

Give laity a vote of confidence, Cardinal urges Catholic clergy

Better collaboration seen vitally needed

NEW YORK—Priests and laymen must work out "some kind of healthy collaboration" in the Church, Cardinal Paul-Emile LeGer, Archbishop of Montreal, believes.

Cardinal LeGer said the clergy "have to make an act of confidence" in laymen.

The Cardinal's views are contained in an interview in America magazine, published here by the Jesuits. The interview was conducted by Father Walter M. Abbott, S.J., the magazine's feature editor, and appears in the May 12 issue of America.

CARDINAL LEGER noted that to encourage laymen to assume a greater role in the work of the Church he has taken such steps as these: all seven members of the Montreal Catholic School Board are laymen; a layman is vice rector of the Catholic University of Montreal; a Montreal Catholic school has been turned over entirely to laymen.

The Cardinal said many clergy find it "difficult to accept" such changes and added that this is "understandable."

Nevertheless, he said, "I have told my priests that the aspiration of the laity to share in direction of the schools is legitimate. . . . I have been encouraging dialogue not only between Catholics and separated Christians but also between Catholic clergy and laity."

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bers of the Church, and they can give a truly Catholic education . . ."

Cardinal LeGer said that among Catholic professional and intellectual people there are "severe critics" of the bishops and the clergy, whose attitude is a form of "anti-clericalism" directed against what they call "conformism."

"I call upon my laity for a solution to this problem," he said. "If we have enough profoundly Christian laymen who are aware of their responsibility, we shall convince the people that they are the Church and they have a vital role to play."

THE CARDINAL also spoke of the need for religious unity and that he had asked the officials of his archdiocese to pray for the success of the Protestant and Orthodox World Council of Churches meeting in New Delhi last November and December.

"It was not a new thing that we should ask the Holy Spirit to guide a Protestant group in its deliberations," he said.

"In the annual Church Unity Octave that is surely one of the things we pray for. We must be indifferent about it. We cannot do everything in our power to remove the evil of disunity."



OUTSTANDING JUNIOR CYO MEMBERS—Elizabeth Fedora, Lillian Flosser, Indianapolis (left), and Richard "Skip" Engel, St. Joan of Arc, Indianapolis, pose with their coveted "Roger Graham Memorial Awards" after the CYO Convention last Sunday, with Archdiocesan CYO Director Father John Elford. Engel and Miss Fedora were chosen as the outstanding Junior CYO members of the Archdiocese for their four-year participation and leadership in all phases of Junior CYO activity. . . . from the parish level to the Archdiocesan Youth Council. "Skip" is finishing out his term as President of the Indianapolis Deanship Youth Council, while "Liz" is Secretary of that group. (Related story and photo on Page 4)

Pope points to example of new Peruvian saint

VATICAN CITY.—The life of St. Martin was characterized by three great loves and three great passions. His Holiness Pope John XXIII told some 5,000 pilgrims who had come here for the Peruvian friar's canonization.

St. Martin's loves were for "Christ crucified, Our Lady of the Rosary and St. Dominic," the Pope said. "Three passions burned in his heart: charity, particularly for the poor and the sick; the preaching which considered the price of love and humanity."

POPE JOHN spoke to the pilgrims in a special audience he gave in the Hall of Benedictions (May 7) the day after the canonization rites.

In his informal talk, he echoed much of what he had said in his formal Latin homily in the course of the canonization ceremony. He said that in helping his neighbor, St. Martin "followed a road and method that were completely new in his age and which heralded new of our times." The Pope said it was for this reason that Pope Pius XII had proclaimed him patron of Peru's social institutions.

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Bishop, Governor warn about right-wing excesses

Prominent voices from opposite sections of the United States this week urged Catholics to show affiliation with right-wing movements which are capitalizing on the subversive character of communism.

In Bakersfield, California, Bishop Aloysius J. Willinger, C.S.S.C., said that the so-called right-wingers have become "a noisy, unbalanced, bitter and accusing element."

THE BISHOP of Monterey-Fresno suggested to the annual convention of the Diocesan Council of Catholic Women that the "honest, middle-of-the-road American" be guided in his anti-communism by J. Edgar Hoover, director of the FBI.

New Jersey's Governor Richard J. Hughes cautioned a Catholic audience in Newark against joining right-wing organizations that "have gained a new and fashionable prominence."

"For the most part, these are reckless crusaders against the image but not the reality of communism," said the Governor. "This image is shaped to their own dimensions, equating government welfare programs with socialism, and socialism with communism."

He told some 200 labor and management officials at a May Day dinner sponsored by the Guild of St. Joseph the Worker that there is a tendency on the part of some Catholics to justify

TARGET: UNDERSTANDING

Vigo County couples promote racial good will

TERRE HAUTE, Ind.—An experiment in inter-group relations by white and Negro couples here exchanged viewpoints on current racial problems in a tranquil setting.

Members of the Christian Family Movement from St. Leonard's parish in West Terre Haute spearheaded the Catholic participation in a community-wide program of Home Visiting through families of similar social, economic and educational background. . . .

Local committees of Friendship House's Educational Home Visiting program are established in a dozen municipal cities in the Midwest and New York. Reports of the program's acceptance are uniformly affirmative.

EXPERIMENT IN HUMANITY—A recent Home Visiting program in Terre Haute brought white and Negro families together in a social atmosphere to discuss racial issues. Stanley Stewart, host to the group, makes a point (above) with his neighbors, Mr. and Mrs. Webster Brewer, left, and Mr. and Mrs. Edward Brunette, guests from West Terre Haute. Three couples from the Christian Family Movement of St. Leonard's parish, West Terre Haute, participated in the project to bring about interracial justice.



There was no opposition to the struggle for equal rights, but a disagreement as to the approach. . . . ALL FIVE COUPLES agreed that the Home Visiting experiment was both interesting and enlightening, proving that white and Negro couples in the same economic bracket with similar interests could mingle socially to share their views.



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MANY MORE AT MASS

Catholic fervor grows under Cuba persecution

By JOSE MONTO See editorial cartoon, Page 4

The relentless war of attrition being waged by the Castro regime against the Catholic Church in Cuba has brought about ever greater unity among the Catholics themselves.

The ouster of the foreign clergy and many Cuban priests as well has reduced the total number of priests in Cuba from over 700 to a scant 123. But Mass attendance has risen by 20 per cent, even though there are many churches where the Holy Sacrifice can no longer be offered every Sunday.

Parish work is continuing. But the organizational framework of the lay apostolate is practically destroyed. The priests still in Cuba follow faithfully the norms set by the bishops, and the high-ups in their integrity and devotion are exemplary.

After a series of such incidents in the Cathedral of the Holy Spirit in Antwerp, the congregation was sharply rebuked by Monsignor Pierre de Vooght, Cathedral Dean. Noting that sermons are given in Flemish in some parts of the French-speaking south, the Dean de Vooght ordered those who could not tolerate French sermons in peace to leave the church. Over 200 members of the congregation immediately walked out.

ONE WEEK LATER the Cathedral of Ghent was the scene of violent demonstrations which the local auxiliary bishop was powerless to quell.

Little Flower sets spire 'ceremony'

On Tuesday morning, May 15, the 75-foot aluminum steeple for the new Little Flower Church, 13th and Bosart Ave., Indianapolis, will be placed in position. . . .

AID FLOOD VICTIMS NEW YORK—Food and other relief supplies were rushed by the overseas relief agency of U.S. Catholics to a large jungle area in Peru when it was inundated by floods. . . .

Episcopalians open 'Volunteers' plan NEW YORK—An Episcopal version of the Papal Volunteers program has been launched by the National Council of the Protestant Episcopal Church.

Polish clergy ask revision of the Index

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Belgian Catholics bolt church in language tiff

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CRACOW, Poland—A poll among Catholic priests in Poland disclosed that the vast majority of them favor extensive revision of the Church's Index of Forbidden Books. . . .

Replying to a questionnaire from the Polish hierarchy on matters they would like to see reviewed by the forthcoming Second Vatican Council, most of the priests said they felt the Index, in its present form, is harmful to the Church's image among non-Catholics.

SOME OF the clergy advocated its complete abolition, while other priests asked that it be liberalized and extensively revised.

On the Church's fasting and abstinence rules, the majority of priests favored their retention because of their mortification value.

On liturgical questions, most of the priests called for more stress being placed on the witness and facilitating congregation participation. . . .

POINTING OUT the isolation of many of the clergy from the laity, some of the Polish priests asked closer and more friendly contacts on the part of the clergy, particularly among parish priests and their congregations.

Stiffened sermons came in for criticism in some of the replies which urged the use of simpler language, with more emphasis upon ordinary daily life and local needs.

On attitudes toward non-Catholic Christians, the majority favored more "love, tolerance and solidarity."

Results of the poll will be given to the Polish bishops in time for them to review them before leaving for the Vatican Council convening October 11.

Protestant leader to be speaker at Marian graduation

Belgium is divided by a language line which cuts the country into two unequal parts just south of Brussels. . . .

THE MOST popular tactic of the Belgian demonstrators is to renege the rosary in a loud voice to drown out any French sermon delivered in a northern church. . . .

CATHOLIC CHURCH leaders have made every effort to avoid offending either of the language groups in this divided country. . . .

J. IRWIN MILLER

A Marian graduation ceremony will be held in the Marian chapel at 8 p.m. on Saturday, June 2, and will be spoken by Mr. Albert Neri, pastor of St. Philip Neri parish, Indianapolis.

The graduation ceremony at which Mr. Miller, Columbus, Ind., industrialist and civic leader, is to be heard will mark the close of the liberal arts college's 25th year of existence.

"In this day of growing interest by Catholics and non-Catholics alike in closer relationships, it is fitting that we ask invite to our forum a man who is eminent in the ecumenical movement," Monsignor Reine said.

Eighty-seven graduates, including seven Sisters of St. Francis will receive diplomas in the June 3 ceremony.

RELIGION AND EDUCATION

The Church in Rhodesia

By JOSEPH CHRISTIE, S.J.

If one were to attempt to tell the total story of Christian endeavor in Rhodesia, it would be necessary to go back four hundred years. It was the Portuguese who first brought the Faith into Rhodesia through the Jesuit Father Silveira in 1560.

The story of this intrepid man is an epic in itself although he had great influence over the

EDITOR TO READERS: The author, a noted lecturer and writer, is stationed at the Jesuit Farm Street church in London. He visited the United States recently after an extended stay in Central Africa. This is the second of two articles.

chief Monomatapa who lived in South Eastern Rhodesia, he was murdered at the behest of the Mothambe trader who persuaded chief Monomatapa that he was a magician with dangerous powers. On March 10th, 1561, the Africans broke into the Jesuit's hut when he was asleep, smashed his crucifix and threw his martyred body into the Musengezi river.

As is always the case, the blood of martyrs is the seed of the Church, and sixteen years later the Dominican Fathers arrived to carry on where Father Silveira left off.

In 1607 the Jesuits returned and the two religious orders worked side by side till 1859, when the Jesuits were suppressed. Sixteen years later the Dominicans were withdrawn and missionary work ceased in the territory.

In view of modern problems it is interesting to note that the Jesuits set up a college at Sena where Portuguese and Africans might be educated together. It was the first attempt at multi-racial education in the African interior. When the Dominican missionaries were withdrawn Christianity perished and the land returned to its primitive paganism.

THE NEXT ATTEMPT to establish Christianity is a Protestant story involving the great Scottish missionary Robert Moffat. This man had established a personal hold over the savage Zulu chief Chaka who held him in

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JESUIT SCHOOL—Above is the imposing facade of St. Ignatius College, Chishawasha, Salisbury, Southern Rhodesia, where African youngsters are given the finest in European education. The rector, Father Desmond Ford, S.J., and the author, Father Joseph Christie, S.J., are at the left with a group of students.

the greatest veneration. Moffat's daughter Mary married another famous Scottish missionary, David Livingstone, who crossed Africa from coast to coast during the years 1822-1858. He called in the help of his father-in-law whose enormous influence was used to persuade some emigrant generals of the great Chikas to allow the Christians to start again amongst the savage Matabele.

Noble work was done by these Protestant missionaries, who faced loneliness, disease and terrible poverty. Their work did not succeed, and they made few if any converts. Nevertheless, the memory of their sacrifice and intercity remains fragrant to this day amongst all who hold the Christian cause at heart.

In 1875 the Jesuits opened St. Aidan's College at Grahamstown in South Africa as a base for missionary work in the territories where Silveira and the Moffats had worked in what is now known as Rhodesia.

The story of what happened is inspiring and the place became known as the death bed of Jesuits. It would take too long to describe the early work of the Jesuits and the death rate which took toll of great men like Fr. Augustus Lav whose body was eaten by rats. No situation is intelligible without some knowledge of the history behind it and the present state of the Church in Rhodesia is in many ways related to the long history of heroism which takes us back through the centuries.

As long as the famous chief Lobengula remained in control of the area it was impossible for the missionaries to make converts because although Lobengula was generous to them, he would not allow any of his subjects to become Christians. In the year 1850 there was not a single African Christian in Rhodesia.

