

# Can we defend ourselves?



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WASHINGTON — A Catholic priest said here that certain circumstances of the United States would be justified in striking the first blow in war.

Father Robert P. Mohan, S.S., said the U.S. would be justified in "preventive" military action, aimed at countering an "immediate threat" of aggression by an enemy.

But he stressed that he was distinguishing this sort of action from a "preventive war," which he defined as "unjustified aggressive action designed to remove a regional threat."

Father Mohan stated: "I have not the slightest hesitation in saying that I think such preemptive action might, in a concrete situation, be justified, and consider it utterly folly for our government to keep insisting that under no circumstances will we strike the first blow."

AN ASSOCIATE professor of philosophy at the Catholic University of America, the Sulpician priest said in a conference on "Christian Ethics and Nuclear Warfare." The meeting was sponsored by Georgetown University and International Affairs, formerly known as the Church Peace Union.

Father Mohan said he was "not even considering... the possibility that any Christian moralist would seriously attempt to justify an all-out, no-holds-barred thermonuclear war."

"The indiscriminate slaughter of thousands of civilians, be these Americans or Russians, would be unthinkable, but it would be immoral," he said.

However, he rejected the argument of those who would favor "capitulation" to communism in preference to war, based on the hope of converting the communists to Christianity at some later date.

"As one who considers capitulation to communism equivalent to extinction, I would prefer true national effacement, being patriotic, far from being anti-national effacement," he said.

Editor to Readers: President Kennedy's speech to Congress last night will be a turning point in history; it was that kind of speech.

Already it appears to have drawn a divided American people together by inspiring them with a "new honor" and a "new conviction."

It has committed us to the firmest possible resistance to invasions of freedom in other lands; and this satisfies the conservatives.

It recognizes the folly of depending upon weapons and proclaims that "we intend to have a wider choice than humiliation or all-out nuclear action;" and this reassures the liberals.

President Kennedy successfully conveyed a sense of the magnitude of the problem created by the communist challenge. "There is no quick and easy solution" to it, he warned.

smashed buildings and smashed skulls as preferable to a Soviet world without God and freedom," he said.

"We would do all well to forget the romantic notions of a Church of Silence, heroically administering the sacraments behind the Iron and Bamboo Curtains. It is closer to the truth to recognize the brutal facts that the Church, its priests and its catechists have been systematically and efficiently exterminated in lands where communism has triumphed."

He put it this way: "If the Soviets could be deterred from annihilating our cities one by one... only by the threat that their own cities would be destroyed one by one on a reciprocally escalating scale of destruction, then I believe that if we specifically identify this city and give the civilian population in destroying Soviet property—even the homes and the schools and the gods existing there were negligible or non-existent."

But he stressed that it would be essential in such a situation that the civilian population to have been actually evacuated before a nuclear attack was carried out.

"I do not feel that we have discharged our obligation by a mere declaration of intention to destroy a heavily populated area," he said.

"I do not feel that we would be justified in destroying any city by the thermonuclear means if the people were there, whether or not they had been actually warned."

Protestant view A PROTESTANT theologian also stated that the use of nuclear weapons against a civilian population would be immoral.

Dr. John C. Bennett of Union Theological Seminary, New York, said: "We must not deceive ourselves into believing that we could ever justify the use of megaton bombs for massive attacks on the centers of population in any other country, no matter what the provocation."

"We could not justify retaliatory attacks which involve making good on a threat of destruction," Bennett stated. "We allowed ourselves to consent in advance to such attacks, we would betray the best in our religious and moral traditions."

Not the least of the burdens the President bears is the moral dilemma he faces. To afford some insight into what this is we give prominence here to a report of a conference of theologians who met last week at Georgetown University, Washington, D.C., to discuss the morality of nuclear warfare.

The dilemma facing the West today, said one of them, is that military resistance to communism appears to require the use of weapons and tactics which are inhuman.

When you have read this account of how theologians, Protestant and Catholic, are overwhelmed by the dilemma, you will have a keener appreciation of the burden that rests upon our President, and you will be the more responsive to his request for your prayers.

He expressed skepticism about the continued power of nuclear weapons to deter aggression and prevent war.

"Something more is called for than the preservation of the balance of terror," he said. "For a few years longer it may still be effective, but if the nuclear arms race continues for a decade with no controls upon it, there is too much danger that war will come from a technical accident, from a miscalculation of the adversary's intention, or from the extension of a limited military operation to a general nuclear war."

BENNETT urged a revision of some basic attitudes toward communism and the cold war as a means of reducing "hostility and fear" and hence lessening the chance of war.

He suggested that Americans cease to think of communism as "a vast, undifferentiated and unchanging bloc of evil to which the only response that is possible is one of undying hostility."

The U.S. should be prepared to protect Americans from communists which need and want such protection, he said, but in the interests (Continued on page 12)



CARMELO OPEN HOUSE—Behind the facade of this medieval-styled Carmel of the Resurrection on Cold Springs Road, Indianapolis, lies a new chapel wing, recently completed by the Carmelite nuns. An Open House will be held Sunday, July 30, from 9 to 5 p.m. Archbishop Schulte will dedicate the new chapel on August 22. (Staff photo)

## Public invited to view new Carmel wing Sunday

By PAUL G. FOX The cloistered Carmelite nuns are known to be women of prayer. But they are not opposed to manual work. In fact, they love it. For the past year the 17-member band who occupy the medieval-styled Carmel of the Resurrection on Cold Springs Road in Indianapolis have joyously labored to complete the monastery begun in 1829 by their foundress, Mother Teresa.

The new chapel wing, erected upon foundations laid 32 years ago, will be open for public inspection Sunday, July 30, from 9 to 5 p.m. It will then be closed until Archbishop Schulte formally dedicates the addition on August 22.

IT WAS a year ago this month that the doors to the temporary public chapel were closed to allow demolition of the wooden structure and erection of the permanent chapel. Few people realized the work was underway because the chapel facade was not disturbed. What really took place behind the massive oak exterior doors was unique.

The nuns were up the flooring, exhibiting vigor seldom matched by members of religious communities. Never ones to waste anything, they fashioned the narrow wooden slats into a high picket fence to separate part of their cloistered garden for use of workmen and their trappings.

They continued to dismantle the building—armed with all types of wrecking tools—until they had done as much as they could without outside help. Serving as invaluable assistant to the nuns was 69-year-old Emil Zursmiede, monastery handyman and caretaker for many years.

Even after the various contractors assumed their phase of the operation the nuns busied themselves behind hastily-erected temporary barricades with equally important tasks. They take especial pride in one corridor in which they plastered the ceiling and walls themselves following brief instructions from workmen.

IN KEEPING with the austere atmosphere of their monastery, the nuns demanded plain, unfinished concrete block walls in the rooms of their enclosure. The nuns' choir, for example, separated from the altar in the pulpit (Continued on page 12)

## Interracial unit head is arrested

JACKSON, Miss. — The president of the California Interracial Council was one of nine persons convicted here of "breach of the peace" for testing segregation barriers at an airport restaurant reserved for whites only.

