



**HISTORIC VINCENNES SCENE**—The George Rogers Clark Memorial National Park in Vincennes can be seen from across the cemetery of St. Francis Xavier (Old Cathedral), mother Church of the Hoosier state. In the cemetery's center is a dominant crucifix which locates the burial place of Father Jean Francois Rivet, French-born missionary who served as Vicar General of the old Vincennes diocese. The inscription at the monument's base reads: "Rev. Jean Francois Rivet, V.G. Born on island of Martinique (1757). Died in Vincennes, Feb. 25, 1804. 'I ask that I may be buried in the midst of the people confided to me, that is, near the center of the cemetery.'" For additional photos of the Old Cathedral and neighboring historic buildings, turn to Page 3. (Staff photo by Paul G. Fox)

# New curia role seen for diocesan bishops

VATICAN CITY — Pope Paul VI will bring diocesan bishops into the central administration of the Church by giving some of them full membership in the Roman curia on an equal footing with the cardinals.

This long stride toward the Pope's promised reform of the curia was made known just a week before the goal of a full curia reform was to be reached with the publication of a special papal document.

In making way for membership by bishops in the curial congregations, the Pope said the whole of Catholic life would "draw real benefit from it." He said the new system will even help resolve "problems that preoccupy all mankind."

**EACH OF THE** curial congregations will have seven bishops, except the Congregation for the Propagation of the Faith, which is already directed by a commission of bishops and missionary superiors.

The Pope will choose bishops from the candidates submitted by the cardinal-prefects of each congregation after consultation with national and regional episcopal conferences.

The congregation of Religious will have three extra members, chosen from among the superiors general of religious orders or clerical congregations.

Members who are not cardinals will take part only in plenary meetings of the congregations.

The Pope specified that in order to forestall long absences of residential bishops from their dioceses such meetings will be limited to one every year except in special circumstances.

The term of membership is five years.

**THE DOCUMENT** containing these regulations is a motu proprio dated August 6 and entitled, from its opening words, "Pro Comperto Sane."

Until its publication, membership in the curial congregations had been restricted to cardinals. However, many diocesan bishops were among the consultants of each congregation and other bishops held key posts in them.

When Pope Paul, speaking to members of the curia on September 21, 1963, announced that he would reform the curia, he declared:

"Should the ecumenical council evince a desire of seeing some representatives of the episcopacy, particularly among prelates who direct a diocese, associated in a certain way and for certain questions... with the supreme head of the Church in the study and responsibility of ecclesiastical government, the curia surely will not oppose it."

Outside the framework of the curia itself, the Pope has already created a synod of the world's bishops which will meet for the first time September 29 to October 24 and beyond, if necessary.

**K of C booth set for State Fair**

The Indiana State Council of the Knights of Columbus is again sponsoring a Catholic Information Booth at the 1967 Indiana State Fair. The booth will be in the South Aisle of the Manufacturers Building and will be staffed by members of the seven Indianapolis Councils.

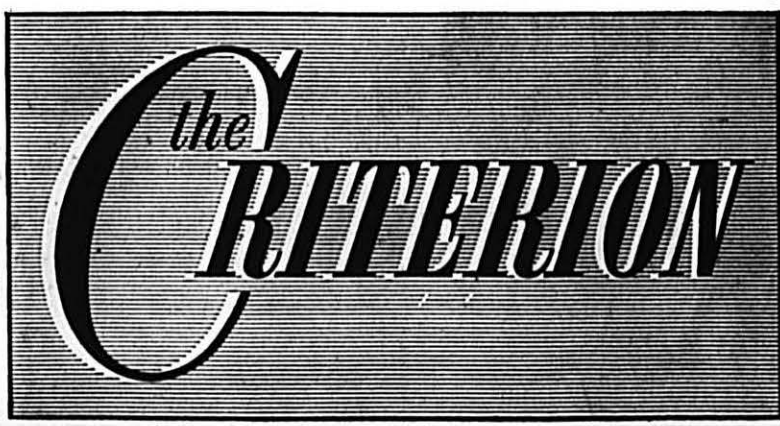
Thomas E. McLaughlin is serving as booth chairman for the tenth year. Dr. Emerson J. Soiland is co-chairman.

The State K of C will sponsor a 7 a.m. Mass in the Coliseum both Sundays of the Fair, Aug. 27 and Sept. 3. The Mass is intended primarily for 4-H members and fair personnel who might otherwise have difficulty fulfilling their Mass obligation.

**Workshop set for principals**

The annual Archdiocesan Principals Workshop is scheduled August 20-21-22 at Fatima Retreat House, Indianapolis. Guest speaker will be Sister Michael Henry, O.P., Supervisor of Schools for the Dominican Sisters in Adrian, Mich. Her topic will be "The Importance of Classroom Supervision."

The three-day workshop will include group discussions on problems affecting all elementary schools. A Monday night cook-out and social program are also planned.



VOL. VII, NO. 46 INDIANAPOLIS, INDIANA, AUGUST 18, 1967



St. John the Baptist Church, Osgood, will be the scene of a parish centennial observance on Tuesday, Aug. 29. An open house will be held the previous Sunday.

## Father Spalding Centennial slated for Osgood parish

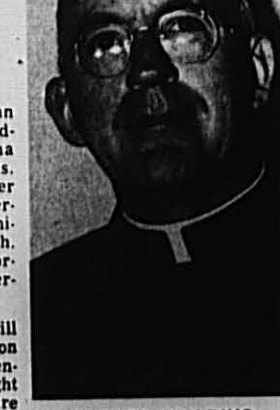
**Centennial slated for Osgood parish**

The Chancery Office announced the retirement this week of Father Dennis Spalding, pastor of Holy Cross parish in Indianapolis since 1952. He has been in failing health for a number of years. He will live in a private residence in Beech Grove.

Ordnained in 1929, he served as assistant pastor at St. Francis de Sales, Indianapolis, until 1935, when he became an instructor and assistant chaplain at Ladywood School.

In 1938, he was appointed administrator of St. Michael's, Greenfield, and in 1947 he was named pastor of Immaculate Conception parish, Aurora, where he served until his appointment to Holy Cross parish in 1952.

Father Spalding has served on the Archdiocesan Home and Foreign Mission Board and as a Pro Synodal Judge.



FATHER SPALDING

OSGOOD, Ind. — A Solemn High Mass at 11 a.m. Tuesday, Aug. 29, with Archbishop Schulte assisting from the throne, will mark the centennial of St. John the Baptist parish here. Celebrant of the Mass will be Father Raymond Moll, who in 1938 was the first native son of the parish to be ordained to the priesthood.

Former pastors of the parish will assist at the Mass. Archpriest will be Father John C. Rager; Father Carl Busald will be deacon, and Father August San-one sub-deacon. Father Ralph Schweizer will give the homily. Master of ceremonies will be the present pastor, Father Donald Schweizer.

An open house for the public will be held Sunday, Aug. 27, from noon to 7 p.m. in the parish hall.

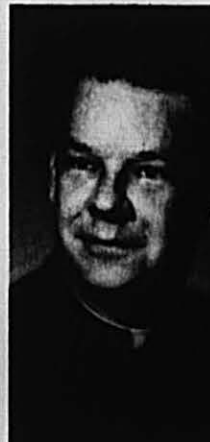
**ST. JOHN** the Baptist parish was founded in 1867 as a mission from St. Maurice parish in Napoleon. The founding pastor, Father Theodor John Antoni, was a native of Westphalia, Germany, who had begun his theological studies in Europe but completed his preparation for the priesthood in the United States. He was ordained for the Vincennes diocese by Bishop de St. Palais in 1866 and was appointed first resident pastor of Napoleon in January, 1867.

In the summer of 1867, Father Antoni organized the Osgood parish with about 30 families comprising the membership. A frame church, costing \$800, was built with all the work done by the parishioners.

During the pastorate of Father John C. Rager, the present church was built and dedicated by Bishop Chartrand. The date was September 7, 1914, and the weekly Osgood Journal reported that "the Osgood Band and uni-

His successor as Osgood pastor, Father James L. Carrico, supervised the building of the present church rectory in 1927.

IT WAS NOT until St. John's had been a parish more than 70



FR. DONALD SCHWEIZER

formed Knights of St. John and Knights of Columbus... will form a parade through the main streets of the town to the church."

Father Rager is now attached to the Evansville diocese and lives at St. Mary's Church, where this spring he celebrated 40 years as a priest.

On January 1, 1916, after almost 50 years as a mission church, St. John the Baptist became an independent parish. Its first resident pastor was Father Gerard H. Moss, who also supervised a mission at Milan. In those days, Father Moss lived in the church basement.

(Continued on page 7)

### VARIOUS PROJECTS PLANNED

## Vital community action is goal of Council of Catholic Women

By BERNICE O'CONNOR

You come away sold on the vitality of the National Council of Catholic Women after talking to Kay Peterson. The energetic president of the Indianapolis North Deanery believes in "getting involved."

"Getting involved is our goal, on the National Council level, and right on down through the Archdiocesan Council, the deaneries, and the parishes," she reported in an interview with The Criterion. "We have got to start looking out toward our community," Mrs. Peterson believes, if NCCW and all its affiliates are to be significant in the post-Vatican II Church.

Gone are the days when meetings can be devoted to talks on

flower arranging, or fashion hints, or collecting antiques. "We have to grow up," Mrs. Peterson, a member of St. Lawrence parish, maintains. "We

participation in tours and programs at the newly located State Historical Museum in the old City Hall on N. Alabama St.

One project from among these and many others proposed will be selected at a September meeting to be attended by presidents and delegates from all 32 parishes in the North Deanery, and the Deanery officers.

A major overhaul in the organization of the NCCW and its affiliates this year replaces the 14 standing committees with a five-commission system. The five commissions, which are based closely on the Vatican II "Decree on the Apostolate of the Laity," are: Organization Services, International Affairs, Community Affairs, Family Affairs, and a Church-Communities Commission.

**ACTIVITIES** of each of the former NCCW committees will be grouped within the appropriate commission.

An all-day workshop is scheduled October 5 at Fatima Retreat House by the Archdiocesan Council to explain the commission system to officers of the nine deaneries. Mrs. Bernard Blinn, Council president, will be in charge.

Like other NCCW affiliates, the North Deanery has chalked up its share of solid achievements. Parish religious discussion groups have been organized; a workshop was held in pre-school religion teaching; an outline was developed to aid in establishing CCD programs, and an art fair was held at a local shopping center this spring.

**THE DEANERY** provides Blue Lady volunteers to the U.S. Veterans Hospital. Mrs. Rosemarie Morgan, representing the Archdiocesan Council and the North Deanery, currently directs Women in Community Services, a volunteer group which recruits and screens girls locally for the Women's Job

Photo on Page 7

## Jewish Studies parley slated at St. Meinrad

ST. MEINRAD, Ind.—Approximately 40 Sisters, priests, and teaching Brothers from throughout the United States will attend an Institute on Jewish Studies here Aug. 21-25.

Sponsored by the Anti-Defamation League of B'nai B'rith, the Institute is keyed to high school and college teachers and curriculum supervisors.

**THE FIVE-DAY** program will include courses, dialogue, reading and study. Courses planned are: Jewish Perspectives on the Biblical Tradition, Key Moments in Jewish-Christian History, A Workshop in the Jewish Prayer Book, and Beliefs of the Contemporary Jew.

Three distinguished Jewish leaders will comprise the faculty for the Institute. Rabbi Samuel Sandmel is Professor of Bible and Hellenistic Literature at Hebrew Union College, Cincinnati. Dr. Arthur Hertzberg is a

member of the Graduate Faculty of Columbia University and is currently a visiting professor of Jewish History at Rutgers. Rabbi Arthur Gilbert is director of the National Department of Inter-religious Curriculum Research for the Anti-Defamation League.

**FATHER ADRIAN** Fuerst, O.S.B., Dean of the School of Theology at St. Meinrad and host for the Institute, emphasizes "the value of such programs in bringing about more adequate understanding and in enlarging the vision of all those who are concerned with the religious training of our youth."

Registered from the Archdiocese for the Institute are: Sister Alma, S.P., Chartrand High School; Sister Alexa, S.P., Providence Juniorate Directress; St. Mary-of-the-Woods; Frater Ephrem Carr, O.S.B., and Frater Matthias Neuman, O.S.B., both of the St. Meinrad School of Theology.

### BULLETIN

Word was received at Criterion press time of the death of Father John Courtney Murray, S.J., in New York. He was fatally stricken Wednesday in a taxicab, presumably of a heart attack. He was 62. He was one of the outstanding American theologians and the prime architect of the Vatican II declaration on religious liberty. He was a speaker at the Indianapolis Archdiocesan Teachers Convention last year.

## Leaders set to tackle urban woes

WASHINGTON — The newly organized Urban Coalition of leaders in business, labor, government, civil rights and religion will hold its Emergency Convocation August 24 at Washington's Shoreham Hotel. More than 1,000 persons are expected to attend.

Chairmen of the convocation will be Andrew Heiskell, chairman of the board of Time, Inc., and of Urban America, Inc., a non-profit planning organization, and A. Philip Randolph, civil rights leader and president of the Brotherhood of Sleeping Car Porters.

**THE URBAN** Coalition was formed July 31 at a meeting at the Washington offices of Urban America. Among its members is Archbishop John F. Dearden of Detroit, president of the U.S. Catholic Conference and the National Conference of Catholic Bishops.

Its original membership was 20. Since then, 12 more have added their names to the list, including Mayors Ivan Allen of Atlanta, Richard Daley of Chicago, Jerome Cavanagh of Detroit and John Collins of Boston, and James Tate of Philadelphia. Roy Ash, president of Litton Industries and Henry Ford II, chairman of the board of the Ford Motor Company.

**THE ONE-DAY** convocation will have two sessions. A morning general session will discuss three major programs for renewal of the nation's cities:

- An emergency work program to provide job training and employment for the urban poor;
  - A major expansion of private industry's efforts to train and provide jobs for the hard-core unemployed;
  - A long-range program for the physical and social rehabilitation of American cities.
- In the afternoon, the participants will take part in working sessions to discuss means of implementing the proposals, particularly through formation of local coalitions similar to that already organized by Mayor John Lindsay in New York, one of the original Urban Coalition members.



RABBI SANDMEL



RABBI HERTZBERG



RABBI GILBERT



NATIONWIDE IMPACT

Amish controversy has wide significance

By DAVID GARINO Copyright, 1967

Second of two articles

HAZLETON, Iowa—Some 50 Amish children were involved in the school dispute here. The controversy's significance, however, extends not only to the nation's 52,000 Amish, but to all parents and the other 6,700,000 other pupils attending nonpublic schools.

(Editorial, Page 4)

lem may become more widespread if states insist on carrying out the letter of the law.

Figuring predominantly now is the case of a Kansas farmer who was fined for disobeying the state law requiring all children between seven and 17 attend school regularly.

