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DURING an episode in the classic novel Huckberry Finn, the old South, tells a woman about an accident on a Mississippi steamboat. "Good gracious!" the woman exclaims. "Anybody here?" "No," says Huck. "Killed a nigger."

Race and Racism By Bob Senser

This is the first of two articles which together form a chapter in a forthcoming book on race relations, to be published by the Helicon Press, Baltimore. The author, formerly executive director of the Catholic Council on Working Life, Chicago, was sworn in last month as an officer in the Foreign Service of the U.S. State Department, and is now taking orientation and language training at the Foreign Service Institute in Washington.

Mr. Senser has published articles on social problems in many national publications, religious and secular, together with a number of pamphlets. A former secretary of the National Catholic Social Action Conference, he represented the organization at the international meeting of Christian workers held in Rome last May, and was elected U.S. delegate to the convention charged with preparing a new international Christian workers' instrument. He has also been a director of the Chicago Catholic Interracial Council and the editor of Work, monthly Catholic newspaper.

The accompanying illustrations are by Robert Stroblinger, art director, Art Mesa Press.

BOTH ATTITUDES, the fallacious one and the proper one, seek their foundation in a pseudo-scientific view of race.

In a blank lot "of our race," the 1960 U.S. Census form asked whether a person was "White, Negro, American Indian, Japanese, Chinese, Filipino, Hawaiian, part Hawaiian, Alut, Eskimo (etc.)." After reading this William A. Wisdom, a New York University graduate student, wrote the Census Bureau director a letter.

Africans, but are considered Caucasians because of other anatomical characteristics.

The other characteristics include hair color and texture, shape of nose, slope of forehead, the larger the brain, the greater the intelligence, the larger cranial capacity was claimed for the white race—until the skulls of Eskimos were found to be larger yet.

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"You can make as many as 5,000 measurements."

lecturing him on the difficulties of the seemingly easy question in his own case Mr. Wisdom rejected the obvious classification of White, and stated he would like to call himself "the larger the brain, the greater the intelligence, the larger cranial capacity was claimed for the white race—until the skulls of Eskimos were found to be larger yet."

From one viewpoint, Mr. Wisdom was quibbling. Yet as a student of anthropology (the science dealing with human origins), he knew that the question of race is far more elusive than most people realize.

Scientists have been making as being divided into as few as two races and into as many as 2 or more. "It is all quite arbitrary," says Father Sylvester Nieber, S.V.D., an anthropologist. "You can make as many as 5,000 different measurements of the human body, and depending on which measurements you select, you can make your own racial classifications."

Morocco, skin color by itself is no sure index of racial type. Many people of India, for example, are as dark as the darkest

physical traits measured by scientists today. The importance attached to a given trait may fade as new studies are made. Years ago, when it was thought that the larger the brain, the greater the intelligence, the larger cranial capacity was claimed for the white race—until the skulls of Eskimos were found to be larger yet.

ANATOMICAL differences among the races must be weighed against the much greater amount of sameness in the human races. Careful research has uncovered no consistent racial differences in longevity, size, weight, strength, or sensory capacity. Nor do the inter-racial differences in hair color bear any racial characteristics. As a result, anthropologists point out that race is only skin deep.

Consider blood, which often used to denote racial and familial kinship. I once heard Archbishop William D. O'Brien of Chicago tell a Negro audience: "You know, I have a secret to tell you: I have colored blood." He paused, and then added: "Yes, I'm colored. Red, just like yours."

Contrary to a common impression, there is no such thing as "Negro blood." Blood carries no racial identity. Though there are different blood "types," these cut across racial lines. Blood transfusions must be carefully selected so that the donor's blood type blends with the recipient's type—but in this medical process racial identity is so unimportant that a transfusion from a Negro could save a white man's life, whereas a transfusion from another white (with the wrong blood type) could cause shock and even death.

ONE COULD go on and on with the physical differences discovered in biological science. But this is in large part artificial and meaningless because it assumes scientific category determines a person's race. It does not. Cu-

lumn does. The scientific categories do not fit with American custom. Or putting it the other way round, American custom does not follow the scientific categories of race.

In the United States a person known to have a single Negro ancestor, however remote he may have been, is considered a Negro. As Gurner Myrdal writes in his

Crminology, of course, has nothing at all to do with racial biology, white, Negro, or mixed. But how does one race how they treat those who are classified in a different racial group, can create social conditions that increase the temptation to steal, cheat, and commit other crimes.

Why should it be so difficult for Catholics to understand that social conditions have a great influence on a person's behavior? Catholics have gone of enormous sacrifice to establish an educational system—Catholic grade schools, high schools, colleges, and universities—precisely because they place so much importance on a proper environment.

YET THE TENDENCY to blame race rather than nurture exists even on relatively unimportant levels. In the play No Time for Sergeants, a hillbilly is amazed when he hears a college-educated Northern Negro speak. "Why," says the hillbilly, "he talks mo' white than Ah do."

I have personally observed the disbelief of whites who for the first time heard a Puerto Rican Negro speak with a thick Spanish accent and a Dublin-reared Negro speak with an Irish brogue. In both instances, the whites thought the Negroes were "putting on airs" when in fact the accents of the two men reflected those of the society in which they were reared.

Sunday feature pages. It is basic to an understanding of the U.S. racial problem. All the generalizations about Negroes—that Negroes are more prone to this or that—that whites—must take into account that the Americans called "Negroes" are largely of mixed racial origin. Two criminologists, Richard H. Korn and Lloyd W. McKortle, point up the practical meaning of this fact.

"Since race is a matter of degree, one should not say 'Negro,' 'Chinese,' or 'White,' but how much Negro, how much Chinese, etc. Pursuing the implications of this fact could lead to some startling conclusions about race and criminality. For example: The probability that Negroes commit a proportionately larger percentage of crimes than do whites in this country has led some to assume the existence of a racially selective trait (an innate tendency) for Negro criminality."

"But the overwhelming majority of Negroes in this country have at least some white parentage in their bloodstream. It has been estimated that not more than 25 per cent of the persons called Negroes in this country are of unadmixed Negro extraction."

"Consequently, in order to assess the operation of the genetic Negro crime factor, it is necessary to observe the crime rates among the primitive Africa, where, according to the theory, we would expect the criminality to be highest. But every index reveals that the extent of criminality among the few still primitive Negroes of Africa is negligible, and very much less than that of the racially mixed Negroes of America."

"Apparently, then—and contrary to expectation—the Negro crime rate 'fades' when Negro racial characteristics are mixed with white racial factors."

"Criminality, of course, has nothing at all to do with racial biology, white, Negro, or mixed. But how does one race how they treat those who are classified in a different racial group, can create social conditions that increase the temptation to steal, cheat, and commit other crimes."

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Most of us do not realize how much U.S. Negroes have assimilated the American way of life.

We do not realize that despite the difference in education, income, and housing, the typical Negro is much more like the typical white than (say) an American Negro is like an African. Compare an an American white to a Roumanian.

Negroes here do not have African names, nor do they speak an African language; they adopted the white man's names, his language, and even his religion. But by bit in the past 150 years, they absorbed the culture of the white majority. They drive the same cars, see the same TV shows, buy the same deep freezers, use the same school textbooks. Even the Negro magazine Ebony is amazingly like Life.

Despite all the efforts to blame nature, racial barriers are man-made. The Negroes themselves have surmounted the artificial wall of segregation to a greater extent than they generally recognize.

(To be continued)

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"Race is a matter of degree."

NCWC STUDY POINTS OUT

Tax aid for church-related agencies upheld in three important Supreme Court decisions

Bradfield vs. Roberts, Cochran vs. Board of Education, and Everson vs. Board of Education are the three decisions of the Supreme Court—and the only three—that directly concern aid-providing by government in the sense presented by the problem of Federal aid to church-related education.

Bradfield vs. Roberts, an 1869 decision, lends support to the inclusion of religious schools in the public transportation system.

This is one of a series of articles concerning the study entitled "The Constitutionality of the Inclusion of Church-Related Schools in Federal Aid to Education." The study was prepared by the Legal Department of the National Catholic Welfare Conference.

argument that Federal aid to secular education in church-related schools would be constitutional.

The court held that the appropriation by Congress of money to a Catholic hospital, as compensation for the treatment of poor patients under a contract, does not constitute an appropriation to a religious society in violation of the No Establishment Clause of the Constitution.

The court noted that, legally speaking, the corporation owning the hospital was secular, but that the hospital was conducted under the auspices of the Catholic Church.

"The meaning of that allegation," said the court, "is that the church exercises great and pervasive controlling influence over the management of the hospital." The court also noted that the stockholders of the corporation were all nuns.

But most significant in the Bradfield decision is the court's direct disavowal of the point of view that religious institutions performing public functions exempt from the No Establishment Clause, be aided by government.

COCHRAN vs. Board of Education, a 1950 decision, established that the use of government funds to provide secular textbooks for parochial school students is constitutionally justifiable as an expenditure for a public purpose.

The Supreme Court held the program constitutional, noting that the textbooks were not religious books, but books relating to secular subjects.

The court was able clearly to distinguish the public aspect of parochial school education from its private (religious) aspect and held, in effect, that whatever benefit might accrue to the institution, such was incidental to the public benefit conferred upon the student.

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citizen-pupil and therefore constitutionally without significance.

IN EVERSON vs. Board of Education, a 1947 decision, the Supreme Court held constitutional a New Jersey statute which provided that reimbursement to parents might be made out of public funds for transportation of their children to Catholic parochial schools on buses regularly used in the public transportation system.

The underlying principle of the decision is that government aid may be rendered to citizens in furtherance of his obtaining education in a church-related school.

EVERSON teaches that aid rendered to a citizen to obtain state-provided education in a church-related school is not in the constitutional sense, "aid to religion," or a "financing of religious groups," or "support of the religious function," (to borrow terms used by various objectors to aid to education in church-related schools).

It is recognition of the principle that government may assist all public service aspects of an educational enterprise. The decision, therefore, conclusively

establishes a lucid and enlightened "social benefits" doctrine, weighing the social benefit conferred by government action, relatively to prohibited government action.

The rule of Everson vs. Board of Education is plainly this:

- Government may support the education of citizens in various ways.
Education of citizens may take place in church-related schools.
Government may not support a religion or church, as such, but so long as its program confers directly and substantially a benefit to citizen education, that program is constitutionally unobjectionable although benefit is at the same time incidentally conferred upon a religion or a church.

ferred upon a religion or a church.

Bradfield, Cochran and Everson are therefore decisions which not only do not constitute precedent against aid, as discussed in this report, they—and especially Everson—are clear precedent for the aid discussed here.

And they are the only decisions of the Supreme Court of the United States which pronounce upon the financial aid providing school.

(Continued on page 3)

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Papal remembrance—unity Octave observance—Sunday law repeal

THE VATICAN

◆ Pope John XXIII recently sent three gold medals to Fr. Abbot Karim Kassim, Premier of the State of Palestine...

◆ NEW YORK—Catholic ceremonies in the Archdiocese of New York and the Diocese of Brooklyn have joined with a number of non-Catholic cemeteries to centralize week-end burials...

◆ MONTEVIDEO — Uruguayan President Eduardo Victor Haedo has praised the recent eucharistic Mass of Magistra of Pope John XXIII as a guide to the solution of this nation's social problems.

◆ NAZARETH, Israel—An appeal for funds to build a housing project in Bethlehem, Jordan, for Arab refugees was launched here by Pere Paul Gautier...

◆ BUENOS AIRES — President Arturo Frondisi of Argentina has praised the brilliant participation of the Archbishop of Buenos Aires in negotiations that settled this country's 52 day railroad strike.

◆ LISBON, Portugal — The Church in Portugal is extending all possible help to those whose lives have been upset by the Indian takeover at Goa...

AT HOME

◆ WASHINGTON—The Chair of Unity Octave, worldwide prayer movement for Christian unity, will be observed in the National Shrine of the Immaculate Conception here with an eighty-day session of Marian devotion and sermons by recognized leaders in the ecumenical movement.

◆ PROVIDENCE, R.I. — Four New York paperback publishers will appear in the U.S. Supreme Court from a recent decision of the Rhode Island Supreme Court upholding the right of the state to regulate the distribution of books to young readers.

◆ BISHOP CREATES NUTS, S.D.B. — Melo has circulated a pastoral letter by the bishop of a neighboring diocese warning that rural areas are being neglected and the country is leaving it open to the danger of communism.

◆ HONG KONG — The health, welfare and educational work of the last session of Congress here, the law provides for censorship of motion pictures shown on television as well as those shown in theaters.