DRAMATIC changes in the situation took place in 1850 when Cecil Rhodes sent the pioneer column into Rhodesia. He was an admirer of the Jesuit and Dominican sisters who rode with the pioneers and from this time on

the creation of a native clergy is always a primary aim of the Church and in 1955 a seminary for African priests was opened at Chishawasha. In 1947 came the ordination of the first African priests. The figures taken in Southern Rhodesia in 1957 show the total Catholic population at 172,000 while no Catholic denomination exceeded 30,000.

Similar developments took place in the Northern parts of Rhodesia and in Nyasaland. The Archdiocese of Lusaka, for example, covers an area of 40,000 square miles with a total population of 470,000. Of this population 70,000 Africans and 3,500 Europeans are Catholics. It was only in 1959 that the Hierarchy of Nyasaland was set up by the present Holy Father, and at this moment there are roughly five hundred thousand Catholics (predominantly African) in the Province.

Sooner or later the missionary problem becomes an educational problem. The Church is and always has been an educator considering nothing that is human alien to her. She seeks, not only to establish the Faith, but to raise the general cultural level of all those with whom She comes in contact.

The educational problem in Rhodesia is a difficult one. The Catholic Church has a fine record in this matter and perhaps the palm if palms are to be awarded, should be given, as far as Southern Rhodesia is concerned to the labors of the Dominican nuns. When Cecil Rhodes agreed to let them nurse the sick in the early pioneer days he gave more to his country than he could have realized.

To this day the Protestants of Salisbury gather once a year to hold service and venerate the memory of the saintly Mother Patrick who rode into Rhodesia with the pioneers and won by her charity their undying veneration.

the missionary work of the church began to go forward.

The Dominican Sisters opened a school for European girls in Salisbury which now has over two hundred pupils. The Jesuits opened their mission at Chishawasha near Salisbury and their boys' school at Bulawayo. Later the boys' school was removed to the capital at Salisbury and is today a great and flourishing establishment.

From the beginning the Jesuits followed the policy of educating both Catholic and non-Catholic boys at their school (St. George's) with the result that the Catholic Church has an enormous prestige in Southern Rhodesia. Most of the leading non-Catholic citizens have passed through St. George's and there is a balance of mutual esteem amongst Protestants and Catholics unusual amongst people of British stock.

As the Pioneers reduced Rhodesia to order, the Catholics and the London Missionary Society were joined by missionaries of other denominations. Growth of Catholicism was slow and after twenty years of work there were only two thousand Catholics in Southern Rhodesia out of a total population of 755,000 souls.

The missionaries were cautious in their approach to the African only admitting to the Church those of whom they were very sure. They were wise in their generation and although growth was slow it was steady. By 1969 the Catholic population had risen to 250,000 out of a total of 3,112,000.

AS THE YEARS went by other religious orders came into Rhodesia to help in the work and at present there is a variety of orders and nationalities scattered throughout the territory. In 1955 the Southern Rhodesian Hierarchy was established with the metropolitan See at Salisbury and suffragan Bishops at Umtali, Bulawayo and Gwelo.

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Her daughters have worked in Rhodesia ever since and have done more than chronicles can tell to spread the Faith amongst all classes and conditions of people.

IN THE FIRST half of this century European Catholic education was largely a matter of the Jesuit college at Salisbury and the Dominican convent in the same city. As the years have gone by the Presentation nuns and the Christian Brothers have entered the field with conspicuous success and the outstanding Carmelite Bishop of Umtali (Dr. Lamont) has introduced the famous American Marymount nuns to his diocese where they have established a first class convent.

After the war the European population in Southern Rhodesia rose sharply from 80,000 in 1945 to 225,000 in 1960, showing how providential it is that such distinguished and able religious orders should have come forward to help with the educational labors of the Church. Nevertheless there are not enough religious to cater for European Catholics needs. Taking Salisbury in Southern Rhodesia as a case in point there are over four hundred Catholic boys in secular schools. Catholic schools have to charge fees because insufficient help is given by the Federal Government to private schools and this sometimes prevents Catholics from sending their children to the schools of their choice.

This is a common problem all over the world where abundant 19th century pseudo-liberal doctrines have prevailed but added to it is the fact that many children are not fitted for what is called a Grammar school education and ought to have something along the lines of what the English call secondary modern education.

This is a distinction which Americans will probably not see too clearly because the American curriculum is drawn wider than in European schools and has always taken into consideration the varying talents of the pupils. At any rate there is a need for a type of school which will cater for those boys and girls who do not readily respond to the purely classical form of education generally offered by the normal Catholic Grammar (in America, High School) education.

As is usual where the Catholic educational difficulty exists, European pupils in the Rhodesias have to pay for their education twice over.

This story has been told so often and is so much more familiar to Americans who receive no help whatever from the State in their magnificent educational work that there is no point in laboring it here. It must be said that the Federal Government offers to Catholic schools roughly thirty dollars for primary pupils and sixty dollars for high school pupils. This is an advance on the American system, but when

it is realized that State schools for Europeans in Rhodesia provide a free education for all pupils at a rate of roughly one thousand dollars a year, it will be obvious that injustice is the lot of the average tax-paying Rhodesian Catholic.

THE REAL POINT we have to take notice of is that while European education is so lavishly entered for there is no parallel where the native African are concerned. The European Government has heavy burdens to bear and grave problems to solve. Nothing useful or in any way constructive can emerge from foolish and inoperative criticism of what it is trying to do. From European taxes come every form of welfare known to the African but there are anomalies which we ought to point out provided we point them out with some understanding of all the difficulties involved. The European Government is honestly trying to solve its problems within the limits of what the efforts of good men and women can do. The Government is also democratic and can only profit from reasonable criticism. Ignorant and ill-informed comment (British and American alike) does nothing but provoke resentment and stultify the efforts of good men struggling with adversity.

There is a glaring discrepancy between the money voted for the education of European and colored children and that for the African child. The difference is slightly more than a thousand dollars per head for the one and something like thirty dollars for the other in a country which has far its avowed aim the entire integration of the races. As long as this injustice remains entrenched and racial parity are far away.

This is recognized by thoughtful Europeans and quite recently the Rhodesian Herald noted editorially "At present it is estimated that Government spends about one thousand pounds on each African. These figures cannot be evaded up by obtaining more money, other ways will have to be found."

There are problems and it must not be thought that there is not a strong body of opinion in the country which wishes to redress this unfair balance. The increase of African children asking for primary education in one year from 1961 to 1962 in Southern Rhodesia was 40,000 and 86,000 more than in 1960.

The Government has grave problems. The situation of the standing over of education for Europeans and Africans alike to the territorial government and the abolition of Federal educational control. As things are the territorial government is apt to shirk its responsibilities off on the Federal and vice versa.

If responsibility for all education rested squarely on the territorial governments it would be clear on whom the blame for disparities should be laid. This is the conclusion reached by the Monckton Commission appointed by the British Government to investigate educational conditions in the Federation. If African National leaders had concentrated



PROTESTANT ROLE—Protestants made courageous if largely ill-fated attempts to Christianize the natives of Southern Rhodesia in the 19th century under the leadership of the great Scottish missionary Robert Moffat. A Protestant church, in striking contemporary styling, breaks up the skyline of modern buildings on Jameson Avenue in downtown Salisbury.

their endeavors on redressing the educational grievance of their people they would have obtained massive European support. Their tendency has been and still is to put forward vague umbrella proposals about democratic principles which exasperate everyone and retard the gradual progress of the African.

THE PROBLEM for the Church at the moment is that while the African population is doubling itself in every twenty-three years, the Catholic school population is doubling in every ten years. To get some idea of the problem it is well to realize that two generations ago no African in Rhodesia could read or write. Today in Southern Rhodesia there are more African children in school than there were people in the whole country when the missionaries started to educate in 1802.

The Church has to lead and cannot wait until Governments solve their very heavy problems. Statesmen have to think of the possible and it behooves missionaries to think of the impossible. The Jesuit Fathers have opened a school on their estate at Chishawasha which is designed to give African boys the finest European education available. From this school will come men capable of entering the multi-racial University College of Rhodesia and taking over the best posts in the land. It is a grand scheme conceived in the grand manner—worthy of Silveira and all who came and died before us. Already sixty boys are in residence at St. Ignatius College, Chishawasha, Salisbury, Southern

Rhodesia, under the guidance of Father Desmond Ford, S.J., who gave up his post as Rector of the great Jesuit College in Salisbury to devote himself to this vital work.

There is no money and the usual debts prevail. But while the anomalies of the present African educational situation are being sorted out the Church has to get on with the job. There is no money and the usual debts prevail. But while the anomalies of the present African educational situation are being sorted out the Church has to get on with the job. There is no money and the usual debts prevail. But while the anomalies of the present African educational situation are being sorted out the Church has to get on with the job.

Meanwhile, the Church must carry on. We need better treatment from the Government and help from outside. From the Zambesi to Cape Town in the South African Republic the missionaries are being sorted out the Church has to get on with the job.

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THE CHURCH AND THE WORLD

Drop in clergy—Subsidy—German charity

The Vatican

◆ The missionary activity of the Church is among its most lofty works, Pope John XXIII said in a letter commemorating one of the big milestones in missionary organization in this century. He noted the 40th anniversary of unification by Pius XI of societies promoting missionary work by calling upon all Catholics to contribute whatever they can to the spiritual and material assistance of the missions.

◆ Obstetricians have a precious reservation in the care of a new creature and its mother, Pope John said in an address to a number of the members of Italian obstetricians here. "You serve the human person in his cooperation toward God, the author of Creation," the pontiff told the doctors (May 3).

◆ The Holy Father told some 400 pilgrims from Turin that "an intense preparation" is necessary for the Second Vatican Council which may bring renewed vigor to the Church.

◆ Two newly created Cardinals will be presented the red hat, symbol of a cardinal's rank, by Pope John in a private ceremony on May 21. They are Cardinal Giovanni Fieschi and Cardinal Giovanni Antonelli, who received their red birettas from the heads of state in Portugal and Spain.

Abroad

◆ ROME—While Italy's population has increased by three million people in the past eight years, the number of Italian priests at work in the nation's dioceses has dropped by 2,000. Three reasons have been cited for the decline: deterioration of family background, inadequacy of many Italian parishes to the job facing them, and the withdrawal of the Church from Italy's rural areas.

◆ BERLIN—The Berlin Senate has voted a half million dollar subsidy for Catholic church construction in the city and 31 million for construction of Protestant churches. The bill requires ratification by the lower house. Its backers argued that Berlin's declining population is a sign that the city's religious life is being nurtured.

◆ COLOGNE—Cardinal Joseph Frings has deplored Germany's low birth rate as a sign that the nation's family life is weakening. "Germany has more coffins than

cradles," the Archbishop of Cologne told a capacity congregation in Cologne's vast cathedral. "The moment is coming when we shall have the same number of people over 65 as under 15." He said he did not mean to advocate the irresponsible and unlimited procreation of children, but he pointed out that the only moral means of regulating the birth rate is by abstaining from the marriage partners.

◆ WARSAW—Polish Communist leaders here are worried about the sharp drop in the annual birth rate their own propaganda helped to bring about. Six years ago there were 16.3 births for every 1,000 citizens in Warsaw. Last year there were only 3.0. In 1958 a society "Motherhood with Consent" was established with government support to disseminate birth control propaganda and practices in the poorer districts of Warsaw. Now it seems that the results were more than the Red leaders had bargained for.

◆ AACHEN, Germany—First estimates of this year's Catholic Lenten collection for overseas aid put the total at about \$11 million. If this tentative figure proves correct, German Catholics will have given about \$4.5 million since the Bishops' annual Lenten collection for overseas aid began in 1959. This does not include \$3.8 million given by German Catholics last Advent to help the Church in Latin America.

◆ TRIVANDRUM, India—A chorus of Catholic protest is rising against the Kerala State government's policy of withholding financial help for new private primary schools. At a joint meeting of the national Catholic Congress and the Catholic Schools Managers' Association, the government policy was branded "discriminatory, anti-democratic and anti-constitutional."

◆ WASHINGTON—The next annual meeting of the Bishops of the United States will be held at the Catholic University of Amer-

ica here, January 7 to 11, 1963. Normally held in November, the 1962 sessions have been postponed because the American hierarchy will be in Rome for the Second Vatican Council.

◆ The president of the University of Notre Dame said here that Peace Corps workers in China have made millions aware that people in the world have an interest in their welfare. "Father Theodore M. Hesburgh, C.S.C., also reported to the Peace Corps as 'one of the finest projects ever devised to give a sense of responsibility to American youth.'"

◆ SOUTH ORANGE, N.J.—A private philanthropic organization has put up its own funds to make it possible for private and public school teachers to study Chinese on an equal footing at the Federal summer course here. The move was announced by the Institute of Far Eastern Studies of Seton Hall University which is expanding its program to promote instruction in Chinese, creating a critical language needs by the Federal government. The Institute announced a \$30,000 grant made by the Carnegie Corporation of New York.

◆ WORCESTER, Mass.—Catholic number more than half of the population in two states—Massachusetts and Rhode Island. In the Diocese of Providence, which consists of all of Rhode Island, Catholics make up 69.7 per cent of the population. In Massachusetts, Catholics are 58.3 per cent of the Worcester diocese; 52.2 per cent in the Fall River diocese; 51.9 per cent in the Springfield diocese; and 50.9 per cent in the Boston archdiocese.