The Amishman, Leroy Garber, had sent his daughter through eight grades of a public school, but maintained that further formal education would put her in a "worldly atmosphere."

His daughter, however, took a high school correspondence course and a vocational class. The Kansas Supreme Court upheld Garber's conviction, rejecting his contention that the law interfered with his daughter's freedom of worship.

THE AMERICAN Civil Liberties Union recently asked the U.S. Supreme Court to declare the Kansas statute unconstitutional; the Court has given no indication if it will hear the appeal.

A group of nationally known religious leaders and educators—the National Committee for Amish Religious Freedom—was organized to aid Garber. Numbered among its members are Father Robert Drinan, dean of the Boston College Law School, and William Ball, attorney for the Pennsylvania Catholic Welfare Conference.

The committee has expressed fears that the Amish will emigrate if their simple society is threatened. Already a group of Amishmen in Arkansas, sensing impending conflict with authorities, emigrated to a welcoming British Honduras. The sight of a mass exodus of Amish because they felt they couldn't practice their religion would be most ironic in light of this country's origins.

The Amish, descended from Swiss Anabaptist Jacob Ammann, had fled to the United States to escape religious persecution in Europe. The sense of martyrdom is deeply ingrained into their beliefs and traditions.

Supporters of the Amish put forth an impressive array of arguments, revolving mainly around religious liberty and parental rights.

The Amish should be allowed to follow the dictates of their consciences, some educators and clergymen contend. "Defense of our basic liberties, including religious liberty, has always meant defense of ideas and persons with whom we might disagree," Dr. Franklin Littell, president of Iowa Wesleyan College, points out. "The Amish case is of fundamental

importance because they are so much different from the rest of us," adds.

The crucial issue, according to Edward Murphy, law professor at the University of Notre Dame, is that the parents, and not the state, should be recognized as the primary educators of children.

THE AMISH controversy, therefore, raises a question broader than its educational aspect: What are the limits of parents' control over their children and when does the state's interest become so overriding that it must intervene? Obviously, parental sway over children isn't absolute; for example, parents can lose custody of their children if they mistreat them.

But certainly the state's right is not absolute either. If anything, American heritage and judicial rulings have tended to favor the individual. Nevertheless, the issue is far from resolved in this country and undoubtedly will be decided on a case-by-case basis.

The Amish situation also brings up the question of how much control the state should exercise over parochial schools, especially considering that nonpublic schools are designed to supply educational diversity. Will the state impinge upon the diversity by setting very specific standards?

College preparatory high schools in Iowa have complained about the state's minimum standards act for prescribing vocational courses which they feel do not coincide with their aims.

The qualifications of state officials to establish detailed guidelines is questioned by Donald Erickson, professor of education at the University of Chicago and a staunch supporter of the Amish: "Most educational practices have as much scientific evidence behind them as patent medicine and home remedies of a century ago. What is needed is more experimentation."

Like most social problems, the Amish controversy is extremely complex. For one thing, it is generally conceded that a democracy can require a certain amount of education for its citizens to function responsibly. But the knotty question is how much schooling.

The complexity of the dispute here was illustrated by the split between the American Civil Liberties Union and its Iowa affiliate. Officially the two groups were on opposite sides.

The ACLU board of directors, by a narrow one-vote margin, declared that the Amish should be allowed to conduct their own schools unless testing proved the education inadequate. The directors argued that parents' consciences "should not be overridden unless the state demonstrates that its requirements are essential to the preservation of the safety, health or welfare of the child."

The Iowa affiliate decided that the school law was not unconstitutional because the state has the right to set educational standards.

ALTHOUGH guidelines for deciding whether minorities should be accommodated are virtually nonexistent, the reasoning behind the recommendation of the Iowa study committee, appointed by Gov. Harold Hughes, provides valuable insights.

The committee, while defending the right of nonconformity based on religious principles, noted that nonconformity should not preclude "educational preparedness for a useful total life." The chairman, Episcopal Bishop Gordon Smith, explained

that "a useful total life" refers to the Amish way of living. "We recognized that there was another acceptable life besides our scientific, technological one. If they don't want to live the way we do, why should we make them?"

Why indeed? One reason put forth by critics of the Amish is that the children are not provided a modern-day education. The ACLU stressed that authorities have not proved that Amish schools, "taught by non-certified teachers, created a danger to the safety, health or welfare of the Amish children."

The contention that Amish children can't adapt to mod-

ern society is challenged by John Hostetler, anthropology professor at Temple University, himself a former Amishman. "He points out that his studies show defecting Amishmen fit easily into mechanical jobs.

And some Amish do defect. The youths buy transistor radios and hide them from their parents, for one thing. But, as Dr. Hostetler emphasizes, absorption into the 20th century mainstream should be voluntary and not forced upon the Amish parents.

Prof. Erickson argues that Amish children are more than adequately prepared for life

within their own society. "It's not illegal to be an Amishman, but it seems to be illegal in some places to raise a person to be one," he comments.

A major difficulty in evaluating the religious liberty arguments is that the Amish religion and way of life are so entwined they are almost inseparable.

In upholding Garber's conviction the Kansas Supreme Court adopted a most narrow definition of religious liberty. The court stated: "Religious liberty includes absolute right to believe but only limited right to act." The court further held that the state's attendance law did not interfere with the Am-

ish's freedom of worship and believe.

What the court overlooked is that just because no one hinders the Amish from worshipping, as most Americans understand "worship," this does not mean they can fully follow their religious principles. Amish religious duties require them to maintain this "other-worldliness."

FREEDOM, of course, is not absolute, but has traditionally been limited if the rights of others are endangered. The classic example is that the guarantee of free speech does not allow someone to yell "Fire!"

in a crowded theater. The peace-loving Amish, to be sure, post no threat to society.

Also, since evidence demonstrably showing that Amish children have been harmed is noticeably lacking, state intervention becomes difficult to justify.

Other states will have to confront a people who do not want to be tossed into the melting pot. The Iowa statute exempting the Amish from educational statutes possesses a couple of bonus advantages; besides its major attribute that the rights of a minority are respected. First, no public funds are involved, thus avoiding constitu-

tional quagmires and calming fears that other parochial schools would seek state mon-

ey's. Secondly, the state does not completely abdicate its responsibility to see that the children receive a rudimentary education. Tests in basic skills can be given the Amish by the state superintendent of public instruction at his discretion. Also, the exemption must be renewed.

It would be poetic justice if Iowa, long the butt of jokes about backwardness, would formulate model legislation for such a complicated problem. It remains to be seen if others follow its lead.



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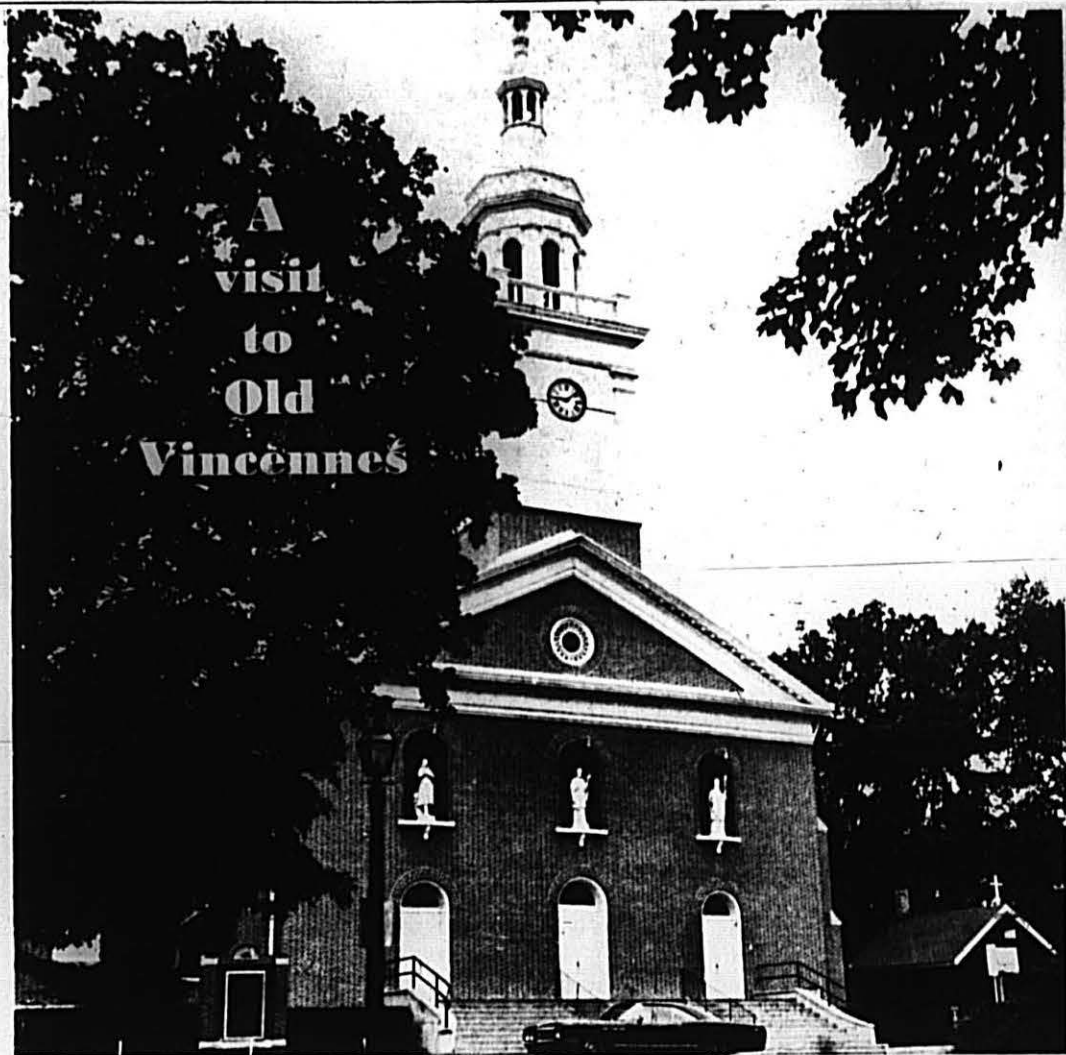
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TO ENTER CONVENT—Miss Bridget (Josephine) Carr, daughter of Mr. and Mrs. John Carr, Sr., of Holy Rosary parish, Indianapolis, will enter the convent of the Sisters of Providence at St. Mary-of-the-Woods, on August 30.

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A visit to Old Vincennes

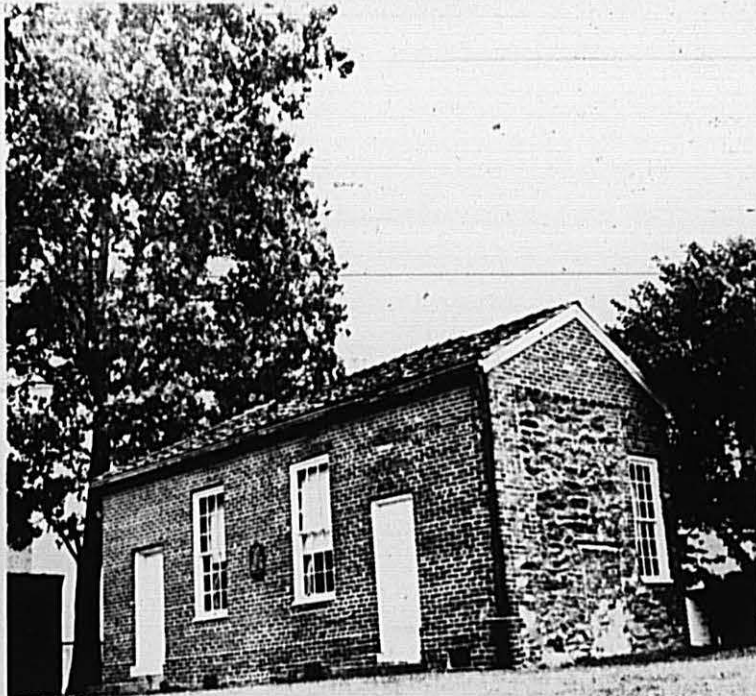
**HISTORIC OLD VINCENNES CATHEDRAL**—The Old Cathedral of St. Francis Xavier in Vincennes is on the "must see" list for Hoosier Catholics who desire to blend a little knowledge of early Catholicism in Indiana with their vacation. The Old Cathedral served Indiana's first bishop—Bishop Simon Gabriel Bruté—and his successors until the diocese was renamed in 1898 from the Vincennes diocese to the Indianapolis diocese.



**NEW NATIONAL PARK AND MONUMENT**—Situated between the Old Cathedral and the Wabash River is the George Rogers Clark Memorial, which became a U.S. National Park on July 1 of this year. The Memorial land occupies the former site of a French and Indian cemetery, which once contained 5,000 graves. Many of the graves had to be moved to permit construction of the monument.



**ST. ROSE CHAPEL**—Located adjacent to the present parish elementary school, this historic chapel was erected in 1843. The inscription near the door of the small building reads: "St. Rose Chapel. Used by students of the Vincennes Catholic institutions since its erection in 1843."



**OLD SEMINARY**—The Eudist Fathers once conducted a seminary for the Vincennes diocese in this two-room structure, now well-preserved and a favorite tourist attraction. It is located directly behind the parish rectory and will form a portion of a new courtyard which will contain the new Old Cathedral Library.

## Laymen given new role in Chicago's schools

CHICAGO—The laity will receive new importance in a newly reorganized Catholic school system in Chicago, Cardinal John Cody has announced.

As his statement was released, the archdiocesan school board announced the appointment of the first lay principal of a Catholic high school in the archdiocese. He is James J. O'Brien, who was made principal of St. Philip's High School.

In his statement, the cardinal referred only indirectly to the recent controversy over religion textbooks in the Chicago schools.

WHILE THE role of the laity will be stressed, he said, they should not presume a right to "dictate the content of the Christian message."

### Jesuit Congress includes layman

JERSEY CITY, N.J. — Fred Jacques, executive secretary of the St. Peter's College board of regents and its alumni association, has been named official delegate to the World Congress of Jesuit Alumni by the Jesuit Alumni Administrators of the U.S. and Canada.

Jacques is the first layman ever chosen to represent the 804 Jesuit institutions in North America at the meeting.

The congress will be held August 26-30 in Rome.

It is the bishop's responsibility to make sure that all textbooks and teaching methods comply with the official standards of orthodoxy, and also fulfill the Vatican council directives."

On the reorganization, the cardinal said this:

"In the near future I shall announce plans for a complete reorganization of the archdiocesan school board along lines suggested mainly by lay members of the present board and other lay persons.

"Present plans for the reorganization envision a large increase in lay membership; open meetings on most matters, much more responsibility for archdiocesan policies, and other procedures to gather the best wisdom in the Church for deliberations and decisions that will chart the future course of Catholic education."

