest of Sacred Heart parish here about excusing a Protestant child from attending the usual catechism classes required in the local school for children of first Communion age. Upholding the child's right not to attend, the 61-year-old prelate replied:

"The Catholic Church respects freedom of religion and consequently the parish is fulfilling its duty by respecting the conscience of this boy, who is a person, a child of God and a Spanish citizen like his school mates."

"The Catholic unity of Spain and the (Catholic) confessional character of the Spanish State are perfectly compatible with the exercise of all natural rights and of all legitimate freedoms of Spaniards who do not profess the Catholic religion."

"Concerning the juridical situa-

tion of Protestants in Spain, the Spanish State has based its legislation on the principles of the Catholic religion, interpreted in the light of the teaching authority of the Church, in conformity with the requirements of the common welfare of the Church, of the people and of the international community.

"TODAY THESE requirements of the common welfare have changed in Spain and throughout the world, and therefore there must also be a change in the application of the permanent principles of the Church in relation to freedom of conscience and in the way it is observed in modern society."

"Due to the pastoral and educational directives of the Second Vatican Council, the Spanish juridical order in all the issues which religious freedom poses for us must be adjusted to the present thinking of the Church and to the needs of the common good of the Spanish nation in the process of its integration and adaptation to international organizations and the rhythm of the mental and political structures of the European and Western community."

"The Spanish nation, which brought Christ's Faith to the world discovered by the three ships that set forth from our coast at La Rabida, has nothing to fear from a legal change required by the present circumstances of the Church and the world."



SPAGHETTI SOCIAL SUNDAY—The sixth annual Spaghetti Social will be held at Our Lady of Grace Academy, Beech Grove, on Sunday, Feb. 24, from noon to 4 p.m. Special booths and attractions will also be featured for all age groups. Food preparation will be done by Mrs. Rose Gatto and her committee. The event is sponsored by the Parent Teachers Organization and academy students. Shown above, from left, are: Mrs. Paul Lechner, co-chairman; Mrs. James Gabcock, PTO secretary-treasurer; and Vincent Nagy, chairman. The student is Maureen Scanlon. (Staff photo)

Stevenson hails Pope's guidance in ND speech

NOTRE DAME, Ind.—Adlai E. Stevenson paid tribute here to His Holiness Pope John XXIII as a forward world leader.

The U.S. Ambassador to the United Nations, who was presented with the tenth annual Patriotism Award of the University of Notre Dame's senior class, said "of all the leaders in the world at this moment seeking to the good of mankind, whether he is inviting all men of good will to pray for spiritual unity or pleading for world peace, it is the man who is the most worthy to be followed. This is not treachery. This, as every parent, every teacher, every friend must know, is the reward and noblest affection."

"The patriots are those who love America enough to wish to see her as a model to mankind," Stevenson said. "They love her, of course, as she is, but they want the best for her more lovable. This is not treachery. This, as every parent, every teacher, every friend must know, is the reward and noblest affection."

"The ambassador said this nation will survive 'only at the price of perpetual and patriotic vigilance.' He said: 'This discriminating and vigilant patriotism is all the more necessary because the world at large is one in which a simple, direct, inward-looking nationalism is not enough.'"

The award was presented to Stevenson at the university's traditional exercises commemorating Washington's birthday.

"He added, in short, the extra dimension of a universal patriotism which makes the brotherhood of man not a cliché, but a living, burning truth," the Ambassador said.

The Ambassador emphasized the difficulty in being a patriot

Archbishop's Spring Schedule

Unless otherwise indicated, the following appointments are Confirmation:

Friday, March 1—Terre Haute, Deane Conference, 3:30 p.m.; Terre Haute, St. Patrick, 7:30 p.m.

Saturday, March 2—Gibault Home, 10:30 a.m.; Terre Haute, St. Benedict, 2 p.m.; Terre Haute, Sacred Heart, 4 p.m.; Terre Haute, St. Ann, 7:30 p.m.

Sunday, March 3—Terre Haute, St. Margaret Mary, 7:30 a.m.; Plainfield, St. Susanna, 2 p.m.; Indianapolis, St. Joseph, 4 p.m.; Indianapolis, St. Michael, 7:30 p.m.

Monday, March 4—Indianapolis, St. Ann, 7:30 p.m.