◆ MILWAUKEE—Abuses connected with the Mexican farm labor program are creating a "poisonous fallout" of injustice, Archbishop Albert E. Lucero of San Antonio, Texas, said here. Archbishop Lucero criticized the program, under which Mexican

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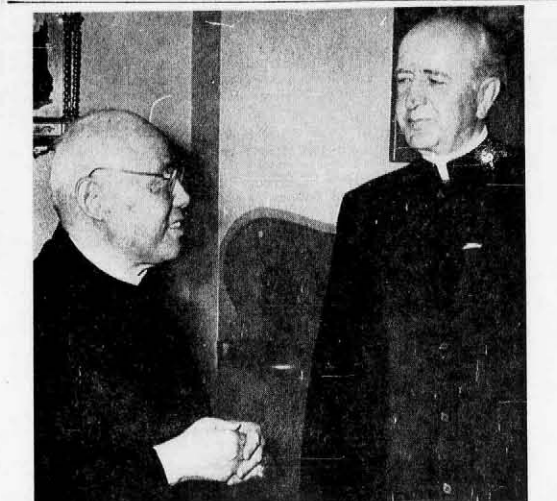
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CARDINAL VISITS ARCHDIOCESE—Cardinal Thomas Tien, S.V.D., (left) called Archbishop Schulte at the Chancery Office last Tuesday. He is on a tour of the United States enroute back to Formosa after a trip to Rome in connection with preparations for the coming Vatican Council. At present he is serving as Apostolic Administrator of Taipei, Taiwan (Formosa). (Photo courtesy The Indianapolis Times)

WAGES 30c A DAY

Dominican Republic in economic distress

By MANUEL MIRA (One of a series)

The Dominican Republic is a nation in need. The severity of its economic and social problems—economic disorder and poverty stemming from unemployment, low wages and high prices, as well as widespread begging, prostitution and abandonment of children—is obvious to any observer.

These evils, moreover—hidden for more than 30 years by the government of the late dictator, Rafael Trujillo—are being endured by a people who could be relatively rich, since their country has abundant natural resources.

The author of this article, the assistant editor of *Noticias Catholicas*, Spanish language edition of the N.C.M.E. News Service, spent six weeks making a first-hand survey of conditions in the troubled Dominican Republic.

ment of natural resources by a mixed economy, a sort of welfare state like Sweden's combined with private initiative.

Some experts note that the nation's situation could improve appreciably within a year, but at the same time they point out the seriousness of its present plight. Meanwhile, many efforts are being made to alleviate it.

THE CHURCH is playing a leading role in helping to alleviate the country's plight. Immediate and direct aid to the needy is almost entirely in the hands of the Dominican Catholic charities or organization, Caritas, headed by Boston-born Bishop Thomas F. Reilly, C.S.S.R., Ordinary of the independent prelature of San Juan de la Maguana. Massive shipments of aid have been sent through Catholic Relief Services—National Catholic Welfare Conference.

Dominicans are also hard at work drawing up long-range plans for their nation's improvement.

"We must get away from the fatalistic pessimism that prevails among us," I was told by Dominican Catholic industrialist, Graciano Cuervo. He has made a thorough study of his country's problems and the means to solve them through a program of social security, planning, education and work.

"We can rise from the mire in which we live and become the paradise of the Americas," Cuervo asserted.

His plans call for the develop-

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Population control programs proposed for poorer nations

WASHINGTON—A study published by the Center for International Economic Growth here says underdeveloped nations should have family planning movements and advanced countries should assist their population control programs.

The study stops short of backing a specific method of birth control, but claims that "there is no time to be lost, for unless action is taken promptly, the problem of a geometrical, increasing world population may soon grow beyond control."

The study, entitled "Does Overpopulation Mean Poverty?" was prepared by Joseph M. Arias, Jones, foreign affairs writer and consultant. The center, a private organization, said it published the study to further public discussion.

The document calls for "national public discussion" of the areas of agreement between Catholics and non-Catholics on population problems.

It says there should be "further explicit agreement between Catholics and non-Catholics on the essential elements on a sound and effective public policy."

terprise system. But, he added, "in practice we now have a socialist state, because 60 per cent of the country's property is in the hands of the government. More than 40 per cent is property which once belonged to the Trujillo family and which was taken over by the state when their regime was ousted."

It would be a mistake, Bonilla went on, to break up the Trujillo family's sugar empire into economic small units. A cooperative system, he said, could solve the problem without wrecking the sugar industry.

Bonilla also pointed out that government support and encouragement for small private industry and business are needed.

But with all its current problems, it is undoubtedly true that the Dominican Republic could become almost a paradise through work, widespread education and an honest administration. The Dominicans are good people. They need only government in power who can lead them by example.

To care for their pressing immediate needs, the people are relying in great part on the Church.

Encyclical hailed as anti-Red force

NOTRE DAME, Ind.—The encyclical Mater et Magistra "is the most dynamic anti-Communist document ever to come from the Holy See," a priest-editor said here.

This is true because of the encyclical's "dominantly positive approach to the life-and-death challenges of our times," said Father Benjamin L. Masse, S.J., associate editor of American, national Catholic weekly review. He spoke at a symposium sponsored by Notre Dame University's economics department.

The Jesuit editor told some 200 persons attending the symposium that part of the "turbulent scene" of this era is the tremendous impact of science and industry on agriculture, plus the "twin threats of communism and nuclear war."

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A PRIEST IN RUSSIA

Women have a sad lot under Soviet system

By REV. JAMES F. DRANE

The author of this article, who is a teacher at St. John's Home Missions Seminary, Little Rock, Ark., wound up three years of studies in Europe with a four-month tour of the Soviet Union. Because he traveled with a leftist political group, he had freedom not ordinarily granted Western visitors.

Intourist, the official tourist agency, tries with real ingenuity to cloak and hide from the Western visitor everything that would put the Soviet Union or communism in a bad light. Imperfections and limitations are not only not supposed to be seen, they cannot even be alluded to as possibilities, for officially they do not exist. But the condition of women is one reality that simply cannot be covered up.

We no sooner had crossed the border into Russia than I saw the first of many scenes depicting woman's role under communism. The train had stopped for a few minutes. Directly outside the window was a small crew either putting down rails or repairing the road bed.

There were a number of women in the crew working industriously over a railroad tie. Dressed in the typical peasant fashion, with little white handkerchiefs on their heads, they worked their way without ever looking up at the inquiring passengers.

All along the railroads in Russia this scene was duplicated. Many times I saw whole crews of women doing this back-breaking work under the direction of their foremen. In distant and desolate areas they are required to live in the tents and makeshift camps that could be seen along the tracks.

WOMEN IN Russia do every conceivable type of work. They are involved exclusively in many jobs that, in the Western world, are reserved for the stronger sex. They take care of almost all transportation.

Besides working on the rails, they act as porters, conductors and brakemen. They drive the big, heavy electric buses of the transportation systems. They run the subways. The only ex-

ception to the almost female transportation monopoly were the taxi drivers and airplane pilots.

Women handle a large part of construction work in housing. I have seen many of them laying bricks, mixing cement, doing iron and carpentry work, and working at other jobs on new housing projects.

In the factories I visited the contribution of Russian women to industry was in full evidence. They ran big machinery, derricks and lifts. They made up crews which manually lifted and transported heavy equipment. In one big tractor factory I was especially impressed by an all-female crew of painters who were working around at rather impressive heights on flimsy pulleys and scaffolding. They were using big spray guns with tanks strapped to their backs. By the time they came down it was hard to tell just what they were because of the paint which covered them.

A great deal of the farm labor is done by women. The women certainly do their share of this. In every field where there are workers, they are working cutting, raking, planting and picking. As the train passed through the rural areas I saw women kneeling in the fields, and river banks washing clothes by hand and hanging them on the nearby bushes.

WOMEN PLAY an important role in road construction and repair. Some wielded the large, noisy air-hammers with remarkable skill. Others made up the shovel crews that spread gravel while still others, with rakes and

flat hand tools, spread and leveled the hot blacktop.

I saw photographed a group of women that made up the emergency crew of the government water company. When a line breaks, they get out with pick and shovel to dig down and repair the break. A group I photographed was made up of four or five women, all wearing the same government-issued dresses and working under the watchful eye of a male foreman.

One of the saddest scenes I saw was in Kiev, outside the beautiful 11th-century church of St. Sophia (now being rebuilt as the State Museum of Architecture and History) is a large open square. The surface was blacktopped and cracked in several places. Almost immediately outside the main entrance there was a young girl working to repair the cracks. She was about 17 or 18 years old.

She had on a plain print dress and a simple black hat. A bandanna on her head. This young worker was extraordinarily attractive. Her hair was light and her features simple and classical. She carried a simple black bag. A model for one of Botticelli's angels. Her face was the kind found in the idealistic setting of a Renaissance painting.

In contrast, she was operating a smelly rat machine. The hot smoky furnace was mounted on a frame that had two wheels and was pushed like a wheelbarrow. She was going from place to place filling in the cracked surface with a short-handled broom.

I was shocked that such a spectacle would be allowed to be seen by so many tourists. I saw the explanation as I continued traveling. Women make up a high percentage of the work force and are involved everywhere in jobs that cause Westerners to gaze in astonishment.

THE COMMUNIST party is aware of this, but because the situation is so widespread, it simply can do nothing about it. If the communists could pull a curtain around this, certainly would, for they are sensitive to the unflattering reaction of shock. The fact is they simply cannot. The women are intimately associated with the Soviet economy. The woman doing a man's job is as much a part of Communist propaganda as the loudspeakers in the main squares, the propaganda posters and the ever-present statues of Lenin.

While Soviet Premier Nikita Khrushchev was in the U.S., in 1952, he made a remarkable comment on the feminine and attractive American woman. Capitalism has made her that way, he said. In a sense he was correct.

It is also correct to say of the Soviet woman, that communism has made her what she is. The communist woman, with her character hardened at the cost of her femininity, is a tribute to the doctrine of Babe, Engels, Marx, and Lenin. They have made her what she is. They have distinguished her from her capitalist counterpart.

In communist theory, the difference between the sexes is limited to the reproduction roles. Outside of this one function, men and women are identical. All the characteristics that we consider to be masculine or feminine are nothing more than impositions of a capitalist society. Men are active and dynamic. Women are passive, nurturing, sympathetic. Men are interested in bodily fitness, muscular strength, prolonged exertion. Woman's interest is indoors: the home, decoration, artistic design and individuals. Men talk about sports and adventure, women talk about people and style. Why? The communist answer: because these interests, characteristics, and functions have been



UNIFORMED LAY TEACHERS—The three lay teachers at St. Joseph's School, Indianapolis, decided to join their students in the traditional parochial school pattern of wearing school uniforms. Perhaps the first group of lay teachers in an archdiocesan school to don a uniform distinctive and inexpensive attire, they insist that the idea originated with themselves—and they like it. The navy blue (sometimes called parochial blue) blazers each have a \$15 monogram on the pocket. The innovators, above left to right, are: Emmett Thompson, Miss Marikay Eckstein and Mrs. E. Dolder. (Staff photo)

Alcoholism is a disease, clergy conference told

RICHMOND, Va.—Alcoholism is a disease and "cannot be cured by spiritual remedies," a priest said here.

Hornell Recovery Service, an alcoholism clinic. HE SAID counselors who are not themselves convinced that alcoholism is a disease should refer the alcoholic to someone else. "Once it is contracted, it can be cured, but never cured,"

Moreover, he stressed, "it cannot be cured by spiritual remedies." Father Collins said an alcoholic's pledge not to drink merely "conveniently allows him to dodge the real issue—permanent recovery—for six months or a year."

A man who can stop drinking after taking a pledge does not need a doctor, he said.

"WE MUST KEEPEP our eye on the long range goal of permanent sobriety and not be tricked into settling for a temporary palliative," he commended.

National executive secretary of the Clergy Conference on Alcoholism is Father Ralph Pfau of Indianapolis.

Our Sunday Visitor notes anniversary

HUNTINGTON, Ind.—The episcopal chairman of the Press Department, National Catholic Welfare Conference, has lauded the Our Sunday Visitor, national Catholic weekly, on the 50th anniversary of its founding.

Bishop Albert R. Zorwoske of Belleville, Ill., who is also honor president of the Catholic Press Association, expressed his congratulations to Bishop Leo A. Pursley of Fort Wayne-South Bend, president of the paper's board of trustees, to the editor, Msgr. Joseph R. Crowley, and to the entire staff.

In the lead story in the Visitor's anniversary issue, Bishop Zorwoske lauded the inspiration of the late Archbishop John F. Noll in founding the paper and said it has for the past 50 years been the "defender of everything Catholic in the world."

WHAT OF THE DAY

Tulsa Tribune editor throws out a challenge

By REV. JOHN DRORAN

Mr. Jenkins Lloyd Jones, editor of the Tulsa Tribune, delivered a speech at a meeting of the American Society of Newspaper Editors in New Orleans on April 18. He described himself as an "unrelieved, copper-bottomed, sixty-four, five or twenty-five minute howl of calamity about the present moral climate of America." He then pointed the talk by saying: "I am going to talk about our responsibility, therefore as the temporary custodians of America's press."