THE CARDINAL also had some advice for pastors in connection with Operation Renewal, the archdiocese's \$250 million expansion program.

"I have recommended that pastors organize a lay building committee whose duty is the review and appraisal of parish building programs, including those for the expansion and improvement of the parish school."

Operation Renewal encountered initial reaction from many laymen on the grounds that they had no voice in determining how the money was to be spent.



**DISCUSS NEW LIBRARY PLANS**—Construction is expected to begin soon on the new Old Cathedral Library, which will house the famous Bruté Collection of rare volumes once owned by Bishop Bruté. The library will be built with the aid of a \$125,000 grant received from Lilly Endowment, Inc., of Indianapolis. It will contain replicas and archival material relevant to the old French settlement and early Church history in the Midwest. Father Leo Conti, above right, is pastor of the Old Cathedral, while the assistant pastor is Father Lawrence Jassaud, left. In the center is Father John Vintius, former Evansville diocesan priest who is now retired. On the wall are oils of Bishop Bruté, left, and his successor, Bishop Celestine de la Hailandiere.

Photo-Story by Paul G. Fox

## 'Shameless clothing' draws prelate's ire

VENICE, Italy—Cardinal Giovanni Urbani of Venice deplored the passive acceptance even by "decent people" of what he termed "provocative and shameless clothing fashions."

In a pastoral letter to his archdiocese for the feast of the Assumption, the president of the Italian Bishops' Conference said he was convinced indecent fashions are "only one of the aspects—and not even the worst—of a much vaster phenomenon which concerns all spheres of social life."

"We know from experience that legislative measures cannot eliminate immorality; at most they can contain it," the cardinal said. "We also foresee that this cry of alarm of ours will not change the situation which is tied up with weighty economic interests and with complex and deeply rooted passions. But we utter the cry in order to fulfill the divine mandate and define the duty of conscience."

"WE ADDRESS our appeal first of all to parents, educators and those who form public opinion in order that nobody will interpret silence on our part as a renunciation of the perennial values of private and public morality, or, worse still, as a passive acceptance of behavior and fashions which are in open contrast with our Christian convictions and Catholic traditions. These provocative and shameless clothing fashions have been unleashed by vanity at the service of profit and pas-

sion," he said, and they are "bound to cause anxiety to those who have at heart the moral health of our people."

"WHAT MAKES us all the more sad is that parents and decent people accept this situation. To many, it seems inevitable to accept the fancies of fashion even when fashions violate those norms of modesty and behavior which are marked by God on the human soul. The phenomenon becomes grave particularly because of the influence it has on the creation of a mentality which embraces all aspects of morality and considers any license permissible on the pretext of liberty, though those who maintain this mentality would complain bitterly if immorality and vice become its clamorous consequences."

The pastoral letter came at a time when the vast majority of Italians are on mid-August holidays.

Venice itself is one of the prime vacation spots, particularly its beaches, which have often come under ecclesiastical fire because of the scanty attire of the habitués.

### Prelate resigns

VATICAN CITY—Pope Paul has accepted the resignation of 75-year-old Archbishop Ernesto Sena Oliveira, bishop of Coimbra, Portugal, and transferred him to the titular See of Otumba, raised for this appointment to archepiscopal rank (Aug. 12).

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### Comment

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

## Decision-maker

Of all the tragic consequences of urban rioting this nation must face in the years ahead none holds more destructive force than prospective further alienation and polarizing of Negro and white, rich and poor.

What progress has been made in recent years in a cohesion of national purpose is in danger of melting in ghetto flames. The incendiary calls of Stokely Carmichael and his SNCC successor, H. Rap Brown, have etched anger and hate into the minds of frustrated, cornered-and-no-way-out Negro men and women.

They have made equal impression on the almost-committed, middle-class white, who in his conscience knows that things are not right and they ought to be made right. But, just as he was in the act of stepping over the line into commitment, the firebrands blinded him. He is repelled and frightened by the violence and destruction he sees and hears. He wants nothing to do with it. He only wants an end to it.

At this point he is only a breath away from the hardnecks who scoff at mercy and understanding and cry for vengeful justice; from the Dixiecrat grown hoarse from shouting "I told you so"; from columnists like Holmes Alexander who insist the time has come for all-Negro and all-white states; from all the nuts who are resurrecting the old lies and myths about latent savagery, intelligence differentials and racial characteristics inimical to Western civilization.

The middle-class white will not stand in this same spot. But in what direction will he move?

If he decides to step back out of fear and confusion, his action will dissolve an already diluted national purpose. For—by tradition, sheer numbers and political weight—he holds the key to society, including relations between the races.

It is the convinced but uncommitted citizen who values his security as much as his conscience who must be persuaded that whatever the price to be paid, the American dream and the Christian ethic of full equality must be pursued. The road ahead is dangerous and uncharted because—no matter how many millions of high-sounding words say otherwise—the United States is still reneging on its promises to some of its citizens and this nation has yet to go the full stretch of "liberty and justice for all."

Reason and decency are on the side of a right choice. Any sane person knows that Carmichael, Brown and the like did not invent the slums, the hunger, disease and illiteracy that is the common lot of the majority of the Negroes. They did not fabricate this country's history of slavery, lynchings, color bars and power politics. Deporting one, jailing the other will not end the strife. It is not they who have kept the Negro out of the mainstream of American life.

Instead these ills are the byproducts of success of all those law-abiding citizens who deplored lawlessness, too, but who, as long as their part of America worked for them, that was enough.

It is not enough for today.

Will middle-class America glimpse the naked truth, or opt for selfish blindness?

## Amish liberty

Looking embarrassingly like a bunch of Simon Legrees, Iowa school principals were shown on national television recently chasing frightened Amish children through corn fields and literally dragging them into public schoolrooms.

At that point the nation, Iowa included, felt that it had had enough of the intimidation of the Amish. But the controversy, because it has important implications of religious liberty versus state law, will not go away.

For several years the Amish have been involved in legal disputes with different educational systems, notably those in Iowa, Michigan, Pennsylvania and Kansas. A group of Arkansas Amish, sensing embroilment coming, emigrated to British Honduras. What tragic irony is posed if the movement spreads—a mass emigration of religiously persecuted people from a country whose cornerstone is religious liberty!

The significance of the Amish question extends to the nearly 7 million students in nonpublic schools and to their parents. The crux is who has primary right as educator of children, parents or the state? What are the limits of parental control and when do the interests of the state become so overriding that they negate parental control?

In Iowa, as elsewhere, the Amish decline to send their children to public schools, preferring to educate the children themselves and thereby keep intact the religious atmosphere and faith which permeates the sect's whole way of life.

After dragooning of the youngsters was exposed nationally, the Iowa Legislature passed an act exempting the Amish, and similar religious groups, from compulsory school attendance. The state superintendent of public instruction has the right to visit the Amish schools, examine the curricula taught by non-licensed instructors, and give the children periodic tests in basic educational skills.

All parties seem reconciled to the Iowa arrangement and, at least on the surface, peace has been restored. But in other states and in more local disputes, authority and interpretation are still indistinct. Case-by-case tests likely will have to be fought.

The complex issue has direct bearing on parochial schools and the extent of control the state can exert in their operation, standards and curricula. The state does have the right to require that its citizens receive a certain amount of education so that they can function independently and responsibly. But how much education and by whose standards?

The Amish are refusing to be absorbed into a modern, technological age they view as destructive to their way of life and faith. No proof has been presented that they are harming their children, their government or their fellow citizens. Right, and the weight of law and liberty, are on their side. If they lose, we all lose, now and later when the authoritarian strictures that defeat them are applied, as they will be inevitably, to all nonpublic schools.

## No way out

Garnishment is a procedure by which a creditor can have all or part of a debtor's wages paid directly to the creditor.

The results of such action are predictable. Some employers will tolerate the nuisance once or twice. Others will fire an employee for nonpayment of debt rather than bother with garnishment complications.

So the employee, whatever the circumstances or reasons for the debts, is out of a job and unable to pay anyway. His reputation may be ruined, another job

likely is harder to find and a whole family is made to suffer the consequences.

Garnishment laws vary from state to state. Some prohibit the action altogether, others limit payments. Indiana has a law of limit. Nationally, however, the action is widespread and its effects particularly devastating among lower economic groups.

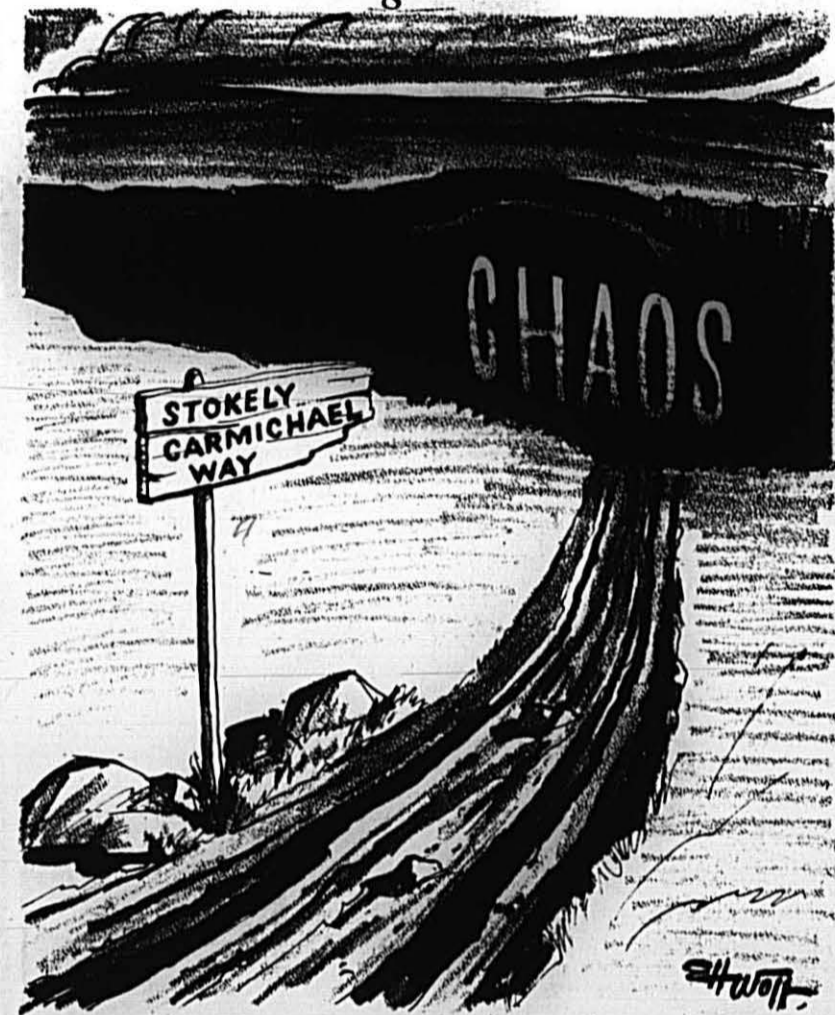
The debt-ridden employee, contrary to general opinion, is not an irresponsible bigtime spender. His debts mount because of necessities, not luxuries, and all too often medical bills are his undoing.

A panel of bankruptcy referees recently told a House

of Representatives banking subcommittee that most of its cases were family men with several dependents who had lost their jobs because of garnishment. Without garnishment the men would still have their jobs and in time could have worked off the debts. But, without earnings available to them, there seemed no alternative but bankruptcy.

Leonor K. Sullivan (D., Mo.) has been trying to get a proposal banning garnishment onto the floor of the House. Recent testimony in various subcommittees and committees concerning the high cost of credit, bankruptcy and other assorted money problems certainly highlights the merit of the Missourian's proposal.

## Wrong Road



### QUESTION BOX

## Should we boycott wedding?

By MSGR. R. T. BOSLER

Q. Recently my nephew married in a Lutheran Church. The parents, very hurt, went to see several priests. All told them not to have anything to do with the wedding, not to attend any part, which includes showers and wedding reception. It was hard for them, but they did it. Several aunts, uncles and cousins (all supposedly good Catholics) just couldn't stay away, knowing that the parents, grandparents and the others weren't going. They're saying: "What's the difference, what's done is done," and "How do we know that our faith is the one true faith?" We were always taught that it was wrong to attend, that by attending you were approving the wrong being done. Has the Church changed its standing on this or is it still a sin?

good advice for every contemporary family.

In a small German community, where Lutherans and Catholics live side by side, a marriage like that described above would be the talk of the town and the attendance of close relatives might look like capitulation on the part of the Catholics.

These ethnic communities are remnants of what Catholic life used to be here in the United States. They can afford considerable support to the Catholic faith and morals of their young through the social pressure they exert upon them. But they are indeed the exception today.

The vast majority of our Catholics now live in cities where population turnover is frequent and family ties are loose. At weddings today, where relatives come from all over the country, few people know much about one another. The possibility of giving scandal by seeming to condone the sinful action of one's child or relative by attending their wedding outside the Church would be limited. To those who do know the circumstances it is possible to explain one's displeasure and disagreement with the decision of the young person.

More scandal might be given today by what might appear to be complete lack of love and interest in their children were the parents to cut themselves off from the wedding.

It seems to me that the determining factor here is how can the faith of the son or daughter or relative best be saved. Will my refusal to at-

tend the wedding induce the young person to rectify his mistake and return to the practice of his faith or alienate him from the faith and the family forever? If I explain the Catholic position as best I can to the future in-laws and then go along with the wedding and celebrations with the best front I can muster, will I not in the long run have a better chance of keeping close to the young couple so that I can be an influence in their future?

I can not answer these questions for you. No priest can. This is your decision. It is not always an easy one.

Q. If a person has a good sound mind and uses good judgment, never has any reason to commit grievous sins, how often would you say he should go to confession, once a year just to live up to the laws of the Church?

A. If you want to be legalistic about it, you are not obliged by Church law to go to confession even once a year unless you are aware of having committed a serious sin.

But I wouldn't count too much on a good sound mind and good judgment. We are all sinners, and if we are fortunate enough to remain faithful to God and free from offending Him gravely, it is only because of God's grace.

Regular confession keeps us aware of our sinfulness and total dependence upon God. It also helps us organize our spiritual life so that we keep making efforts to advance in our love of God and fellowmen. How often this regular confession should be depends upon individual needs. The important thing, I think, is that it be regular: once a week, or once a month or once every two months. If we go only when the mood strikes us, we may soon let an important spiritual tool get rusty.

Q. I wish to send some money anonymously that through ignorance I neglected to pay. I would prefer not to send cash through the mail. What type of money order or check can be sent anonymously?

A. A postal money order which you can obtain at any post office would seem to be the easiest way to take care of your problem. There is a space for the sender to put his name and address but it need not be filled out.