◆ MANILA — Objectionable motion pictures and motion picture advertisements have provoked Philippine religious, cultural and civic groups to join in calling for a stricter censorship law.

◆ MAJORS, C.S.C. of Notre Immaculata, was elected by the Dame, is the new president... American Committee on Italian Migration for his interest in becoming a priest.

◆ EXECUTIVE ISSUES AND OTHER MEANS have been employed by the Soviet Union Government to discourage Judaism and hamper Jewish religious worship in Kiev...

◆ MOUNT VERNON, Ill.—Illinois law against obscene literature is intended primarily to defend children rather than adults from the obscenity of the state's Auditor of Public Accounts, Michael J. Hewlett.

◆ NAIROBI, Kenya — Cardinal Laurent Rugambwa, Bishop of Bukoba, Tanganyika and the first African Prince of the Church, officiated here at the consecration of two Italian parishes.

◆ VALENCIA, Spain—A Jesuit priest conceived a unique idea here to stir Spain's social conscience. To draw attention to the urgency of providing proper housing for workers, Father Duato had a team of social workers bring to the center of the city's shopping district a filthy hotel which had been the home of a married couple and their two children.

◆ GENEVA — Significant progress in resettling the refugees in European camps was made in 1961, according to a year-end report issued here by the United Nations High Commissioner for Refugees.

◆ ROMÉ — Catholic newspapers throughout Italy inaugurated a series of articles commenting on a statement in which the Italian hierarchy stressed the spiritual challenges confronting Catholics in this country in view of the Second Vatican Council to open this year.

Tax aid for church-related agencies

(Continued from page 2) function of government in the sense raised by the questions herein presented.

The Supreme Court held the program constitutionally unobjectionable. The Zorach decision makes it clear beyond all question that the First Amendment is not to be taken as a weapon for the liquidation of the salutary American tradition of government-religion relationships.

The Hill Military Academy and The Society of Sisters sought injunctions restraining enforcement of the statute, alleging that it was unconstitutional. Ranged on their side were the Domestic and Foreign Missions Society of the United States, the Protestant Episcopal Church in the United States of America, the North Pacific Union Conference of the Seventh-day Adventists, the Evangelical Lutheran Synod of Missouri and Ohio, 25 ministers of the Presbyterian Church, the Catholic Civil Rights Association of Oregon, and the American Jewish Committee.

The U.S. Supreme Court of the United States affirmed the decision of the lower court enjoining enforcement of the statute.

His basis for affirmation was that the statute denied the rights of liberty and property contrary to the guarantees of the Fourteenth Amendment.

The court noted that the U.S. District Court for Oregon had ruled that the statute interfered with the free choice of parents and that "parents and guardians, as part of their liberty, might direct the education of their children by selecting reputable teachers and places."

◆ McCOLLUM and Zorach decisions form the next grouping of cases of interest. Perhaps the first thing to be noted about the two is that they did not involve any programs of financial aid provided by government.

◆ MEYER vs. Nebraska and Pierce vs. Society of Sisters form the third relevant group of cases. They stand as constitutional barriers against the imposition by the state of an exclusive educational pattern.

◆ MEYER vs. Nebraska, a 1923 decision involving a Nebraska statute which made it a crime for any teacher to teach any subject in any elementary school in any language other than English, language.

◆ PIERCE vs. Society of Sisters, a 1925 decision involving an expanded recognition of parental and child rights in education. It involved an even more positive rejection of stateism in education than in the Meyer case.

◆ DOMINICAN BELIEFS — The Dominican theologian said that if a person really believed that the future was man-made, known through the influence of the stars and that a horoscope has an infallible value, he commits, at least materially, a mortal sin because this denies free will and disobeys the first commandment.

◆ THOSE WHO consult horoscopes are in danger of superstition, of conjecture, out of curiosity or to discover surprising coincidences, also run the risk of a remote superstition of sin which, at times, sometimes become a proximate occasion because of the superstition involved, he said.

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'BREAKING IN' NEW EQUIPMENT—An anonymous benefactor of the Little Sisters of the Poor Home in Indianapolis recently donated \$2,000 for the purchase of new dental equipment to be used in the home.

◆ BONN, Germany—Chancellor Konrad Adenauer began the celebration of his 80th birthday (Jan. 9) by assisting at a Mass celebrated by his son, Msgr. Paul Adenauer.

◆ NAMES IN THE NEWS ◆ Msgr. Matthias Rosemann of Wietmarschen, Germany's oldest priest in active service, died at the age of 96...

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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 editor to serve public opinion within the Church and within the Nation.

Infallibility

The unity of the Christian Church will come in God's good time, but it will not come easy. Man will see to that.

All is not yet sweetness and light in the Church unity movement. Just last week the general secretary of the Baptist World Alliance delivered himself publicly of his strong views on the subject of papal infallibility. They were provoked by some equally strong words that had appeared in the Vatican city newspaper.

A leading Jesuit theologian, Father Charles Boyer, in an article written for Osservatore Romano, had argued that Christian unity is impossible without an authority that is both infallible and visible. Father Boyer, who is a member of the Secretariat for Promoting Christian Unity, was commenting on a definition of unity proposed by the Council of Churches at its Third Assembly in New Delhi, India. So this was high level discussion.

The Baptist leader, Dr. Josef Nordenhang, in a statement released at Washington, D. C., said: "This candid statement of the old Roman Catholic position on infallibility calls for an equally candid statement by those of us who have an acute and vivid consciousness of the sovereignty of Christ."

"We do not believe that Christ ever delegated His authority," Dr. Nordenhang added. "We believe that the authority is still in the hands of Him who said, 'All power is given unto Me in heaven and in earth.'"

He granted that "the doctrine of direct personal access to God in Christ may harbor a certain danger of individualism," but he emphasized that Protestants "believe the danger of an authoritarian ecclesiastical institution is greater."

Then he became real candid and said: "History bears ample testimony concerning the horrors that have accompanied attempts to coerce people to conform to official doctrines. Uncounted thousands of 'heretics' were tortured, banished, or burned at the stake because of an authoritarian church's arrogated infallibility."

That's a clear and honest confrontation of the issue. Is there any possibility of uniting two such hostile camps short of the surrender of one or the other? Is there any point at all in discussing what divides Catholics and Protestants?

Obviously, this is not the place to engage in theological debate with the Baptists. We would, however, like to make several observations that may indicate how a Catholic theologian could enter into fruitful discussion with Dr. Nordenhang. Here they are for what they are worth:

(1) We Catholics also firmly believe that authority in the Church is "still in the hands of Him who said: 'All power is given unto Me in heaven and in earth.'" But that authority must still be exercised, for Christ said: "Behold I am with you all days, even unto the consummation of the world." (Mt. 28:20) How does Christ exercise His authority today? Through the Scriptures and by His Spirit guiding the individual reader? Partly, but not entirely. Else why are the Protestants seeking greater knowledge and clearer witness by joining in the Council of Churches? To the Church as a whole Christ promised His guiding Spirit. The individual does indeed have direct personal access to God in Christ, but he can never be certain that his own inspirations and convictions, however much based upon the Scriptures, are correct interpretations. Must he not test his own knowledge against the common belief of the Church that Christ must be preserving?

(2) The Catholic Church has always encouraged "direct personal access to God in Christ." St. Thomas Aquinas, to whose writings the popes and bishops have turned when they wished to find clear explanations of the truths of the Gospel, gained his deep understanding of the Scriptures partly by studying papal documents but principally, as he himself confessed, by kneeling in prayer before a crucifix. The great advancements in the understanding of revelation have been made not so much by the popes and bishops as by humble theologians and biblical scholars and by simply souls meditating upon the mysteries of faith. The influence and position of the papacy has depended upon their sanctity or knowledge, not even upon visions and revelations they may have experienced, but upon the acceptance by the whole Church of their teachings and (Continued on page 9)

Prudent imprudence

The bishops of Chile have set up a committee to plan the immediate sale of all the Church's agricultural lands to rural families. This could appear to be imprudent; it will alienate a major source of income for the support of the Church's work among communities too poor to contribute to that support. It will offend the great, politically powerful landowners who have hitherto regarded land distribution proposals as pure and unadulterated communism.

Without going into details, it is possible to say that human society is becoming dangerously explosive in Latin America—with or without an assent from communist trouble-makers. In 1959 alone, 14 of the 21 countries experienced revolutions or attempted revolutions. There is no doubt there exist increasingly all the elements of bloody and disastrous eruptions, long continued, hopelessly grinding poverty among too many people; illiteracy; bad social and economic planning; either despotism or chaos in politics; precisely the elements which brought on the Peasants' War in Germany in the 16th century, the French Revolution in the 18th century and the Russian Revolution in our time.

The division and distribution of land is the basic problem. It has priority over the need even for industrial expansion. In Brazil, 60 per cent of the land is held by 0.01 per cent of the population and this inequitable arrangement is repeated, in greater or less degree, throughout Latin America. If the redistribution is not carried through successfully—and soon—the attempts of governments at encouraging thinking, the "renewal projects," the "pilot projects," the "encouraging beginnings," the exhortations about social justice, the Alliance for Progress, the work of United Nations agencies, will all amount to no more than a silly piece of potpourry.

The margin for deliberation and prudence—and error—in Latin American domestic politics is becoming less and less. There is no longer much time even for teaching the fundamental principles of charity and justice for all: there is only time for their application—if indeed that much.

It is not too hard to see that the "imprudent" disposal of property by the Chilean bishops is the only wise course for those who have it to dispose of. We must hope fervently that the example will be widely followed and that, for perhaps the first time in history, a great disaster may be averted by the conscious application of Christian principles to daily life.

Practical suggestion

The recently announced decision of the Chilean hierarchy to dispose of all their agricultural lands in favor of landless rural families is a courageous one. It means a break with long-standing administrative practices. It means a disregard for that temporal security thought necessary in instituting a work, a very big step in a country that is far from wealthy.

It also means a startlingly effective reminder that the Church, besides being a teacher, is a living and working community, with members responsible for each other's welfare in temporal as well as in spiritual matters. And, as we admire the practical application of this thought to

QUESTION BOX

Use of 'Jehovah' in Old Testament

By MSGR. J. D. CONWAY

Q. Is the Old Testament name for God "Jehovah"? Will you list some passages or pages in the Bible where Jehovah is mentioned?

A. The Jewish people had three names for God which occur often in the Old Testament: Elohim, which we translate simply "God"; Adonai, which we usually translate "Lord"; and THE NAME, sacred above all others which was written in Hebrew with four consonants, usually transliterated into English as YHWH or YHVH.

Hebrew was originally written only with consonants; the reader had to put in the proper vowels. He could do so as long as he was accustomed to hear the word pronounced. But in their later tradition the Jews developed an excessive respect for THE NAME; so that they did not dare pronounce it. When they came to those four sacred letters YHWH they deliberately put in the wrong vowels. Most of the time they used the vowels of Adonai; but sometimes YHWH and Adonai were used together, and in this case they inserted the vowels of Elohim between the consonants YHWH.

As a result, in the course of centuries even the Jews became uncertain of the correct original pronunciation of THE NAME. Christian authorities were even less certain; so several centuries ago some of them decided that Jehovah was the correct pronunciation, and this opinion became popularly accepted. In more recent times scholars are generally agreed that Jehovah was not the original name, but that it should be pronounced Jahveh, or as it is more commonly written in English, Yahweh.

Those four letters YHWH are called the Tetragrammaton—the four-lettered word. As I said before, when we translate the Old Testament into English we express YHWH as "the Lord"—this is the way it was translated into Greek, Kyrios, and Latin, Dominus. However, the American Standard Version, which was published under Protestant auspices in 1901, used the word Jehovah, in English, every time they found YHWH in Hebrew.

If you want to consult this version you will find the word used close to 6000 times, I believe.

Q. I recently visited a beautiful old church, and am at a loss as to what would constitute a basilica. The dictionary does not give a very satisfactory answer.

A. First of all, the name comes from Greek: Basilica means king, and basilikos is the adjective applied to things pertaining to the king: royal—and consequently beautiful, rich and splendid.

Great basilicas were a feature of the ancient Roman Forum; some of them were built to glorify emperors, like Caesar and Augustus. They were public buildings, spacious and well lighted, which served as markets, courts and the like.

The private homes of wealthy Romans, inspired by the basilicas, often had a transept and a front porch. Many centuries later the efforts of architects in northern France to put a stone vault over the nave of the basilica resulted in Gothic churches.

But your question is not concerned with architecture. From early centuries some of the great churches of Christendom were called the TITLE of basilica. There are four greater or patriarchal basilicas, all in Rome. They are called patriarchal because they pertain, in title at least, to the four great patriarchs of the ancient Church:

St. John Lateran, the Archbishop of the West, is the cathedral church of the pope, Patriarch of the West.