It was an interesting talk, interesting particularly in that Mr. Jones was not just sitting back lamenting, but asking the editors quite pointedly what they were doing about the situation, since they were supposed to be molders of public opinion. I would like to quote him at length.

"It is time we brought self-criticism back into style. And who has a greater responsibility at this hour than we—the gentlemen of the press.

"So I suggest: "Let's look at our educational institutions at the local level, and if Johnny can't read by the time he's ready to get married, let's find out why."

"Let's look at the distribution of public largesse, and if, far from alleviating human misery, it is promoting the stench and filth of public opinion, let's get it fixed."

"Let's quit being bulldozed and bedazzled by self-appointed long hairs. Let's have the guts to say that a look is dirt if that's what we think of it."

"And if some beatnik yells together a collection of rusty cogwheels and old corset stays and claims it's a greater sculpture than a Michelangelo's 'David,' let's have the courage to say that it looks like junk and may well be."

"Let's blow the whistle on plays that would bring blushes to an American Legion staff party. 'Let's not be awed by movie characters with barnyard manners, even if some of them have been photographed climbing aboard the Presidential yacht."

"Let's pay more attention to our news columns to the decent

people everywhere who are trying to do something for the good of others."

Mr. Jones's talk was very interesting and well directed to the editors. We hope that it will have some effect upon them, but that will have to be shown. I know that our own local paper, which featured Mr. Jones' talk on Sunday, was following Liz and Barton the rest of the week. The

movie ads in our particular paper have been cleaned up of late, but one knows that this is not a national trend. We shall see what happens.

In the meantime, thanks are due to Mr. Jones for his courageous presentation to the news-paper editors of the fact that their responsibility is not just to the circulation department, but to that of oft-forgotten common good.

Lithuania faces 'catacombs'

ROME—"The time of the catacombs" is drawing near for Catholics in Lithuania because even intensified efforts by the Soviet regime to discourage religious practice have failed.

This is the conclusion of a report issued by an exile Lithuanian news agency here.

Evidence of the newer, more brutal suppression given by the agency, Elta Press, includes the arrest and deportation of the administrator of a diocese, the forced resignation of a seminary rector and his replacement by a Red-picked man, the closing of churches in Vilna and Kaunas, and the confiscation of a newly-completed church in Klaipeda (Memel).

Earlier, it had been acknowledged in Lithuania that an organization of 17,000 militant atheists, formed last December, had not succeeded in its announced goal of driving religion out of the nation.

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Ace of spades

By JAMES F. LOTZE, S.J.

Recreation is a necessary element in our lives, and one of the most popular forms of recreation is playing cards.

Everybody has his favorite card game. Some prefer bridge; others like pinocle or even canasta. But perhaps the most popular of all games, one which everybody tries at least once for better or worse, is poker.

And so today let's you and I play a game of poker. I'll shuffle the cards and deal five cards. You turn up your first card, a ten of spades—an interesting card, but right now it doesn't mean much. Your second card is the four of spades, and your third and fourth cards are the queen and king of spades. Well, now this hand has developed possibilities.

You have one more card, and if that fifth card is the ace of spades, your hand has developed possibilities.

I'm sure all of us would like to do well in school, receive honors, pass the final exams. It's so easy to wish for good grades in school! Unfortunately just wishing doesn't always get us there. But the person with will power usually gets the honors and passes the exam. He has done more than wish for good grades. He has already taken the necessary steps, done the necessary study to make sure that he will do well. Maybe we "would like" to be a doctor, a lawyer, or an engineer. Are we even now making the preparations, laying the groundwork, for that doctor, lawyer, or engineer? Do we have will power, or is it only a wish?

We all would like to be good Catholic teenagers. But it is so hard to be good in this day and age when there are so many temptations. Is this really true? Perhaps it would be better to say that it is hard to be good if we "would like" to be good.

On the other hand, if we have will power, if we are determined to be good we have already started to take the steps to be good. We know what the temptations are, and when and where they come, and we already know how to avoid them. We will be good, we will be that doctor, lawyer, or great athlete, we will succeed because we are determined to succeed. We have will power.

So let's take another look at your hand of cards. You may have many wonderful abilities, valuable talents, but do you still in the "would like" stage, still wishing? Do you have a wishbone where your backbone ought to be? Do you have the ace of spades, do you have will power, that final card, that determination that you will be what you would like to be?

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T. McKenna of Madison heads CYO

An all-time record throng of more than 550 delegates from all parts of the Archdiocese attended the annual Archdiocesan Junior CYO Convention last week-end at Secunia High School, Indianapolis.

The three-day affair was climaxed Sunday afternoon with the election of new officers after a busy and varied schedule of spiritual, intellectual and social activities.

The balloting was preceded by loud and enthusiastic demonstrations for favorite candidates that had all the flavor of a national political convention. The results were as follows: Thomas McKenna, St. Mary's, Madison, president; Mike Eggerman, St. Margaret Mary, Terre Haute, 1st vice-president; John Perry, St. Charles, Bloomington, 2nd vice-president; and William Cook, Little Flower, Indianapolis, secretary.

Highlight of the Saturday night banquet was the presentation of the Roger Graham Memorial Award to the boy and girl judged the outstanding Junior CYO member in the Archdiocese. Selected for the honor were Richard "Skip" Engel, of St. Joan of Arc parish, president of the Indianapolis Deansery Youth Council; and Elizabeth Fodora, of Little Flower parish, secretary of the Deansery Youth Council.

Principal spiritual activities were the Pontifical Mass celebrated by Archbishop Schulte on Saturday evening, the Gregorian Communion Mass and Breakfast on Sunday morning.

CONVENTION speakers included Father Terrence Stanton, O.S.B., of Marmon Military Academy, the keynote; Mr. George De Kaib, director of student personnel at Indiana University, who addressed the delegates at a luncheon; and Miss Elaine Patterson, of Bloomington, Communion Breakfast speaker.

Special highlight of the party was the convention dance on Saturday evening, with Catherine's tap "Countdowners" providing the beat. Panel discussions, which provided the "working" portion of the convention, were well-attended and stimulating, with the top honors going to a particularly fine session on "Today's Music."

Slightly more than 200 delegates, from communities outside the Capital City were provided quarters with Indianapolis families through the housing committee headed by Mr. Williams, Delaney. Mr. Mel Olvey was general chairman for the convention.

Theme announced for Civics Clubs

WASHINGTON - "Build Better Local Government" will be the theme of the Catholic Civics Clubs in the 1962-63 school year, it was announced here by the Commission on American Citizenship of the Catholic University of America, sponsor of the national group. More than 4,000 civics clubs active in the upper grades of parochial elementary schools were chartered in 1961-62 by the commission. The commission's program is carried out through monthly articles published in Young Catholic Messenger, current events weekly for the upper-elementary grades, published by George A. Pfann, Publisher, Inc., of Dayton, Ohio.

De Paul to open education school

CHICAGO—Establishment of a new school and appointment of its dean have been announced by Father Comerford, O'Malley, C.M., DePaul University president. The university has decided to establish a school of education, said Father O'Malley. Dr. William J. Fencion, director of instruction for Whitefish Bay (Wis.) schools and visiting lecturer at Marquette University, monthly articles published in the commission, the seventh school at the university.

CLERGY CLINIC MONTREAL - The Catholic Welfare Bureau of Montreal has started a "clergy clinic" where all the English language priests of the Archdiocese will be brought up to date on the latest developments in the field of social welfare.



ALL-MALE CAST—These newly-elected officers of the CYO Junior Archdiocesan Youth Council have established a precedent in CYO circles... they're (and quite obviously) all boys. The lads will be operating the affairs of the Archdiocesan Council for the next twelve months, and they're hoping all the girls don't desert them entirely. Elected last Sunday at the Fifth Annual CYO Convention were (left to right): Bill Cook, Little Flower, Indianapolis, secretary; John Perry, St. Charles, Bloomington, 2nd vice-president; Mike Eggerman, St. Margaret Mary, Terre Haute, 1st vice-president; Tom McKenna, St. Mary's, Madison, president. All are Juniors except the personable McKenna, who established another precedent in being the first Sophomore elected to the Archdiocese's top office. On the right is Father Robert Drowns, North Vernon Deansery director and Tom McKenna's parish moderator.



'WE LIKE TO SING'—What other conclusion could be reached after looking at this picture of members of the combined Boys' Choir which thrilled 7,000 spectators with its excellent rendition of Vincent Wagner's powerful "Terra Tremuli" at the Sixth Annual CYO Parochial School Songfest held in the North Side Fieldhouse on April 29. The choir, again one of the special features in the varied program of sacred and popular songs presented, was directed by Father Edwin F. Sahn, Chairman of the Archdiocesan Music Commission.

35 students honored at Marian convocation

Thirty-five Marian College students were recognized for various scholastic accomplishments at the college's honors convocation yesterday. The principal address was given by Father Charles E. Steedy, C.S.C., S.T.D., dean of the College of Arts and Sciences at the University of Notre Dame.

Admitted to honor societies were: Delta Epsilon Sigma, Beta Eta Chapter—Ronald Borman, Louise Mann, Juliana Simmons, Carla Smith and Judith Williams; Delta Mu Delta (music)—Mary Beth Hughes; Lambda Iota Tau (literary)—Dorothy Hasinski, Sherry Gausman; Joseph P. Kempf, Peggy Knoll, Patricia Matkovic and Marilyn Weinbrecht.

SENIOR HONORS Program students include: Mary James Beckmeyer, Lina Bernardon, Ronald Borman, Ellen Burnett, Sherry Gausman, Deanna Metzger, Alan Leighton and Vicki Weston.

Dean's List scholars for two consecutive semesters: David Armbrust, Patricia Felke, Marie Macrumeno, Patricia Palmer, Phyllis Palmer, Maria Rivas, and Donna Tatro.

Who's Who Among Students in American Universities and Colleges: Mary Frances Beckmeyer, Ronald Borman, Mary Kay Doyle, Ellen Burnett, Mary Beth Hughes, Alan Leighton, Deanna Metzger, Patricia Sherry and Vicki Weston.

ALLIANCE FRANCAISE medal for excellence in French—Mary Ann Deiter. Outstanding achievement in freshman math—Laura Schafer; physics—Carol Koell; chemistry, Mary Jo Boyle.

Fellowships and assistantships: Ronald Borman, honorable mention.

Brebut receives \$5,000 donation

A \$5,000 gift to the building fund of Brebut Preparatory School was presented this week by Stark & Motzer Company, Indianapolis meat packing firm. The announcement was made by Edward P. Gallagher, chairman of the school's arms and corporations committee.

The gift will be applied toward the construction of the classroom building at 2801 West 86th Street, Brebut, conducted by the Jesuit Fathers' Chicago Province, will open to a freshman class of 162 students in September.

Tiny burros add color to CYO camp scene

The purchase of a pair of burros for use at the CYO camps in Brown County was announced this week by Father John Eford, Archdiocesan CYO Director. Campers will be permitted to ride the donkeys on the camp property, Father Eford said, and they will add a colorful note to the camp surroundings.

Mr. T. E. Hannika, of Indianapolis, from whom the animals were purchased stated that they were extremely gentle and are of the type common to Palestine during the time of Christ. "These burros are small and docile and require no training," Mr. Hannika stated.

Meanwhile, Bill Sahn, CYO executive secretary, reported that spots are still open in four weeks of the boys' schedule and two weeks in the girls' schedule at Rancho Framasa. Boys' weeks with openings are July 8 and 15 (for boys 11 to 15), and August 12 and 19 (for boys 8 to 11). The girls' weeks are June 10 and 17 (for girls 9 to 11). There are also openings in the Pioneer Village schedule for boys for the weeks of August 12 and 19. At Camp Christina only one week remains with openings—August 19.

In his announcement, Mr. Sahn emphasized that a limited number of camp applicants will be placed on the waiting list in all weeks pending possible cancellations.

Academy students win poetry awards

INDIANAPOLIS—Several girls from St. Mary Academy were named winners in the recent contest sponsored by the National Poetry Association. Those whose poems were cited included freshmen: Eileen Mack, Marianne Wadler, Phyllis Stevens, Cecilia Madsen; sophomores: Christina Adams, Vickie Brand; juniors: Kathy Johnson, Rosemary Hamel, Pat Pendergast; seniors: Anne Heck, Pat Bray, Sharon Britton, Carla Cooper, and Karen Eckstein.

Kay Brothers, Freshman; Linda Mullin and Pam Grimaldi, sophomores; and Pat Jenkins, junior, were given special mention for their contributions.

Three St. Mary Academy girls will represent the academy at a Summer Spanish Workshop in Monterrey, Mexico. They are: senior, Judy Armbrust; sophomores, Rosemary Hurley and Linda Hart. This will be Miss Hurley's second workshop session at Monterrey.

Cy Cipher

SOFTBALL DEADLINE—Deadline for mailing entries for Junior Boys' and Junior Girls' Softball Leagues is midnight, today, May 11, the CYO office announces.

TRACK DEADLINE—Deadline for individual entries in the Cadet Boys' Citywide Track Meet is Wednesday, May 16. The meet will be held at 1 p.m. on Sunday, May 20. Deadline for entries in the Cadet Girls' Citywide Meet, slated for Sunday, May 27, is Wednesday, May 23.