Dr. James T. Carey of Berkeley, Calif., was fined \$200 and sentenced to four months in jail by city Judge James L. Spencer, who found the entire group guilty under the state breach of the peace law.

Carey, 35, a member of the staff at the University of California, was arrested in company with two Jewish rabbis and three Protestant ministers at the municipal airport when they attempted to accompany two Negroes into the restaurant.

WASHINGTON—Attorney General Robert F. Kennedy has urged the nation's clergymen to be more active in fighting racial discrimination.

He was quoted by a group of seven clergymen who visited him as saying: "I do not see how anyone can wear a collar and not speak out against this evil."

The racially mixed clergy group came here after nine colleagues were arrested in the segregated waiting room of the Jackson, Miss., municipal airport.

## Recollection set for seminarians

Two summer activities have been planned for Archdiocesan seminarians during the coming week at Holy Latin School in Indianapolis.

Father John Fish, principal of Chatham High School, will conduct a Day of Recollection on Sunday, July 30, beginning at 2 p.m. Following conclusion of Benediction at 5 p.m. will be a brief cornerstone-laying ceremony for the new classroom building addition to the school.

Two representative couples of the Christian Family Movement will present a panel discussion for the seminarians on Tuesday, August 1, at 8 p.m. Participating will be Mr. and Mrs. Richard McGinnis and Mrs. Don Pickett.

## AID FLOOD VICTIMS

SEOUL, Korea—Catholic Relief Services' National Catholic Welfare Conference headquarters here have sent 250,000 pounds of clothing and 265,000 pounds of food to aid victims of the worst floods to hit Korea in the last three years.

THE OTHER two Sisters engaged in the instrumentalities of some magnum opus in the summer apostolate also have a background in special education or working experience with underprivileged children.

Sister Patricia Ann, movie mistress at the motherhouse, has conducted weekly religious instruction groups the past two years for retarded youngsters at Orlinburg while Sister M. Concetta is an elementary teacher at St. Joseph's School, located in a predominantly Negro community along the water front in Cincinnati.

Began at the request of Muscatatuck Superintendent Dr. Donald H. Jolly, the five-day-a-week religious program was completed last Friday. Despite the arduous 86-mile daily jaunt from the motherhouse in the community's 1948 Chrysler 6-cylinder (ably chauffeured by Sister M. Concetta), the Sisters became misty-eyed as they said their last good-byes to their students on the final day.

For one at least, the parting is only temporary. In September Sister Patricia Ann, accompanied by a companion, will resume two-weekly instruction with those boys and girls preparing for First Holy Communion. "This is not something that can be done in a few short weeks," Sister stated. "It will take many months to prepare the youngsters for reception of the sacraments."

RECOUNTING their experiences at Muscatatuck, which has never before been visited by Catholic Sisters for regular instruction work, was a daily delight of the Sisters when they returned each evening to the motherhouse. "The other Sisters, and Reverend Mother, were always anxious to hear our tales," said Sister M. Concetta.

## AT MUSCATATUCK

### Protestant minister gives our teaching Sisters a hand

By PAUL G. FOX BUTLERVILLE, Ind.—A Protestant minister came to the aid of three Catholic Sisters to provide religious instructions for 70 residents of Muscatatuck State School the water front in Cincinnati.

The Rev. Charles Chambers, junior chaplain of this 3,000-acre institution which cares for 2,074 mentally retarded persons of all ages, recently loaned a slide projector, phonograph and other equipment to three Sisters of St. Francis, Orlinburg, who conducted an intensive five-week catechetical session for the Catholic patients.

"He was just wonderful to us," exclaimed Sister Agnes Cecile, O.S.F., a veteran of several years as a special education instructor at Holy Trinity School in St. Louis. "Rev. Chambers was most thoughtful—offering his services, counsel, information and encouragement when we were in great need."

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level of mental ability. After a careful culling of the record cards in the administration office the Sisters found several non-Catholics who had been overlooked.

Seventy were selected for regular instruction, scheduled for two or three 45 minute periods each week. Ages of the children ranged from six to 75. Each class required special teaching techniques, depending upon the extent of individual physical and mental handicaps—speech impediment, hearing, vision or combination of defects.

IN ADDITION to regular class schedules the Sisters found time twice weekly to visit the Catholic patients in the hospital or infirmary wards.

Merle K. Jackson, school principal, along with other institutional officials, voiced his appreciation in "effort" to have the presence had a decidedly beneficial effect upon the entire community—not only the residents but the staff as well.

The Sisters' work has been supplemental to the unaided but dedicated efforts of Father Edward Eisenman, U.S.C.B., chaplain, and a band of faithful laymen who have volunteered their time for a number of years to conduct weekly religious instruction classes.

FATHER EISENMAN, who is pastor of rural St. Joseph's parish in nearby Four Corners, has offered Sunday Mass twice monthly at Muscatatuck for more than 12 years. Each week he and four laymen, including two school teachers, visit the institution. While the laymen work with small groups, most of the chaplain's time is spent providing individual counsel to the residents and hospital patients.

"We are very grateful that the Orlinburg community was able to provide Sisters to aid this important apostolate," said Father Eisenman, adding that many more Catholic parishes at Muscatatuck will now benefit from additional attention to their religious needs.

## Commies publish guide to atheism

MOSCOW—A new book intended as a standard guide for the propagation of atheism has been printed by the state publishing house here and copies will be distributed in "great numbers" throughout the U.S.S.R. and other Communist countries, the Moscow Radio reported.

If the book, entitled "Osnovy Nauzmovo Ateizma" (Foundations of Scientific Atheism), is the result of "many years of concentrated study by the best Soviet scientists," and is being published in many languages.

It is a Republic, not a Democracy" is the new theme song of the conservative press. Robert Welch, head of the John Birch Society, has been quoted as saying he wanted Chief Justice Earl Warren impeached because "he has taken the lead in the drive to convert this country into a democracy."

Indulgences normally reserved for the poor are being given to those who have taken innocent Hoosier youngsters that good people live in Republics and bad people live in Democracies. It's confusing. We always thought our Republic was enough to think the same you will find comfort in this article by Father William J. Smith, S.J.

up a dictatorship of the proletariat. Capitalism would be destroyed and then through the instrumentality of some magnum opus "the State would wither away."

The end result would be a paradise on earth with a classless society which could be characterized as a pure democracy.

By some quirk of reasoning, the shouters of "This is a Republic and not a Democracy," apparently identify the growing trend toward more Federal power as a step toward, or some intermediate stage on the way, to this theoretical Communist dreamland.

If that is what is disturbing their minds and peace of soul, someone ought to tell them that this Communist mirage has long been discarded as obsolete even by the dreamiest of Communist dreamers.

When Americans use the term "democracy," or "the democratic way of life" or "democratic freedoms," they are certainly referring to the fact that the United States of America is still a Republic. Such terms are used every day by normal Americans in every walk of life. Without doubt, the expressions carry overtones of characteristics of our national society.