St. Peter's in the Vatican, which the Pope now uses for most of his solemn ceremonies, and which will be the scene of the Second Vatican Council, is the cathedral of the Pope of the East.

St. Mary Major is the titular Basilica of the Patriarch of Antioch.

St. Paul-Outside-the-Walls is called the Basilica of the Patriarch of Alexandria.

Other basilicas of the same features of these four Major Basilicas, apart from their beauty and antiquity: each has a papal altar, facing the people, at which only the Pope may say Mass—unless he gives explicit permission for someone else to do so on special occasions. At each has a Holy Door, sealed shut most of the time, and opened only for a Holy Year.

The Basilica of St. Lawrence in Rome also has a patriarchal title: Jerusalem. But it has never been a patriarchal title, as the other basilicas—except as the ancient Patriarch of Jerusalem was never quite able to put his venerable see on a par with the big four.

Other basilicas of Assisi, St. Francis and Our Lady of the Angels, claim to be patriarchal basilicas also; they have papal altars and thrones for the Pope.

In Rome there are eleven Minor Basilicas, and in various parts of the Catholic world the Pope has granted the same title to churches that are distinguished by antiquity, dignity, beauty, historical importance, or popularity, e.g., Bethlehem, Ravenna, Loreto, Lourdes, Padua, Fatima, and Guadalupe.

public affairs in Chile and other faraway places, we might fruitfully try to show how it may be applied nearer home if opportunity serves.

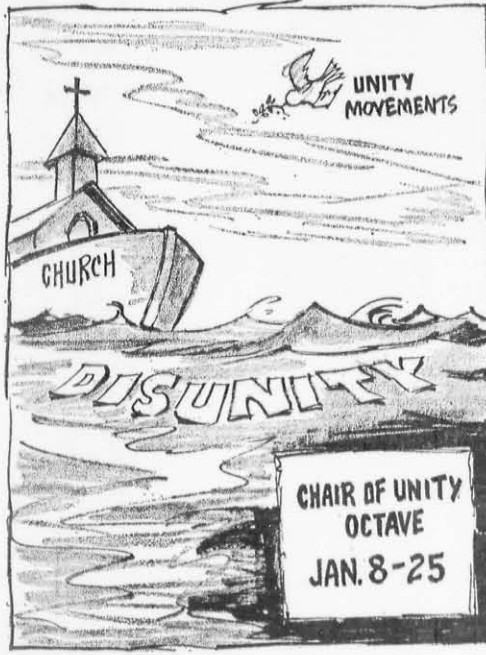
One opportunity seems to be suggested by a recent announcement of Governor Welsh that henceforth all Indiana state contracts shall include a "no discrimination" clause. Firms contracting to work for the state or to supply its commodity and other needs will be required to guarantee they do not discriminate on racial or related grounds in their staff recruitment and promotion policies.

The Church in this country (not forgetting the State of Indiana) has many occasions to enter into contracts with business firms; for the erection and maintenance of churches and other buildings; for the recurring supply-needs of

her hospitals, schools, homes for the aged and infirm, and all the activities which extend her influence in the world. Every Catholic, lay or cleric, knows the Church's teaching on racial and other discrimination. In their management of the Church's business affairs, do they give practical effect to this teaching on every occasion? We must all hope so.

Just the same, we hope it will not be taken amiss if we suggest a firm determination—throughout the State of Indiana, at any rate—to insist that every firm doing business with the Church's institutions should conform to accepted Fair Employment practices. It would be an unhappy state of affairs, and one which might give scandal to many, if the Church's institutions were less insistent than the State's institutions in the practical application of Christian teaching.

Harbinger of hope



OPINIONS

Urges more pastoral support of YCA

To the Editor:

I have just finished reciting the Rosary on the Air with the Young Catholic Adults and would like to make his comment.

This group consists of single men and women between the ages of 25 and 40.

It is a wonderful organization, and would be more so if the pastors would get behind them and give them their full support.

The main idea of the group is to bring about more Catholic marriages, which the pastors are continually talking about, but do they give a least one sermon a year on this? No, they are always talking about other subjects, good ones I will admit, but what is more important to this age group than what this organization represents? It takes the individual co-operation of each pastor to introduce their young men and women to this worthwhile club.

Some of the pastors don't even encourage them to come to their churches for meetings and haven't the time to attend the meetings. Father Elford is doing a splendid job as the Spiritual Director.

I humbly suggest that pastors give a sermon several times a year to acquaint all under their spiritual guidance with this wonderful organization.

Indianapolis A Mother

Socialism

To the Editor: I cannot see the sense of all the talk about socialism as if it were something unknown in this country. Why, there is socialism everywhere. What about the fringe benefits of the workers in big corporations like General Motors? Isn't that socialism? If it isn't wrong for the highways they are taken from them and they have to be made into papers before they can look for the "charity" of doctors.

(Mrs J. S. J. M. Richmond, Ind.)

Welfare rules

To the Editor: I have been following with considerable interest an expose of the National Welfare Department which shows that its rules pro-

mote chronic welfare even to the 3rd and 4th generation. It shows the power of an entrenched Federal bureaucracy which can defy Governors, State Heads of Welfare Departments, etc., who make efforts to change rules promoting immorality and which, in effect, subsidize prostitution.

I note that Secretary Ribicoff now is going to amend some of these silly rules. Of course, it will end up costing an additional \$50,000,000 instead of saving a like amount.

However, the sovereign states must continue to do as he says, or else? If they do not comply and reform, we will cut off the money?

It is an old saying that "whose bread you eat, his song you sing."

Edward J. Dowd Indianapolis

Too much UNESCO?

To the Editor:

I do not often write letters, but I want to write this one. It is

to say your readers seem to be interested in nothing but UNESCO and whether the United Nations is run by Communist Russia or not.

As a Catholic, this makes me surprised sometimes: I mean, as a reader of a Catholic paper, there are so many things Catholics ought to be thinking more about at this time.

What about the liturgy and whether English or Latin should be the language? That is a big question, and I believe the Church would like to have the layman's opinion. And then there is the Ecumenical Council—now announced for late this year. Are there no questions to which the layman can contribute a useful opinion?

I am against Communism, but I often think too many people waste their time worrying about it when they could be more usefully employed in the parish and other activities which make this a better world to live in. If we Catholics did what we ought to in our daily lives, there would be little room for Communism.

Martinsville Curious Reader

SERMONETTE

From death to life

By REV. JAMES D. MORIARTY

If you are interested in winning friends and influencing people you know that death is not a popular subject. In the effort to take away the natural sadness of the bereaved the modern mind uses every available means to mellow the normal decline of man back to the ashes from which he came.

Gold plated, plush lined coffins... sweet smelling flowers... beautifully decorated, pastel parlors with soft, deep carpeting... long stung, smug-purring Cadillac and believe it or not cemeteries with soft music playing all the day long are all intended to take man's mind off the fact that one day the body beautiful will finally come to rest six feet under the ground.

Though each single effort may have its sympathetic purpose, when carried to the extreme it often turns out to be the great deceit. It seems only to make modern man fear death the more.

Nature teaches us that a seed must be planted in the dark earth and rot before the beautiful flower comes forth. No matter how beautiful or protected the seed it must undergo the change. And as the immortal poet tells us: "Our harvest must be dunged with rotten death."

Death, then, is not to be feared. Pain there must be, it is true. But pain must come from the dentist who extracts the tooth and makes life once more livable without the agony of the toothache. Pain comes from the surgeon's scalpel but it is temporary. It may make life once again possible. The sick man looks not at the pain that he must endure though it may be almost unbearable. He looks rather to the health of the life beyond.

And the realistic Christian looks rather at the necessity of death. These portals must be entered before he can possibly enjoy the abundant life that God has prepared for him from the foundation of the world.

Yes, it is only by dying that we can possibly be born to eternal life.

STRAY LEAVES

Cultural strides affect us all...

By MICHAEL BOWLES

My Excellency is in a state of puzzlement for the last couple of weeks. This has been occasioned by watching a TV program—Wednesday, December 27, at 7:30 p.m. or so, if you are stuffy about detail.

A Mr. Steve Allen was presented to us while strolling with experienced casualness over the campus of the University of California at Los Angeles. (Mr. Allen was doing the strolling, not us — or should I say "we"? O dear, grammar does you think?)

Well, anyway, here was Mr. Allen introducing TV devotees to persons who appeared to have some academic importance. There was a basketball player. There were three factors—short, broad, and a song and patter act and gave a sample. Fade.

Upon new setting, Mr. Allen, center of frame—enter the President of the university downstage right, diffidently—Mr. Allen: "How do you do, sir? We are happy to have you here" (or words to that effect)—President: "Thank you Mr. Allen, I'm happy to be here" (or words to that effect)—exit President right, diffidently. Camera returns to take in wide-range focus of general campus scenery. (I hope you are all impressed with my fluent use of technical terms.)

After an important message from our sponsor, we then saw Mr. Allen standing in front of a large building. He stated he was standing outside Royce Hall and that "it was an auditorium with seating for 2,000 people. 'Great people have appeared here,'" said Mr. Allen. "Such great thinkers as Einstein, such great singers as Marian Anderson, such great violinists as Heifetz."

"And now," continued Mr. Allen, raising his voice slightly to prepare his audience for the climax of his announcement, "Now ladies and gentlemen, here we have three factors—short, broad, breathless, dramatic pause—FRANKIE ALLEN."

Music up to fortissimo, chords in the background, excited movement generally. And then our TV apparatus went black.

After a moment had happened was that the cat had somehow loosened the wall-plug connection. By the time we discovered this, the program was over.

Since then, the name of Avalon has been a trouble to My Excellency. I feel he must be someone of enormous importance, coming, as he did, at the climax of a list of names which had Einstein as a mere beginning; certainly someone I should know something about. A young man whom I asked whether he had ever heard of Mr. Avalon simply replied with a blank stare of incomprehension. A young lady whom I asked was a bit more communicative. She withheld me with a look composed of scorn, 75.2 per cent wit, 20.8 per cent, and compassion, 4 per cent. I am now discouraged and expect I must content myself in future with being a second-class citizen, having an incomplete knowledge of men and affairs.

Just the same, I wish I knew about Mr. Avalon if only on the general principle that one can never afford to relax one's efforts to keep abreast of affairs of the day.

One evening, a few years ago, Professor Willi Apel of Indiana University, a famous musicologist, received a long-distance telephone call — from New York, I think.

"Is this Mr. Apel's residence?" said a mellifluous voice.

"Yes, it is."

"Is this Mr. Apel speaking?"

"Yes."

"Mr. Willi Apel?"

"Yes."

"Well, sir, this is the (I forget the name) radio program. I am very happy to tell you Dame Fortune has selected your name from among the millions of telephone subscribers in the great Middle-West region of our country. For ten thousand dollars, sir, would you care to tell our listeners coast-to-coast the name of Roy Rogers' horse?"

"What was that?" said Professor Apel.

"Roy Rogers' horse—for ten thousand dollars," said the voice.

"Rogers? You must have the wrong number. There is no one of that name living here."

"I know that," said the voice. "The question is about his horse."

"I know that," said the professor. "There is no horse here either." With that, he hung up, more than a little puzzled by it all.

See what I mean, about keeping up-to-date and abreast of modern developments in every way.

(Question Box Continued)

Q. I have been told that it is all right for a Catholic to attend a wedding of two Protestants in a Protestant church, even though one of them is divorced. I believe marriage is for keeps, whether one is Catholic or Protestant; and I would not want to attend a wedding of that sort. Am I being scrupulous?

A. No, you are being sensible.

Q. Can a person who does not attend Mass or receive his Easter Duty, or any person married outside the Church, have a Catholic burial if he has received the Last Sacraments before death?

A. Yes, but he had better not count on that last chance. It is very dangerous to travel down the speedway to hell, planning to jump off just before the precipice of death.

FAMILY CLINIC

Mom fees it's wrong to break engagement

By JOHN L. THOMAS, S.J.

Is it always wrong to break an engagement? Two years ago when she was twenty, my daughter became engaged to a young man only a year older with whom she has been keeping company for several years.

youngsters fighting in the back yard—each protests the other but first. This conventional rationalization often obscures some-thing else.

When this happens, one faces the problem of how to break the engagement without hurting the other party. It's not easy unless very often called on to do so.