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Pilgrimage in honor of Our Blessed Mother under the title of Our Lady of Consolation at St. Augustine Church, Leopold, Ind., on May 27.

Make reservations now. Chartered buses. Round trip \$6.00 each. Bus will leave St. Mary's Church on North New Jersey Street at 9:30 a.m. sharp. Devotions at 2 p.m. Everyone welcome. The ladies of St. Augustine will serve a luncheon.

Call or write today. Send check or money order with reservations to: Mr. and Mrs. Walter Davenport, 698 East Drive, Woodruff Place. Phone (day) FL 6-3973, (after 5 p.m.) ME 1-2197.

By Rev. Leo J. Tressé

We Catholics here rejoice to bless, again and again, the name of His Holiness Pope Pius XII. For several hundred years it was the law of the Church that anyone wishing to receive Holy Communion must abstain from all food and drink even from water...

on" law for the Eucharistic fast. Then in 1857 the same Holy Father promulgated the final and definitive law prescribing the fast which we now must observe before receiving Holy Communion.

THE BASIC LAW is this: Re- gards of when we receive Holy Communion (midnight Mass, morning Mass or evening Mass) we must abstain from all solid foods and from alcoholic beverages for a full three hours before receiving Holy Communion; and we must abstain from all beverages excepting water, which may be drunk at any time for one full hour before receiving Holy Communion. It should be noted that the law specifies for the laity three hours and one hour before Holy Communion; not three hours and one hour before a Mass.

Thus if a person plans to receive Holy Communion at a 12 o'clock Mass and knows that Holy Communion at Mass is still not to be distributed until 9:30 and take liquids up until 11:30. By "liquids" is meant not only beverages such as tea and coffee, but also liquid foods such as clear soups, egg-nogs and milkshakes.

FAMILY CLINIC

What should a woman look for in a future mate?

By JOHN L. THOMAS, S.J. What should a woman look for in the man she loves? Although we've known each other for some time, Hugh and I only started dating about two months ago. He's 24 and I'm almost 21. I have the feeling that the marriage I had in mind is the beginning of the real thing...

love is its tendency to idealize the partner, to credit him with qualities he does not possess, and to concentrate on the several qualities making him attractive during the dating process that other traits are ignored. It is often a rather exaggerated manner in which lovers fall in love with an image or idealized concept of their partners.

Yes, Nora, it's a great deal—for a date or as the basis for a possible friendship. When your folks tell you that you don't know a thing about him, they are suggesting that you don't have the kind of knowledge you need before you take the chance of falling in love, for love in this context implies marriage and parenthood.

All is from God

If I look for my Maker, I shall find Him to be God alone; if I seek for the substance where He made me, I shall find nothing though I search for ever, because all that is in me is from Him. Should I desire to know the form which He has given me, I shall learn that He has made me in the likeness of His own self, and should I ask about the end and purpose of my being, I shall discover that the selfsame God who fashioned me in His own image out of nothing is my supreme and only God. And so I am brought to understand that my closeness of God and my need of Him is such that the file alone is my Creator, the source of my existence, my Father, the pattern according to which I was made, my benefactor, my all. Knowing this, how could I fail to seek Him with all the vigor I possess, to think of Him, to sigh and yearn for Him, to long for the day when I may see and embrace Him?—Cardinal Bellarmine

PRAYER FOR THE COUNCIL

O Holy Spirit, sent by the Father in the name of Jesus, to assist the Church and keep her from error, pour forth Thy gifts in their fullness on the Ecumenical Council. Gentle Teacher and Comforter, enlighten the minds of our bishops, who will come together for this Council in ready obedience to the Supreme Pontiff. Grant that this Council may bear abundant fruits, that the light and strength of the Gospels may fill the lives of men, that the Catholic religion and its missionary activity take on a new vigor, and that men may come to know more fully the teaching of the Church and realize it more profoundly in their lives. Strengthen our minds in truth, dear Guest of the soul, and dispose our hearts to obedience, so that all who are proud to be called Christians, may finally unite under the guidance of the One Shepherd. We pray also for the sheep who still remain outside the One Fold of Jesus Christ, that they too shall be proud to be called Christians, may finally unite under the guidance of the One Shepherd.

THE FAITH EXPLAINED

The Eucharistic Fast

For the priest who celebrates Mass however, the law is a special restriction. The priest must observe his three hours and one hour Mass: not from the time he will be receiving Holy Communion during the Mass.

THE TIME INVOLVED must be measured very strictly and to the last second. It would be very wrong to reason, "I'm only two or three minutes short, so I'll receive Holy Communion anyway. We may not 'cheat' in this matter of Eucharistic fast. If, as the priest finishes giving Holy Communion at Mass, he still has a minute or two short of the full three hours since our last solid food, then we just may not receive Holy Communion.

CONCERNING the abstinence from all alcoholic beverages for three hours before Holy Communion, it might be in place to sound a note of caution because of the American penchant for hard liquor. A person might fulfill the law by abstaining from alcoholic drinks for three hours before Holy Communion, and still be under the influence of liquor at Communion time if he had drunk heavily up to the three-hour limit.

IN REVISING the Eucharistic fast law, Pope XII made special provision for the sick. Anyone who is sick may take any needed medicine (even in solid form, such as pills) and any kind of non-alcoholic beverage right up to the time of Holy Communion.

The sickness in question here need not be of such a nature as to confine us to bed. A severe headache would justify the taking of aspirin before going to Mass even though an hour will not elapse before the time of Holy Communion; a stubborn cough would permit the taking of cough medicine; a chronic heart condition would allow the use of heart pills.

Engage in more than casual dating only with those men who are reasonable prospects for becoming good partners. This means that you look for something more than fun or mutual social entertainment in a date.

What qualities should you look for? First, of course, should be religion, not only because the religious belief and feelings of your partner should be similar to your own, but because the quality of a man's beliefs and feelings tells us a great deal about his ideals and attitudes regarding life and others.

Hence, avoid the Catholic who is indifferent or careless in the practice of his faith, for he cannot appreciate your ideals and will impede rather than aid you in your religious life.

Second, you should keep in mind that marriage normally entails a division of your dedication to the service of new life. Is your prospective partner willing enough to understand and accept the Church's teaching in this regard? Does he display some capacity for planning a life of mutual cooperation? Some irresponsible men are a great deal of "fun" on a date, they are a tragedy in marriage—ask a woman who married one!

What formal education and training does he have? Can he hold a responsible job, or is he the type that likes to shift constantly on the pretext that he's looking for something better? Some continue this job-hopping all their lives.

Is he responsible in handling his money, or is he indifferent about anything in his life? Money isn't everything in marriage, of course, but never forget that the economic security as well as social position of you and your children will depend upon what he can, or is willing, to earn.

Third, is he emotionally stable? Can he admit he's wrong at all times? Does he carry a grudge or nurse a grievance, bringing it up time and again? How does he get along with his brothers, sisters or brothers, his friends, your friends? Does he have any prejudices or biases against some class, race, or nationality?

Remember, Nora, marriage does not mean that you will live in the man that you wish to share your life with, make your bid for happiness and sanctity with, appear before the world with, and cooperate with in raising your children. By its very nature, marriage life involves many unknowns, but if you keep its purposes and routine demands in mind when dating, you have a good chance of falling in love with the "right" man.

Other Thomas will be unable to give personal opinions.

Buyer's market It's good to have money and the things that money can buy, but it's good, too, to check up once in a while and realize that you haven't lost the things money can't buy.—The Librarian

now are sincerely in doubt as to whether it was or was not a fast, the sick then we may use the privileges accorded the sick, without further ado. And, since no particular degree of sickness is established in law, we may make use of the privileges even though our sickness is a slight one.

Father has left us to be our own Judges in the matter. Obviously, if the sick then we may use the privileges accorded the sick, without further ado. And, since no particular degree of sickness is established in law, we may make use of the privileges even though our sickness is a slight one.

IN HIS DECREE (officially entitled "Proper" establishing the new Communion-day regulations, the Holy Father did say, "We strongly exhort priests and faithful who are able to do so, to observe the old and venerable form of the Eucharistic fast before Mass and Holy Communion. All those who make use of these concessions should endeavor to lead an exemplary life and engage in works of penance and charity."

These words of the Holy Father are an exhortation, not a command. They leave us full liberty to observe the law. Extreme fast as it now stands, or to observe in a spirit of devotion and mortification, the former and latter fast from midnight.

Continuing to fast from midnight will be a source of greater merit, but it is not of obligation. Obviously, it is much better to receive Holy Communion after fast of only three hours, than not to receive Holy Communion at all.

The law pertaining to the reception of Holy Communion by the sick is a concession. It remains unchanged. For a person in danger of death, there is no fast requirement before receiving Holy Communion.

This "danger of death" differs somewhat from the "danger of death" required for the reception of the sacrament of Extreme Unction. Extreme Unction a person must be in danger of death from causes within himself; sickness, injury or old age, however, are not causes of death which justify Holy Viaticum (Communion when in danger of death) may also be from outside ourselves. For example, soldiers about to go into battle may receive Holy Viaticum, as also a person who is about to be executed.

IN ADDITION to relaxing the strictness of the Eucharistic fast, Pope XII also accorded us the great privilege of having Mass in the afternoon or evening, whenever such Masses contribute to the spiritual good of a considerable number of people.

It is to be recalled that to decide whether and on what days (afternoon or evening Masses may be offered in his own diocese, it should be observed that we still may receive Holy Communion only once a day—except of course when in danger of death. If we have received Holy Communion at a morning Mass, obviously we may not receive again at an evening Mass.

To two Popes by the name of Pius do we owe a great debt of gratitude. St. Pius X restored to little children the right to receive Holy Communion, and called all of us back to the practice of frequent Holy Communion—back from the lax custom of receiving Holy Communion once a year or once a month. Pius XII pressed on for even greater conquests for the Eucharistic Holy Father tried to remove every obstacle that might impede any of us—the sick and the weak, night workers and late sleepers—from uniting ourselves often with the Holy Eucharist. It now takes a cold and selfish heart indeed to find an excuse for not receiving Holy Communion.

As time goes on and more and more people awaken to the possibility of the privileges which the late Holy Father granted, we may hope that the day will come again when, as in the early Christ centuries, all those who wish to receive Holy Communion.

Then will the Holy Sacrifice have its full significance as the whole congregation, having offered their Gift of Jesus to God, receive back God's Gift of Jesus to themselves.

The Week in the Liturgy

By REV. ROBERT W. HOVDA ■ MAY 13—Third Sunday after Easter. The texts of today's Mass indicate a pilgrimage and a sharing of the suffering our Lord triumphantly conquered with his whole congregation, having offered their Gift of Jesus to God, receive back God's Gift of Jesus to themselves.

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■ MAY 14—Mass as on Sunday. The effect that the "little white," the "space-between," the

time of pilgrimage, in no way reduces the importance of this earthly life. On the contrary, the Gospel compares it to a time of pregnancy, a time of discomfort, pain, anxiety, but entirely necessary if there is to be joy, a birth, a new creature. Our chief act of public worship is a sacrificial act not only because it is through our Saviour's freely-offered death and Resurrection that we have a divine answer to the human problems of sin and death, but also because we must offer ourselves with Him during this "little white."

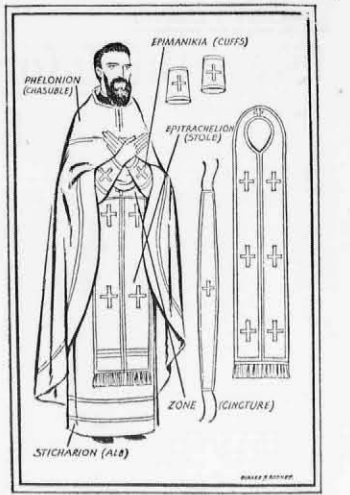
■ MAY 15—St. John Baptist de la Salle, Confessor. The liturgy, our public worship, is a teacher to form teachers. The good news does not belong to that segment of humanity which has thus far been able to hear it. It does not belong to any Latin or European cultural bloc. We honor today a great teacher and a founder of a teaching order. The Mass reminds us that a true Catholic who receives all cultures, languages, all "children," as the Son of God took a human nature and identified himself with every "race" and every people. Only when we receive and accept them can we share with them the good news.

■ MAY 16—St. Ubaldo, Bishop, Confessor. Both lessons confirm this universality of the Christian vision. The first reading teaches us about the "great project" to which the Lord gave "the blessing of all nations." All nations, with no Ciceronian requirements. And the Gospel parable of the leaven, so frequently heard at Masses in honor of confessor bishops, is obviously at least a divine "toleration" of the differences between peoples—differences which in no way limit their capacity for accepting the message of salvation.

■ MAY 17—St. Paschal Bayton, Confessor. But the Church, our worship today instructs us, cannot reach all nations unless she is continually reforming and renewing herself. Christ is here working, but with earthen vessels, with human stuff. And the human

staff must be purged again and again, must be cleansed and purified, must have its loins "girt about" and its lamps "burning," else the Christ-fact, the fact of God's love and redemption, will not be seen.