WHEN WE TALK of civil rights and due process of law normal citizens are simply alluding to one phase of a contrast which pits American tradition against dictatorial methods. When our citizens go to the polls and cast their ballots, they are exercising a democratic function by choosing their public officials to represent them as agents in administering the affairs of our Republic.

When they refer to the fact that there is no such thing as a caste system in America, they use the word democracy as a synonym for the absence of snobbery in social standings. When a workman drives along in his compact car, it is perhaps remarks to his wife and kids, "This is democracy!" he is not thinking of undermining the constitutional basis of our form of government. He is merely saying that his car may not be as big or shiny as that of his boss, but the very possession of a car at all places him on a plane of social equality with the most affluent segments of our society.

PROMPTED by curiosity, I sought a little light on this question from Webster's New Collegiate Dictionary. Even a scholar would find it difficult to find contradiction or conflict in the definition of the two words, Republic and Democracy. Here is the way Webster spells out the meaning of the two terms:

"Republic"—A State in which the sovereign power resides in a certain body of the people (the electorate) and is exercised by representatives elected by the people.

"Democracy"—Government by the people; government in which the supreme power is retained by the people and exercised either directly (absolute or pure democracy) or indirectly (representative democracy) through a system of representation.

The nearest thing to a theoretically ideal democracy I know of is the "government" of Alcoholics Anonymous. It is an international organization without the slightest sign of authority exercised by anyone.

IF THIS HOLY CREATION to imprint indelibly upon the minds of Americans that this is a Republic and not a Democracy is meant as an effective weapon of anti-Communism, the thought is just too absurd for reasonable comment. The fact that the Communists abuse the term "democracy" does not destroy the validity of the word. Nor is it a reason for giving out for overseas aid will go directly to help develop emerging nations.

You don't have to denounce the popular usage of the term Democracy to be a genuine and patriotic American.

# Is it un-American to advocate Democracy?

By REV. WILLIAM J. SMITH, S.J.

There is so much ado made in some circles about the slogan, "This is a Republic, not a Democracy," that one might get the impression that a brand new discovery has been made or something sinister is taking place in American life.

Right-wing commentators in the daily press put the assertion into articles time and again. Comments on it in conservative publications are commonplace. You hear it voiced in panel discussions. The latest manifestation is in the form of a sticker on envelopes in the mail, reading: "This is a Republic—not a Democracy—let's keep it that way!"

I find it difficult to comprehend what all the shouting is about. It is certainly not clear that our form of government is that of a representative Republic which includes a strong Federal unifying power. It is certainly not a weak, disorganized federation of individual States.

THAT ISSUE was fought out 150 years ago when the delegates to the Convention called for the purpose of amending the Articles of Confederation met in Philadelphia and came out of their consultations with a written Constitution which was to supplant the original Articles of Confederation.

If the Federal agencies of our government have been usurping the powers of the individual States contrary to the provisions of the Constitution, as Senator Harry Goldwater claims, for instance in regard to education, that is a public issue which should be loudly debated in the public arena. But what it has to do with turning this nation into a "Democracy" rather than a Republic is difficult for me to comprehend.

How increased Federal Power and control increases the danger of our becoming a "Democracy" strains the meaning of words as far as I can see. Yet, this seems to be a popular argument by many, who advocate greater exercise of autonomy on the part of the individual States and a lessening of jurisdiction by our elected officials in Washington.



Rev. William J. Smith, S.J.

THE ONLY BASIS for the hullabaloo being raised under the banner of "This is a Republic, not a Democracy," seems to rest on an insinuation. The logic of the insidious assumption seems to follow this trail: Originally in Communist theory the Marxists claimed that they would set

# Church, State and School—1961

By JAMES CASS

The current debate over public funds for parochial schools is complex, contentious, impassioned, and largely irrelevant.

The demand by Catholics that their schools be included in federal aid to education legislation has raised profound issues of constitutional law and the American tradition. But the ensuing debate has done little to clarify these important issues or to resolve this critical social and educational problem.

Action taken by Congress in 1961 is not likely to settle the question of public funds for parochial schools. The debate will go on. But arguments designed to

**Editor's Note—The accompanying article, reprinted with permission from the Education Supplement of the Saturday Review, July 15 issue, explores the principal facets in the current debate over public funds for parochial schools. We believe our readers will find it helpful in analyzing a critical issue of the day.**

score debating points are not the most effective instruments for raising the level of public knowledge and understanding. Therefore, it may be useful to seek a fresh perspective on the conflicting points of view.

The basic issue, as seen by the Catholic hierarchy, is almost painfully simple: Are the parochial schools going to survive as vital, expanding partners in the nation's educational future?

Its recent actions have been shaped by this stark view of the issue.

**THE STAKES.** From the Catholic point of view, are high. That is why the bishops have taken a position directly opposed to that of the nation's first Catholic President. It explains why they are gambling that they will be able to avoid, or at least to minimize, obnoxious federal or state control that may follow in the wake of federal aid. It is why they are willing, albeit reluctantly, to risk a violent anti-Catholic reaction in this traditionally Protestant U.S. if the drive for public funds is successful, or if the Administration's school-aid bill is enacted with the Catholic hierarchy as its most visible opponent.

In their approach to the issue today Catholics are first of all practical. Since 1900, parochial school enrollments in elementary and secondary schools have increased by 500 per cent while

public school enrollments were rising by 132 per cent.

Sixty years ago parochial school students made up about 5 per cent of the nation's total enrollment; today they comprise about 14 per cent. In other words, in a period of unprecedented expansion for the public schools, Catholic parochial schools grew nearly four times as fast.

The more than 5,000,000 parochial school students represent a little more than half the Catholic children of elementary and secondary school age in the country.

The canon law of the Church requires that all Catholic parents send their children to parochial schools. But lack of parochial school facilities still keeps many Catholic children in the public schools. Therefore, if sufficient funds were available to build and staff the necessary classrooms, we could expect that about 25 per cent of the nation's children would soon attend Catholic schools.

The phenomenal growth of parochial schools has become progressively more expensive for the Catholic community.

They have, of course, shared with the public schools the rising cost of new school buildings and equipment. But, more importantly, have been staffed by nuns and Christian brothers who are supported by the Church at comparatively low cost.

As enrollments expanded, however, more and more lay teachers have been required today, they represent about 35 per cent of all the teachers in parochial schools.

As laymen earning their living in the teaching profession, the teachers have to be paid salaries that approach those of public school teachers. Since in most public schools teachers' salaries represent 60 to 70 per cent of the current operating budget, the additional burden the parochial schools have had to assume in recent years is plain.

To date, an affluent society has made it possible for Catholics to finance their expanding school system. Very likely they could continue to do so for some time in the future if other factors remained equal, despite a growing restiveness with the lack of facilities for many Catholic children on the one hand, and the rising costs of schools already established on the other.

Their schools, Catholic educators assert, are approximately equal to the public schools in the quality of education they provide. If, however, the public schools were to receive substantial federal aid under an act comparable to the Administration's proposed bill, church leaders are convinced that the picture would change radically.