Unity Octave observance slated January 18-25

A familiar American reference book, the World Almanac, notes that there are in the United States 256 Religious bodies. If you look on one page under "Church of God," for example, you will find Church of God.

a shepherd and his flock. To Saint Peter He said: "Feed my lambs . . . Feed my sheep." (John 21:16)

THE YARDSTICK

The true conservatives vs. the radical right

By MSGR. GEORGE HIGGINS

Father Ralph Gorman, C.P., editor of The Sign magazine, deserves to be congratulated very sincerely on his courage in standing up in thick and thin to the so-called "radical right."



Father Gorman was one of the first editors in the United States to call the turn on the right-wing extremists. He started after them several years ago, and to judge from the tone of the lead editorial in the current issue of The Sign he is not about to call it quits.

disagree with them is obviously suspect.

Father Gorman's final point is that "true conservatives should wake up and protest the use of the honorable title of conservative by these fanatical groups."

The Committee thinks that if the really powerful protectionists move in to organize a campaign against a sensible trade policy.

"But the issues at stake in the debate," the Committee's report continues, "will cause a revulsion against the radical right among those many honest but naive conservatives who have believed its adventurism to be a legitimate fight against communism."

A national cleavage over any political issue is certainly not to be desired for its own sake. On the other hand, a parting of the ways between true conservatives on the one hand and right wing extremists on the other, over the issue of foreign trade, might be just what is needed at the present time to clear the political air.

In any event, the sooner the true conservatives follow Father Gorman's advice and protest the use of the honorable title of conservative by the radical right, the better it will be for all of us.

To answer your last question first, Helen, there usually is some wrong on both sides when human relationships break down in conflict. Unfortunately, when such situations arise, the people involved tend to justify their actions in the same way as you

Nevertheless, the problem is not quite as simple as it appears. In the first place, getting engaged, even though it still seems to imply a sincere promise to marry, is no longer taken as seriously as it once was.

Benefactor

CHICAGO — The note reads: "This is to help repair the insult to Almighty God and restore your synagogue." Enclosed was a check for \$100.

The note and check were delivered by Msgr. Daniel M. Cantwell, chaplain of the Catholic Council on Working Life and the Catholic Interracial Council here, to Rabbi Julius Goldman after the Chevra Kadisha Machrikai Hadas synagogue, which the rabbi serves, was bombed here.

Police established an alert at all North Side synagogues after a telephone threat to bomb other synagogues was received.

Both would have profited by acquiring much wider social experience before they took the serious step of pledging their total love.

But did he have the right to break the engagement? Granting the sacred seriousness of marriage, there can be no question that he did, once he felt that he was not ready.

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

No, that duplication of the last name is no typographical error. It's real.

The most obvious generalization is that there have been divisions and separations from the original Church established by Christ.

To prove that Christ meant the Church He founded to be the visible one is to characterize by Unity is (going by the Gospels and Epistles) a rather easy matter.

Now Unity among men is something not easily got, even in a small way. Men are split up in the debate between liberals and conservatives.

On the other hand, he says that it would be difficult to call off the debate with the extreme right wingers. There just hasn't been any debate with these people, he contends, and there isn't going to be.

(Continued on page 9)

CONSIDER the prayer of Christ on the evening before His death. With His Apostles He prayed: ". . . that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." (John 17:21)

the members of the Catholic Church believe and profess all the articles which the Catholic Church has received from the Apostles.

the right wing extremists, in Father Gorman's opinion, are not true conservatives. He contends, however, that they should be given every opportunity to express their point of view.

"We would like to ask," Father Gorman replies, "what debate between liberals and conservatives?"

WHAT OF THE DAY

How is Kennedy doing?

By REV. JOHN DORAN

Always enjoy reading the columns which Holmes Alexander writes about President Kennedy. One gets the impression from his writing that Mr. Alexander admires Mr. Kennedy rather than

him to do, this admitting that he had misrepresented the state of affairs, and that for the sake of the nation he had to correct the mistaken impression which he had given in regard to the "missile gap" affair.

The President is, I am sure, acutely aware of the damage which he did by his indecision in the matter of the Cuban invasion. He is, I believe, a man of so low and whose employment is so intermittent, that they are unable to carry regular health insurance.

All this gives us hope for the future. In those three years more of the President's term, the seven years more if he is re-elected.

There are many issues upon which I hope the President will have second thoughts. One of course, is the matter of Federal Aid to Education. I hope he will begin to look at the matter rather much as former Congressmen looked at housing.

Certainly the President is evidently considering the problem with some of the appointments which he made earlier to pay off political debts. There have been shuffles, and rumor has it that there will be more, as he tries to correct the imperfections of his original team.

In another post the President went about as far as he could in admitting that his campaign oratory about our lack of progress was unfair and uninformed. This was not an easy thing for

a formula which could be acceptable to the whole nation.

Another question is that of Federal involvement in medicine. Some sort of medical insurance is almost a must for families now days with the high cost of medical and hospital care. A vast majority of the families of our nation can provide their own health insurance through private health insurance, and millions do. There are, however, millions who cannot.

One might go on through the list of many others of the President's proposals. But I will spare you that.

Sufficient for now to say that I personally liked the President when I met him at our parish church about two years ago. I did not like his campaign, nor many of the things which he has said since he took office.

I hope that Mr. Alexander is right, and I suspect he may be, that we have at hand a man who shot himself into the Presidency before he was fully ready for it, but a man who has within himself the potential to grow into one of our finest Presidents.

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WILL 50 COWS MAKE A CHURCH? OUR CATHOLICS IN WOBENSINK, ETRITREA, ARE SHARE-CROPPERS. Poor farmers in a backward country (ETRITREA is part of ETHIOPIA) are building a church. The Holy Father's Mission Aid for the Oriental Church for the Oriental Church grass root help falling in. The church FATHER GIOBESCHER (ETRIER) plans to build is of permanent stone construction. It will be large enough to accommodate most of the parishioners there are 300 Catholics all together. It will be plain and simple, easy to keep clean. The cows have been sold for \$1,000—a small fortune in WOBENSINK. The parish here has built a road to the site of the new church, so that equipment can be brought in. Men, women and children have helped to dig a huge pit for rain water. The Catholics in WOBENSINK can do no more. To do more requires money—money for building materials. The Bishop, MONSIEUR ANASTAS MARXAS, writes us about the need. To finish the church, he says, will cost \$1,600. We're looking for 16 "founders" for this mission church—16 American Catholics who will contribute \$100 each. This you can do. Perhaps you can give \$25, \$50, \$100. The Catholics in WOBENSINK have given all they can. We want to help them build a church because God has been so good to them. Please send what you can. God's people in WOBENSINK need you.

YOU'RE PART OF THIS TEAM... THE MISSION TEAM of course, Priests, Brothers, Sisters, must have food and clothing, a place to sleep. In ETRITREA, ETHIOPIA, INDOA, EGYPT, TURKEY, IRAN, HAWAII, JORDAN, LEBANON and SYRIA, they must have the "tools" to do their work—classrooms, clinics, catechisms. Want to help them regularly? Pray for them every day: give them your sacrifices, your financial help. In other words, join our MISSION CLUBS. These clubs support Catholic workers day after day enable our missionaries to plan for the future. When you belong to a mission club, our missionaries know that they can count on your help whenever you need it. You can "drop out" of course, whenever you want to, for any reason. Meanwhile, why not join! Select one or more clubs from this list, and write us. We'll send you the details. Dear Missioner, Please enroll me. Send information about the club I have selected. Name _____ Street _____ City _____ Zone _____ State _____ DAMIEN LEPPER CLUB cares for lepers ORPHANS BUREAU feeds orphans PALACE OF GOLD provides for the aged THE BANGLIANS supports Catholic schools THE MONASTIC GUILD chalice, altar, etc. for churches CHRISTOSTOMOS educates native priests MARY'S BANS trains native Sisters OUR MISSIONARY PRIESTS WILL BE PLEASED TO OFFER MASS FOR YOUR INTENTIONS. MASS OFFERINGS ARE USUALLY THEIR ONLY MEANS OF SUPPORT. SEND US YOUR MASS INTENTIONS.

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END MARKET UNCERTAINTIES TURN to ST. JUDE St. Jude Solemn Novena FEBRUARY 3 to 11, 1962 A GIFT WILL BE SENT TO THOSE TAKING PART IN THE SOLEMN NOVENA MARK PETITIONS, FILL IN, CLIP AND MAIL DEAR FATHER ROBERT: PLEASE PLACE MY PETITIONS BEFORE THE NATIONAL SHRINE OF ST. JUDE IN THE COMING NOVENA: EMPLOYMENT HAPPY MARRIAGE THANKSGIVING PEACE OF MIND CONVERSION OF RUSSIA FINANCIAL HELP WORLD PEACE RETURN TO SACRAMENTS I ENCLOSE FOR THE CLARETIAN SEMINARY BUILDING FUND. Name _____ Address _____ City _____ Zone _____ State _____ WRITE TODAY FOR FURTHER DETAILS TO REV. FATHER RALPH S.V.D. CATHOLIC UNIVERSITIES 316 N. MICHIGAN / CHICAGO 1

• ANNE CULKIN

A beauty tip for girls

Dear Miss Culkin:

Do you think a girl of seventeen is old enough to use a foundation under her makeup? If so, do you apply it to the neck?

shake. Isn't it true that men want shake hands when they are introduced, but women don't have to do so? S.V.

Dear W.W.:

It is expected that a gentleman extends his hand when he is acknowledging an introduction to another gentleman. With women it is not mandatory, but it is an indication of a friendly gesture when meeting another woman or reassuring the person as to your enjoyment at having met him or her upon taking your departure. Then, too, the handshake is a means of expressing pleasure upon seeing a friend after a period of time. According to the book of etiquette, the lady extends her hand to the gentleman. The gentleman does not extend it to the woman. However, if he does, the lady does not allow it to dangle in the air, but accepts it. The one time that a woman always extends her hand to a woman or to a man is when she is expressing sympathy. It is also

Dear Mary:

The advertisers often tell us that a certain foundation will give you a "youthful glow." You have it—don't cover it up! Unless you have hemlock or a discoloration, you will find the complexion will be more attractive without foundation. If, however, you do think it necessary to use it, do use it sparingly. If you choose a color that is too dark, it will not be necessary to use the foundation on the neck, as the contrast of color will not be obvious.

Dear Miss Culkin:

Will you write something about the basic points covering a hand-

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FRIDAY, Jan. 12—(Tape) Rev. William Fisher and members of St. Andrew's parish.

MONDAY, Jan. 15—(Tape) Rev. Kenny C. Sweeney, invited by a letter for a Special Intention.

TUESDAY, Jan. 16—(Tape) Rev. John Bernard, and members of Holy Trinity parish.

WEDNESDAY, Jan. 17—(Tape) Rev. Harbert Head and students of the Latin School. This program has been requested by a letter for a Special Intention.

THURSDAY, Jan. 18—(Tape) Rev. John Kahle and members of St. Michael's C.Y.O.

Winter Term Registration

New classes forming. Eligible applicants invited. Advance counseling recommended. Call personally or phone for appointment.

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High Court backs snail convictions

WASHINGTON—The U.S. Supreme Court has refused to review the convictions of six Baltimore newsstand operators found guilty of selling obscene material. The court's decision, which came during the intermission of the dance.

WASHINGTON—The U.S. Supreme Court has refused to review the convictions of six Baltimore newsstand operators found guilty of selling obscene material. The court's decision, which came during the intermission of the dance.

Marian Star—Mike Noone is the top scorer for the Marian College Knights who meet traditional rival Concordia College in a homecoming bill at Marian at 3 p.m. Saturday, January 13. Marian dropped Concordia in a 2-1 victory on December 29.

NEW UNIVERSITY

AREQUIPA, Peru.—The Peruvian government has authorized the founding of the Catholic University of Santa Maria here, to be started by process of the Society of Mary from the U.S. and has granted official recognition to the degrees it awards.



ANNE CULKIN



HOLIDAY TOURNAMENT WINNERS—Coach Tom Keating of the Immaculate Heart of Mary Cadet CYO basketball team, holds the team trophy won by his boys at the recent eight-team invitational holiday tournament sponsored by Sacred Heart parish, Indianapolis. Immaculate Heart defeated Holy Name, Beech Grove, in the tourney final. Others in the photo, from left: Steve Sullivan, co-captain; Father John Ryan, Immaculate Heart CYO Director; Father Silvain Waterkotte, O.F.M., tourney host; Keating and Nick Hertz, co-captain. Hertz was also given the most valuable player award for the tourney. (Staff photo)

Movies

CLASS A-SECTION I
 Merely Unobtainable for General

All Hands On Deck, About a Boy, A Bullet in the Head, The Day After Tomorrow, The Great American, The Great Escape, The Great Escape II, The Great Escape III, The Great Escape IV, The Great Escape V, The Great Escape VI, The Great Escape VII, The Great Escape VIII, The Great Escape IX, The Great Escape X, The Great Escape XI, The Great Escape XII, The Great Escape XIII, The Great Escape XIV, The Great Escape XV, The Great Escape XVI, The Great Escape XVII, The Great Escape XVIII, The Great Escape XIX, The Great Escape XX, The Great Escape XXI, The Great Escape XXII, The Great Escape XXIII, The Great Escape XXIV, The Great Escape XXV, The Great Escape XXVI, The Great Escape XXVII, The Great Escape XXVIII, The Great Escape XXIX, The Great Escape XXX.