### JOHN COGLEY'S VIEW

## Trust in leadership seen at all-time low

By JOHN COGLEY

The 1960's began with John F. Kennedy's stirring call to "get this country moving again." For a brief time, he did. The President succeeded in reinvigorating the nation, arousing the enthusiasm of youth, and igniting the hopes of people throughout the world. But the bullet that killed him seems also to have destroyed the promise his words stirred. The nation was never more listless than it is today, youth never more dispirited, trust in American leadership never so feeble.



The signs are everywhere. Item: We are bogged down in a war thousands of miles away that grows ever more threatening, ever more brutal; a war that makes less and less military or political sense; a war that seems to be accomplishing nothing but the destruction of the Vietnamese people and the death of young American servicemen; a war that does not have the support of a significant sector of the American people themselves, not to speak of the peoples of the world.

The most thoughtful members of the academic, artistic, religious and political communities in the United States itself and throughout the world, are on record against it. Its defenders offer slogans rather than arguments for keeping it going. Their best moral case for "seeing it through to the end" is based on the dubious proposition that since we are mistakenly in it we have to win it. This, of course, undercuts the belief that only the just have a claim on

victory, or a right to commit the slaughter victory requires.

Item: The nation is torn by racial antagonisms. An enraged Negro minority, having lost faith in the promises of the past and no longer willing to live uncomplainingly with the injustices of the present, are burning down the squalid ghettos that ignorance, prejudice, bigotry, social irresponsibility, lassitude and long years of exploitation created.

The inverse racism of the new Negro leaders has destroyed the civil rights movement that offered so much hope at Selma. No one seems to know what to do about it. The most significant discussion is about whether the recent fiery outbursts were planned or whether they developed spontaneously, not what massive moves are required to obliterate as soon as possible the evils that spawned the riots.

Item: The nation's churches are crumbling as moral influences. Young people are increasingly turning their backs on the Christian Gospel and the traditions of the West in favor of a pseudo-Orientalism. The mood of the young is focussed on passivity, a turning in on self, and social indifference. In the meantime, the leaders of the churches are engaged in a conservative-liberal argument that might possibly have been relevant before World War II but now carries no conviction for anyone but themselves.

Item: Leadership is notorious, missing throughout the nation. The President's greatest claim on the people's attention is the dignity of his office rather than the wisdom of his words. The Congress is becoming the dutiful servant of the Executive. The debate about the morality

of the war in Vietnam, for example, is as limp as a controversy over water rights. The leading ecclesiastical figures in the country for years squandered their influence on the condemnation of "C" movies, sterile denunciations of Communism, and round generalities. Now, few care what they say about anything. It does not seem to make much difference anyway, since they are confronted by such burning moral issues as the Vietnam war and the ghetto riots they did not appear to have anything to say.

I cannot recall a time when the times seemed more out of joint. The collapse of the cities above all represents a breakdown of democratic institutions. The helplessness of the churches represents the failure of ecclesiastical structures. The absence of national leadership indicates that politics have fallen on bad days. The impotence of the universities and the intelligentsia, in the face of our difficulties, betrays another vacuum.

Unless democracy is somehow revived—if we don't "get this country moving again," the temptation to despair and a turn to "dictatorial means in order to renew ourselves may be overwhelming. We need another clarion call to action, dedication and renewed confidence such as President Kennedy voiced. Politics-as-usual has brought us to our present position. Somewhere there must be someone who can stir the people once again to take charge of their own affairs. Let us hope his voice is heard in 1968.

### YOUR WORLD AND MINE

## Scuttle the Latin, columnist urges

By GARY MacEOIN

"Every time we read of still another seminary reducing its Latin course to a token two years, we think: That means they won't be able to read the A.A.S. (Acts of the Holy See). They won't be able to read an indulgent, an encyclical. They will be useless in a chancery."



So writes an anonymous columnist in The Priest, one who confesses nostalgically to "nine years of drilling in Latin grammar and syntax" and "four years of Greek." He has, he confesses, given up hope of saving the study of classical Greek, but would still try to strike a blow for the Latin which "has for 2,000 years been the official language of the Church."

I believe the issues he raises to be important not only for the priests, by and for whom The Priest is edited, but for the whole people of God. As a specialist in communications, I am convinced that we suffer much semantic confusion in the Church today, and that a major reason for that confusion is the formation of functionaries and the formulation of problems in an artificial language incapable of expressing the vital needs and aspirations of the people.

Not to pull rank but merely to anticipate a rejoinder, I think the 12 years I devoted to studying Latin and the eight to Greek were well spent indeed, an excellent preparation for self-ex-

pression in living languages. But Latin and Greek were tools designed for needs quite unlike ours. We have outgrown them, as we have outgrown Greek architecture and the Roman chariot.

There is a double danger in the romantic notion of 2,000 years of continuity. It is not simply that the period of Latin use is far shorter, or that it was never "the official language of the Church," but at most a working language of part of the Church. More importantly, it is not the same language even if called by the same name.

One might distinguish a dozen or a score of Latins through the centuries, but a broad three-fold grouping will suffice. First, Latin was a living language, an expression of the hopes, desires and anguishes of a particular society, a vehicle of communion, a mode of penetrating the depths of the souls of those who spoke it.

In the Middle Ages, when men were speaking other languages, the framework of Latin was used to express a particular philosophy, a job for which it was eminently suited. The tool was in fact so excellent that the mistaken belief became current that this Latin could and did formulate certain concepts objectively, that is to say, in the written words of themselves. It was to prove a very dangerous error. Communication is between persons. The word is a sign, an arbitrary sign, of intention. It has no meaning except in relation to the intention of the one who utters it.

Finally, we have the Latin of the A.A.S., the indulgent, the modern papal encyclical. It is a language equally removed from classical Latin and from the spirit of the twentieth century. It is the language of "kissing the sacred purple." It is the language in which "the humble petitioner" obsequiously acknowledges "the superior judgment" graciously expressed by his most eminent lordship on "the venerable sheet of paper" which use is far shorter, or that it was never "the official language of the Church," but at most a working language of part of the Church. More importantly, it is not the same language even if called by the same name.

Some users of this language claim that it is "a pure formality." They do not seem to understand that in this age of instant communication not only the message but the medium is everywhere exposed, and that this kind of nonsense is a major element in the believability gap faced daily by those of us who try to make the Church meaningful to the world.

What they also forget is that this artificial language cannot and does not express what we today are thinking and feeling and suffering. It could not and does not express what the council said in the Constitution on the Church in the Modern World, or what Pope Paul said in the encyclical on world development.

No, my dear anonymous fellow columnist. I share your love for the languages of Demosthenes and Cicero. I share your admiration for the technical competence of the Scholastics. But, unlike you, I can only rejoice at the news that fewer seminarians are being prepared to read in the original the contorted language of indulgents and the A.A.S.

## The Criterion

Official Newspaper of the Archdiocese of Indianapolis  
124 W. Georgia, P.O. Box 174  
Indianapolis, Ind. 46206  
635-4531

Entered as Second Class matter at Post Office, Indianapolis, Ind.

Editor, Rt. Rev. Raymond T. Bosler; Associate Editor, John G. Ackelmirre; Managing Editor, Fred W. Fries; News Editor, Paul G. Fox; Advertising Manager, James T. Brady.

Price \$4.00 a year. Published Weekly Except Last Week in December.

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THE YARDSTICK

# MONEY ALONE CAN'T GET JOB DONE

By MSGR. GEORGE HIGGINS

A solid week-end of reading diagnoses and proposed remedies or cures for the recent wave of riots in several of our major cities has left this writer numb and, frankly, rather frightened. The riots themselves were bad enough, but the lack of anything like a viable consensus among the experts—in or out of the Congress—as to where we go from here and how we ought to go about getting there is, in some



ways, even more disturbing. In the face of this disconcerting lack of consensus about our future course of action, the National Catholic Reporter can see only one way out, and that's for the churches and synagogues of the nation to "commit themselves together to raising a sum on the order of one billion dollars, the entire amount to be raised or pledged in one year, and all of it to be devoted, in alliance with government but independently of it, to the most effective and fundamental means of restructuring our society."

Surely there is much to be said for this dramatic proposal as a symbolic gesture of repentant concern on the part of

organized religion, but unfortunately it would only be a drop in the bucket. For that matter, even a domestic Marshall Plan, as advocated by Vice President Humphrey and seconded by Senator Robert Kennedy and other public figures, would hardly scratch the surface of the problem confronting our major urban centers.

We will have to think much bigger than that if we are ever going to get the job done. The total cost of the Marshall Plan, if my memory serves me correctly, was somewhere in the neighborhood of \$20 billion. I am afraid it will cost significantly more than that to solve the current crisis here at home.

This is not to suggest, of course, that dollars alone will do the job. But there is no use pretending that we can clean up the slums and rebuild the cities of America without the expenditure of vast sums of money.

If the churches and synagogues can raise a sinking fund on the order of \$1 billion, more power to them. But I would respectfully disagree with my good friend, Robert Hoyt, editor of NCR, when he says that this is the only way of the current impasse. Mr. Hoyt argues that "the power of persuasion has reached its limits," meaning by this, I take it, that there is nothing that can be done—at least in the short run—to create a national consensus in favor of an adequate domestic Marshall Plan.

He may be right, but I hope he is wrong, for unless such a consensus can be developed within the reasonably near future, I am afraid we have had it.

James Reston of the New York Times is somewhat more

hopeful than Mr. Hoyt about the possibility of moving the nation off dead center. He thinks it's possible that "the leadership in private life" will once again rally the public—as it did in the case of the original Marshall Plan—and force Washington to respond.

In other words, if I read Mr. Reston correctly, he is not quite ready to admit that the power of persuasion has reached its limits. "The President and Congress," he says, "will assume the leadership when the public and particularly the business and community shows that it generally wants the national effort

in this direction. If businessmen respond to enlightened leaders such as David Rockefeller and Henry Ford II (both of whom belong to the newly formed Urban Coalition), the nation may yet make progress in this summer of discontent."

Mr. Reston's emphasis on the crucial importance of the business community in helping to solve the current crisis is refreshing. Too often, in the past, we have thought of the power of persuasion on matters of this kind as residing primarily, if not exclusively, in the churches and synagogues and have not given enough attention to the

power of persuasion that private citizens and groups of citizens can and should and must exercise within their own ranks, first of all, and then in the political arena.

As one who has had a bit of experience in representing institutional church bodies in the public arena—and, more specifically, before Congressional committees—I don't put too much stock in the power of persuasion exercised by the religious Establishment when it speaks out on matters of public policy. To be sure, the churches and synagogues have a role

to play in helping to form public opinion on these matters, but normally their effectiveness, for better or for worse, is somewhat limited.

Prominent churchmen, singly and jointly, have made significant public statements on the current crisis and no doubt will continue to do so from time to time in the future. The Congress will listen to them respectfully, but, unless I am badly mistaken, it will listen much more attentively to the organized business community and to other influential economic groups in our society.

Let's hope, then, that the leading business organizations of this country will speak up without delay and that their Catholic members will prod them into saying the right thing. If this is the age of the laity in the Church, let the layman begin to act on his own initiative where it counts the most, namely, in his own occupational and political milieu.

When it comes to getting action in the public domain, the layman is the professional, whereas bishops and priests are the rankest sort of amateurs.

## WHAT OF THE DAY

# 'Reverse Robin Hood'

By REV. JOHN DORAN

Perhaps one of the most ironic stories of our occasionally Robin-Hood-in-Reverse government is the superconic transport scandal. I refer to this as Robin-Hood-in-Reverse, for it is certainly taking money from the poor to give it to the rich, just as do many of the other government programs.



The Federal Government is going to spend altogether in excess of four and a half billion dollars to develop the superconic jetliner.

The great virtue of this plane is that it will shorten the trip across the United States by about three hours, and the trip across the ocean to Europe by about four hours. It will do this by passing through the sound barrier at the cost of the ears and nerves of anyone in the range of the terrific boom which this passage will cause.

Who will fly in this liner and thus save a couple of hours at the cost of four and a half billion dollars? In all probability only those going to Europe and maybe, if they can find some way to pacify those who will be bombarded by the boom if the plane passes through the sound barrier over land, those who are flying trans-continental will also be served. For whom are these few hours very important? Not for the most of us.

Those who have saved for years to get enough money for a few weeks in Europe can hardly care very much whether it takes them six hours or two and a half to get there. We ordinary mortals in flying across the country are not too likely to see two hours in flying time as a matter of terrific concern.

Only the constant travelers or the terribly important can find any great advantage to this investment.

But it is an investment which all of us are making. The average American is spending more than \$2000 of his money to make this plane possible. Whether you ever ride in this plane or not, and the odds are figured as twenty-five to one that you won't, you are spending well over \$2000 to make it available

to those who will. The airlines will, of course, eventually have to buy the planes, and will replace their cost by the cost of the tickets. That is as it should be. However, if ever you get to see one of these planes, bear in mind that you have invested over \$2000 in its development; bear this in mind, but don't expect a free ride because of it. You've already been taken for your

relations they will face in convincing people that they really don't mind the sonic boom which is awakening their babies and rattling their windows and their nerves.

Yet the government goes merrily on. "We just gotta do it 'cause somebody else might" is the logic behind the whole endeavor. This logic doesn't compel me to spend a couple of thousand on the plane; but the government does force me to get in on what Senator Proxmire calls this "booming, zooming gift to the jet set."

You don't have to send in your money, however; they will take it out of your pay envelope.

Many interesting things are connected with this bit of government involvement. The airlines are not really interested in the plane. They know the confusion which will follow in nearly any airport when about 300 passengers land or take off at one time and in one plane. Imagine how long you will have to wait for your baggage!

The airlines know, too, that should anything ever happen to the cabin pressure in this plane at the altitudes at which it will fly, the passengers will not be saved by oxygen masks, but rather will "explode" from lack of normal atmospheric pressure on the body. The airlines know also what a problem of public

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## OPINIONS

### 'Heart of matter'

To the Editor: John Cogley's recent column on urban rioting prompts this letter. I think he has struck at the heart of the matter.

I am sad and troubled with the times; everyone is. As a Negro I love my people and also America. Perhaps this explains our recent plight.

Because we love America so very much, we cannot bear to see America any less than she is supposed to be. We are trying to stir her into making the ideals into a realization—the greatest country the world has ever known.

America is the only hope, not only for the Negro, but for the whole world. Integration benefits all. In fulfilling democracy for the Negro, she fulfills the needs of the world. (The Negro is the voice of all depressed people of the world.)

I am optimistic, trusting in God to guide our people's leaders. I see America never more beautiful, more peaceful, more blessed, with democracy real-

ized. America simply cannot fail.

Marjorie Watkins  
Indianapolis

### 'Bravo!'

To the Editor:

In view of the abuse that has been heaped upon the writer of the editorial entitled "The Big Parade" (The Criterion, July 21, 1967) by certain individuals whose letters to you have been published in recent issues of The Criterion, I thought it would be well for one person who was entirely in accord with that editorial to put his sentiments into print. Hence, this letter.