Tuesday, March 5—Indianapolis, St. Michael's, Indianapolis Deane Conference (North), 2 p.m.; Brownsburg, St. Malachy, 7:30 p.m.

Thursday, March 7—Indianapolis, Latin School, Indianapolis Deane Conference, 2 p.m.; Evansville, Queen of Peace, 7:30 p.m.

Friday, March 8—Bedford, Deane Conference, 10:30 a.m.; St. Meinrad Seminary, Tonsawee, 8 p.m.

Saturday, March 9—St. Meinrad Seminary, Ordinations, 8 a.m.; Tell City, St. Paul, 2 p.m.; Bloomington, St. Charles, 7:30 p.m.

Sunday, March 10—Comersville, St. Gabriel, 2 p.m.; Batesville, St. Louis, 4:30 p.m.; St. Vincent, Shelby Co., 8 p.m.

Monday, March 11—Indianapolis, Holy Family, 7:30 p.m.

Tuesday, March 12—Indianapolis, St. Patrick, 7:30 p.m.

Thursday, March 14—Indianapolis, Nativity, 7:30 p.m.

Sunday, March 17—Hibbard, Breakfast, Richmond, 7 a.m.; Richmond, St. Mary, 4 p.m.; Richmond, St. Andrew, 7:30 p.m.

Monday, March 18—Richmond, St. Andrew, 7:30 p.m.; Richmond, St. Andrew, 7:30 p.m.

Tuesday, March 19—Columbus, St. Bernard, 7:30 p.m.

Thursday, March 21—Indianapolis, St. Henry, 7:30 p.m.

Friday, March 22—North Vernon, Deane Conference, 10 a.m.; Ellettsville, St. Anthony, 10:30 a.m.; Jeffersonville, Sacred Heart, 3 p.m.; Jeffersonville, St. Joseph, 7:30 p.m.

Sunday, March 24—New Albany, Holy Trinity, 8 a.m.; Greensburg, St. Mary, 10:30 a.m.; St. Joseph, 10:30 p.m.

Monday, March 25—Indianapolis, St. Christopher, 7:30 a.m.

Tuesday, March 26—Indianapolis, St. Catherine, 7:30 p.m.

Thursday, March 28—Indianapolis, St. Benedict, 7:30 p.m.

Friday, March 29—French Lick, MCCW Mass, 7:30 p.m.

Sunday, March 31—Martinsville, St. Martin, Indianapolis, St. James, 2 p.m.; Indianapolis, St. James, 2 p.m.; Indianapolis, St. James, 2 p.m.; Indianapolis, St. James, 2 p.m.

Monday, April 1—Indianapolis, Holy Cross, 7:30 p.m.

Tuesday, April 2—Indianapolis, St. Anthony, 7:30 p.m.

Thursday, April 4—Indianapolis, Cathedral, 7:30 p.m.

Friday, April 5—Indianapolis, St. Luke, 7:30 p.m.

Sunday, April 7—Indianapolis, St. Michael, 7:30 p.m.

Monday, April 8—Greenfield, St. Isaac, 7:30 p.m.

Tuesday, April 9—Franklin, St. Rose of Lima, 7:30 p.m.

Wednesday, April 10—Indianapolis, Holy Spirit, 7:30 p.m.

Thursday, April 11—Indianapolis, Holy Spirit, 7:30 p.m.

Friday, April 12—Indianapolis, Our Lady of Lourdes, 7:30 p.m.

Saturday, April 13—Indianapolis, St. Mary, 7:30 p.m.

Sunday, April 14—Indianapolis, St. Mary, 7:30 p.m.

Monday, April 15—Indianapolis, St. Mary, 7:30 p.m.

Tuesday, April 16—Indianapolis, St. Mary, 7:30 p.m.

Wednesday, April 17—Indianapolis, St. Mary, 7:30 p.m.

Thursday, April 18—Indianapolis, St. Mary, 7:30 p.m.

Friday, April 19—Indianapolis, St. Mary, 7:30 p.m.

Saturday, April 20—Indianapolis, St. Mary, 7:30 p.m.

Sunday, April 21—Indianapolis, St. Mary, 7:30 p.m.

Monday, April 22—Indianapolis, St. Mary, 7:30 p.m.

Tuesday, April 23—Indianapolis, St. Mary, 7:30 p.m.

Wednesday, April 24—Indianapolis, St. Mary, 7:30 p.m.