Let me read you what one young man wrote a couple of years back about his own teen years:

"These are times when all at once you stop being a kid and grow up. At least you take a long step toward it. And it's so confusing to do this when you first shave, or wear long pants, or go out to work with your father on a job. It's something else, something that happens to you. And when it happens you know it. I guess you don't stop feeling the way a kid feels about lots of things right then, and maybe not for a long time afterward. But you do what you can. You try to do it the best you can, knowing all this doesn't make you feel any better."

Football forecast

You have certainly waited long enough for the results of this forecast. But patience is a virtue, a virtue that has finally paid off in cash for Richard Mitz of Cathedral High. St. Michael's did not win in any of the eight weeks of the regular season, although he placed an entry every week. But in this post-season bonanza he has taken first with a nifty nine out of ten. Nice going, Dick.

Bill Bryant, a familiar name to your regular readers, came in second with eight out of ten. (Don't know what had to do him, though; remember, he won the last weekend of the regular season.) Close behind him came one of our best competitors, Rooney Harris of Secunia Memorial, who had seven out of ten. Sharing third place honors with him was Billy Kewner of St. Francis of School in Louisville, also with seven out of ten.

You're all wondering, I'll bet, what happened to Beverly Bond, the girl with the gift of constantly picking the winners. I was wondering, too. Maybe one of her next predictions will get her the boys take the prize money. At any rate, she was not entered.

We hope we see her name and also her prize money when we start the Football Forecast again. This has been a lot of fun for us. We hope you have been quite as often as our blessings of the New Year be yours. We'll see you next fall.

AD ALTARE DEI AWARD

The Board of Review for the Ad Altare Dei Award will meet on January 28 at the C.Y.O. Office for the examination of candidates. The medals will be presented on Sunday, February 11, in an Indianapolis church still to be designated.

RESULTS—Holy Spirit defeated St. Christopher, 15-13, 15-8. St. Philip's dropped St. Mark's, 15-0, 4-15, 15-8. St. Joan of Arc defeated St. Mark's, 15-17, 15-17. St. Michael's won over Little Flower, 15-2, 2-15, 15-5.

ENTHRONEMENT DATE
 DUBUQUE, Iowa.—The Most Reverend Bishop of Dubuque will be enthroned as Archbishop of St. Paul, Minn., on February 28. Archbishop Binz, appointed to the Minnesota archdiocese on December 20, has been

CLASS A-SECTION II

Merely Unobtainable for Adults

All in a Night's Work, All the Fine Young Gentlemen, Apartment 23, Army of Doves, At the Top, Back Street Girl, Big Deal on Main Street, Black in the Face, Blue Velvet, Breakfast at Tiffany's, Breakfast at Tiffany's II, Breakfast at Tiffany's III, Breakfast at Tiffany's IV, Breakfast at Tiffany's V, Breakfast at Tiffany's VI, Breakfast at Tiffany's VII, Breakfast at Tiffany's VIII, Breakfast at Tiffany's IX, Breakfast at Tiffany's X, Breakfast at Tiffany's XI, Breakfast at Tiffany's XII, Breakfast at Tiffany's XIII, Breakfast at Tiffany's XIV, Breakfast at Tiffany's XV, Breakfast at Tiffany's XVI, Breakfast at Tiffany's XVII, Breakfast at Tiffany's XVIII, Breakfast at Tiffany's XIX, Breakfast at Tiffany's XX.

EDIT ALUMNI MAGAZINE

A special alumni issue of Marian College's prose and poetry anthology, The Floretti, will be distributed this weekend to alumni who attend the college's annual Homecoming. The Alumni Floretti will contain contributions of writing and artwork from various members of the alumni. Checking over a selection of drawings for the publication above are Sister Marie Pierce, O.S.F., associate professor of modern languages, who has served as Floretti faculty sponsor since 1954; Mrs. Margaret (Windsor) Vesper, who served as Floretti editor in 1956 and 1957; and Maribeth Schubert, a junior at Marian who edited the Alumni Floretti. (Staff photo)

Homecoming is scheduled this weekend at Marian

Marian College will celebrate its annual Homecoming this weekend with a two-day round of activities on and off campus, including the crowning of a Homecoming Queen, a basketball game between the Marian Knights and Concordia College, and an alumni art exhibit.

The queen, whose identity will be revealed at an informal dance at the college tonight, will be selected from four candidates—Suzanne Dufour of Indianapolis, Ann Stigman of Peru, Janice Riley of Indianapolis, and Carol Hungate of Greensburg.

MORE THAN 1,200 of Marian's alumni and former students have been invited to help the college observe its 20th anniversary. Saturday's activities will begin with a smorgasbord in the college cafeteria at 11 a.m. The Homecoming basketball game will start at 3 p.m.

ART MAJORS and minors

As special interest to the alumni will be a special issue of the college's prose and poetry anthology, The Floretti, which is being published in connection with Homecoming. The issue will contain contributions of writing and art work from various members of the alumni.

Marian College will celebrate its annual Homecoming this weekend with a two-day round of activities on and off campus, including the crowning of a Homecoming Queen, a basketball game between the Marian Knights and Concordia College, and an alumni art exhibit.

SEPARATE CLASSIFICATION

(In separate classification is given to certain titles which, while not listed in the main body of this issue, are of a nature which require separate interpretation and late consideration.)

See Marian College Year Book, 1961-1962, p. 10.

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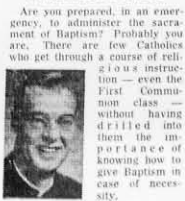
See Marian College Year Book, 1961-1962, p. 10.

Merely Unobtainable for All

By Rev. Leo J. TRESE

THE FAITH EXPLAINED

When can I be baptized?



Are you prepared, in an emergency, to administer the sacrament of Baptism? Probably you are. There are few Catholics who get through a course of religious instruction—even the First Communion class—without having first been introduced into the importance of knowing how to give Baptism in case of necessity.

MOTHER AND TEACHER

Grave danger

(This is a continuation of Pope John XXIII's encyclical on the social order, Mater et Magistra.)

As we have already noted, modern man has greatly deepened and extended his knowledge of the laws of nature and has made instruments that make him lord of their forces. He has even produced gigantic and spectacular works.

Nevertheless, in his striving to master and transform the external world, he is in danger of forgetting and of destroying himself. As Pope Pius XI, our predecessor, observes with deep sadness in the encyclical "Quadragesimo Anno":

"And so bodily labor, which was decreed by Providence for the good of man's body and soul even after original sin, has everywhere been changed into an instrument of strange perversion: for dead matter leaves the factory enabled and transformed, where men are corrupted and degraded."

IN A SIMILAR manner Pope Pius XII, our predecessor, rightly asserted that our age is marked by a clear contrast between the immense scientific and technical progress and the fearful human decline shown by "its monstrous masterpiece" of "transforming man into a giant of the physical world at the expense of his spirit, which is reduced to that of a pygmy in the supernatural and eternal world."

Once again there is verified today, in a most striking manner, what was asserted of the pagans by the Psalmist: "men forget their own being in their works and admire their productions to the point of idolatry; the idols of the Gentiles are silver and gold, the works of the hands of men."

IN OUR PATERNAL care as Universal Pastor of Souls, We urgently invite you to take care that they keep alive and active an awareness of a hierarchy of values as they carry on their temporal affairs and seek their immediate ends.

Certainly, the Church has taught and always teaches that scientific-technical progress and the resultant material well-being are good, and, as such, mark an important phase in human civilization. Nevertheless, these things should be valued according to their true worth, namely, as instruments or means used to achieve more effectively a higher end, that of facilitating and promoting the perfection of mankind, both in the natural and the supernatural order.

We desire that the warning words of the Divine Master should ever sound in the ears of men: "For what doth it profit a man, if he gain the whole world and suffer the loss of his soul? Or what exchange shall a man give for his soul?"

(To be continued)

THE LIFE OF OUR LORD

Agony in the garden

By F. J. SHEED

For most of us, perhaps, the Last Supper means the establishment of the Blessed Eucharist. "This is my Body." "This is my Blood." "Do this for a commemoration of me." And, indeed, even if that were all, it would still be vast. But there was a great mass of teaching besides. Read most carefully the chapters fourteen to sixteen of St. John's Gospel.

Not to have made them wholly ours is to have impoverished ourselves intolerably. In them we find the greatest body of teaching Christ Our Lord ever gave on the Blessed Trinity. This was necessary here for two reasons, principally because the Holy Ghost was soon to be sent, and because the Redemption was soon to be accomplished. Neither the sending nor the redeeming would be comprehensible apart from the doctrine of the Trinity.

The Holy Ghost, the apostles were desolate as their Lord told them that He must leave them and go to the Father. They could hardly have found much immediate consolation in the reason He gave for going: "It is expedient for you that I go for if I go not, the Paraclete will not come to you" (John XVI.7). Only as they came to know the truth about the Trinity better would light

come about the gains to their own souls from an acquaintance with the Person they knew and loved by a Person they had merely heard of.

The Redemption. At the Last Supper they were given the profound meaning of Redemption—not simply the sacrifice by which, but the new order into which, men were to be redeemed. —I in my Father, and you in me, and I in you (John XIV.20). Built into Christ's humanity, men were to be united with the divine nature which was His, as it was the Father's and the Holy Spirit's. That is what it is to be redeemed.

From the supper room, they came down the hill to the brook Cedron, crossed it, and went up Mount of Olives to Gethsemani—a half-hour's walk. The "garden" was a small plantation of olive trees containing an oil press, which is what the word Gethsemani means. Who was the owner? A friend of Our Lord's, surely. He would have made the private property of a stranger a frequent sleeping place for himself. Leaving eight of them, he went deeper into the Garden, taking Peter, James and John. With these three near Him, He lived those hours in Him. That was so full even unto death. Stay you here and watch with me" (Matthew XXVI.38).

That is what it is on the ground. "He prayed that, if it might be, the hour might pass from Him—the hour of the birth pains of the new humanity with which He was

water, especially blessed each year, on Holy Saturday. In private baptism, however, if water is used, in preference even to holy water.

Quite frequently, private Baptism is administered in hospitals to newborn babies whose survival seems to be in doubt. If it is a Catholic hospital, then the parents need have no worry. One of the Sisters or one of the nurses will see to it that a baby is baptized if its life appears to be in danger.

However, a prospective mother who must go to a non-Catholic hospital, particularly if her physician is not a Catholic, should make provision for the baptism of her infant in case of necessity.

Under such circumstances it would be well for the mother to have the words of Baptism written out on a card or a piece of paper. Before going to the doctor, she should give the card to the doctor (or nurse) with this request: "Doctor, if it looks as if the baby may not live, will you please pour a little water on the baby's head and say these words while you are pouring the water. I just have the intention of doing what my Church wants done by Baptism."

If the baby should become suddenly ill at home before he has been baptized, then a member of the family can (and should) baptize the child.

An infant's hold on life is pretty frail at best, and sometimes the margin between life and death is rather narrow. In such an event there is no need to wait for the priest.

The Baptism will be just as effective, no matter who gives it. And the Baptism should be given unconditionally—that is, without any ifs or ands. Whether he lives or dies, this is the child's Baptism. It will not be repeated.

HOWEVER, if the privately baptized baby survives the danger of death, then the pastor should be notified of the Baptism—the date, and by whom performed—so that he can enter it in the baptismal record book.

Remember that later on the child will need a certificate of Baptism in order to receive the Sacraments of Confirmation and other sacraments.

When the child recovers, the parents should also arrange with the pastor to have the child receive the other ceremonies of Baptism. The child will be brought to church at the time scheduled for Baptisms and will receive all the ceremonies of solemn Baptism—the blessed salt, the exorcisms, the anointings, the candle, and the robe—all except the actual pouring of the water, unless there is some reason to fear that this was not done properly.

WHEN A CHILD is baptized privately, he should have godparents (at least one) if it is convenient to secure them; perhaps Catholic relatives or relatives who are at hand. All that is necessary is that the persons have the intention of being godparents. When the child whose water is being poured, in this case, the same couple (if they can) should accompany the child to church when the supplemental

ceremonies are performed.