■ MAY 18—St. Venantius, Martyr. The Church's martyrs are the great symbols of this purification and purgation. The "constancy" with which the Church needs steadily if she would not generate into a self-conscious and self-protecting power structure. The "fruit" of the Gospel is precisely the "madness" in the world's eyes, the amorlessness, of which the first reading speaks. Conformity is not the test. Nor is attachment to our ways and our traditions. The "constancy" which the Old Testament reading teaches us is a constancy related to God's Word rather than human morals.



The vestments of the Byzantine Rite, used both by the Orthodox and those united with the Holy See, correspond to the vestments worn by priests of the Roman Rite. Although in both cases they have suffered because of cutting and tailoring throughout the centuries, they are in origin the common dress of the people in the early days of Christianity.

Who's afraid

It sounds a bit cynical, but this anonymous criticism of present-day schools hits off the truth: The trouble with schools today is that the teachers are afraid of the principal, the principal is afraid of the superintendent, the superintendent is afraid of the school board, the school board is afraid of the parents, the parents are afraid of the children, and the children are not afraid of anybody.

The "General Farms, Inc." might make money for its stockholders but it would destroy one of America's most treasured properties, the small farmer and the consumer of 2662 rest easily in the knowledge that few large farm combines controlled the production of farm goods, rivaling General Motors and General Electric.

This kind of agriculture, of course, would be a far cry from today's ownership, organization and operation. The independent owner-operator we know today, who assembles and risks his own capital, makes his own managerial decisions and works with his own hands on his own property, has not been so plentifully taken over by hired managers whose only interest would be to make a profit for anonymous stockholders.

The Bishop cited the current emphasis on action, deeds and formal corporate goals and standards. "But remember," he said, "history and the content of civilization are bound up in words, and as we know words we move ahead; as we lose their meaning we fall behind."

Bishop Wright warned that one of the characteristics of a civilization that has lost the meaning of words is that "it is not a civilization that has lost the meaning of words is that because the sacramental force of words effects them completely."

He stressed that the world is ruled by words and impressed upon the librarians the need for developing a sense and knowledge of history in those with whom they come in contact, particularly the young.

'Rehabilitation' of words

PITTSBURGH, Pa.—A call for the "rehabilitation of words" was sounded by Bishop John J. Wright of Pittsburgh at the conclusion of the 38th annual meeting here of the Catholic Library Association. The Bishop cited the current emphasis on action, deeds and formal corporate goals and standards. "But remember," he said, "history and the content of civilization are bound up in words, and as we know words we move ahead; as we lose their meaning we fall behind."

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'LIBERTY VALANCE'

Something for everyone in Ford's new Western

By JAMES W. ARNOLD

The worst thing that can be said about "The Man Who Shot Liberty Valance" is that Liberty Valance has been shot before and better. Otherwise, the film is an above-average western for two reasons: its strong human values and its direction by John Ford, who has been making good Hollywood movies ("The Informant" "Stagecoach") for 40 years.

This time old pro Ford takes up the tired tale of the law-abiding Eastern town that was waded into the bloody struggle between cattlemen and farmers thinking he can settle all by waving his hands. He receives a lot of free advice—Sonny, there ain't no law north of the picket wire—and gets roughed up by the heavies with depressing regularity.

Eventually the villain loses his head and clobbars a lovable old cow who means no harm to nobody. The hero gets that steely look in his eye, reaches under the bed for his gun, and goes out to meet his destiny in the street after sundown. Non-violence just never settled anything in the celluloid West.

But good westerns, even great ones ("Shane"), have been squeezed from similar material. "Liberty Valance" comes up with a fresh twist or two, puts new life into some old characters, and conceals at least one fairly new one: the heroine is neither dance

hall girl nor schoolmarm nor even rancher's daughter. She's a waitress at an authentic frontier steak house, as you are notified by Duncan Hines.

Liberty Valance, by the way, is not the heroine, an imported wine, or an old western dance craze. It's the meanest outlaw (as played by bass-voiced Lee Remick) since Jack Palance slinked into town to rub out Shane. Marvin's monster lacks Palance's subtle, satanic depths; he's strictly a brute who works out his frustrations with a whip and who continually heaves furniture around to express his sweet disposition.

Valance runs the town by terror, contemptuous of the Easterner (Jimmy Stewart) who makes fiery speeches but can't shoot and who earns his board by helping the waitress (pretty Vera Miles). Only one good guy (John Wayne) who works with a whip and Duke seems content to stay on his ranch picking cactus roses for Miss Miles.

Among other recognizable characters: the low-comedy marshal (tubby Andy Devine) who sneaks out the back door whenever Valance comes in the front; the drunken newspaper editor (Edmond O'Brien, looking like an unemployed spatial) who admires Shakespeare and Horace Greeley; the drunken doctor (Ken Murray) who's in the picture apparently because the town needs a drunken doctor; and Wayne's strong, Horatio-like right hand man (Woody Strode).

While this may sound dreary, the bright script by James Warner Bellah ("Fort Apache") allows acting styles to range from O'Brien's broad Barrymore ham to Wayne's familiar Southern California monism. The film has something for almost everybody.

It may even have a controversial "message." When incompetent gumshaws Stewart faces badman Valance, the picture is clearly going to have an early, unhappy end unless Stewart gets some help. It's no mystery that Wayne provides the extra gun, although his act enables Stewart to win the waitress and become a Great Man in the U.S. Senate.

Is the movie trying to say that Peace and Progress cannot be achieved without a little underhanded violence? That lawless men can defeat the Liberty Valances of this world only with a fast-shooting John Wayne standing in the shadows? The philosophy is disturbing, but fighting fire with fire is a standard bit in westerns; its expression here may be chiefly accidental.

Director Ford shot the black-and-white film on an old-fashioned "narrow" screen, without a

background theme sung by a guitar-strumming, adonoidal cowboy. Instead he develops his time-tested formula of humor, sentiment and violence through a series of marvelously cinematic "scenes." Among the best: "A hectic Saturday night dinner at the eatery climaxed when Stewart stops a Wayne-Marvin showdown by poking a

steak off the floor with amusing exasperation ("Nobody's gonna get killed because of a lousy steak!")

A literary class, held by Stewart in the back room of a bar. Students include Indian children, perky Miss Miles and reluctant cowhands ("We drew cards to see who'd come—I lost.") Nice touch here; the "all men are created equal" passage is recited forgetfully by Negro actor Strode, who apologizes, Says Stewart: "A lotta people forget that part."

A rousing territorial convention, in which O'Brien (for the farmers) and John Carradine (for the cattlemen) debate the merits of staleness in the win-

Friendship House sets racial series

CHICAGO — Friendship House, a Catholic interracial movement, has announced a series of weekend interracial programs to be offered at Childerly Farm, near Chicago.

The programs will include discussions of such topics as "The Gentle Art of Picketing," "Legal Intricacies and Racial Justice," and "The Surging Impatience of the American Negro."

Dates of the programs are: May 18-20, July 29-31, August 17-19 and October 19-21. Msgr. Daniel M. Cantwell, chaplain of Friendship House, will act as the chairman for the weekend programs.

diest oratory since Bryan held the rampsarts against evolution. When the violence comes, it rattles every seat in the theater. When Valance wrecks a newspaper office, the premises are expertly demolished. When Wayne socks a baddie, the boom is loud and the victim flies at least 60 feet through the furniture.

That about sums up "Liberty Valance." What happens is hardly new, but it's done with whole-some professional gusto. (Lepion or Decency: A-2)

Firemen schedule annual observance

More than 100 uniformed members of the Indianapolis Fire Department will attend the Ninth Annual Corporate Communion Mass at 8 a. m., Sunday, May 13, in St. Mary's Church. Breakfast in the St. Mary's Academy cafeteria will follow the Mass.

Father Joseph McCrisken, assistant pastor of Holy Name Church, will speak on "The Worth of a Man."

Special guests will include the Mayor's representative, Chief



BLOSSOM TIME DANCE—The Mothers' Club of Our Lady of Lourdes parish, Indianapolis, will sponsor a Blossom Time Dance on Saturday, May 12, in the parish hall. Exhibiting dancing will be featured by professional dancers. Mrs. Charles E. Caster, far right, is general chairman, assisted by (left to right): Mrs. Gerald Loos, tickets; Mrs. Arley T. Kelley, decorations; and Mrs. Ralph H. Bullock, publicity. (Staff photo)

Arnold W. Phillips, Assistant Chief Richard Van Sant, ex-assistant Chief Charles Gregory and Fred C. Dilger, and Rosee A. McKinney, former fire chief.

BOOKS OF THE HOUR

The moral problems posed by automation

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

The interaction between science and technology and the moral life of mankind is usually pointed up today in terms of nuclear warfare and the responsibilities that it places on all men, not only nuclear nation and military leaders, but citizens in general, who must form their own consciences.

But there are other areas in which technological progress poses moral problems, and one of them is that of automation, about which most of us understand rather vaguely that what is involved is the substitution of machines for men.

Though in many fields of activity there is talk today of "thinking" machines, it is enough at the basic level of automation to consider machines which replace manual laborers.

One of the first popular produced approaches to the moral problems here presented is The Ethical Alternatives of Automation edited by Fr. Francis Quinn, S.J. (Newman, \$4.25. This book presents a group of papers originally delivered at Woodstock College, Md., in the summer of 1961—though the publishers have taken advantage of a very recent pronouncement by President Kennedy for use as a jacket blurb. In a February press conference, the President is quoted as saying, "I regard automation as the major domestic challenge of the 60's."

The papers given here have been presented by representatives of many groups and social levels having an especial interest in automation, either theoretically

or practically; so there are theologians, government labor officials, ranking officers of the more important labor unions, priests and lay labor writers, and representatives of that amorphous group usually called "management." The book is a cooperation of officials or executives.

One point is stressed by many of the participants: the matter of automation, its benefits and its dangers, is not a simple thing. Workers, as represented by officials of their unions, are not, as one might think, unoppositely opposed to automation: they see, to quote one paper, that "Automation represents an opportunity to eliminate dangerous and monotonous jobs, to upgrade the overall skill level of labor, to decrease costs and thus either reduce prices or increase wages, and to create new industries and products, which in turn create new job opportunities."

But at the same time, as a Teamsters' Union official points out, labor wants "to see to it that automation's promise of widespread abundance is made a reality for the benefit of people. . . . We (that is, organized labor) do not resist automation, but we want to cushion its effect on labor. . . . We want to reconcile the continual growth of automatic technology with job security."

At a somewhat more theoretical level, Fr. Norris Clarke, S.J., examines "Cultural Dimensions of the New Leisure," and finds that the fundamental question is "Which is going to predominate: the unproductive, rather passive pursuit of pleasure, entertainment, and amusement, or productive, enriching, creative activity, where the note is one of joy."

And Fr. Gustave Weigel, S.J., warns that automation and the (Continued on page 9)

Radio and TV Programs

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

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Tic Tacker

NAMES IN THE NEWS—Mrs. Frank E. McKinney, a member of St. Luke's parish, Indianapolis, was named to receive the Woman of the Year Award by the Isidore Felleman Memorial Fund of Indianapolis Lodge No. 58 of P'nai B'rith. The award is presented annually by the Jewish organization in recognition of outstanding community service. Man of the Year Award will be given to Dr. Clarence Efronynson, economics professor at Butler University. For the past four years Mrs. McKinney has been active in the Indianapolis 500 Festival Committee. This year she is serving as general chairman. . . . Moises Hernandez, foster son of Mr. and Mrs. George de Kalb, Bloomington, was named to the Dean's list at Indiana University where he is a freshman. Moises is a refugee of the communist regime in Cuba. . . . Mrs. Grace McShane, faithful foster-mother for the Catholic Charities Bureau the past 21 years, has recently retired for reasons of health. . . . Father John Eflord, Archdiocesan CVO Director and Boy Scout Chaplain, participated in the 17th National Conference of Diocesan Scout Chaplains this week in Detroit.

INCIDENTAL INTELLIGENCE—One of the busiest people in Indianapolis these days is Sister Mary of the Sacred Heart, R.G.S., of Marydale School. In addition to her regular duties as chief cook for Marydale, the Sisters of the Good Shepherd at Fatima Retreat House, she is now coordinating the activities for the forthcoming Festival of the Sisters set for next week-end. . . . Members of the Young Christian Workers movement provided siter-service last week to allow Indianapolis-area foster parents to attend a meeting sponsored by the Catholic Charities Bureau. . . . Father John Eflord, Archdiocesan CVO Director and Boy Scout Chaplain, participated in the 17th National Conference of Diocesan Scout Chaplains this week in Detroit.

DEPARTURE—St. Meinrad High School will hold its first distinct commencement exercises this year on Friday, May 23. An alumnus Mgr. James P. Galvin, Ph.D., Archdiocesan Superintendent of Schools, will deliver the address.

STAMP DRIVES GALORE—Several parishes are conducting stamp and/or coupon drives to secure school buses or cars. Pupils at St. Christopher's School, Speedway, and the Altar Society of St. Malachy's, Brownsville, are saving S&H Green Stamps and Betty Crocker coupons, respectively, for a new school bus. Sacred Heart parish schools and Sacred Heart Central High School students in Indianapolis are beginning a drive for S&H Green Stamps to obtain a much-needed car for the 25 Sisters of St. Joseph there. (Check your drivers' licenses, Sisters.)