That parade was an obscenity from start to finish, from the John Birch Society's use of the dead as propaganda for the furthering of an unjust war to the generally festive spirit of the spectators, who were making merry over what may be the most sordid venture this country has ever embarked upon.

It is all very well and good to talk of keeping up the morale (Continued on page 10)

### Rule Protestants must register

MADRID—A Justice Department decree implementing Spain's controversial religious liberty law has given the nation's non-Catholics until December 31 to apply for government recognition of their congregations as "confessional associations."

Protestant authorities and liberal leaders throughout the country have strongly criticized the law, passed in June by the Spanish parliament. Much of the criticism centered on the fact that the law contradicts provisions of the Second Vatican Council's Declaration on Religious Freedom.

It is not known whether any of the groups uniting the nation's 30,000 non-Catholics has applied for government recognition.

### Named for award

WASHINGTON—This year's Cardinal John Henry Newman Honorary Society Award will be presented to Andrew P. Maloney, National Newman Foundation president. The presentation will be made at the banquet closing the National Newman Apostolate Congress at Northern Illinois University, DeKalb, Ill., September 2.

But it is an investment which all of us are making. The average American is spending more than \$2000 of his money to make this plane possible. Whether you ever ride in this plane or not, and the odds are figured as twenty-five to one that you won't, you are spending well over \$2000 to make it available

## BRIDGE TO DESPAIR OR HOPE?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

"We pray the guns will remain silent," writes Monsignor Gartland from the Holy Land, "but the crisis is far from over for the innocent victims." He speaks of the nearly two million refugees still caught in the web of misery spun by the Arab-Israeli fighting of early this summer. . . . "If Americans could only see the suffering, the concern . . ." he added. Perhaps if we saw the endless line of refugees waiting to cross the twisted girders of the Allenby Bridge, buckled into the greenish waters of the River Jordan, the stream in which Christ was baptized—if we saw the children, the aged, the blind, mothers balancing unbelievable loads, most bringing only what they wore—we Americans would care. . . . For the Holy Land poor, the bridge was but a rickety escape to more poverty. Hazard of epidemic is high, and morale of these—the least of Christ's brethren—is near the despair level. If you care, if you see in them Christ suffering, please help now. Give them hope.

- \$ . . . . . Your Stringless Gift, in any amount, goes where needed most. \$1000 in Pontifical Mission hands will stretch to \$10,000 in mercy.
- \$500 equips a child-care clinic
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- \$50 buys one week's food for an orphanage
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How often have you said: "I just don't know what to buy; we're tired of beef or chicken, etc." Hungry refugees in the Holy Land are glad to get the same daily menu of dried vegetables and cereal, powdered milk, canned meats, rice and sugar. For as little as \$10 a month you can feed an entire refugee family for a full month. Please, will you?

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- \$100 to help a crowded Asian orphanage add new beds.
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# Crowd of 2,000 is expected at Talent Contest

Upwards of 2,000 spectators are expected to sit in on the 14th annual Junior CYO Talent Show at the Garfield Park Amphitheatre on Sunday evening, Aug. 20. There is no admission charge.

Twenty-seven selected acts in three divisions—instrumental, vocal and variety—will vie for cash prizes and trophies. Included are representatives from three communities outside of Indianapolis—Terre Haute, Jeffersonville and New Albany.

**THE 27 FINALISTS** are survivors of earlier auditions held under the auspices of the CYO. Serving as judges for the respective divisions are: Instrumental—Bernie Weimer, Sam Rhinesmith, Mrs. Janet Burkhardt and Mrs. Joanie Thomas; Vocal—Ted Hinkle, Mrs. Katie Wright and Miss Mary Conner; Variety—Miss Connie Eaton,

Mrs. Esther Eaton and Mrs. Maryanne Rhinesmith.

**AWARDS TO BE** given away include: \$15 and trophy for Best Act of Show; \$10 and trophy for Best Act in each division; and \$7.50 and \$5.00 for second and third place in each division. Following is the complete list of finalists:

- VOCAL DIVISION**
1. Humm'in Strummers—Go Mod, Holy Name
  2. Kathy Vincent, Sacred Heart
  3. Ellen Dugan, Holy Trinity
  4. Folk Festival Group, St. Barnabas
  5. Susie Robinson, St. Roch
  6. St. Mark Drama Club
  7. Holy Name Boys' Chorus
  8. Gracie and Phyllis Harris, Sacred Heart, Jeffersonville
  9. The Town Travelers, St. Christopher

- INSTRUMENTAL DIVISION**
1. Kathy Pritchard, Holy Spirit
  2. Theresa Pfau, Holy Spirit
  3. Patty Kaperak, St. Ann, Terre Haute
  4. Deborah Brown, St. Joan of Arc
  5. Donald Stewart, Holy Name
  6. Kathy Kurek, St. Pius X
  7. The Squares, Holy Name
  8. Mary Lerner, St. Joan of Arc
  9. Raja Marimba Band, Holy Name

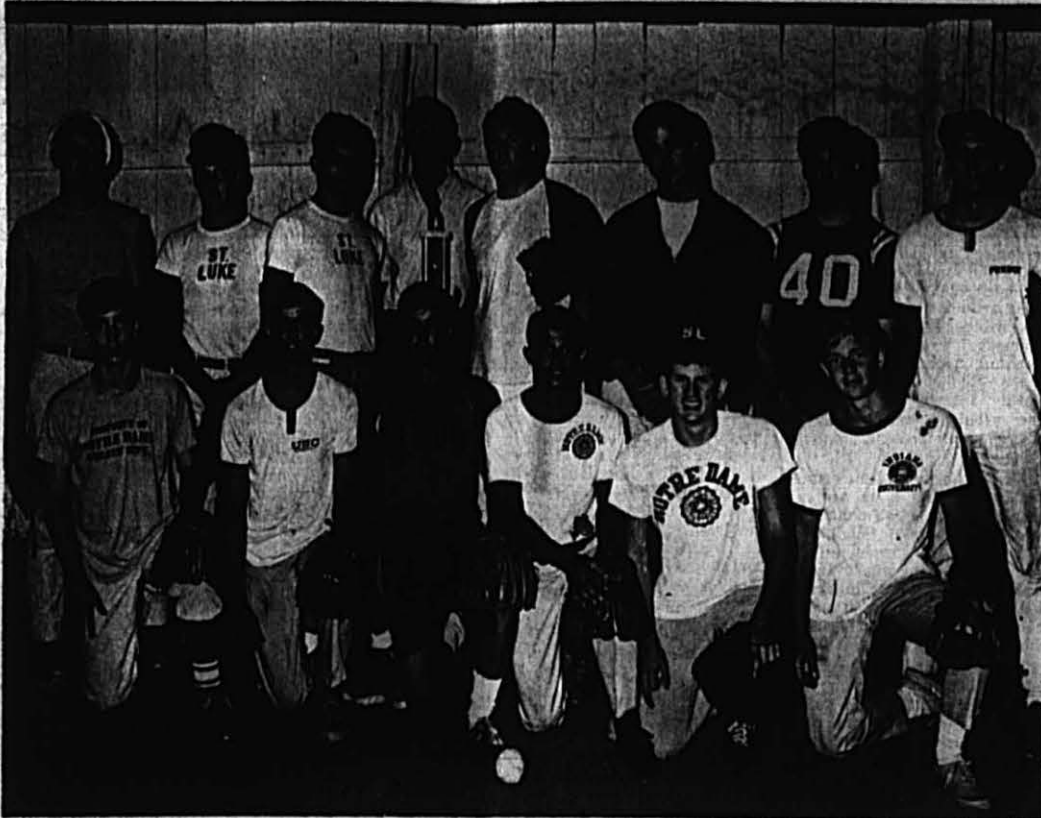
- VARIETY DIVISION**
1. The Warblers, St. Catherine
  2. Mary Murphy, Lourdes
  3. Glenn Genaro, St. Joan of Arc
  4. Mighty Moes, St. Pius X
  5. Eva Corsaro, St. Catherine
  6. Kathy Quinkert, Our Lady of Perpetual Help, New Albany
  7. The Naughtvillies, Holy Trinity
  8. Jeanne Kuehr, Holy Spirit
  9. La Fiesta de Espana, Holy Name

## Richmond picnic draws big crowd

A CYO deanery picnic at Whitewater State Park August 6 drew a crowd of 300 youngsters from Rushville, Connersville and Richmond. Trophies were awarded to St. Mary's, Rushville, for attendance; to St. Andrew's, Richmond, traveling game trophy, and to St. Gabriel's, Connersville, for best skill.

Individual sports trophies went to St. Mary's, Rushville; Holy Family, Richmond, and St. Andrew's, Richmond.

Deanery officers are Beth Luking, Connersville, president; Terri Mendenhall, Richmond, vice-president; Kathy Tolen, Richmond, secretary; Ed Terrell, Richmond, treasurer. Father John Harizel, of Connersville, is the deanery moderator.



**BOYS' SOFTBALL CHAMPIONS**—The Junior CYO Boys' softball team from St. Luke's, Indianapolis, annexed their first league championship by dropping Nativity, 11 to 8, in the final game on August 7. Jack Bantz, the team's coach, is standing at center rear.



**GIRLS' SOFTBALL QUEENS**—Above is the Junior CYO Girls' softball team from St. Roch's parish, Indianapolis, the reigning league champions. The girls took the measure of a St. Michael's squad, 23 to 6, in the final game at Engelhardt Stadium on August 7. Coaches are D. Roembke, far left, and R. Strack, far right. Next to Mr. Strack is Father Sigismund Ceglinski, O.F.M., parish CYO moderator.



**TAKES YCS POST** — Mike Piggott, a 1966 graduate of Secunia High School, Indianapolis, recently assumed the full-time post of West Coast director of the Young Christian Student (YCS) organization. He will serve for one year. During his senior year at Secunia he served as president of the Indianapolis YCS Federation. His family are members of St. Monica's parish.

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## Vacation spiritual activity announced

Plans were announced this week for the annual vacation spiritual activity for Junior CYO'ers in the Indianapolis Deanery.

CYO officials stated that the activity will take the general form of the "Whoozil" presented last year. It will be held at two Knights of Columbus councils on successive days: Wednesday, Aug. 30, and Thursday, Aug. 31.

Members from East Side parishes will attend the event at Fatima Council, 1313 S. Post Road, on August 30. The same program will be given for West Side teen-agers on August 31 at Holy Family Council, 220 Country Club Road. The activity will begin at 6 p.m. on both days.

The program will include a dramatized talk, discussion, problem solving sessions and a participated Mass. An informal supper is also scheduled.

The chairman of the new board will be elected at the board's first operational meeting in the fall.

In announcing the organization of the new board, Sister Mary Ann Ida Gannon, Mundelein president, said it was part of an effort to enable the college "to keep pace with the changes occurring in society and in the Church."

The Institute is sponsored by St. John's Provincial Seminary under the patronage of Archbishop John F. Dearden of Detroit. Faculty will include Dr. James M. Joyce, Father Anthony Padovano, Father Peter J. Riga, and Father Frank B. Norris, S.S.

Those interested in further details may write: Sacred Heart Seminary, 2701 Chicago Blvd., Detroit, Mich.

DETROIT, Mich.—"Penance: Sacrament of Peace" will be the chief topic at the Midwestern Institute of Pastoral Theology August 28-31 at Sacred Heart Seminary here. Registration is limited to priests.

TO ENTER CONVENT—Miss Jackie Harpenau, daughter of Mr. and Mrs. Nick Hagedorn, of St. Paul's parish, Tell City, will enter the postulancy of the Sisters of St. Benedict at Ferdinand, on August 24. She is a recent graduate of Immaculate Conception Academy, Ferdinand. No formal reception will be held, but friends and relatives are invited to visit her on Sunday, Aug. 20.

THE following young adults will assist in the over-all presentation: Mr. and Mrs. John O'Hara, Mrs. Mary Ellen Phillips and Richard Engel.

Reservations should be in the CYO Office no later than Thursday, Aug. 24. Price of the meal is 50 cents a person. Father Fred Schmitt can be contacted at the CYO Office for further details.

Plans for the coming Junior and Cadet Girls' kickball season. A coaches' meeting has been tentatively set for September 6.

The annual CYO Football Jamboree has been set for Sunday, Sept. 19, at the CYO stadium in Indianapolis. Further details will be announced later.

## Men's Softball

**FINAL STANDINGS**  
Holy Name Division: Christ the King, 8-1; St. Andrew's, 7-2; St. Lawrence, 1, 6-3; St. Lawrence II, 6-2; St. Joan of Arc, 5-4; St. Christopher, 4-4; St. Malachi, 2-4; Little Flower, 2-4; St. Gabriel, 2-7; St. Monica, 1-4.

## Plan picnic

INDIANAPOLIS — Former members of St. Patrick's parish are invited to attend the 4th annual parish picnic on Sunday, Aug. 27. The picnic will be held in Garfield Park, south of the shelter house from 12 noon to 5 p.m. Games for young and old will be played for prizes. Families are requested to furnish their own picnic lunch.

## Mundelein slated for lay control

CHICAGO—Mundelein College has turned its full legal control over to a board of trustees consisting of ten prominent laymen and five Sisters of Charity of the Blessed Virgin Mary. Lay members of the board represent various religious beliefs.

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Christ The King Home School Association School Athletic Activities

## New ruling set on grid cleats

The banning of football shoes with hard cleats will be enforced during the coming season for the teams in the 100 League, the CYO Office has announced. The rule will be extended to the Cadet League for the 1968 season, William S. Sahn, CYO Executive Secretary, said.

The switch to "safer" footwear will cut down on the number of minor injuries attributable to the use of metal cleats, Mr. Sahn said.

The new rule will be on the agenda at the annual coaches' meeting to be held Thursday evening, Aug. 24, at Chartrand High School. Mr. Sahn urges that all teams be represented. High school football coaches and staff members will be present. The meeting will begin at 7:30 p.m. A social hour will conclude the session.

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REFUTES BISHOP PIKE

Supreme Knight denies charge that K of C 'dodges taxes'

MONTREAL—The Knights of Columbus "are charitable in our activities, Christian in our idealism, but not exempt from taxes," according to the annual report of Supreme Knight John W. McDevitt.

Paul G. Fox is on vacation. The Tic Tacker column will be resumed in the August 25th issue.

widely circulated magazine which is known for its over-exposure of feminine nudity and under-absorption of Christian morality" and "was dead wrong."

(An article by Episcopal Bishop James A. Pike in the April issue of Playboy cited the Knights of Columbus as an example of a church society which escapes paying a fair share of income and property taxes.)

McDEVITT argued that "the Knights of Columbus receive absolutely no tax concessions on any religious grounds."