In practice, however, it seldom is feasible to have godparents at a private Baptism, especially in a hospital. In that case the godparents at the supplying of the ceremony may assist at the ceremony; the parents may wish to ask. It is a point of minor interest to note that only godparents who assist at the actual Baptism, whether in person or by proxy, contract a spiritual relationship with the child. Those who assist only at the supplying of the ceremonies do not establish such a relationship.

It is unlikely that we ever shall have occasion to give private Baptism to an adult. But it could happen.

A prospective convert might suddenly become gravely ill before being received into the Church. Or an unbaptized friend who is dying might express a desire to be baptized, and have the necessary faith to receive Baptism: faith in God the Blessed Trinity as the rewarder of the just and the punisher of the wicked and in Jesus Christ as God's own Son and our Redeemer, and the willingness to accept all that the Catholic Church teaches. Such opportunities to administer Baptism may never come to us, but it is of profound importance that we be prepared.

IF BAPTISM is an absolutely necessary in order to get to heaven and it is), then what about all those people who die without even having a chance to be baptized; who perhaps don't even know about Baptism? Will they lose heaven when it's too late for them at the moment of their death?

No one who has reached the age of reason loses heaven except through his own fault. It is never too late for God to define by the Church, that God gives to every soul He creates sufficient grace to be saved. No one ever will be able to say: "I lost heaven because I couldn't help it."

For those who have no opportunity to be baptized, the path to God is the path of love. A person who loves God above all things else and desires to do all that God wants him to do has Baptism of desire.

If circumstances make it impossible for him to receive sacramental Baptism, his Baptism of desire will be sufficient to open the gates of heaven. Just as supreme love for God forgives all sin, even mortal sin, in the soul of a baptized person who cannot get to confession, so also supreme love for God will take away all sin, original as well as actual sin, from the soul of one who cannot yet receive Baptism.

When a person who loves God knows about Baptism and wants to be baptized, we call that explicit Baptism of desire. When a person ignorant of Baptism loves God and has the desire to do all that God wants, we call that implicit Baptism of desire. In other words, the desire for Baptism is contained implicitly in the desire to love God's will. If the person who has the Baptism and knew that God wanted him to receive it, the person would be baptized; what God wants, he wants.

A PERSON taking instruction in preparation for Baptism would have explicit Baptism of desire if his faith were accompanied by a love of God for His own sake. A devout Jew or Mohammedan with supreme love for God might well have implicit Baptism of desire.

The highest form of substitute for sacramental Baptism of desire is that which we call Baptism of blood.

"Greater love than this no one has, that one lay down his life for his friends" (John 15:13). Even without Baptism anyone who suffers martyrdom for the sake of Christ is certain of his

eternal reward. Martyrdom is defined as "the suffering, from a supernatural motive, of death or a mortal wound inflicted out of hatred for Christ, His religion, or a Christian virtue."

The term "martyr" is reserved officially for one who has suffered a bloody or a violent death for Christ.

In the days when the Church was formulating her definition of martyrdom, death at the hands of Christ's enemies was usually

quick, if not always merciful. It tortured by our modern "civilized" age to refine methods of torture by which death could be made to last for years and a man could be killed without leaving a mark upon his body.

There are many souls today in Communist prisons and slave-labor camps who are suffering what Bishop Fulton Sheen has called "dry martyrdom." There can be no questioning the reality of their martyrdom. Their agony of mind and body may last for years.

Whether they die of dysentery or other prison-contracted disease or are left to freeze to death where they drop of exhaustion—it will be a martyr's pain that they bear with them into eternity. And doubtless many among them—especially in China—are catechisms who never had the opportunity to be baptized before their imprisonment.

The Liturgical Week

By REV. ROBERT W. HOVDA

■ JANUARY 14—Second Sunday after Epiphany. The Epiphany or manifestation of the Lord to the world for which He has come continues in many ways, in as many ways as there are Christian vocations (Epistle). We have different gifts, different talents, different talents, but all can and should in their way contribute to making Christ present in the world's life and the world's institutions.

That this means the presence of love is the burden of the reading. It does not mean the loss of those distinctive traits which are God's gifts to individual men, societies and cultures, but the mutual respect and care in which we can enrich each other's lives.

■ MONDAY, January 15 — St. Paul, Hermit. Although highly exceptional and unique vocation, that of the hermit fits into this Christian mosaic too. Next to the martyr, he is the most right witness we have in the Church to the primacy of the spiritual, the most radical testimony we have to the ultimate goal, beyond time and space and things, which belongs to every Christian. We need such witnesses among us in the same way that our someone has said, political society needs its radicals.

■ TUESDAY, January 16 — St. Marcellus, Pope, Martyr. That there is a true authority in the Church of Christ, the family of men, is the message of the Gospel. The meaning of this authority and the manner in which it is to be exercised is beautifully described in the Epistle reading of I Peter. It is an authority radically different from that of temporal powers and governments. It is an authority that is not a force, no pressure, no lordship over Christ's members, but the authority of love, the authority of a pattern.

■ WEDNESDAY, January 17 — St. Anthony, Abbot. Monasticism, like the witness of the martyr and the hermit, is one of those special services to the Church which keeps it moving in the right direction, which prevents our settling down in any sort of creature comfort and complacency. "He made him like himself in glory" (Epistle). So that even on earth and in the midst of important temporal tasks we should have this presence of their end and aim.

■ THURSDAY, January 18 — Mass as on Sunday. Today's beginning of the widely-celebrated week of prayer for Christian unity turns our minds again to the diversity which, in God's providence, characterizes the Church as well as the world. Among the churches which today acknowledge the Pope as the Vicar of Our Lord on earth and which believe that the accession of bishops is a divine means of preserving unity in faith, we have a great variety of liturgies, of languages, of laws and customs.

■ FRIDAY, January 19—Mass as on Sunday. But all are one in the faith, sharing the one Spirit, praying to their common Father. All are one in the

The Fingerprints of God

Ethics alone will decide whether atomic energy will be an earthly blessing or the source of mankind's utter destruction. Where does the desire for ethical action come from? What makes us want to be ethical? I believe there are two forces which move us. One is belief in a Last Judgment, when everyone of us has to account for what he did with God's great gift of life on earth. The other is belief in an immortal soul, a soul which will cherish the award or suffer the penalty decreed in a final judgment.

In our modern world many people seem to feel that science has somehow made such "religious ideas" untimely or old-fashioned. But I think science has a real surprise for the skeptics. Science for instance, tells us that nothing is made, not even the tiniest particle, nor does it disappear without a trace. Think about that for a moment. Once you do, your thoughts about life will never be the same.

Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation! Now, if God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume that He applies it also to the masterpiece of His creation—the human soul? I think it does. And everything science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death.

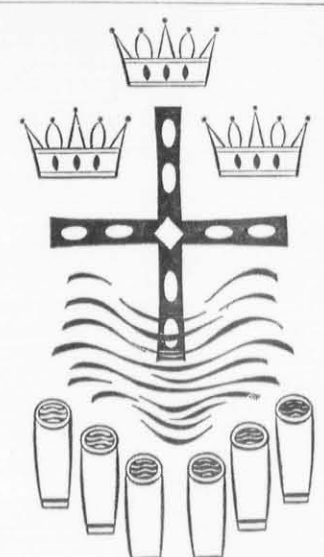
Nothing disappears without a trace.

—Werner Von Braun

The dignity of Christians

Let us then, dearly beloved, give thanks to God the Father, through His Son, in the Holy Spirit, Who "for His great mercy, wherewith He has loved us," has had pity on us; and "when we were dead in sins, has quickened us together in Christ; that we might be in Him a new creation and a new production. Let us put off the old man with his deeds; and having obtained a share in the birth of Christ let us recreate the works of the flesh. Christian, acknowledge thy dignity, and becoming a partner in the Divine nature, refuse to return to the old baseness by degenerate conduct. Remember the Head and the Body of which thou art a member. Recollect that thou wert rescued from the light and kingdom. By the mystery of Baptism thou wert made the temple of the Holy Ghost; do not put such a denizen to flight from thee by base acts, and subject thyself once more to the devil's thrall: because they purchase money is the blood of Christ, because He shall judge thee in truth who ransomed thee in mercy, who with the Father and the Holy Spirit reigns for ever and ever. Amen.

—St. Leo the Great



The Epiphany—The feast of God revealed. The showing of the infant God to the magi, The showing of the God-Man at His baptism, The showing of our Lord to Christ through the miracle of water made wine at the marriage feast of Cana.

God's beauty

When you go into a house from the cold and at the entrance feel a warmth which grows as you go farther inside, you believe there is a fire in the hearth giving out heat, although you do not see it. So you see the things of this world ranged in different degrees of beauty and value, and the more you draw to God, the handsomer and finer they appear.—St. Thomas Aquinas

Advertisement for 'The All New 1962 Directory & Buyers Guide' (Indianapolis Archdiocese) for \$2.00 per copy. Includes text: '88 Pages of Facts about Churches—Schools—Convents Hospitals—High Schools Colleges—Lay Organizations Institutions Who's Who' In The Diocese Clergy—Religious & Laity Now Available at Criterion Office ORDER BY MAIL OR PHONE! The Criterion ME 5-4511 124 W. Georgia St. Indianapolis

RELIGIOUS TRAVESTY

'King of Kings' rated as an abysmal failure

By JAMES W. ARNOLD

As 'King of Kings' opens, the Roman general Pompey rides arrogantly into the Temple of Jerusalem but is barred from the Holy of Holies by a solid line of bearded priests...

but none of them has much to do with religion.

The film has been pulverized, of course, by many Catholic critics (notably America's Maura Walsh, who termed it a fraud, anti-religious and discrediting), and classified separately by the Legion of Decency as "theologically, historically, and scripturally inaccurate," which is about as chastened as one film can get.

Any Catholic who would see this movie out of anything but cinematic curiosity deserves to be skunked by a 10-foot spear.

Although it may offer throat-punch type inspiration in direct proportion to one's ignorance of the New Testament, 'King of Kings' is a waste of time.

The chief among many problems is the figure of Christ, as written by Yordan and as acted by Jeffrey Hunter. Another Yordan error is the movie's main contribution to recent culture...

Head of Breibut will be speaker at DCCW luncheon



FATHER SCHMIDT

More than 400 guests are expected to attend the annual luncheon sponsored by the Indianapolis Deacons Council of the Catholic Women's League...

Actor Hunter, war, sincere, but singularly unskipped even for a non-denominational Messiah. Hunter's Christ is watered down, conveys little beyond the holy and pretentious of mass-produced piety art.

Other important scenes are shallowly conceived. The Last Supper, although it effectively breaks from the trite, focuses too squarely on Hunter. The trial before Pilate, shot in bright sunlight with a fictional setting...

AS MARY, Siobhan McKenna as Mary is the film's one brilliant stroke of casting; she is remarkably good, and one wonders what she might have done under better circumstances.

Hard Hatfield makes Pilate an insufferable and a historical prig, and Robert Ryan's John the Baptist is crude and incredible. Frank Thring, who plays the role as Pilate in 'Ben-Hur,' contributes a superb Herod Antipas; aided by some arty camera work, he controls every scene in which he appears.

It was clearly felt that the picture would not be fully glorious without a deafening score by Miklos Rozsa, who added so much emotion to both 'Quo Vadis' and 'Ben-Hur.' By itself, Rozsa's music is powerful and melodic, if not terribly fresh.

'King of Kings,' finally, is a super biblical epic, with all the virtues and vices of the genre. But in view of what it tries to do, its failure is of the magnitude of the Eighth Wonder of the World.

Tickets for the event are available through presidents or delegates of all parishes in the Diocese, and reservations are being made up to January 18 with Mrs. Albert J. Long, 41 S. 7748, or Mrs. Louis J. Kossman, PL 6-3653.

Radio and Television

HOOR OF ST. FRANCIS (TV) - Sunday, Jan. 14, 11:30 a.m. - A year of contemporary fiction featuring John Smith, a solid citizen, who gets investigated by a TV committee on something or other.

Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Evansville, and Nashville.



TO CONDUCT RECOLLECTION - Father Noel William, O.F.M., a member of the Franciscan Mission Band, will conduct a Day of Recollection for the ladies of St. Gabriel's parish...

Couple to mark Golden Wedding

Mr. and Mrs. Louis P. Kirsch, 7322 Hoover Road, will celebrate their golden wedding anniversary on Tuesday, Jan. 16. A Mass of Thanksgiving will be celebrated on January 16 in St. Luke's Church...