JOIN BREBEUF COUNCIL—Nine new members have been added to the President's Council of Brebeuf Preparatory School, Indianapolis. They are: John Burkhardt, president, College Life Insurance Co. of America; Emley W. Johnson, Jr., attorney, Johnson and Weaver; Donald V. Kane, partner, Arthur Andersen & Company; Dr. Glenn C. Lord, M.D.; Thomas O. Mantel, attorney, Mantel and Doyle; Dr. Paul F. Muller, M.D.; Carl T. Reis, attorney, White, Raub & Forrey; James E. Rocap, Jr., attorney, Rocap, Rocap and Reese; and Robert E. Sweeney, Jr., executive vice president, Merchants National Bank. According to William A. Brennan, Jr., chairman, the 22 members of Council, through its board, act in an advisory capacity and lend guidance to the school in all areas of administration.

GOOD RESPONSE—Less than two weeks after the Carpenter magazine announced free distribution of Father John F. Cronin's pamphlet "Communism: Threat to Freedom" more than 3,000 requests were received. Editor James A. Eldridge said that requests have come from teachers, pastors and students in addition to regular magazine subscribers. He expects that at least 10,000 copies will be distributed before the campaign is concluded.

SPELLING BEE FINALISTS—Catholic school pupils demonstrated their usual proficiency in spelling bees last Saturday by taking four of the top ten spots in the Central Indiana Spelling Bee, sponsored by the Indianapolis Times. Pam Poggiani, an eighth grader at Christ the King School, Indianapolis, won first place after a grueling 17 rounds of competition for the 80 finalists. She will travel to Washington, D.C., for the National competition June 4 to 8. Others in the top ten were: Sheila Pflaum of St. Joseph's School, Shelbyville; Elsie; Patricia Morrison of St. Peter and Paul School, Indianapolis; fourth; and Kathleen Downey of Our Lady of Lourdes School, Indianapolis, ninth.

OPPORTUNITY OF LIFETIME—Sally Meyers, a junior at Secena Memorial High School, Indianapolis, is glad she has studied French the past three years. This past week she was named one of 32 French students to participate in the Indiana University Honors Program in Foreign Languages for High School Students. She will spend about nine weeks this summer in Saint Etienne, France, living with a French family and taking classes in the language. Sally survived rugged competition in listening, speaking and reading ability in the language plus a personal interview to win the nomination. Her teacher is Sister Mary Henry, O.S.F. Secena offers four years of French, Spanish, Latin and two years of German.



"BLOOMER GIRL" LEADS—Miss Ann Hegarty and Thomas E. Hacker have the lead roles in the St. Vincent's School of Nursing production of "Bloomer Girl" to be given in the school auditorium on May 11 and 12 at 8:15 p.m. Tickets are available at the door. Miss Hegarty is a junior. Proceeds of the musical will benefit the Student Association. Director of the production is Mrs. Alice Weisner, coordinator of student activities. (Staff photo)

Remember them in your prayers

INDIANAPOLIS

- 1 MARI E. KAMPFBAUER, 64, St. Peter and Charles, wife, Mrs. E. C. Campbell, Graduate, St. Lawrence.
- 1 EDITH P. BIRKBEY, St. Anthony's, wife, Mrs. J. B. Birkbey, Graduate, St. Lawrence.
- 1 JOHN E. BARRETT, 63, St. John of the Cross, wife, Mrs. J. E. Barrett, Graduate, St. Lawrence.
- 1 MARY ANN MASHINGALL, 30, St. Francis, wife, Mrs. J. M. Mashigall, Graduate, St. Lawrence.
- 1 TIMOTHY HARR MASHINGALL, infant, St. Francis de Sales, Church, May 7. Holy Eucy Dennis, mother; Rebecca, grandmother; Mrs. E. J. Dennis, sister.
- 1 JAMES H. HESSEY, 55, Palm and Paul, wife, Mrs. J. H. Hesse, Graduate, St. Lawrence.
- 1 HELEN M. STACEK, 62, Sacred Heart Church, wife, Mrs. J. M. Stacek, Graduate, St. Lawrence.

CONVERSVILLE

- 1 BONNIE CHOMEL, 79, St. Gabriel's Church, wife, Mrs. J. M. Chomel, Graduate, St. Lawrence.

DEERY

- 1 FRED SPENCER, 78, St. Mary's Church, wife, Mrs. J. M. Spencer, Graduate, St. Lawrence.

TERRA HAUTE

- 1 DONA BENJAMIN, 77, Sacred Heart Church, wife, Mrs. J. M. Benjamin, Graduate, St. Lawrence.
- 1 BETTY JOSEPH, 33, St. Michael's, wife, Mrs. J. M. Joseph, Graduate, St. Lawrence.

ALICE A. MELROD, 74, St. Patrick's Church, wife, Mrs. J. M. Melrod, Graduate, St. Lawrence.

ELIZABETH A. MELROD, 74, St. Patrick's Church, wife, Mrs. J. M. Melrod, Graduate, St. Lawrence.

CLINTON

- 1 RALPH F. GAGE, 61, Sacred Heart Church, wife, Mrs. J. M. Gage, Graduate, St. Lawrence.

MORRIS

- 1 ALOYS BISHOP, 83, St. Anthony's Church, wife, Mrs. J. M. Bishop, Graduate, St. Lawrence.

Right-wing

(Continued from page 1) adherence to right-wing organizations because they are anti-communist. "But it is not enough to be merely anti-communist," he added.

"IT MAY BE," he stated, "that Catholics have failed to call the attention of their fellows to the demands of social justice and to make them face up to their rejection of the teachings of the Church in this area."

"Fighting communism is no place for amateurs," said Bishop Willinger. "Chasing subversives is not for the untrained. . . . We must be informed about communism, understand its ways and be alert to its tactics, but we must not indulge in our own private campaign against it," he said.

The prelate added: "I have no time for rabble-rousing zealots, social propagandists or pure charlatans. . . . He said the one real answer to communism is "a genuine belief in and acceptance of a living God before whom the powers of darkness both tremble and fall."

Archbishop Schulte's Schedule

Following is the appointed schedule of Archbishop Schulte for June 10, unless otherwise indicated, references are to Co. Formation.

- Friday, May 11—St. Paul's, Indianapolis, 7:30 p.m.
- Sunday, May 13—St. Thomas Aquinas, Indianapolis, 2 p.m.; Immaculate Heart of Mary, 4 p.m.; St. Luke, 7:30 p.m.
- Monday, May 14—Holy Spirit, Indianapolis, 7:30 p.m.
- Tuesday, May 15—St. Malachy, Bloomington, 7:30 p.m.
- Wednesday, May 16, Catholic Service Club, Alto Boy, 7:30 p.m.
- Thursday, May 17—St. Simeon, Plainfield, 7:30 p.m.
- Friday, May 18—St. Andrew, Indianapolis, 7:30 p.m.
- Saturday, May 19—Vicinity of Columbus Convention, 9 a.m.; St. John Church, Indianapolis, 9 a.m.; St. Conventio, 9 a.m.; St. Joseph, 9 a.m.; St. Lawrence, Indianapolis, 8 p.m.; St. Patrick, 8 p.m.
- Sunday, May 20—St. Joseph Major, 8 a.m.; St. Joseph, 8 a.m.; St. Lawrence, Indianapolis, 8 p.m.; St. Patrick, 8 p.m.
- Monday, May 22—St. Vincent's, Indianapolis, 7:30 p.m.
- Tuesday, May 23—St. Vincent's, Indianapolis, 7:30 p.m.
- Wednesday, May 24—St. Vincent's, Indianapolis, 7:30 p.m.
- Thursday, May 25—St. Vincent's, Indianapolis, 7:30 p.m.
- Friday, May 26—St. Vincent's, Indianapolis, 7:30 p.m.
- Saturday, May 27—St. Vincent's, Indianapolis, 7:30 p.m.
- Sunday, May 28—St. Vincent's, Indianapolis, 7:30 p.m.

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Questions

(Continued from page 4) for those who failed to pay. But still, it seems, most people ignored it.

The Emperor Charlemagne was the first to make tithing a general law. It was to be paid to the bishop who would keep one-third for himself; give one-third to his clergy, and one-third for the poor and the churches. Later much of it was appropriated to particular churches or monasteries.

Preachers put on pressure for payment of the tithes, many held it to be an obligation of divine law, and there were penalties both spiritual and temporal for those who failed to pay. At first the principal tithes were from the fruits of the earth, but later profits from industry and trade were taxable.

Abuses in the appropriation of tithes quickly developed. Often they ended up in the hands of laymen; the Third Lateran Council, in 1179, passed a law forbidding the retention of tithes by laymen. However, kings were sometimes permitted to retain the tithes in finance crusades; and at least one long war between France and England was largely financed by them—on both sides.

Our present Canon Law makes no mention of tithes whatsoever. They have been completely eliminated as an obligation under law. Our Catholic people still have an obligation under natural law to support their churches and schools. The mission and social work of the Church, and especially charitable activities which aid the poor, A type of distributive justice demands that the aid of this support be apportioned in accordance with ability to pay. Each one should do his fair share. A percentage of budget requirements would seem more in accord with modern financing.

However, as I said in the beginning, I do not want to discourage anyone from voluntary tithing or to interfere with parish programs which have been established on a titling basis, as long as it has been honestly sold to the people; and presented as an obligation from the Old Testament or from feudal law, and not bolstered by baseless promises of special rewards of a temporal nature. We must trust in our heavenly Father who feeds the birds of the air and clothes the lilies of the field (Matt. 6: 25-34), but Jesus made no special promises for those who give precisely ten per cent, especially if they give it in the spirit of the Pharisee, splitting hairs—over sprigs of mint.

OUTING SCHEDULED

INDIANAPOLIS—The Irvington Catholic Woman's Study Club will enjoy an all-day outing on Wednesday, May 16. Members will tour Brown County visiting art galleries and the CVO camp. Mrs. Harold Behrman is chairman, assisted by Mrs. John Nickel and Mrs. Robert Murphy.



SPEAKER — Father Raban Horn, O.S.B., of St. Meinrad Archabbey, is shown above as he addressed Jesuit seminarians at West Baden College on "The Liturgy and the Religious Life." The speaker, who is editor of Marriage magazine and a member of the Archdiocesan Commission on Sacred Music, discussed the subject in four talks on May 3 and 4.

Books

(Continued from page 8) new liturgy are "under the dominance of the porverting principle of the Prince of this World. You cannot screen him out." Injustice, cruelty, intolerance, ambition, inhumanity are not going to be ordered out of the world "just because you are using atomic energy."

Charity must be kept in the New Order; and this can be done only through the power in the world of Christ's Church. But that power, Fr. Weigel, like Mgr. Romano Guardini, sees as being increasingly under attack by the Powers of Darkness—and so the Christian of the automated, powered future, will have to be a stronger believer and a more active donor than even the best of today's Catholics.

Finally, two of the most important of today's Senators give their views on the question: Sen. Harry Goldwater writes "A Conserative Views Automation," though it is hard to see just what his central theme is, save that a worker must not get three dollars for two dollars' worth of work; and Sen. Eugene McCarthy writes

Books

(Continued from page 8) on "The Political, Social, and Economic Implications" of the subject, admitting that the fact that much is to be learned about the long-range effects of automation, but that they must not be left to chance, but be determined by justice and equity. In all, there are 18 essays, with a concluding helpful bibliography on the subject by the editor of the volume. This is a highly informative and useful contribution to moral thought.

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AROUND THE ARCHDIOCESE

St. Andrew's, Richmond, schedules benefit dance

RICHMOND, Ind. — A benefit dance with all proceeds being given to St. Andrew's parish, will be held for members of St. Andrew's, YMI and auxiliary and guests on Saturday, May 19, in the YMI ballroom. Dancing will be to the music of Don Meredith and his orchestra from 9 p.m. to 12 midnight. Tickets may be obtained from members of the YMI or at the YMI club.

Card games will also be played in the downstairs clubrooms beginning at 8 p.m. Ralph Stevens and Mrs. Irvin Jurgens, president of the auxiliary, are in charge of arrangements.

The annual Mother-Daughter Communion Breakfast will be held Sunday, May 15, with members and guests attending the 7:30 a.m. Mass at St. Andrew's Church. Breakfast will be served in the YMI hall. Joseph Vegetzang and William Stoffe, Sr., are co-chairmen.

ENOCHSBURG The Communion Class of 1912 will celebrate their 50th anniversary at St. John's Church on Sunday, May 30, at the 9 a.m. Mass. Following the Mass, a Franklin SWANKS Why Pay More? High Quality & Low Prices

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Communion breakfast will be served in the parish hall.

CLARKSVILLE The Holy Family Fraternity of the Third Order of St. Francis will meet Sunday, May 13 at 3 p.m. in St. Anthony's Church. The meeting is open to the public.

The Sodality of Our Lady of Providence will honor Mary under the title of Mother of Man-kind on Mary Day, May 13 at Our Lady of Providence High School. The observance will include Mass, a sermon on Mary and recitation of Holy Communion. Following the Mass, breakfast will be served in the school cafeteria. The rosary will be recited at the shrine of Our Lady and a short playlet will be given honoring Mary.