ANY BROAD aid-to-education act, the hierarchy reasons, almost certainly will be extended and expanded by subsequent Congresses. As a result, an increasing educational burden will be placed on the whole American public—including the Catholic community. It will therefore, become increasingly difficult to raise private funds for the support of parochial schools at the very time that public schools are being vastly improved

by a massive infusion of federal money. With the increasing costs attendant upon the need for new classrooms and a rising percentage of lay teachers in the schools, church leaders are persuaded that they must share in the benefits of any federal aid bill—or lose the competitive position their schools enjoy in relation to the public schools.

If they fail, they see their schools not only ceasing to expand as rapidly as they have in recent years, but progressively losing ground to the public schools.

Many, if not most, of the members of the hierarchy, it is reported, are personally opposed to federal aid for education. Certainly, they would prefer to delay any showdown on the issue for the present, but events do not always wait for the convenience of nuns or of institutions.

As a practical political matter, the issue has been posed and it must be met now, whatever the reasons. The crucial importance of the issue to Catholics—survival of their schools—is hardly surprising that all the arts of persuasion and subtlety in debate of which the Church is traditionally a master have been brought to bear.

**THE CASE** that church spokesmen make for public support of parochial schools is persuasive, once the assumptions on which it is based are accepted. First is the simple plea for justice on the part of a public service performed.

Parochial schools are educating a substantial fraction of the nation's youth, they point out; therefore why should they not share proportionately in any federal funds designed to improve our educational system? Are not Catholic children as worthy—as American—as others? And has not the nation just taken a great stake in their full development as it has in that of other American children?

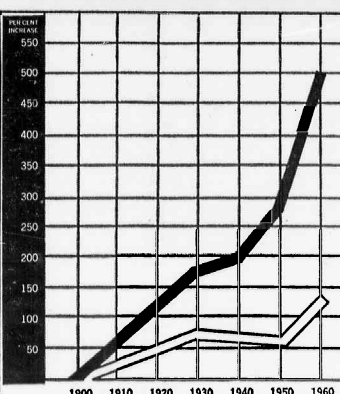
Further, what would be the effect on the public schools, if the parochial schools were closed? In some of our largest cities public school enrollments would increase by 30 or 40 per cent. Facilities, of course, would have to be provided for these children at public expense.

The second part of the case is a plea for equal enjoyment by Catholics of the constitutional guarantee of religious freedom.

The states require all parents to send their children to school, and the public generally is taxed to provide public schools. But Catholic parents are conscience-bound, when possible, to send their children to parochial schools where secular learning is integrated with religious training. Their right to do so is constitutionally guaranteed, but from the point of view of Catholics, their constitutional guarantee has a price tag attached. As citizens they are taxed for the support of the public schools; as Catholics they contribute to the support of the church schools their children attend. In other words, they have to pay in order to enjoy their freedom of conscience.

FOR THIS reason, church spokesmen maintain that a federal aid bill that does not provide support for parochial as well as public schools is discriminatory. Catholic rights are already being abridged, some church leaders assert, by state and federal acts that provide support for public schools, but bar parochial schools from participation in their benefit. A broad federal act that was equally exclusive would compound this injustice and the discrimination it represented would have to be opposed.

American Catholics, church spokesmen say, strongly en-



Public School Enrollment (solid line) and Catholic Parochial School Enrollment (dashed line) from 1900 to 1960.

force the separation of church and state as best for both institutions, but a too rigid interpretation may, in this case, work serious injustice.

Opponents of the Catholic position, on the other hand, contend that the unique genius of the American experience flows directly from the strict constitutional separation of church and state.

The historic "wall of separation," in Jefferson's phrase, has guaranteed freedom of conscience to men of all creeds—and to men of none.

Under no other policy, they say, could the infinite diversity of races and colors and creeds that America has welcomed to her shores have been welded into a single great nation. Therefore, the principle of separation must not be compromised. The wall must not be breached.

IN EDUCATION, the principle of separation led a profoundly religious people to divorce their schools from their churches, and to devise an institution wholly new to Western civilization—the secular public school. It was no theoretical conception of an inspired dreamer. Through trial and error its form was shaped over a period of decades on the anvil of practical experience. But the objective was always clear. The American people knew, with the founding fathers, that free men cannot afford the luxury of ignorance—their schools must offer equal opportunity to all.

Unlike other nations of the Western world, the United States has no single church that could command the loyalty of most of the country—any universal school must be nonsectarian. Free, unsectarian, nonsectarian, their creation gave reality to the American dream—that no man's failure should prejudice the success of his son.

To the Catholic plea for tangible recognition of a public service performed by supporters of strict separation reply that the Church chose to withhold its children from the public schools and to set up its own school system. It had the right to do so, but it does not have a corollary right to claim public financial assistance for the religious schools established. Only by maintaining strict separation of church and state, they say, can all Americans enjoy the freedom of conscience Catholics exercised when they set up their own schools. As for the public burden assumed by parochial schools, most adherents of this view would prefer to have all children enrolled in public schools at public expense.

TO THE CONTENTION that present and prospective federal and state aid acts are discriminatory and place a price tag on the free exercise of religious liberty, the answer is simple.

The famous Oregon case (Pierce v. Society of Sisters), in 1925, gave parents the right to choose the kind of school they want their children to attend, say strict separation adherents. It made clear that the state cannot compel parents to send their children to public schools, but it did not guarantee that the state would provide at public expense whatever kind of school any group of parents might decide they wanted.

Manifestly, these arguments are not mutually exclusive. These central themes, help to define the issues, but do little to resolve them.

The debate may make Americans more knowledgeable about the issues of church and state in education, but is not likely, by itself, to persuade the unconvinced.

Except for extremists, there is no single "right" point of view. There is no single American tradition. The debate has always been confused by the con-

tradictory precedents that our diverse nation affords.

Every man can find a text to fit his sermon. Even constitutional questions cannot surely be settled. The Supreme Court has not yet ruled on most aspects of the issue and even if it had, it would remain within the power of the people to modify the constitution to meet the imperative demands of national life. Therefore, it appears more fruitful, as a guide to considering national policy, to inquire into the possible courses of action and the potential effects on American society that each might have.

**THERE ARE**, broadly speaking, four possibilities. First, we might continue the present situation under which no public funds go directly to parochial schools, but some peripheral services, such as bus transportation, health services, and the like, are publicly supported as benefits to the child rather than to the school or its sponsoring institution.

Second, we might eliminate public support for even those peripheral services that now receive it and reestablish an inalienable wall of separation in the field of education.

Third, public funds might be made available directly to parochial schools for the support of nonchurch facilities and instruction. Fourth, some compromise between the first and third possibilities might be evolved.

If no action is taken to alter the financing of parochial schools, we can expect at least two results.

Parochial schools will take fuller advantage of the public aid already available to them. A greater effort will be made to secure state and local funds for educational services now sanctioned by the Supreme Court under the clause bearing on public aid.

And very possibly they will also take more advantage of the loan provisions of the National Defense Education Act which have not been used widely because other sources of funds are still available to the Church on more attractive terms. But these are only palliatives, in the view of Catholics, not solutions.