Mr. and Mrs. Kirsch have four living children, Brother Camillus, C.S.C., Terre Haute; John W. Kirsch, Hollywood, Calif.; Colonel George A. Kirsch, Dayton, Ohio; and Mrs. Paul Wernsing, of Indianapolis.

BOOKS OF THE HOUR

Waugh ends trilogy

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

With The End of the Battle (Little Brown, \$1.50), Evelyn Waugh completes his trilogy, centering about one Englishman's part in World War II...

Spite of his age, a Commando and a paratrooper, and seeing various theaters of the war, including Italy, Crete, and Yugoslavia—though much of his time is spent in coping with the difficulties of life in wartime London.

The central figure of the trilogy is an English Catholic gentleman (the term is used advisedly, because I think this is one of the points that Mr. Waugh is making in his story; that gentility is a badly-needed quality in today's world).

When England enters the war in 1939, Guy is almost 36, old enough to find it most difficult to serve his country in any military capacity. Finally, though, he is taken into the Royal Corps of Halberdiers, an ancient, impractical, and very little-known branch of the military.

spite of his age, a Commando and a paratrooper, and seeing various theaters of the war, including Italy, Crete, and Yugoslavia—though much of his time is spent in coping with the difficulties of life in wartime London.

With Eugenio IV: Pope of Christian Unity, by Joseph Gill, S.J. (Newman, \$3.75), a new series, The Popes Through History begins, the purpose of which is to make available to the general reader biographies of the lesser-known, as well as of the more popular, successors of St. Peter.

Throughout all this, Guy holds to the belief that Virginia is still his wife, and when she has been deserted by husbands and lovers alike, and is left by the latter with a child, Guy assumes all responsibility for mother and infant both. Just before the end of the book, Virginia is killed by a V-2 rocket, and we see Guy prepare to adopt the child and have it carry on the Crouchbarke line.

All sorts of military and social types act lesser roles in the drama of Guy's struggle to live a good life in a disintegrating world. Some of these, like the aging professional soldier, Jumbo Trotter, and the bloodthirsty General Bledisloe, and the evil Landover, who may perhaps be a Lubliner, are immensely well done.

With others, as the mysterious American Lieutenant Padfield, who is later all the central characters who count, and Guy and his gentle, deeply Catholic father,

There is not much of the roar of guns nor the screaming of dive-bombing planes, nor the moaning of badly-wounded men in this picture of the war—but one has the feeling, nevertheless, that it is genuine and that its meaning goes beyond the mystery of its irony that is war to the bigger mystery of Christian existence.

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Pope Eugenius IV, for example, has never had a full-length biography in English. Yet the period in which he lived, from 1383 to

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1447, was immensely important in Church history, not least for the Council of Florence, which Eugenius convened, and which was at least temporarily successful in reconciling the Eastern and Western Churches. (The author of this book has written that Council's definitive history.)

Besides the great work of the Council, Pope Eugenius carried on the Church's struggle against the Turks, brought about reforms in the life of the secular clergy, reorganized and made more effective the community life of several of the older Orders, defended the territorial integrity of the Papal States, and, above all, strove manfully for a life of personal perfection.

This very readable book of slightly over 200 pages is a fine beginning for a series that will include, according to the publisher's list, papal biographies by some of the finest scholars now working in this important field of church history.

Hayley Mills film wins Legion praise

NEW YORK — The movie "Whistle Down the Wind," Pathé-American release classified in class A, section 1 (morally unobjectionable for general patronage), has been given a special commendation by the National Legion of Decency.

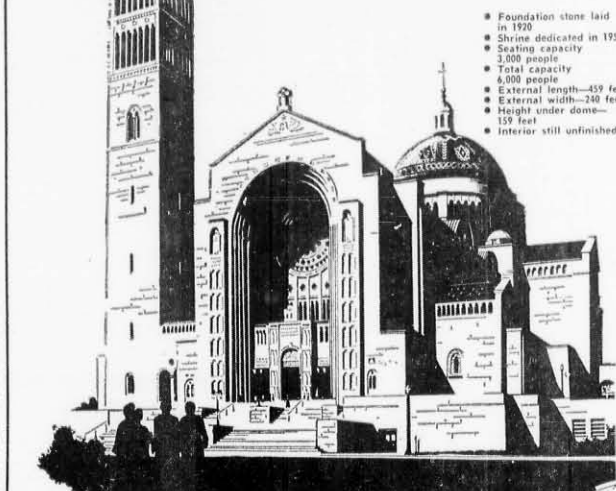
"An allegory which draws a significant parallel to the Passion of Christ, this charming and beautiful drama is the story of a group of children who befriended a criminal they believe to be the Saviour returned to earth," the legion said.

"Delightfully enacted by Hayley Mills and a fine supporting cast, the film glows with the simple faith of these children. It is highly recommended by the National Legion of Decency as superior entertainment to every moviegoer."



The National Shrine of the Immaculate Conception

When the National Shrine was dedicated in 1959, Pope John XXIII greeted the hierarchy and people of the U.S. and spoke of the Shrine as "a pleasing and sacred sanctuary for your people who, through the passing centuries, will flock to it in crowds and, meeting with a generous response to their prayers, will there obtain solace, light and peace."



Largest of all Catholic churches in the world and the seventh largest religious edifice in the world, the National Shrine of the Immaculate Conception is located in Washington, D.C.

The idea of erecting such a shrine to the patroness of the nation was conceived in 1914 and the foundation stone was laid in 1920. The crypt, a beautiful underground or basement church, was finished in 1925. The upper church and superstructure were not dedicated until November 20, 1959.

Although the main altar is now in place, much work must yet be done on the interior of the church which will contain side chapels with nearly 50 altars.

Built as were the medieval cathedrals, without a steel skeleton or framework, the Shrine is fashioned entirely of stone, brick, tile and concrete. The bell tower, a million-dollar gift of the Knights of Columbus, is one of the most impressive of its kind in the world.

Adorning the outer walls are 137 separate pieces of sculpture, colorful mosaics and other pieces of ornamentation relating to the Blessed Virgin and the Faith in the U.S. The outer walls are regarded as a permanent museum of some of the finest art work of this era by great American artists!

The massive dome is constructed of multi-colored tile in which gold, red, blue and white predominate. The dome and the adjoining bell tower or campanile are conspicuous forms on the skyline of the nation's capital. The splendid architecture of the great structure harmonizes perfectly with that of the city.

Couple to observe 50th anniversary

INDIANAPOLIS—Mr. and Mrs. William E. Moley, of St. Philip Neri Parish, will celebrate their golden wedding anniversary on Sunday, Jan. 14. A Mass of Thanksgiving will be celebrated at 1:30 a.m. at St. Peter and Paul Cathedral on that date.

FIRST in a Series of Famous Churches to appear twice monthly... Sponsored in the Interest of The Criterion readers by the following firms:

Advertisement for various firms including Farrell-Argat Electric Co., Interstate Lumber Co., George F. Hilgemeier Co., Underwood Corporation, Adams Clay Products Co., William McGinty, Inc., and Lakeshore Country Club.

Tic Tacker

A warning against fraudulent missionary appeals has been issued by Bishop Fulton J. Sheen, national director of the Society for the Propagation of the Faith.

In a letter to Msgr. Victor L. Goussens, Archbishop director, Bishop Sheen calls attention to pastors, religious and laity to request for financial assistance from a "Rev. John Osoho" of Aba, Nigeria. Diocesan officials there report he is a fraud and is not even an ordained priest.

Using phony names, even those of ecclesiastical authorities, he and others have evidently succeeded in receiving large amounts of goods from American Catholics and religious institutions under false pretenses.

Because of the great numbers of appeals received daily by mail we suggest that our readers safeguard their charitable offerings by this simple method: If you are not personally acquainted with the individual or organization making the request for aid, send your contribution to the Archdiocesan Home and Foreign Mission Office. It will be forwarded to the specified destination from there. Should there be some doubt as to the authenticity of the charity, the Mission Office will demand the donation to a deserving charity. (Address: Archdiocesan Home and Foreign Mission Office, P.O. Box 302, Indianapolis 6, Ind.)

RETURNS TO MARIAN—Msgr. Francis J. Reine, S.T.D., acting president of Marian College, has returned to the college following extensive hospitalization and rest. On December 24 he offered his first Mass in the college chapel since last July. Now residing on campus, he is spending a couple of hours daily at his desk, catching up on his paperwork.

ON SICK LIST—Mrs. George Hoffman, recording secretary of the Archdiocesan Council of Catholic Women and long active in ACCW circles, is on the sick list. She was hospitalized for five months at St. Vincent's Hospital after undergoing surgery twice, and is now suffering from a circulatory condition which requires her to visit the hospital several times a week for treatment. Cards, letters—and prayers—are most welcome, though her doctors have requested that visitors be confined to the immediate family for the time being. Letters and cards may be sent to her home, 4639 Dean Road, Indianapolis.

NOT THE PLACE—Father Leo Schaefer, genial pastor of St. Mark's parish, Indianapolis, likes to spruce up his somber black clerical suit with a breast pocket handkerchief. He is not beyond using the current popular handkerchiefs which carry an embroidered message. The other evening he attended a wake at a local funeral home, inadvertently wearing such a handkerchief. As he entered the door, the mortician politely suggested that the handkerchief he was wearing might not be appropriate in a funeral home. The embroiled answer read: "Business is Good."

LARGE PARISH REQUEST—A Jewish woman, the widow of a Catholic, recently bequeathed \$51,000 to an Indianapolis parish. Father Edwin Sahm, pastor of Immaculate Heart of Mary parish, announced receipt of the funds from the estate of the late Anne Simon Murray, owner of an Indianapolis dress shop. Her husband, William Murray, who was a member of Immaculate Heart parish, died several years ago. Other major beneficiaries of Miss Simon's estate were the Indianapolis Hebrew Congregation and the Bornstein Home for the aged. Father Sahm indicated that the money was used to complete plans of his parish diocese.

GOOD BEGINNING—The St. Joseph Auxiliary of the Little Sisters of the Poor, Indianapolis, celebrated the first anniversary of their founding last Sunday by presenting a \$1,000 check to Good Mother Marie Mathilde. The membership drive and donations during the year amounted to \$1,000. The funds will be applied toward the purchase of physical therapy equipment in the projected new home for the Little Sisters and their aged poor.

NAMES IN THE NEWS—Father Joseph J. DeVault, S.J., of West Baden College, presented a paper at the 13th annual convention of the Mariological Society of America held in New Orleans.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Louis P. Kirsh of St. Luke's parish, Indianapolis, who will observe their 50th Wedding Anniversary January 16. . . . Also to Mr. and Mrs. William E. Moley of St. Philip Neri parish, Indianapolis, who will note their 50th Anniversary on January 14. . . . Best wishes also to Mr. and Mrs. Sam Velona of Holy Cross parish, Indianapolis. They celebrated their 50th Anniversary on January 7.

ORDAINED AT 75
DEXHILL-ON-SEA, England.—The Rev. J. B. Sullivan, who studied for the priesthood after returning from business, was ordained here at the age of 75 by Bishop Cyril Corderoy of South-wark.

JAMES H. DREW Corporation

There are ten Minor Basilicas in Canada, among them St. Anne de Beaupre, the Oratory of St. Joseph at Montreal, and Notre Dame in Quebec.

FRIED CHICKEN
Don't you just love fried chicken? There's just nothing as delicious...fried up all crisp and golden brown. We'd like to recommend a bottle of FALLS CITY BEER to go with that chicken. FALLS CITY'S A-OK flavor makes it perfect with fried chicken. FALLS CITY BEER...yes indeed!

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HASTA LUNES
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NEW CAR FOR PARISH—Palmer Dodge of Indianapolis recently presented St. Lawrence parish with a new Dodge station wagon for use in school and parish work. Gene Bantz, the firm's general manager, is shown above as he presented the keys to the car to Sister M. Patrick, O.S.F., principal, and Father Cyril Conner, pastor.

Don't coddle students, Jesuit speaker urges

A Jesuit scholar issued a warning here Sunday against the treatment of students as "holthouse plants" with parents and teachers thinking for the youngsters. "Anyone who thinks he can do another's thinking for him is proud, arrogant and vain," stated Father John L. McKenzie, S.J., before 1,500 persons attending the dedication of an addition to the Latin School of Indianapolis. He chided educators who incessantly clamor for unlimited academic freedom for themselves, while in turn deny it to those in their charge.

"If it survives the crisis, it will survive if it is something genuine, not something phony." "Freedom of the student to do that which only the student can do—to embrace truth by his own personal vital activity." The Latin School of Indianapolis, founded in 1955 as a secondary school for boys who want to study in the preschool while remaining at home, has a current enrollment of 183 students. The first year class in 1955 numbered 47, one of the school's 52 graduates are continuing their seminary education.