"The order," he said, "pays taxes directly or through lessee on all the physical assets it holds in its insurance portfolio. The order pays substantial taxes on its present headquarters in New Haven. Regrettably but justly it will pay even more when it moves into its new skyscraper building in 1969."

"The K of C official said that the only freedom from federal and state income taxes which the society receives is an exemption from premium taxes on the basis that it is a "non-profit fraternal benefit society."

He argued that "there is absolutely no religious relationship or criterion considered in this tax concession."

"The law," he said, "makes this allowance equally to the believer and the non-believer. The grounds are completely non-religious and based on the benevolent nature of the fraternal benefit societies and their special charitable work."

McDevitt also charged that Bishop Pike "with a careless flick of his typewriter . . . conceded the entire Yankee Stadium to the order." He pointed out that the K of C owns the land on which Yankee Stadium is built but that Rice University, Houston, Tex., owns the actual stadium.

The Supreme Knight acknowledged that Bishop Pike had been "profuse in his apologies" regarding errors in the Playboy article but added that "the error—like all lies once set loose—lives on."

"It has been repeated slovenly," McDevitt said, "in publication after publication by writers who simply haven't bothered to check the facts."

In his address to the States Dinner of the annual meeting (Aug. 12 to 18) McDevitt called on the Knights to pay special heed to the plea of Pope Paul VI to make the coming year a year of faith.

"The death of God," he said, "did not take place in heaven, but only in the minds of men."

Contending that "efforts to banish God come not only from communist countries but also from secularist pressures," he asked that the Knights step up

their religious efforts in the coming year.

HE SUGGESTED that councils sponsor public Masses "at which there is formal testimony of our faith" and urged Knights to engage in ecumenical dialogue which "generally broadens knowledge of one's own faith and that of one's neighbor and strengthens the Christian faith of both."

McDevitt also recommended joint social action programs with other religious and civic groups on the basis of religious and moral principles.

The Knights were welcomed to Canada by Prime Minister Lester B. Pearson who, in a message to the annual meeting, wished the order "continued success in the service of God and man, community and country."

Also sending greetings was Pope Paul VI, who lauded the Knights for their "glorious record of service to the Church."

President Lyndon B. Johnson in a message to the meeting praised the K of C for the "continuing contributions of your public spirited members."

64 take vows in profession rite at Woods

ST. MARY-OF-THE-WOODS, Ind.—Sixty-four young women took first or perpetual vows as Sisters of Providence August 15 in ceremonies at the mother-house. Thirty-four novices took temporary vows for one year. Perpetual vows were taken by 30 Sisters.

Archbishop Schulte officiated at the profession ceremony in the campus Church of the Immaculate Conception.

Taking first vows from the Indianapolis Archdiocese were: Sister Ann Irene Barrett, Sister Mary Jeanette Schubert, Sister Ann Leonard Atwood, Sister Nadine Geringer, and Sister Maura Therese Reilly, all of Indianapolis, and Sister Faith Andres, New Albany.

Those taking perpetual vows from the Archdiocese were: Sister Therese Angele Cline, Danville, and Sister Thomas Therese McIntyre, Jeffersonville.

Single Catholic Adults to meet

BATESVILLE, Ind.—A meeting of the Single Catholic Adult Club will be held here Sunday, Aug. 27, at 8 p.m. at the Knights of St. John Hall. A short business session will be followed by entertainment and refreshments.

Single Catholics between 21 and 45 are invited to join the club. Further information may be obtained from Gene Meek, 893 E. Central St., Greensburg, or Bertha Weisenbach, 305 N. Park Ave., Batesville.

Women

(Continued from page 1) Corps. WICS is supported by four national women's organizations—the National Councils of Catholic, Jewish and Negro Women United, a Protestant federation. North Deane members frequently help out in the downtown WICS office, answering telephones, typing, etc.

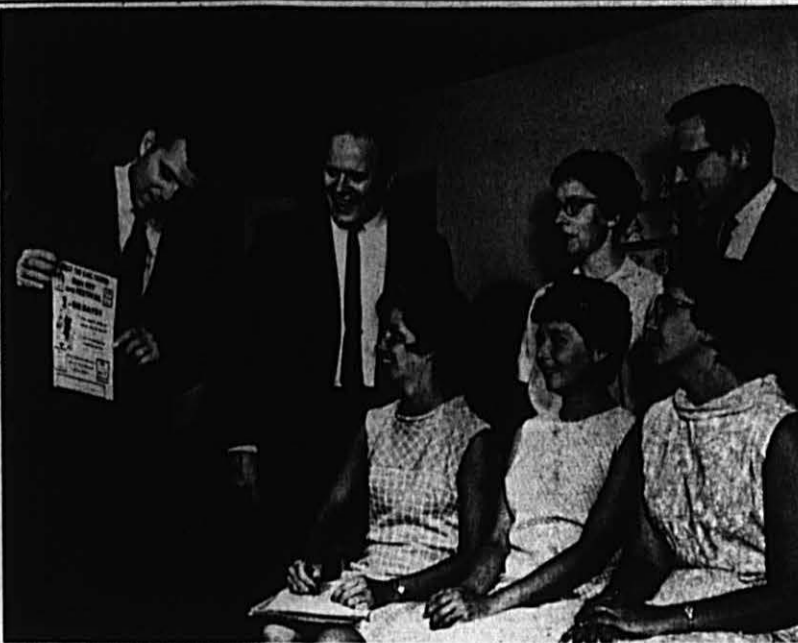
"Our work is cut out for us," Kay Peterson says. "As Catholic women, we have to be more aware of our duty to our community, whether it's helping with a remedial reading class in the inner-city or whatever else is needed. If we limit ourselves to hat shows and pitch-in dinners, we're sunk."

Transplanting the college from Ferdinand to Jasper will not be an overnight affair. According to Mother Julia, "It will take many years to fully establish."

Providence nun dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Sister Ernestine Kelly, S.P., died unexpectedly August 13 while spending her summer vacation here. She was one of the golden jubilarians of 1961 and had spent 66 years in religious life.

A native of St. Louis, she was an elementary teacher in Hammond and Chicago schools. There are no immediate survivors. Requiem Mass was celebrated August 16.



PLAN FISH FRY AND FESTIVAL—Committee members shown above at a recent meeting to discuss plans for the Fish Fry and Festival sponsored by Christ the King parish are, seated, left to right: Mrs. Gus Jonas, Mrs. Jerry Rasone and Mrs. Harold Sullivan. Standing, left to right, Richard Huffine, Gus Jonas, Mrs. Robert King and Harold Sullivan. The event will be held on the school yard, Keastler Blvd., East Drive, on Friday, Aug. 25, beginning at 4 p.m. and Saturday, Aug. 26, starting at 12 noon. Other members of the committee not shown are Jerry Rasch, Robert King, Mrs. Richard Huffine and Walt Fields.



NEW PEDIATRICS PLAYROOM—Nearly all the youngsters at St. Francis Hospital's pediatrics floor appeared to be in surgery or otherwise unavailable to try out the new playroom equipment recently donated to the hospital when The Criterion's photographer was on the scene last week. The equipment was provided by the Beech Grove Jaycees. Several staff members and the hospital administrator—Sister M. Sponsaria, O.S.F.—pitched in to save the day. Nurse aides Mary Ann Sauer, left, and Pamela Rehl mounted the small horses on a merry-go-round, while Sister Dolorita, O.S.F., floor supervisor, looks on. Sister Sponsaria is holding Dorian Durham.

Jasper will be site of new coed college

FERDINAND, Ind.—The Sisters of St. Benedict and the executive committee of Cohere, Inc. of Jasper announced this week that they will merge their efforts in establishing a four-year, co-educational liberal arts college on a 725-acre campus site presently held by Cohere on the south edge of Jasper.

Mother M. Julia, prioress of Immaculate Conception Convent and president of St. Benedict College, notified Cohere August 15 that the Sisters voted in community to proceed with implementing preliminary proposals.

COHERE, INC. is a non-profit organization which has worked for several years to establish a college at Jasper. Originally the Christian Brothers had agreed to administer the proposed institution. However, Cohere advised its donors earlier this year that the Brothers had asked to be released from their commitment due to a personnel shortage. The Cohere executive committee had since studied alternate methods of establishing a college, including talks with officials of St. Benedict College.

Transplanting the college from Ferdinand to Jasper will not be an overnight affair. According to Mother Julia, "It will take many years to fully establish."

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Osgood

(Continued from page 1) years—in 1938—that one of its sons, Father Raymond Moll, was ordained to the priesthood and celebrated his first Mass in his parish church. Father Carl Busald, now at St. Catherine's (Indianapolis), was then pastor at Osgood. Father Moll is currently pastor of St. Augustine's, Leopold.

A fire—the only one in the history of the parish—occurred in 1949, when Father August Sansone was pastor, but damage was slight.

A complete redecoration of the church's interior, including new altars, statues, confessional, baptistry, and stained-glass windows was completed from 1961 to 1966 during the pastorate of Father Ralph T. Schweizer, brother of the present pastor. The parish hall and rectory were also refurbished.

Father Donald Schweizer was appointed pastor of St. John the Baptist parish September 1, 1966 when his brother was named pastor of St. Mary's parish, North Vernon. Presently there are 379 parishioners at Osgood. While there is no parish school, Sisters of St. Francis from Oldenburg conduct religious instructions for children on Sundays.

Fund lack seen diaconate bar

LINZ, Austria—Limited church finances are the chief obstacle to the introduction of the badly-needed permanent married diaconate in Africa, an African bishop stated in the Linz diocesan newspaper. Auxiliary Bishop James Odongo of Uganda, in an interview, published in the Linzer Kirchenblatt, said insufficient funds affected the whole field of pastoral activity in Africa.

He added that there was no lack of candidates for the married diaconate there, but the bishops could not consider ordaining them because the dioceses cannot raise the necessary means to pay proper salaries to support deacons and their families.

Teacher needed

Father Charles Cagney, principal of Brabouf Preparatory School, reports that the school is looking for a high school government teacher to take over two afternoon classes a week. Those interested may call Father Cagney at Brabouf, telephone 291-7050, or write the school: Brabouf Prep, 2801 W. 84th St., Indianapolis.

Assumption sets fish fry festival

INDIANAPOLIS—Six hundred dollars in cash tops the list of prizes to be given away at the annual Fish Fry Festival sponsored by Assumption parishioners. The event is scheduled Friday and Saturday, Aug. 25 and 26 on the school grounds at 1105 South Blaine Ave.

Fish, tenderloin, baked beans, and home baked desserts will be served daily beginning at 4 p.m. Carry-outs will be handled promptly.

There will be booths and games for the entertainment of all ages. Festival committee members include Mrs. Myra Kerr, Mrs. Walter Byers and Mr. and Mrs. Claude J. Miller. The public is cordially invited.

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St. Martin's Church, Yorkville, Ind. Picnic (20 FUN BOOTHS) Sun. - Aug. 27, Country-Style Chicken Dinner

Papal audience CASTELGANDOLFO, Italy—Pope Paul VI received in audience the Orthodox Metropolitan Nikodim of Leningrad while the metropolitan was visiting Rome.

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HOLY LAND LETTER

Jewish student raps Vatican II statement

Dear Friends: Today is Saturday, the Jewish sabbath, and here in Jerusalem it is observed in all its solemnity. All places of business are closed, including all restaurants, and all transportation has halted. This is an excellent time to study and to catch up with correspondence. I want to tell you about Fay Blake, like myself a senior student here. Fay is an American Jew, born in New York City, and has degrees from Hunter College, the University of California at Los Angeles and the University of Southern California. Currently, she heads the exchange department of the UCLA library. Fay is an accomplished linguist, fluent in French, German, Yiddish and Russian, with some knowledge of Italian and Spanish. WHILE WE travel back and forth by bus to the university and downtown Jerusalem, we have some interesting conversations. We often find ourselves in disagreement, but that has nothing to do with our friendship. Fay came to Jerusalem for a number of reasons — because Israel is a center of Middle Eastern culture and because she wanted some tutoring in Hebrew. She also had a strong urge to live for at least a little while in this unique land. She believes Judaeo-Christian relations began to improve in the time of Pope John XXIII, whose memory she reveres. Yet she finds the post-Vatican II era very disappointing. The council document on the Jews, in her opinion, was weighed politically, and the exoneration of the Jews in respect to Christ's death was ambiguous. For political reasons, according to Fay, that document was emasculated. Why? Because Rome did not want to alienate Arabs. I SUSPECT Fay is unduly pessimistic, but I must remember her vantage point as a Jew is not mine as a Catholic Sister. My next letter will focus on a Jewish scholar here at the university, Dr. Stefan Schwamm, friend of the world-renowned Father Marie Benoit de Bourg d' Tre, O.F.M. Schwamm collaborated with Father Benoit in rescuing thousands of Jews trapped in France and Italy during World War II. Sister Mary Jean, S.P.



MORRIS PARISH PLANS ANNUAL PICNIC—St. Anthony's Church, Morris, will sponsor its annual Labor Day picnic on the parish grounds on Monday, Sept. 4. The interior of the church was recently redecorated. Walter Colin, of New Albany, handled the contract. Father Joseph F. Koster is the pastor at Morris.

Kane Lay Alumni group slates reunion

(Continued from page 9) either incompetent, or that she is far more competent. It is unfortunately and pathetically true that as people grow older, sometimes their children assume that they lack any kind of sense. They want to direct them in all things. And this happens even when the parents are financially independent of the children. It is almost an attempt to force parents into a second childhood and should be resisted strongly. Perhaps the best way to handle this situation is to ignore what she has to say, and do what you wish. If you are not really depending upon them for support, I think you would be better living outside the home on your own if you are physically capable of so doing. I realize that it may be rather difficult to face up to the problems that you cite in your letter. It would be a good idea to discuss these matters with one of the parish priests, or some professional counselor. You do need psychological support, and I doubt you are going to get it from your son or daughter-in-law. ST. MEINRAD, Ind.—Scores of former students for the priesthood will converge here this week-end for the annual reunion of the St. Meinrad Lay Alumni Association. Registration will open at 5 p.m. on Saturday for early arrivals followed by dinner and a get-together in the St. Jude Guest House. Highlights of Sunday's schedule include a concelebrated Mass at 10:30 a.m. and the official business meeting at 2 p.m. Special tours will be conducted for family members of alumni delegates. Jack Whitaker, of Cincinnati, will preside at the business meeting, at which alumni will be briefed on expansion plans at the Archabbey. The lay alumni group, organized in 1957 and believed to be the first of its kind in the country, has provided the funds to finance several scholarships for needy students for the priesthood.

Announce English Synod delegates

LONDON—The English bishops who will attend the synod of Bishops opening in Rome September 29 are Cardinal John Heenan of Westminster, Archbishop George Dwyer of Birmingham and Archbishop John Murphy of Cardiff, who will be a substitute representative. Bishop Francis Thomson of Motherwell will represent the Scottish hierarchy. Cardinal Heenan is recovering satisfactorily from his recent serious attack of shingles and is expected to resume his duties in early autumn.