We can also expect that, barring a Supreme Court decision explicitly defining the areas in which public aid to parochial schools—or to their pupils—is permissible, the Catholic membership will become increasingly restive under its growing financial burden. Their demands for public funds will become more importunate.

At the same time, resistance to increasing local support for the public schools will grow. In the past, despite the arguments by spokesmen for the Church concerning the duty of all citizens to support the public schools, Catholic defectors from raising public school taxes has often been less than wholehearted, especially in communities where large parochial school enrollments.

IN OTHER WORDS, the Catholic community is unlikely to accept no action as a final resolution of the issue—it would merely feed the day of decision which has been deferred. Meanwhile, the sense of being discriminated against, whether valid or not, will grow and an increasing number of Catholics will feel aggrieved.

It is not likely that any serious, nationwide attempt will be made in the foreseeable future to withdraw those educational and welfare services now enjoyed by parochial school students at public expense.

Some Americans believe that the wall of separation between church and state, but to reverse the Supreme Court were to unsettle the American people. Such a move, they believe, would be politically unattractive.

There would be no logical reason to deny parochial schools full partnership in American education and a proportionate share of public funds at every level of government—federal, state, and local.

As a practical matter, Catholics would not immediately press for full equality. In some communities and states, where public opinion is already inclined toward such a change, the transition would be rapid.

In other areas, where state constitutions explicitly prohibit public funds for religious schools, and where public opinion is opposed (Continued on page 10)

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SPECIAL EDUCATION—These two young ladies were participants in a special five-week session of religious instruction held this summer at Muscatatuck State School. Located seven miles northeast of North Vernon, the 3,000-acre institution provides care for 2,074 mental patients. Shown with the girls in the photo is Sister M. Concetta, O.S.F., of Oldenburg. (Story on Page One.)



MUSICAL THERAPY—One of the more popular attractions of the Muscatatuck residents is a phonograph, used here by Sister Agnes Cecile, O.S.F., to emphasize the Ten Commandments. The Sisters instructed 70 Catholic residents of all ages during the summer program, which ended last Friday. This was the first visit to the institution by Catholic Sisters for catechetical efforts.



"SUFFER THE LITTLE CHILDREN . . ."—Sister Patricia Ann, O.S.F., novice mistress at the Oldenburg motherhouse of the Sisters of St. Francis, tells her little charges how much Jesus loves them. In September, Sister Patricia Ann and a companion will resume the religious instructions twice weekly. They will commute from the motherhouse, 43 miles away. (Staff photos)

THE CHURCH AND THE WORLD

NCCM appeal—Apostate priest—Strange controversy

AT HOME
WASHINGTON—Prompt passage of foreign aid legislation now before Congress was urged here by the executive council of the Catholic Association for International Peace. The council endorsed two companion bills, one dealing with economic assistance to underdeveloped countries, and the other with military aid abroad. "It is our conviction," the council said, "that if the motivations for economic assistance to the developing areas are known in terms of our advocacy of social justice, and not merely as a reaction to Communist threats, our aid efforts will be more effective."

OTTAWA, Ohio—Religious instruction for 190 students attending a Catholic high school being merged with Ottawa High School here will be held outside of school hours, it is a judgment, in my opinion, which they should make."

GENEVA—The new social encyclical of Pope John XXIII has been prominently mentioned during discussions at the current session of the United Nations Economic and Social Council (ECOSOC) here. "Mater et Magistra" has been quoted extensively by representatives of France, Italy, Spain and Uruguay.

ROME—The case of an apostate priest now holding a public office may require the Constitutional Court of Italy to decide on an alleged contradiction between Italy's Concordat with the Holy See and its constitution. The office tenure of Francesco Paolo Niosi, Mayor of Ucria, Sicily, has been challenged on the basis of the concordat's Article Five, which stipulates that "no priests under censure or apostate can be appointed or kept in a teaching post, in an office or an employment, in which they are in immediate contact with the public."

LEOPOLDVILLE—The vast Congolese North Kasai Province, served by 28 priests and 10 Brothers last year, now is virtually priestless in the wake of violent attacks. Msgr. Victor van Boerden, S.S.C.C., head of the Apostolic Prefecture of Kolo which is twice the size of his native Belgium, and three other priests of his order are all that remain.

TRIVANDRUM, India—In a strange controversy aired in the press, Communist leaders in the State of Kerala are blaming one another for having provoked the opposition of the state's Catholic population. The publicized intra-party controversy is seen as the result of an attempt by Kerala Communists to soften Catholic opposition. The state's two million Catholics constitute one-sixth of the Kerala population. In many constituencies, it is often the Catholic vote which decides an election.

LOILO CITY, Philippines—Archbishop Jose Maria Cuenco of Jaro told a catechetical congress here that the Philippine clergy needs the help of lay catechists, both men and women. "The Holy Father told me that to remedy the evils of the present time, to fight communism, to save Christian civilization, the most effective weapon is the catechism," the Archbishop stated.

FRIBOURG, Switzerland—The Holy See has exhorted Catholic university students to supplement their spiritual formation with a thorough knowledge of the world's problems. A letter written on behalf of Pope John to the 40th anniversary meeting of Pax Romana, international movement of Catholic students and professional students emphasized the movement's twofold task: spiritual and apostolic on the one hand, and temporal and social on the other.

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VOICE FROM SPAIN

Church not responsible for Spanish 'politics'

By MSGR. JESUS IRIBARREN
Priests are not the Church. The political attitude of some priests does not determine the official opinion of the hierarchy. If we look around, we may find priests throughout the world—in the Congo, Algeria, China, Poland and Cuba—who favor the most outlandish parties and tendencies. They are not the Church. Although at times there may be talk of a political clergy, there is never talk of a political Church. It is important to point out that the Church in Spain did not plan the Civil War, nor is it responsible for the direction Spain has taken since its end in 1939. The

This is the second article in the 25th anniversary of the Spanish Civil War by the director of the Office of Information and Statistics of the Church in Spain and former editor of Ecclesia, official organ of Spanish Catholic Action.

More serious than the absolute number of dead priests was the fact that there had disappeared with them the framework for the guidance of Catholic life. There were no diocesan chanceries, no teachers, no organizers of activities.

MEXICO CITY—Mexico's Marxist-oriented Popular Socialist party lost votes in the July 2 elections because it failed to recognize the "power of religion, especially of politically militant Catholics," according to Siempre, weekly published here. The ruling Institutional Revolutionary party appears to have won all 178 seats in Mexico's Chamber of Deputies.