Thursday, April 25—Indianapolis, St. Mary, 7:30 p.m.

Friday, April 26—Indianapolis, St. Mary, 7:30 p.m.

Saturday, April 27—Indianapolis, St. Mary, 7:30 p.m.

Sunday, April 28—Indianapolis, St. Mary, 7:30 p.m.

Monday, April 29—Indianapolis, St. Mary, 7:30 p.m.

Tuesday, April 30—Indianapolis, St. Mary, 7:30 p.m.

THURSDAY, 7:30 P.M.
Friday, May 10—Indianapolis, St. Thomas, 7:30 p.m.
Saturday, May 11—Indianapolis, St. Peter of Alcantara, 7:30 p.m.
Sunday, May 12—Indianapolis, St. Peter of Alcantara, 7:30 p.m.
Monday, May 13—Indianapolis, St. Peter of Alcantara, 7:30 p.m.
Tuesday, May 14—Indianapolis, St. Peter of Alcantara, 7:30 p.m.
Wednesday, May 15—Indianapolis, St. Peter of Alcantara, 7:30 p.m.
Thursday, May 16—Indianapolis, St. Peter of Alcantara, 7:30 p.m.

THURSDAY, 7:30 P.M.
Friday, May 17—Indianapolis, St. Bridget, 7:30 p.m.

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Beatification date set for Mother Seton

VATICAN CITY — Elizabeth Bayley Seton, widow foundress of the Sisters of Charity in the United States, will definitely be beatified on March 17, the third Sunday of Lent, it was revealed here.

She will become the first native citizen of the United States officially to be declared "blessed." The March 17 date was reported to be the tentative date set for her beatification by His Holiness Pope John XXIII late last summer. A spokesman for the Sacred Congregation of Rites said the date is now confirmed. The beatification of another American, John Nepomucene Neumann, C.S.S.R., Bohemian-born fourth Bishop of Philadelphia, is still tentatively scheduled for June 23.

MOTHER SETON was 32 years old when she became a Catholic. Born Elizabeth Ann Bayley in lower Manhattan in 1774, the year of the first Continental Congress, she was the daughter of a prominent physician. Her maternal grandfather, the Rev. Richard Charlton, was rector of St. An-

dre's Episcopal church in Richmond, Staten Island.

Married to New York shipping heir William Seton at the age of 19, she became the mother of two sons and three daughters. In the fall of 1803, William Seton's doctor advised sea voyage for his health, and he and Elizabeth went to Italy. William died in Pisa that December 22, only 18 weeks after reaching shore. He was buried in the Anglican cemetery in Leghorn.

Mrs. Seton remained in Italy for several months, and she loved and sustained and treasured as parents love their family and patriots their land.

"He added, in short, the extra dimension of a universal patriotism which makes the brotherhood of man not a cliché, but a living, burning truth," the Ambassador said.

The Ambassador emphasized the difficulty in being a patriot

drawn to Baltimore and opened a school for Catholic children.

In 1808 she and several of the young women who had joined her staff later decided to become Sisters, and formed a new community under the guidance of Bishop John Carroll of Baltimore.

Mother Seton and her new Sisters moved to Emmitsburg, Md., in the summer of 1809, and it was there that she died in 1821. The community she founded has branched out throughout the United States.

The Ambassador emphasized the difficulty in being a patriot

ARCHBISHOP IS 98

MELBOURNE, Australia — A testimonial organ will be installed in St. Patrick's Cathedral here to note the episcopal jubilee of Archbishop Daniel Mannix of Melbourne, who will be 99 in March. The Victoria state government and the Melbourne city council each gave \$2,000 to the testimonial fund, which also received gifts as far away as Britain, Ireland, the U.S. and Canada.

DIARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

MARDI-GRAS DANCE
Gibault Home Benefit — Saturday, Feb. 23
K of C Hall — 13th and Delaware Streets
Ted Lang Orchestra — 9 P.M. 'til 1 A.M.

ST. ANTHONY'S PRE-LENTE CARD PARTY
2:30 and 7:30 — Sunday, Feb. 24
Door Prizes — Smorgasbord
Adults \$1.00 — Children 50c

SACRED HEART CHRISTIAN MOTHERS' CARD PARTY
1301 S. Meridian Street
Sunday, February 24
2 P.M. and 7 P.M.

These announcements are available without charge. To have your next listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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