The St. Maria Goretti Sodality will sponsor their annual Parents Cotillion Saturday, May 19, in the school gymnasium from 8 to 11 p.m. Senior Ronald Bodenbaugh and his band will furnish the music. Door prizes will be awarded to a father-daughter and mother-son couple.

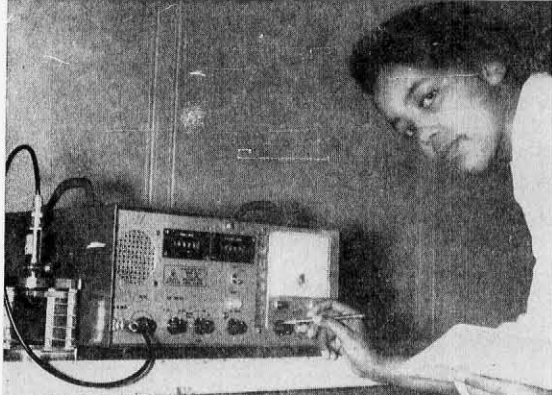
"Calendar Girls" is the theme of the "Mock Style Show" sponsored annually by the Providence Guild. The affair this year will be held in the Providence High School Gym on Saturday and Sunday, May 12 and 13. The show will feature 100 students of Providence dressed in a style for each month of the year. There will be Gay Nineties, Roaring Twenties and a mock wedding for the month of June. The "Senior Ballet" will be performed by the football team in ballet costumes.

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THE CITIZENS STATE BANK NEW CASTLE, IND.



SCIENTIST AT WORK—Miss Cynthia Stokes, a junior at Marian College, checks a new piece of laboratory equipment used in the study of radioactivity techniques and their biological applications. The Marian science department has \$1,200 worth of such equipment, obtained through a grant of the Atomic Energy Commission.

HANDLE ISOTOPES

Marian students study radiation

Faculty enterprise and student initiative are paying off at Marian College in a new biology laboratory activity—learning how to work with radionuclides. For a number of students, experiments these days involve the handling of radioactive isotopes secured from the federal atomic installation at Oak Ridge, Tenn. Under auspices of the Atomic Energy Commission.

These isotopes of eight elements—carbon, iron, phosphorus, iodine, sodium, sulfur, zinc and cobalt—are used to measure the absorption qualities of algae and in tracing the uptake of elements by rats, frogs and flatworms.

THIS IS DONE by incorporating the radioactive elements into the plant, insect or animal food, followed by regular observations and measurements to see how far the elements have penetrated. Some 0.1,200 worth of delicate instruments used to measure radioactivity, as well as the isotopes themselves, have been secured through a grant from the AEC enabling students to learn radioactivity techniques and their biological applications.

The equipment was received by Sister Marie Bernard, O.S.F., head of the biology department, through her attendance at a radio-biology institute at the University of Michigan.

Sister Marie Bernard said the class work is supplemented by some individual experiments, such as those carried on by junior Cynthia Stokes, from Baltimore, Maryland.

Miss Stokes, a biology major, uses pea plants to demonstrate the uptake of such elements as phosphorus, iodine, calcium, iron and cobalt.

She grows the plants in nutrient solutions, each containing a radioactive element present only in that form. After a suitable period...

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able time, plant specimens are placed on X-ray film to record the amount of radiation given off. The developed film shows the outline of the specimen wherever the radioactivity is present.

The isotopes are stored under lead bricks when not in use. "There could be hazard in handling them, but not when students are taught the proper precautions," Sister Marie Bernard said.

FARMER'S VIEW

By DANA C. JENNINGS

Back in the days not so long gone when farmers made up a politically significant portion of the voting public every political aspirant painted himself in broad strokes and loud colors as "the farmer's friend."

Our Creator is sometimes referred to as "The Master Farmer." Our Lord said, "My Father is a farmer." There are those who believe Christ's parables of the mustard seed, the sower, the Good Shepherd, the vine and branch, the vine-dressers, etc., would not be so warmly colored by or so intimately laced with such a close personal knowledge of farms and farming had He not practiced the agricultural arts himself—either in the Holy Family's own garden plot or even perhaps as a day-laborer on the farms of Galilee.

God raised up a farmer-saint especially for farmers: St. Isidore of Madrid, a 12th-century hired man on a Spanish estate, and gave him to wife a like-minded woman who, with her husband, so loved God, man and the land that she, too, is revered as a saint in her own country, St. Maria de la Cabeza.

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Calendar

FRIDAY, MAY 11 "500" Spring Dance of Christ the King parish at Indianapolis Athletic Club. St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

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

SATURDAY, MAY 12 The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

WEDNESDAY, MAY 16 The Luncheon Card Party in St. Toch's hall, 2902 S. Meridian St., begins at 10:30 a.m. Featuring Interior Decorating and door prizes. All games played. Admission \$1.00; blind tables 75c; public invited.

THURSDAY, MAY 17 Holy Angel's Social at 6:30 p.m. in the school auditorium, 28th and Northwestern Ave.

Our Lady of Greenwood Social at 6:30 p.m. in the school hall, Greenwood. The Social in Assumption school hall, 1105 S. Blaine Ave., begins at 7 p.m.

The Assumption Social begins at 7 p.m. in the school hall, 1105 S. Blaine Ave. The public is invited.

FRIDAY, MAY 18 Miscellaneous Card Party at 7:30 p.m. in St. Patrick's school hall, 350 Prospect St., sponsored by the Christian Mothers Altar and Rosary Society.

SUNDAY, MAY 20 A Dual Card Party, at 2:30 p.m. and at 8 p.m. in St. Bernadette's school cafeteria, 4838 Fletcher Ave. Sponsored by St. Bernadette's Women's Council. All games played.

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CONTRIBUTORS THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for this section. The following persons submitted items for this week. JOSEPHINE E. STUBBINS, Consville; MISS LELLA BRUNNER, Schererville; JANE PULLICHERA BAAR, Batesville; ANNA WANDERLICH, Greensburg.

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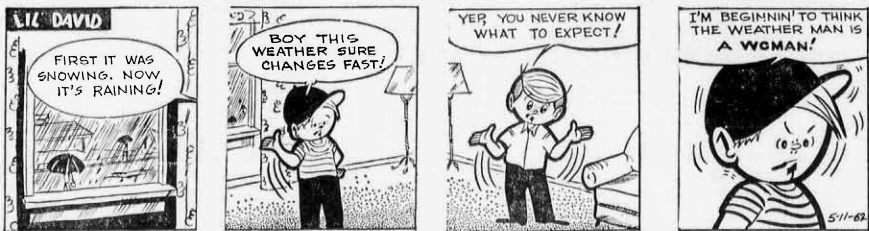
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Indianapolis Parish Shopping List

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Novel about priest wins Pulitzer Prize

NEW YORK—A novel about a middle-aged Irish-American priest in a rundown Boston parish has won the 1962 Pulitzer Prize for fiction.

Entitled "The Edge of Sadness," the novel was written by Edwin O'Connor, a 1939 graduate of Notre Dame University and a free-lance writer whose best-known previous novel was "The Last Hurrah."

Marydale sets annual festival

INDIANAPOLIS—Marydale School for Girls will benefit from the proceeds of the sixth annual Sisters of the Good Shepherd Festival, to be held May 18, 19 and 20, in the school auditorium, 111 W. Raymond St.

Dinners will be served each day of the Festival—Friday, Fish Fry; Saturday, Baked Ham; and Sunday, Chicken. Serving will begin at 5 p.m. on Friday and Saturday and at 11:30 a.m. on Sunday.

Among the many booths will include: Candy, Fruit, Dolls and Toys, Ceramics, Religious Articles and Children's Fancy Work.

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LEOPOLD PILGRIMAGE

Indianapolis couple promoting devotion at Indiana Marian shrine

By PAUL G. FOX

A little-known Shrine of Our Lady of Consolation in Perry County has received considerable promotion by an Indianapolis couple who have nourished a lifelong devotion to the Blessed Mother under that title.

For many years, Mr. and Mrs. Walter Davenport of Holy Cross parish, Indianapolis, had faithfully journeyed to the famous Shrine of Our Lady of Consolation in Carey, Ohio, not knowing about the existence of either Leopold or the shrine there.

"Someone gave me a tip one day five years ago," commented Mrs. Davenport. "I jumped into the car and started in the general direction of Perry County. While there I met the pastor of St. Augustine's parish, Father Raymond Moll, and learned the interesting history of the shrine."

UPON HER RETURN home Mrs. Davenport started her campaign to organize a pilgrimage. Father Moll promised his complete cooperation to make the event memorable for the participants. Seventy persons from Indianapolis and a few from Louisville made the first organized pilgrimage to Leopold. The number has remained about the same each year.

Two years ago an outdoor shrine was constructed on the grounds of St. Augustine's parish with contributions of pilgrims. A life-sized statue was also added to the shrine.

Focal point of the Leopold devotion is a doll-sized replica of the original statue of Our Lady of Consolation located in the internationally-famous shrine near

Luxemburg City Luxemburg. The replica has adorned a side altar in the Leopold parish church since 1897, when a parishioner brought it from Luxemburg.

THE PARISHIONER, Lambert Rogier, was fulfilling a promise made during the Civil War by him and two other Leopold men—Henry Deville and Isadore Naviaux.

The three were interned as prisoners in the notorious Andersonville, Georgia, prison by the Confederate Army. Faced with many horrors in the camp, they sought solace of Mary, Consoler of the Afflicted, and promised in turn to secure a replica of the statue for their parish church.

They returned home after 11 months of prison hardships.

Formal devotion to Our Lady of Consolation was begun in Luxemburg in 1828 during a siege of the bubonic plague. Many and varied cures of sick people were soon attributed to the prayers offered at the shrine there. Several of the cures have been recognized by the Church as true miracles.

The statue itself is an image of the Mother of God holding the boy Jesus on her arm. It is dressed in a white garment and blue cape, with a crown of jewels attached to the head.

LAST YEAR Mrs. Davenport

made a new set of clothing for the statue at Leopold.

Pilgrims to the shrine on Sunday, May 27, the date of this year's devotion, will be treated to a dinner by the ladies of St. Augustine's parish there.

Pilgrimage devotions will include a procession, litany, sermons and Benediction. Mrs. Davenport is confident that this year's pilgrimage will be the largest ever.

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U.S. Bishops appoint Vocations Committee

WASHINGTON—A new episcopal committee was established here and an existing committee was enlarged at the annual spring meeting here of the Administrative Board of the National Catholic Welfare Conference.

An Episcopal Committee for Vocations was formed. It is composed of Archbishop John F. Dearden of Detroit; Bishop Francis J. Green of Tucson, Ariz.; Bishop Bernard J. Flanagan of Worcester, Mass.; Auxiliary Bishop Charles R. Mulrooney of Brooklyn, and Auxiliary Bishop James H. Griffin of New York. Because of the great volume of work that has come before it, six new members were added to the Episcopal Committee for Latin America.

Added to the existing seven-member U.S. committee headed by Cardinal Richard Cushing, Archbishop of Boston, are: Archbishop Paul A. Hallinan of Atlanta; Bishop James A. McNally of Paterson, N.J., vice chairman; Bishop Ernest J. Primeau of Manchester, N.H.; Bishop John P. Treacy of La Crosse; Bishop Coleman F. Carroll of Miami, and Auxiliary Bishop Martin W. Stanton of Newark, N.J. Archbishop Thomas A. Connolly of Seattle was named episcopal chairman of the U.S. Department of Immigration. The chairmanship had been vacant since the death of Bishop Joseph A. Gilmore of Helena, Mont., on April 2.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

MAY 18 — Friday — 7:30 P.M.

Christian Mothers Society MISCELLANEOUS CARD PARTY St. Patrick's School Hall

Sisters of Good Shepherd

FIESTA

Fri. - Sat. - Sun. — May 18, 19 & 20

Fri. - Fish Sat. - Ham Sun. - Chicken

MAY 20

9TH ANNUAL CARD PARTY

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Three announcements are available without charge. To have your event listed, phone or bring the notice to the Ministry at least 7 days before the event as scheduled.

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Eisenhower scores decline of decency in United States

ABILENE, Kan.—Former President Dwight D. Eisenhower said here that while the U.S. is advancing materially its sense of decency is declining. "What has happened to our concept of beauty and decency and morality?" he asked at the dedication of the Eisenhower Library in Abilene.

Gen. Eisenhower denounced the use of "vulgarity, sensuality, indecent downright filth" as a sales promotion tactic in motion pictures and books, and called for a return to the "spiritual strength" and "morale" that existed in this country in the days of Washington and Lincoln.

He then said that there is a "renaissance" developing "in American pride in the characteristics that have made America great" and expressed confidence that "the American people will see to it that our spiritual strength... is just as strong" as it was in earlier eras.

HONORED

LOUISVILLE, Ky.—Gen. Alfred M. Gruenther (USA, ret.), president of the American National Red Cross, received the Bellarmine Medal at a special ceremony at Bellarmine College here. The medal was presented to Gruenther by Archbishop John A. Floersch of Louisville, chancellor of the college.

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