LONDON—The Catholic Times asserted that the British Communist party is making greater headway than it has done for years. Douglas Hyde, an ex-

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FACED WITH a policy that pleases some but not others—a policy that has been imposed by politicians — the Bishops have sought at all times to draw from it the greatest advantages for the Church. That is all they have done. To prove otherwise, one would have to show that the Bishops made the laws, appointed cabinet members and were consulted regarding military alliances or pacts between blocs. Even in cases where a bishop was made a member of an official organization or consulted by an official committee, this was done only because of his prestige and because the government valued his experience. It was the government which named or consulted him, not the Vatican or the Spanish Bishops. Only if the latter were the case could there be talk of a positive participation by the Church in political legislation or of its responsibility for decisions. Twenty-five years after the Civil War, the Church in Spain must not be held responsible for the general development of the past quarter century. It is responsible only for the reconstruction of religious life. By the end of the war that began 25 years ago this month, 13 bishops and 6,832 priests had been shot to death. Seminaries had either been destroyed or forced to close because seminarians were drafted into the army. Thousands of churches had been burned. Their valuables had been stolen and their records had disappeared. Apos-

toric and pious organizations had been disbanded, reduced to ashes. More serious than the absolute number of dead priests was the fact that there had disappeared with them the framework for the guidance of Catholic life. There were no diocesan chanceries, no teachers, no organizers of activities. Still more serious was the fact that the Spanish Civil War was immediately followed by World War II. The Catholic world, which could have helped the Church in Spain, became divided into two opposing factions, each of which considered Spain as belonging to the enemy camp. German, North American, French, Italian and British Catholics suffered a propaganda bombardment in which the political drowned out the religious. The Church in Spain again became the victim of political policies it had not chosen. CONCENTRATING on its own reconstruction with help from no one but God, it had achieved the following by 1960: • Seminarians, who numbered 7,316 in 1935, totaled 23,780 in 1960. • Only 242 priests were ordained in 1945 because seminary classes had been interrupted by the Civil War. In 1960, 1,024 priests were ordained. • The number of Sisters increased from 44,145 in 1925 to 73,078. • The total number of persons consecrated to God was 81,469 at the end of World War II in 1945. In 1960 it was 118,566. The importance of these figures is obvious when one notes the increases they show. But there is a greater, hidden importance. A religious vocation needs a religious family and social atmosphere with which it would not be possible. We do not deny that elections, freedom of the press or a plurality of trade unions are important. However, they have little to do with the essence of the Faith, and there is controversy as to what point the reform of outside institutions is the task of the bishops and not of citizens, who excuse their cowardice by falsely hoping that the Church may have the (Continued on page 9)

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NOTICE TO TAXPAYERS:

The investor-owned electric companies of Indiana have opposed and will continue to oppose the misuse of \$60,225,000 (taxpayers' dollars) recently granted by the Federal government, through a Rural Electrification Administration loan, to Hoosier Co-operative Energy, Inc. for the purpose of building electric generating, transmission, and substation facilities in Indiana.

Such facilities would only duplicate those already in service in our State, and would represent a needless waste of tax money.

We urge our fellow-citizens and fellow-taxpayers also to oppose this loan.

We believe you, too, have faith in the Free Enterprise system that made this nation's electric facilities and its total economy the strongest in the world . . . that you prefer to keep them that way. To do this a halt must be called to this 35-year loan, at 2% interest, that would enable the Federal income tax-free Hoosier Co-op to duplicate existing electric facilities. Just in the first 10 years, the interest subsidy, alone, on this loan would cost taxpayers \$12,800,000 . . . an average of \$1,280,000 each year.

Discuss this issue with your families and friends. Write to your government representatives. Let them know how the Hoosier people feel about unfair government-subsidized competition that threatens the survival of not only the electric business, but also every other investor-owned business and industry in the United States.

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### Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—no necessarily THE Catholic viewpoint. They are efforts by the editors to serve public opinion within the Church and within the Nation.

## Foreign aid

Homier E. Capehart, the Senior Senator from Indiana, has announced his intention to offer three amendments to the Foreign Aid Bill in the U.S. Senate. He has invited the citizens of Indiana to comment on them. As citizens of Indiana, we offer our comments accordingly.

The senator's first proposal is "that all money loaned to foreign nations under this Bill be spent in the United States." If the money is to be regarded strictly as a "loan," repayable at interest at some future time, such a complete restriction on the manner in which the borrower may use it could be very unwise. It could put us definitely in the not-to-be-admired position of a trader who, in bad times, extends credit to his customers intending to collect on the double thereafter—namely, from the money they are obligated to buy from him exclusively and from the interest on the credit he offers them.

If, as the very title of the Bill indicates, the money is to be regarded as an "aid" to needy countries, then we are indeed entitled to make some conditions of this kind, although not in wisdom to the totally exclusive extent recommended by Senator Capehart. In fact, as we all know, a very high proportion of our aid to needy nations in previous years has already been spent here on super-abundant products of our phenomenally successful industry, and is likely to be so spent in future.

This, taken in conjunction with the senator's third proposal, "that all money appropriated in the Foreign Aid Bill be in the form of loans," might be expected to have no greater effect than to confirm a suspicion already existing in many areas, that our generous attitude to needy "countries" is merely a disguised bluff to our own. We may deplore the suspicion and deny its validity, but we must acknowledge it does in fact exist and that it does go some way to cancel the goodwill we rightly hope for from our already very great expenditures on Foreign Aid.

In any case, the idea that international "loans" of this nature are recoverable represents a lack of appreciation of the hard facts of life. After World Wars I and II, the effects of which led toward U.S. supremacy in financial resources, it was clearly shown that foreign loans were, in fact, uncollectable; that any serious attempt to bring about repayment only served to disrupt the economies of too many countries and make them subjects for further aid, simply to keep the Communists out, if for no other reason.

The senator's other proposal is "that a major portion of American aid should go to businessmen rather than to loaned to governments." His view is that anything else is "socialistic." We do know that, in Latin American countries at any rate, the basic problems are due not really to a shortage but to a mismanagement of capital. The rich, among whom we presume to include the type of businessmen the senator would have us rely on, are already too rich and the poor are too destitute, ripe to accept the sort of mercantilist appeal that Communism offers all the time. During the past fifty years, the capital assets of these countries have been mishandled, especially by their ineffectual social and political influences, by the businessmen of these same countries. There is no obvious reason to suppose that these people will now use American aid to any better effect.

If the government representing some needy country is not to be trusted to make our aid available equally to all its citizens, by accepting, as an example, the outlines of tax-revision suggested by President Kennedy, it might be better to wait. It is unlikely that immediate aid, channeled by statute to businessmen, will benefit that country or the U.S., and might even do harm.

The prosperity of this country is unprecedented in the history of mankind. Through the Foreign Aid Bill and related measures, we have an equally unprecedented opportunity to do something permanently constructive, to mitigate the effects of that financial manipulation, that corruption of government by financial capitalism, that prevalence of greed, which have disrupted the world's economy since at least the beginning of the Industrial Revolution and which have opened the door so wide to Karl Marx and his disciples.

## Growing pains

In a broadcast to the world in many languages, the Vatican radio said that the rise of many new nations to independence "has meant, above all for Europe, the renunciation of substantial economic, political and social advantages." It went on to observe that "this noble gesture of surrender, which is according to the laws of justice and charity," has not eliminated unfavorable criticisms, in the press and elsewhere, stemming from outbursts of disorder and bewildered action and violence in these emerging countries.

The Vatican radio further suggested that advanced nations should not withdraw sympathy from the new nations because of these reports of violence and disorder.