Evansville eyes Council of Laity

EVANSVILLE, Ill.—A group of 32 laymen here voted to organize a Council of the Laity for the Evansville diocese. The group, selected by the diocesan priests' senate, considered various types of organizations. It rejected a proposal for establishment of a diocesan council of Catholic men on the grounds that separate organizations for men and women are outdated.

FESTIVAL CALENDAR

Major summer entertainments of Archdiocesan parishes are listed below for the benefit of workers and patrons. We invite the pastors to make this list complete with information about their parish plans. August 20—St. Mary's, Navilleton. August 20 — St. Pius, Ripley Co., Church Picnic featuring Chicken Dinners, Mock Turtle Soup. August 25, 26 — Assumption, Indianapolis — Fish Fry and Festival. August 25-26—Christ the King, Indianapolis, Fish Fry and Festival. Serving 4 p.m., Friday; noon, Saturday. August 27—St. Martin's, Yorkville. August 27 — Centennial, St. John's, Osgood — Lay Celebration. August 29 — Centennial, St. John's, Osgood—Clergy Celebration. September 3 — St. John's, Enochsburg. September 4 — St. Anthony's, Morris. September 4—St. Peter's, Franklin County — Labor Day Picnic and Chicken Dinner. September 9 — St. Pius, Troy — Volksfest, 4 p.m. October 15 — St. Joseph Hill, Sellersburg—Turkey Shoot and Fall Festival. September 17 — St. Louis, Batesville. October 27, 28—Our Lady of Lourdes, Indianapolis.

Richmond group sets card party

RICHMOND, Ind. — Progressive Sheephead will be featured at the annual card party sponsored by the Knights of St. John's Auxiliary on Wednesday, Aug. 30. The affair will be held in St. Andrew's school hall beginning at 8 p.m. Players are requested to bring their own cards. Refreshments will be available and tickets may be purchased at the door. Mrs. Joe Miller is chairman assisted by Mrs. Robert Stier, co-chairman.

Terre Haute CCW sets recollection

TERRE HAUTE, Ind. — The annual Day of Recollection, sponsored by the Deanery Council of Catholic Women, will be held at St. Mary-of-the-Woods College on Wednesday, Aug. 23. Registration will be at 8:30 a.m. at Foley Hall. Mass starts at 9 a.m. in Sacred Heart Chapel and luncheon will be served at 12 noon in Woodlawn Inn on campus. Moderator will be Father Arthur Young, of St. Benedict's Church. Reservations should be made with any Terre Haute parish president or with Mrs. Joseph Lang, 232-3488, no later than Monday, Aug. 21.

Batter up!

BOSTON—Cardinal Richard Cushing of Boston has extended an invitation to all communities of Sisters in the Boston archdiocese to attend the baseball game between the Boston Red Sox and the Washington Senators here on August 24—designated by the Red Sox management as "Sisters' Day." It is also the cardinal's 72nd birthday.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

MRS. JOSEPH MILLER, Richmond; MISS LULA EHRINGER, Sellersburg

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Approves Masses in homes

BOSTON—Cardinal Richard Cushing of Boston has announced that official approval for the celebration of public Masses in private homes may be obtained from the Archdiocesan authorities. This authorization, effective immediately, will be granted under these conditions: • "It will be limited to weekday Masses. • "Only when circumstances (to be judged by the archdiocesan liturgical commission) warrant it. • "The practice is oriented to the parish and the parish church. • "Positive means must be taken to avoid abuses, and assurance given that the rubrics will be followed. • "Participation and a homily are both required."

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Jeffersonville and Clarksville Calendar OF EVENTS

St. Anthony's . . . CYO Summer Field Day, August 20, Floyd Knobs Community Park. St. Augustine's . . . Social, Sunday afternoon, August 20. Sacred Heart . . . CYO Cookout and Dance for incoming freshmen, August 27. Providence . . . School Opens September 5.

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FAMILY CLINIC

Mother-in-law says son's wife is unfair

By JOHN J. KANE, Ph.D.

Today it seems everything is blamed on the old folks, especially mothers-in-law. I don't agree. My son is married to a woman who wants to run not only his life, but mine too.



Young and old, I suppose we all get our turn at being the whipping boy for society, and I agree in no case is it entirely fair to all persons in any age group.

There is no reason why you should listen to criticism of your son from his wife. You might tactfully suggest that if she does have criticism of him, it would be wise for both of them to sit down together and discuss the matter as amicably as possible.

Your letter certainly represents something of a switch. Usually the complaint is that everything is being blamed on the young people.

Some social scientists have pointed out that men and women are taught to compete in business before the woman is married. (Some married women, who work, also compete with men in business.)

While it is highly desirable that she be given some opportunity of ventilating, I strongly urge that you inform her you are not engaged in the business of counseling, and you do not care to hear criticisms of your son from her.

There is, however, another way of looking at it, and this too has been pointed out, namely that some American men are very passive. They tend to be rather dependent souls, depending first on a mother, later on a mother surrogate, a wife.

You claim that she does not want your son to do anything for you, and again, I must rely on what you tell me in the letter. I hope you are making this statement after careful thought.

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CONVENT BOUND - Miss Melissa Wenzel, daughter of Mr. and Mrs. Melvin K. Wenzel, of St. Roch's parish, Indianapolis, will enter the novitiate of the Sisters of Providence at St. Mary-of-the-Woods on August 30.

Under repair - MEXICO CITY - The Shrine of Our Lady of Guadalupe is undergoing extensive structural repairs to stop the sinking of its front section.

Radio and Television

Table listing radio and television stations across various areas including Indianapolis, Shelbyville, Tell City, Terre Haute, Evansville, Richmond, Salem, and New Castle.

you would prefer he wouldn't do whatever he is doing unless he can do it openly.

Again I am not entirely clear as to the meaning of your statement she thinks "she should come ahead of me in every way." In reality, she does come ahead of you. As his wife, she takes precedence, and this is exactly what marriage entails.

But then you add that she tries to come ahead of you in things that are your business. My interpretation of this is that she attempts to direct your life, feeling perhaps that you are

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IN NEW COMMUNITY

Catholic, Protestant parishes share name

BALTIMORE—Four religious groups - Catholics, Lutherans, Methodists and Presbyterians - will share the name of St. John the Evangelist for their congregations at the new city of Columbia being constructed in Maryland half way between Baltimore and Washington, D.C.

Use of the name for the Catholic parish planned for Columbia's Wild Lake area was approved by Cardinal Lawrence Shehan of Baltimore.

The ecumenical significance of the shared name was noted by Father John J. Walsh, who has been named pastor of the new parish.

THE NAME is one of several proposals regarding the new parish approved by Cardinal Shehan.

ALTHOUGH the four congregations serving the area will be separate and distinct, Father Walsh says it has not yet been established whether there will be four separate church buildings or some sort of shared facilities.

"Too often when you say 'parish' people think of a church. We all do it," he says.

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pointing out that the announcement of a new parish does not necessarily mean there will be a separate Catholic church building. "A parish is not a building," he says, "it is people, the congregation."

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MINUTES CITED

Labor unions get no support at Catholic Hospital parley

By JIM FLANNERY CLEVELAND—The Ohio Conference of Catholic Hospitals seems to have devoted a good part of its 1967 meeting to exploring ways to keep labor unions out of hospitals. The minutes of the April sessions which just became available contain no word in favor of unionism in hospitals. One speaker, an attorney, proclaimed, "We hear much about the inevitability of unionization of hospitals, but we are not going to sit by and do nothing about this. We also hear many things about abortion laws being inevitable—again we are not going to sit by and let this take place without our doing something about it."

icy that any notices on the board have to be approved by the administration. Sister stressed that it is important, said the minutes, not to employ personnel from other hospitals "who are in trouble" at the time and to inform other hospitals of this policy of not hiring their employees. The same speaker said that union literature was left in many places around the hospital that could be picked up by the employees. She said it is better if this literature can be gathered by personnel, other than the administration, and destroyed. "The CONFERENCE minutes also quoted an attorney speaker who advised: "If you have an employee who is a 'union plant,' do not fire this employee. If he is a probationary employee there for a short time, it is much easier to handle the situation. "If he is in a position where he is able to move freely from the hospital, transfer him to a more stationary place. Still another conference speaker explained that non-profit hospitals do not come under the National Relations Labor Act unless state laws specify otherwise. He said (in a written copy of his speech attached to the convention minutes): "In Ohio we have no such law and you can discharge for union activities even though it does represent the majority of your nurses or other employees."

Remember them in your prayers from Indianapolis at CFM parley

- SALVATORE S. AMATO, 56, Holy Rosary Church, Aug. 10. St. Joseph Cemetery.
JULIA E. SULLIVAN, 76, St. Ann's Church, Aug. 10. Calvary Cemetery.
JOHN E. BENDER, 84, St. Patrick's Church, Aug. 14. Calvary Cemetery.
LEONORA L. RUFF, 65, Holy Cross Church, Aug. 10. Holy Cross Cemetery.
JONANNA URBANIC, 82, Holy Trinity Church, Aug. 12. Holy Cross Cemetery.
PHILIP M. MOESMEYER, 82, Sacred Heart Church, Aug. 12. Holy Cross Cemetery.
WILLIAM J. RYAN, 81, St. Joan of Arc Church, Aug. 12. Holy Cross Cemetery.
EVELYN E. PRESTON, 71, St. Patrick's Church, Aug. 14. Holy Cross Cemetery.
CATHERINE M. FLETCHER, 78, St. Patrick's Church, Aug. 18. Holy Cross Cemetery.
JOSEPHINE M. MOONEY, 70, Holy Rosary Church, Aug. 16. Holy Cross Cemetery.
WINIFRED G. LANDERS, 75, Our Lady of Lourdes Church, Aug. 16. St. Joseph Cemetery.

CLERGY Providence nun fatally stricken

ST. MARY-OF-THE-WOODS, Ind.—Sister Irene (Curtin), S.P., died of a heart attack at St. Columbkille Convent, Chicago, on Friday, Aug. 11. She was born in Chicago, attended Providence Academy, and entered the novitiate of the Sisters of Providence on December 6, 1911. Surviving are two sisters, Sister Mary Clement, S.P., now stationed at Mother Theodore Guerin High School, River Grove; and Mrs. Frank Ryder, Lowell, Michigan; and one brother, John of Lowell, Michigan. The funeral Mass was celebrated on Monday, Aug. 14, with burial in the convent cemetery.
August 20, 1953 — Father John Rapp
August 20, 1953 — Father Urban Sondermann
August 20, 1953 — Father Francis X. Griest
August 20, 1953 — Father Stephen Donoghue
August 21, 1951 — Father John P. Patterson
August 24, 1944 — Father Vincent Grannan
August 25, 1944 — Father Timothy Kavanaugh
August 25, 1945 — Father Andrew O'Keefe

Social Calendar

- FRIDAY, AUG. 18 St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.
SATURDAY, AUG. 19 St. Bridget's Social begins at 6:30 p.m. in the school hall, 815 N. West St.
The Saturday Social at Holy Cross begins at 6:30 p.m. in the church hall, 125 N. Oriental St.
Rummage Sale, sponsored by Our Lady of Everyday Circle, D. of L., beginning at 8:30 a.m. in City Hall, 802 Main St., Beech Grove.
SUNDAY, AUG. 20 Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.
Bake Sale in St. Francis de Sales school basement, 22nd and Avondale, after all Masses. Sponsored by Junior Girls' Kick-ball Team.
THURSDAY, AUG. 24 St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Taber St.
Rummage Sale from 9 a.m. to 10 p.m. in St. Simon's parish hall, 8400 Roy Rd. Public invited.

Adoptive parents open discussion series August 21

A series of group discussion meetings for parents of children adopted through Catholic Social Services will begin August 21. Invited to each session will be five different couples who have not adopted any since then. They will exchange ideas on their experiences as adoptive parents. Expected to be topics are their own attitudes and that of the community toward adoption, the psychological and physical development of children and the adjustment of an adopted child to his family and his family to him and of a natural child to an adopted one. Organizing the discussion groups is Anthony Logan, a student at the Indiana University School of Social Work where he is working toward a master's degree.

Spain takes steps to enforce law

MADRID—The Justice Ministry has established a liaison committee with other government agencies to deal with enforcement of Spain's new law on religious freedom. A section of the law calls for registration of all non-Catholic denominations by December 31 this year. Before the promulgation of the law, several Protestant groups had raised objections, saying compulsive registration was a setback in religious freedom. Should a Protestant church fail to register, it would place itself in a "clandestine" status.

Opinions

(Continued from page 5) of Our Boys Over There. True enough, they cannot be enjoying themselves fruitfully and news that the folks back home are backing them can make their lot a bit easier for them to bear. HOWEVER, there are limits beyond which one simply must not carry sentimentality of this nature and these limits prescribe any effort to keep our men in the rice paddies, fighting a vile, wrong, and futile war. The chap holding the star-spangled balloon and grinning happily as the floats go by is hurting our men in Viet Nam a great deal more than the man who marches in protest against this bloody business, for the protester, after all, is not conducting a hate campaign against our troops; he wants to get them out of there, which is the best turn anyone could do them. I don't suppose the John Birch Society and the latter-day Gold Star Mothers will ever fully understand this.

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Waitresses Immediate full time openings available for neat appearing, reliable women. Must be dependable, honest and want full time employment.

Irvington Private Kindergarten 5066 University Ave. Opens Tuesday, Sept. 5

Help wanted Teachers and teacher aides are needed at Muscatatuck State Hospital and Training Center, according to word received from Father Joseph Kern, the Center's Catholic chaplain.



VIEWING WITH ARNOLD

Julie is her Broadway self in 'Millie'

By JAMES W. ARNOLD
Q. How come you waited so long to see 'Thoroughly Modern Millie'?



A. It's a nice entertaining movie. Usually I'm depressed, and I had to wait for a nice entertainment in a mood. It comes over me only a couple of times a year.

Q. 'Millie' is tart and sophisticated then?
A. As worldly as a banana split. But Julie is much more like the old Broadway Julie, prancing and joshing and vamping around. They leave the sweetness bit to Mary Tyler Moore, and play it for laughs.

Q. Men won't like it then?
A. You apparently haven't seen Julie, Miss Moore and Carol Channing lately. Not to mention Beatrice Lillie (a villainess going to exclaiming 'Oh, poop!', for those with a taste for the bizarre. Nor do you recall just how cute the girls of the '20's were. But the fellows will just have to be in an ice-cream parlor frame-of-mind.