Unity Octave

(Continued from page 5) Church teaches. This is what is known as unity of faith. Likewise in worship, Catholics believe that Christ established the means in which God is to be worshipped. The official public worship of the Catholic Church is the Mass. The Mass is essentially the same whether it is offered in America, Europe, Asia, Africa, or Australia.

Finally, the Church's members are united in government. Without the exercise of force and without the attraction of earthly reward, they freely choose to belong to the Church.

AT WASHINGTON in November Archbishop Karl Mier spoke at a Mass attended by the nation's Catholic bishops. His sermon was an appeal to all Christians to avoid the pitfall of seeking unity through a "negotiated agreement." True religious unity cannot be a mere "belief through compromise," he said, but "must be a unity of faith, of worship and of discipline."

He admitted mountains of obstacles block the road to unity but voiced his confidence that "in God's good time the goal will be realized." At the present time there are many movements taking place in the world which encourage us to pray for religious unity. Pope John has called for an Ecumenical Council to take place within the year.

Among non-Catholics the desire for religious unity is realized among Christians is expressed by larger and larger groups. At the meeting of the World Council of Protestant and Orthodox Churches in New Delhi, India, a more optimistic view of the chances for religious unity was expressed. Dr. W. A. Visser't Hooft, secretary general of the World Council, has declared: "We can only affirm in word and in deed... that the only unity in obedience to truth. Unity sought because we are called by the one Shepherd to form one flock."

Notre Dame given \$500,000 donation

- January 18** — The union of all Christians in the one true faith and in the Church.
- January 19** — The return of separated Eastern Christians to communion with the Holy See.
- January 20** — The reconciliation of Anglicans with the Holy See.
- January 21** — The reconciliation of European Protestants with the Holy See.
- January 22** — That all American Christians become one in union with the Chair of Peter.
- January 23** — The restoration of Protestant Catholics to the sacramental life of the Church.
- January 24** — That the Jewish people come into their inheritance in Jesus Christ.
- January 25** — The missionary extension of Christ's kingdom throughout the world.

Infallibility

(Continued from page 4) proposals. The Catholic theologian or biblical expert, the holy soul who is convinced he has been blessed with visions submits his knowledge to the judgment of the whole Church and he does this precisely because he believes the Christ retains His power and authority on earth as in heaven.

(3) With the word infallibility we Catholics wish to express concisely how Christ continues to exercise His full authority within the Church. Our doctrine of infallibility flows from the Scriptural teaching that the Church is the Body of Christ. With Christ as Head, the Church can not lead men into error nor fail to give them guidance. The bishops and the chief bishop (the pope) speak for the Body, not as delegates but as those members of the Body especially aided by the Spirit of Christ, make articulate and clear when needed the common feeling and conviction of the whole Body.

(4) Protestants themselves today are giving indications that they see the need of confronting private inspiration with the common faith of the whole Church. As the World Council of Churches develops and the Protestant denominations come to look upon the Church as essentially one, a certain institutionalism and permanent authority is recognized as necessary for effective and permanent unity and for giving expression to the common faith of the whole Church.

(5) There is a danger that the Church become too much "institutionalized." And history does indeed bear ample testimony to the abuses of authority exercised in Christ's name. Yet the abuse of authority is no reason for giving it up, just as the abuse of freedom is no reason for giving up freedom. Both are necessary within the Church. It is necessary to keep a delicate balance between "direct personal access to God in Christ" and the authority of Christ exercised through his visible Church. That balance is endangered by the separation of Protestants and Catholics. The "danger in an authoritarian ecclesiastical institution is greater" to the degree that those who stress the importance of "direct personal access to God in Christ" remain outside it.

Cites theological aspect of ecumenical movement

NEW ORLEANS—The Catholic contribution to the ecumenical movement must be theological and must center on the development of doctrine. The Mariological Society of America was told here at its annual convention.

Father Walter J. Burghardt, S.J., the society's outgoing president, said that with the possible exception of the Church's doctrine of the Church, "the single theological issue which most effectively strangles the ecumenical dialogue is the Catholic vision of Mary."

The Jesuit priest, who is professor of patristic theology at Woodlock (Md.) College, said that Mary is "the wall—if only because she is, for the Protestant, the visible symbol of Catholic

Sam Velona's note

50th anniversary

Mr. and Mrs. Sam Velona, members of Holy Cross parish, Indianapolis, noted their 50th Wedding Anniversary Sunday, January 7, with a Mass of Thanksgiving and renewal of marriage vows in Holy Cross Church. They have three daughters—Mrs. Roch Palmara, Mrs. Fred Utas and Mrs. Frank Alsup, all of Indianapolis, five grandchildren and three great-grandchildren.

CALENDAR

- JANUARY 12**
A Fish Fry at 4 and Social at 7 at Loly Name in Beech Grove.
- St. Rita's Social** begins at 6:30 p.m. in the auditorium, 19th and Arsenal.
- JANUARY 13**
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.
- JANUARY 14**
A Bake Sale, sponsored by Holy Angela Women's Club, after the Masses, in the school basement, 28th and Northwestern.
- JANUARY 15**
The Men's Social at Little Flower parish begins at 6:30 p.m. in the church auditorium, 14th and Bosart.
- JANUARY 16**
A Card Party, sponsored by the Ladies of St. John, at 1:30 p.m. in the Assembly Room. Mary Roman is chairlady.
- The Card Party** in L. S. Ayres Auditorium at 1 p.m. is sponsored by the Newman Mother's Club of Butler University. Mrs. Louis Beebe is chairman.
- Our Lady of Greenwood Social** at 6:30 p.m. in the school hall.
- Holy Angels' Social** begins at 6:30 p.m. in the school auditorium, 28th and Northwestern.

SQUARE DANCE SET

"Stoney" Stoneburner will call the turns at the Bandana Line-Down (Monica's Dance) sponsored by St. Monica's Women's Club on Friday, January 19. The affair will be held in St. Monica's Cafeteria, 61st and Michigan Road from 8:30 p.m. to 11:30 p.m. Admission is \$2.00 per couple. Mrs. Constance Martin is Chairman. Reservations can be made by calling Mrs. Robert Roman, CL 3-2010.

STUDY CLUB TO MEET

INDIANAPOLIS—The Irvington Catholic Women's Study Club will meet Wednesday, January 17, at the home of Mrs. Fred Schmitt. The Mrs. John Duffin will present a paper entitled "What Is Ecumenism?"



MARIAN SPEAKER—Sister M. Madeleva, C.S.C., former president of St. Mary's College, Notre Dame, and noted author and poetess, will appear at a Marian College student convocation Thursday, January 18, at 10:30 a.m. in the college auditorium. She will read and interpret a selection of her own works. The program is open to the public.

Hibernians slate dance this evening

INDIANAPOLIS—The Kevin Barry Division, Ancient Order of Hibernians, will hold a special dance at the Indiana Roof Ballroom this evening Friday, January 12 in connection with the installation of new officers. Ted Lang and his orchestra will provide the music. Members and friends have been invited to attend.

The 1962 officers are: President, John J. Duzan; vice-president, Jerry Forestal; treasurer, Thomas Reidy; financial secretary, Vincent Shanahan; recording secretary, Jerry Shine; standing committee chairman, Anthony Lyons; marshal, Joseph M. Connor; sentinel, Joseph Breen. Father Thomas Carey is the organization's chaplain. James Sullivan is county chairman. The latter, along with Father Carey and the outgoing president, Joseph Hunt, are in charge of dance arrangements.

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CHARTRAND REGISTRATION—These five youngsters indicated their intention to enroll at the new Chartrand High School, currently under construction on Indianapolis' south side, by taking the entrance examination last Friday morning at St. Jude's School. The test was administered to 137 eighth graders who plan to enter Chartrand next September. From left to right above, are: Mary Helen Horner, Mike Piccione, Joe Schaedel and Pamela Decker, all of Holy Name School, Beech Grove, and Barbara Fox of St. James the Greater School. (Staff photo)

Two laymen are included on new unity commission

BALTIMORE — Archbishop Lawrence J. Shehan of Baltimore has established an archdiocesan commission on religious unity and named two laymen among its 13 members and consultants. Archbishop Shehan, announcing creation of the new unit and calling for special religious observances for unity, said it is his wish that the Baltimore archdiocese "enter actively into the great spiritual enterprise of advancing Christian unity."

The Archbishop said in a pastoral letter that the new Commission on Ecumenism "will pay close attention to everything that concerns the movement towards Christian unity within this archdiocese." He said the new group will advise him on issues relating to unity.

MSGR. JOSEPH M. Nelligan, former chancellor of the archdiocese and now pastor of Immaculate Conception church, Towson, Md., was named chairman of the commission. The two lay members, both named consultants, are Dr. Harry W. Kiroen, Loyola College, and David B. Maguire, managing editor of the Catholic Review, archdiocesan newspaper.

Priests on the commission include Father Raymond Brown, S.S., of St. Mary's Seminary here, a specialist in scriptural studies; Father Walter J. Ruzharski, S.J., of Woodstock (Md.) College, editor of Theological Studies magazine; Father Gustave Wagner, S.J., of Woodstock College, a consultant to the Vatican's Secretariat for Promoting Christian Unity; Father J. Joseph Gallagher, consulting editor of the Catholic Review; and Father Avery R. Dulles, S.J., professor of theology at Woodstock College and a son of the late Secretary of State John Foster Dulles.

Archbishop Shehan in his pastoral cited two "related events" in the field of Christian unity—the annual observance of the Year of Unity Octave and the coming ecumenical council.

He specified that special Masses

Advertisement for Feeney-Kirby Mortuary, successors to Feeney & Feeney - Kirby Mortuaries. One of Marion County's largest and most beautiful funeral homes. Preferred by Catholic Families. Meridian at 19th Street.

Link Portuguese priest with New Year's revolt

LISBON, Portugal — Cardinal Manuel Gonçalves Cerejeira, Patriarch of Lisbon, is withholding comment about a Lisbon priest who has been reported arrested as an aftermath of the New Year's Day assault on the Beja army barracks.

Father Jose Costa Pio left Lisbon on January 2 and is not expected back for some time, according to persons at his Arroios parish church. But other sources

Catholic students group hits extremists' stand

CHICAGO—A national body of Catholic students charged here that anti-communist groups who overstress domestic subversion may be unwittingly aiding the communist cause.

The National Council of the National Federation of Catholic College Students argued that communism be fought positively, not negatively, in a resolution adopted at its meeting (Dec. 29-31).

The council is composed of regional officers of the federation. The group also scheduled the national convention here from August 27 to September 1, 1962. The theme assignment is: "The Social Responsibility of the University."

FEDERATION president Michael Valdez, senior at Loras College, Dubuque, Iowa, announced that the NFCCS has chosen "The Social Encyclicals: A Student Translation for Society" as the study theme for NFCCS units on individual college campuses.

The council's resolution on extremist organizations—none of which were named—said these groups have increased in numbers and in size in the past year. It said that President Kennedy and the Social Action Department of the National Catholic Welfare Conference have warned of the "dangers" from such groups.

"These groups," the resolution said, "often indiscriminately label as subversive those whose views and positions are legitimate, if controversial; substituting sensationalism for accuracy."

The council said communism is aided through the use of its own methods and thrives when its opponents are divided and confused.

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'Mary's Day' slated by Legion of Mary

A series of three conferences on the theme "Consecration to Mary" will highlight "Mary's Day" to be held at Marian College, Sunday, January 21. Sponsored by the Legion of Mary, the conferences will be conducted by Father Salvatore Costagliola, S.M.M.

Discussion of the widely known Consecration to Mary as proposed by St. Louis Grigori deMontfort in his book "True Devotion to the Blessed Virgin Mary" will be a featured part of the conferences.

"Mary's Day" will begin with Mass in the college chapel at 11:30 a.m., followed by lunch. The conferences will begin at 1:30 p.m. Reservations must be made for the lunch with Joan

Boersig, FL. 7-7771, Connie Zeller, AT. 3-6027; or John Griffin, ME. 1-7249. The public is invited.

SOCIAL JUSTICE EHNAKULAM, India—His Holiness Pope John XXIII has applauded the social justice theme adopted by the congress of the All-India Catholic University Federation meeting here. In a message to the 2,500 conferees who included representatives from all parts of India, and delegations from Ceylon, Pakistan, Malaya and the Philippines, the Pope held up his recent encyclical Mater et Magistra as a prime source of material for congress deliberations.

Large advertisement for Jerry Miller, Inc. featuring a Pre-Inventory Sale of Carpets and Rugs. Includes details about stock, pricing, and contact information.

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