This is a very important point. The full development, eventually, of these politically "adolescent" nations is just as important to our future peace and welfare as it is to theirs. We must be like the wise adult, for example, who always exercises patience and understanding as he guides the young through their growing pains and helps them with their fumbling attempts to solve those old problems that are forever new.

And, besides, it is no harm for us to remind ourselves occasionally that there was a certain amount of violence and disorder in this country in 1773 and again in 1861.

## Payola rolls on

It was recently reported that, in spite of all the scandal last year, the game art of payola is still practiced in the rock-and-roll industry. Prices of \$5 to \$25 for a whiff on a radio turntable and from \$100 up for placement on certain "popularity" lists are mentioned; now no longer paid by check or other traceable means but in cash.

Perhaps our ear for music is deficient, but we have never been surprised about arrangements of this kind. Our general impression of the products of the rock-and-roll industry is that publishers' payola is the only logical way a radio announcer can securely differentiate between one item and another.

## Socialized medicine

We haven't anything against doctors. Some of our best friends . . .

Well, we did have one once—before all the commotion arose over medical aid to the aged.

We do have some friends among the aged and rather dainty on joining their ranks ourselves some not too distant days. The Lord wills and the doctors are big enough to overlook our editorial indiscretions.

We confess to a certain bias, therefore, in our approach to the question whether social security should be extended to include insurance for medical aid. We definitely think it should, and we hope that President Kennedy adds one more victory to his string of successes in Congress by convincing the legislators that what this country needs is a

bill granting health benefits for the aged through social security.

It is important that our attitude toward the medical profession be properly and clearly understood. To this end we beg leave to appropriate a distinction from theology. *In sensu distincto*, we like the doctors; *in sensu composito*, we are annoyed by them—which means that, taken one by one, doctors seem to be pleasant fellows full of the milk of human kindness, but lumped together as in the American Medical Association, they appear to be utterly heartless.

This completely baffles us. The doctors we know are intelligent, up-to-date and—believers or unbelievers—generous to the clergy and the poor. But let them come together in convention and they become ruthless defenders of last century economic theories, and, strange as it may seem, they support socialized medicine for the aged on the grounds that medical insurance through social security would lead to socialized medicine.

This doesn't make sense. The A.M.A. is happy with legislation passed in the last Congress that helps the States give medical aid through old age assistance. Under this system the aged sick who declare themselves paupers and beg for help can have free medical care in city or state supported clinics and hospitals—with no choice of doctors or hospitals. This is socialized medicine for the aged.

Under a system of health benefits through social security, the aged would not be beggars and would have the right to choose their own doctors and the hospital or clinic they preferred. This is not socialized medicine; it is just the opposite. And the American people are smart enough to see it.

We think the doctors will be too, once they shake themselves loose from the spell of the American Medical Association. For their own good and the welfare of the whole country, we hope it is soon.

### QUESTION BOX

## Is shopping wrong on all holy days?

By MSGR. J. D. CONWAY

Q. Is it all right to go shopping on Holy Days?  
A. Note well that this question pertains to Holy Days—not to Sundays. The law of the Church, in Canon 1248, forbids public commercial and forensic activities on these days unless legitimate custom or special indulgent permits them. We have no special indulgent of course; but I do believe that we have, in this country, a legitimate custom, in the meaning of law, which permits most commercial activities on these days except on Christmas and New Year's Day.

The custom of Sunday shopping is not so permitted. Here there is a custom also, but it is not legitimate. It is strongly opposed by Church authorities.

I do believe that Catholics should refrain from shopping on Holy Days in a voluntary effort to retain some vestige of their traditional observance. It is often well for us to walk that extra mile—to do more than the strict technicalities of law require.

Q. A non-Catholic recently told me that everyone has his own conception of sin and her's was that it is a sin to bring children into the world to starve. She said that she asked a priest which was worse: birth control or starving, named children. He turned his head and was silent because he dared not agree with her and tell the truth. I didn't believe her, but it burned me up.

A. He must have been quite an unusual priest. Possibly he was restraining his annoyance at the inanity of his questioner. Some day I plan to write a whole column on this problem of over-population; but first I must study it some more. It is a real problem, and I don't think there is any easy, simple or unique solution. I imagine that there must be general education; increased agricultural production, with new and perfected methods; greater industrialization and commerce; and certainly a means to restrain human productivity—but not by sinful methods.

Your friend's problem is twofold: (1) she makes morality relative; sin is only what you think is sin; and (2) she phrases her question falsely; like that old one: When are you going to quit beating your wife? You can't answer a question like that. Surely it is worse to starve a child than to practice birth control. It is also worse to commit murder than to steal. What does that prove? That stealing is all right, because it isn't as bad as murder?

The Church is certainly not advocating the starving of children—or even permitting them to starve. But she teaches one basic rule: You may not commit sin in order to accomplish a good purpose or even to avoid a greater evil.

Q. Could I be a Catholic and practice birth control, as well as be a good Catholic, but I and my husband do not feel we are doing wrong in using a contraceptive. There isn't any life to destroy until after the female and male cells are combined.

We have several children who would like to have another when our youngest is three or four. I feel sorry for mothers that have six or eight children, one every year. They are always tired and feel that they should be doing more for each child, but they just can't. There would be fewer children in homes if sex were better understood. Most doctors agree that a happy sex relation is important in a happy marriage.

A. With your final statement there is no argument. But how is it that happy relation achieved? By unrestrained indulgence?

I would suggest that you first take instructions in Catholic doctrine—and take your husband with you. Apparently he needs them too. It is difficult to see the evil of birth control out of its context in a total moral system. You are right, of course, in saying that it does not destroy human life. The essence of its sin is not in its keeping a new life from being begun; that could be accomplished by abstinence—or by rhythm. The sin is in the abuse of a faculty—in seeking pleasure for its own sake, while positively preventing the purpose for which God ordained that pleasure.

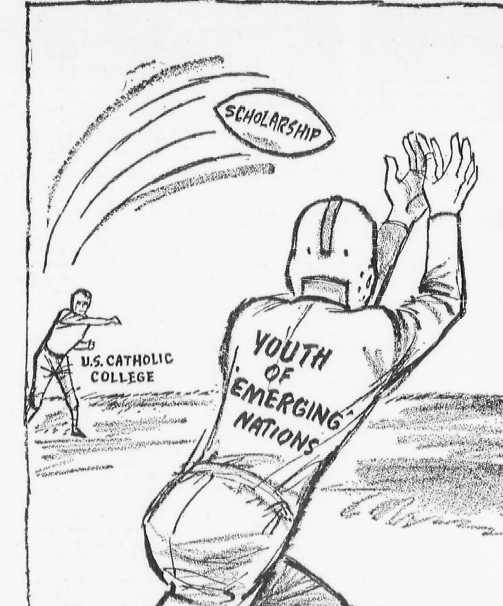
Q. Is there any magazine or any means of finding out what TV programs are approved or disapproved? The TV programs are becoming quite a problem. You think you have something pretty good on, and all of a sudden some moral discussion or aspersions are passed or some scantly clad woman appears and "entertains" you for a few minutes.