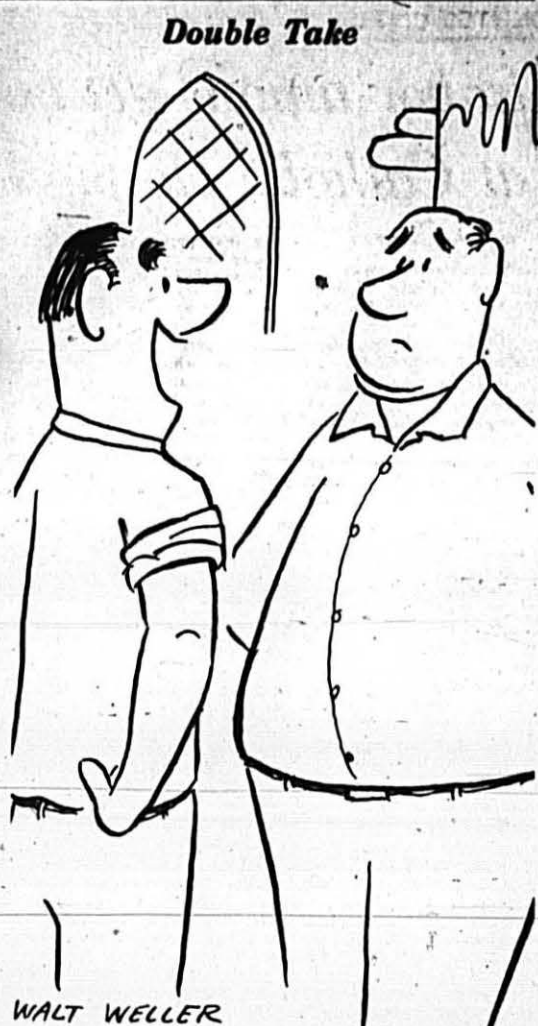
Q. What's the ideal audience for this film?
A. Women, from 10 to 100, preferably if they've had two martinis. They shouldn't be in a demanding mood. That sounds like a knock, but it's just a fact. First, it's a feminine story, about a small-town girl trying to be a flapper, find a husband and avoid evil in the big city.



TO BECOME NOVICE—Miss Brenda Hilger, a June graduate of the University High School, Bloomington, will enter the novitiate of the Sisters of the Precious Blood in Dayton, Ohio, September 5.

Georgetown plans huge expansion

WASHINGTON—Building contracts totaling \$11.3 million have been awarded for new facilities for Georgetown University's medical and dental schools.



WALT WELLER
'So you'd like to donate your talents to kitchen work? I think the parish would be better off if you'd join the lawn cutting crew.'

Aid inner city parishes

PHILADELPHIA—Parishes in the Philadelphia archdiocese contributed more than \$77,000 in a two-month period in a voluntary diocesan program to aid inner city and rural parishes.

Orthodox-Catholic exchange planned

VIENNA—Cardinal Franziskus Koenig of Vienna has invited members of the Orthodox theological faculty of the University of Salonika to Vienna for a dialogue with Catholic theologians.

Indianapolis Parish Shopping List

BE WISE... MODERNIZE... IMPROVE YOUR HOME THIS YEAR

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BECKER ROOFING & SIDING CO.
PAINTING BY RAY

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24 Hour Service

Venetian Blinds Cleaned 99c And Up
ALL-BRITE VENETIAN BLIND LAUNDRY

Clark's Walgreen Agency
BRAUN & SCHOTT MARKET

SAVE MONEY DAY OR NIGHT
Sutherland Lumber Co.

SPIVEY Construction, Inc.
EAST SIDE BIKE STORE

ASSUMPTION Brown's Service Station
CATHEDRAL

IMMACULATE HEART BO-KA FLORIST
SERING SHELL SERVICE

ST. CATHERINE St. Christopher
ROSNER PHARMACY

ST. MARK Meridian Meat Market Bi-Rite Foods
Woodcroft Pharmacy

ST. PHILIP NERI VERA'S REGAL MARKET
JOHANTGEN'S RURAL PHARMACY

MULHERN'S STANDARD SERVICE

LADY OF LOURDES PEACHERS DRUGS
LITTLE FLOWER

ST. FRANCIS ART'S DRUGS
ST. JAMES INDIANA CENTRAL PHARMACY

ST. JOAN OF ARC WALSH PHARMACY

Wolfe Shell Service Station
JORDAN Funeral Home

CHRIST THE KING Richards Market Basket

DELBO DRUGS 1521 N. Emerson

ST. JUDE ORME'S Carpets and Interiors

TV Repair All Makes

DEBO'S Salon of Beauty

EIson's Quality Foods

JACK MATHEWS & SON
Bruno TV Sales & Service

ST. MARVIN MARVIN'S Third Base Liquor Store

We Love All Credit Cards

SCHMIDT PHARMACY

HOLY ANGELS

TEETER'S South Side Pharmacy

ST. ANDREW Kelly Furniture Gallery

ST. MICHAEL Safeway Quality Foods

ST. RITA SHORTY'S FAIRWAY MARKET

HOLY SPIRIT TEXACO FUEL OIL

ST. BARNABAS Johnson and Son Shell Service

ST. LAWRENCE Steel Plumbing Co.

ST. PHILIP NERI Mr. Albert's Hair Styling Salon

ST. ROCH Locker Meats a Specialty

USED TV's

ROSS PHARMACY

Joe Lepper's Pets & Supplies

JACOB MONZEL

PAT DOLLEN'S





**GUILD PLANS OPEN HOUSE**—The second of two Open Houses at the Little Sisters of the Poor for members of the St. Augustine's Guild will be held on Monday, Aug. 21, beginning at 9 a.m. Tours of both the old and the new Homes for the Aged are planned. Shown above, left to right, are: Mrs. J. J. Heidt, Guild president; Mrs. John Farrington; Mrs. James Schick; and Mrs. Frederic L. Mahaffey, Jr., recording secretary. Other officers include: Mrs. Jack Kirby, vice-president; Mrs. Joseph Tuohy, treasurer; and Mrs. Joseph McGowan, corresponding secretary. (Staff photo by Fred W. Fries)

**AVAILABLE TO SCHOLARS**

### Original Douay Bible, other classics in Louisville collection

LOUISVILLE — An original Douay Bible (1609-10) is included in a collection of about 10,000 books soon to be made available to scholars here.

The collection, containing editions of literary classics printed in Europe 200 or 300 years ago, is owned by the Louisville archdiocese. It was "inherited" by Archbishop John A. Floersh, now retired, who headed the Louisville archdiocese from 1924 to 1967, from his predecessors, all of whom preserved the materials.

have been begun by Bishop Benedict Joseph Flaget, S.S., the first bishop of Bardonia, now part of the Louisville archdiocese, from 1810 to 1850.

DR. WAYNE S. YENAWINE, librarian of the University of Louisville, said "it is a great tribute to Catholic officials of the Louisville archdiocese that they recognized the value of these materials, from a scholar's point of view, through the years, and saw to it that nothing happened to them."

"The collection," he con-

tinued, is a 'scholar's library,' not just a Roman Catholic one, in that it contains pros and cons on all issues relative to the Church. All sides are represented.

DR. WAYNE S. YENAWINE, librarian of the University of Louisville, said "it is a great tribute to Catholic officials of the Louisville archdiocese that they recognized the value of these materials, from a scholar's point of view, through the years, and saw to it that nothing happened to them."

Much of the work of sorting and cataloging has been handled by Raymond F. Bossmeyer, Louisville attorney and book collector. In March, 1967, Archbishop Floersh gave Bossmeyer permission to examine and sort out the volumes in the collection, which had been preserved intact in the back room of the Cathedral of the Assumption rectory here.

Prior to that time, the collection had been stored at old Preston Park Seminary—on the site of what is now Bellarmine College, a liberal arts college staffed by priests of the Louisville archdiocese.

When Archbishop Thomas J. McDonough, acceded to the See earlier this year, he gave approval to the project undertaken by Bossmeyer under the auspices of Archbishop Floersh.

MR. BOSSMEYER told NC News Service how Bishop Flaget acquired this collection of 16th, 17th and 18th century books during the early and middle years of the 19th century. He said that Bishop Flaget, having arrived in this country with "virtually nothing," and desiring to open a seminary—later to be known as St. Thomas Seminary—had to beg for needed volumes from various religious houses, monasteries and convents in France. After the collection had been gathered, he had it transported to America, "somehow," and then carried on flatboats to Pittsburgh.

From there they were carried by muleback to Louisville, and thence to Bardonia—Bishop Flaget's See.

Bossmeyer said one of the first seminarians at the original St. Thomas Seminary, opened by Bishop Flaget, was Peter Richard Kenrick, bishop of St. Louis in 1843, and archbishop in 1847 — when the See was raised to an archdiocese — until 1895.

Bossmeyer disclosed that an ancient Hebrew Bible had been recently discovered in the collection, but said that specific details regarding it were as yet unavailable.

THE INTERIOR of the volumes is said to be in relatively

## Vatican paper warns of race riot danger

By MSGR. J. P. DONNELLY

VATICAN CITY—Referring to race riots in the U.S., the Vatican City weekly magazine warned that a "grave danger of the hours and days ahead is that anarchistic and nihilistic protest will develop."

"All honest men are bound to be shocked," L'Osservatore della Domenica said, "by this misfortune which, if we think about it, is not only American; wherever race and class hatred flares up human personality is injured and diminished."

The editorial was written by Federico Alessandrini, associate editor of the Vatican City daily newspaper, L'Osservatore Romano.

Alessandrini quoted statistics to show that the financial condition of the Negroes in the U.S. has considerably improved in the last several years.

"BUT THERE is obviously another side to every coin," he said. "In this particular case it consists in the vast movement of internal migration of the Negroes from Southern plantations to industrial towns of the central and northern U.S., where they fill entire quarters and live in conditions of poverty and misery, since a large part of the immigrants do not find the work they hoped for and are compelled to live from day to day and from hand to mouth."

"All this creates or sharpens prejudices and gives rise to tension. These are states of mind which can be found in other countries, on this side of the ocean as well, when internal movements of population are in progress and provoke reactions which are not unknown even in Italy, though there are no Negroes here."

"Is it then a matter of poverty or despair? We do not think so. Since there is some truth contained in every erroneous ideological concept. We can find help in understanding what is happening in the U.S. by examining the Marxist concept of a sub-proletariat which is reaching maturity and is acquiring self-awareness. Although until a short time ago Negroes of the U.S. almost in their entirety constituted a 'lumpenproletariat' — an amorphous mass of 'poor wretches' — now that their conditions are improving they are acquiring a self-awareness and tend to speed up the process through a violence which is no longer disorganized."

"NEWS AGENCIES and newspapers speak of communist, perhaps even 'Chinese brand' incitement. We do not know if these reports have any foundation in fact. Communists know very well that such vast and furious uprisings cannot be artificially provoked but that they spring from 'natural' causes. But once they have occurred,

the 'consistent' Marxist, whether he follows 'Chinese' or some other brand, knows that the 'correct way' to be incorporated into history is to intervene in this dialectic in order to stir it and direct it.

"The U.S. is entering upon a particularly delicate stage in its evolution, and nobody can say what developments it may be confronted with in the near or distant future. The fact is that the process now taking place is 'irreversible.' To employ 'strong arm methods' and withdraw concessions already granted would be useless, or rather it would only make matters worse and even more tragic."

"A few years ago there were Negro leaders who in view of the lack of real and speedy integration were asking for the poorest of the U.S. territories in order to gather there all their brothers (telling the U.S. in effect) 'You will help us as you helped other nations.' Now even these attitudes are a thing of the past and the grave danger of the hours and days ahead is that anarchistic and nihilistic protest will develop."

"Once more it is extremely clear that the roots of progress are not to be found in economic advancement but in the formation of the individual conscience — that is to say, in moral values."



**ENTERING CONVENT**—Miss June Tanner, a graduate of New Albany High School, will enter the Novitiate of the Sisters of Providence at St. Mary-of-the-Woods August 30. She is the daughter of Mr. and Mrs. Thomas Box, New Albany. An open house will be held Sunday, Aug. 20, from 2 to 4 p.m. at 1935 Center St., New Albany. No invitations have been issued.

### Germans to aid Asia seminaries

AACHEN, Germany — Nearly \$2 million has been designated for the training of native priests in 37 major and 13 minor seminaries in Asia by the German office of the Society for the Propagation of the Faith, in 1967.

The \$1.8 million sum is the highest amount ever allocated for that purpose by the society here.

### Miss Lora J. Vann Social Services is selected for Fulbright grant adds consultant

INDIANAPOLIS — Miss Lora J. Vann a member of St. Rita's parish, has been selected by the Board of Foreign Scholarships for a grant to teach in the United Kingdom during the 1967-68 school year under the United States International Educational Exchange Program (Fulbright-Hays Act, 1961). She will teach children seven to nine years old at the Gorse Farm Junior School located in the county of Great Barr, Birmingham, England.

INDIANAPOLIS — Dr. James J. Wright was recently added to Catholic Social Services' staff of consultants.

A member of the Indiana University Medical Center hospitals resident psychiatric staff, Dr. Wright meets with agency case-workers once a week to discuss and advise them on problems of a psychiatric nature in their caseload.

Prior to departure from New York, Miss Vann will attend a two-day orientation program (August 16-17) during which she will meet her British counterpart, Miss Isabel Wells, who will teach grade three at the Paul C. Stetson School No. 78, Fall Creek and College Avenue.

A graduate of St. Joseph's College, Rensselaer, and the Stritch School of Medicine, Loyola University, Chicago, Dr. Wright served in the army medical corps in Vietnam from 1961 to 1963. He also was in private general practice before beginning his residency. He, his wife and two sons live in St. Michael's parish.

Miss Vann, who did her undergraduate work at Marian College, received her Master's degree from Ball State University, majoring in Remedial Reading. She has been the recipient of various awards including the Catholic Interracial Council scholarship to Marian College and two National Defense Education Act grants for summer study of Geography and English Linguistics at the University of Wisconsin and at Ball State University, respectively.

Miss Vann is the daughter of Mrs. Prudie Vann, and the late Mr. Amos A. Vann.



MISS VANN



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## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**Daughters of Isabella RUMMAGE SALE**  
Saturday, Aug. 19 — 8:30 A.M. 'til (?)  
City Hall — 802 Main Street — Besch Grove

**Annual Junior CYO TALENT SHOW**  
Sunday, Aug. 20 — 8 P.M.  
Garfield Park Amphitheater

**ANNUAL GOLF TOURNAMENT**  
Mater Dei Council No. 437  
Sunday, Aug. 20 — Tee Time 12 Noon  
Riverside Golf Course — Dinner to Follow the Game

**FISH FRY AND FESTIVAL**  
Christ The King School Yard  
Friday, Aug. 25 — 4 P.M. 'til (?)  
Saturday, Aug. 26 — Noon 'til (?)  
Rides — Booths — Games

923-4504



Feeney-Kirby MORTUARY

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