A. Shhh! Speak low when you talk like that or some of our neighbors will hear you and think you are advocating censorship! And that is authoritarian and un-American. Better suffer your home to be infested with snakes than to risk violating the freedoms guaranteed by the First Amendment!

Actually all you are doing is pleading for decency; but the idea has somehow become associated in the popular mind with the efforts of the hierarchy to take over control of the government.

Somewhere I have seen a little publication which evaluates TV programs, along with movies, radio, and the like. It is called "The Catholic Press of Entertainment" (Main St., Carmel, N.Y.) and may be of use to you.

### OPINIONS



### OPINIONS

## Housewife raps critic of Lay Scholars

To the Editor:

I would like to reply to Cornelius F. Sullivan's Opinion (Criterion, July 14) criticizing the Position of Lay Scholars. (July 14)

What does the Apostolic Delegate really mean when he uses the word "intellectual"? The dictionary defines an intellectual as "A person who is well informed and intelligent."

Mr. Sullivan says: "It is difficult for me to distinguish between an element of anti-pseudo-intellectualism, an element of anti-intellectual snobbery and an element of anti-obscure-antism."

The dictionary says a peon is "1. a foot soldier; 2. a pawn in chess; 3. a common laborer; or 4. a worker held as a slave to work off a debt." Take your choice of definitions, but none except number 2 prohibit him from being intelligent. Neither does poverty make learning inaccessible in the United States.

Didn't Mr. Sullivan read Rev. Leo J. Trese, "An intelligent faith is based upon reason." Page seven, in the same July 14th paper? Also, same page, same paper, Ignatius Hunt, O.S.B.: "It is, of course, important for Catholics to acquaint themselves with the recent developments in biblical research—whether these be the fruit of archeological discovery, of philology, of literary analysis, of comparative religion, or some other branch of investigation. It has never been the mind of the Church to discourage serious study, even though not all have the ability or (especially) the energy to undertake such study. Sometimes the much-abused term 'simple faith' is almost synonymous with sheer mental laziness."

I hope the "Lay Scholars" won't mind if a "common" housewife lines up with them to defend their right to be heard. The dictionary defines common as "1. belonging equally to all; 2. generally known; 3. often met with; 4. without rank or distinction; 5. lowborn, mean."

Number 4 in my mind when I wrote "common." A tricky thing, the English language. I wonder what Mr. Sullivan means when he writes "intellectual."

Jeanne Bryant  
Indianapolis

### Agrees with us

To the Editor:

Just a note to let you know that I fully endorse your opinion as expressed in "Abuse of the Press." I was not aware that any abuse of journalistic ethics were involved. I just considered it

being in extremely bad taste to have opinions expressed as news—very poor ones! at all.

I also endorse your other stands that you have taken in the past—the ones that deal with social abuses and injustices.

Please continue your good work.  
Donald A. Zuck  
Indianapolis

### Pope's encyclical

To the Editor:

Pope John's encyclical "Mater et Magistra" is certainly one of the most important social documents of this or any other age. Its impact will be felt for decades to come. I am happy to see that The Criterion editors are planning to reprint the entire English translation. Our parish study group has decided to use it as a discussion topic for the coming year.

R. L. C.  
New Albany

### Scripture column

To the Editor:

It is with real regret that I note that the final column of Father Hunt's "Searching the Scriptures" appears in your issue of July 14. I have kept all of them (which I shall re-read) and if, or when I retire from the business world it will be an interesting project to study some of the recommended books.

It seems to me that the conclusion of this series presents a real challenge to replace it with something of equal value!

I also read regularly, with great interest, Father Trese's articles "Explaining the Faith."

This is my first letter to an editor but, were I in that position, I should be interested in my readers reaction.  
Thank you so much.

Miss Julia B. Walter

### SERMONETTE

## Take care of yourself!

By REV. JAMES D. MORIARTY

A teacher in Sydney, Australia told her class of seven-year-olds to write a composition. The subject was to be on road safety, drunken drivers and the prevention of accidents.

One little girl wrote: "My Dad never meets with accidents. He never gets stunned and never staggers across the street and gets knocked down by cars. What Dad does is to go to the grocery and get two or three crates of beer and put them in the back of the car."  
"He then drives home, puts the car in the shed, takes the crates into the sitting room, and after tea he takes off his boots, gets a big glass, lies down on the carpet, opens the crates and bottles and off he goes."  
He's sure not to meet with any kind of accident. He cannot even fall down, as he is already on the floor. He cannot get run over as he is indoors, and he cannot hurt anyone else as the car is in the shed."

Here is one joker who really plays a safe. And in the mind of the little seven-year-old, her father is O.K. because he didn't hurt anyone (not even himself) by his actions.

There are a lot of us who try to reason like this little girl. We think that as long as we do not harm another by our actions then everything is fine. But when the good God told us: "Thou shalt not kill!" He also meant to protect us from ourselves.

None of us would try to justify this man if he encouraged a friend of his to get drunk. By the same token one has a right to take himself in that fashion.

The Lord alone is the giver of life. He is the only one who has a right to take it away. And any of us who go off half-cocked thinking that we can do with our life as we please because it is ours, is going to have some tall reckoning to do when he meets his Maker.

We have only the right to do what we should do before God. We must have as much concern for ourselves as we have for anyone else.

So let's take care of ourselves as we would want the good God to care for us.

### STRAY LEAVES

## Are the publishers calling the tune?

By MICHAEL BOWLES

Upon further cogitation arising from the reference here last week to the "contemporary community standard," my Most Excellent High-and-Mightiness ordered around the Rolls Royce one day last week. (The Cadillac was having new tires fitted. The white side-walls had become caked in mud and needed to be replaced.) I directed my chauffeur, the ever faithful George, to stop at the first drug-store we passed and buy a book in those paper-back series he has seen everywhere. My intention was to make a spot check on the social condition envisaged by my old friends, the members of the U.S. Supreme Court.

George came out with two books. One was entitled "Leapt Over the Wall—the story of a nun who left the convent."

"This ought to be real juicy," he said, "just like that one about the nun incarcerated in the convent that used to be going the rounds fifty years ago." His honest face fell when I shook my head, but he brightened immediately when I indicated my interest in the second, "A Woman Possessed" with a cover-blurb to the effect that the heroine was hungry for adventure in the arms of men.

As we proceeded on our way, my still Most Excellent High-and-Mightiness's attention settled on a list at the back of this book giving other productions by the same publisher. Here are a few:

B-27 ADD FLESH TO THE FIRE by Orrie Hitt; a tough, taut tale of the exotic Caribbean, when some men fought for love . . . others for lust!

B-28 NUDE IN THE MIRROR by George Viereck; He met Stella on a luxury cruise! She taught him the mysteries of Solomon's harem—a Roman orgy—a bordello in Naples. . .

B-29 ALCOHOLIC WOMAN by Ruth M. Walsh; Drink turned her into a sex-craved animal.

This list went on for a hundred titles, all of them indicating the same daring, fearless, frank and unbridled integrity of the artist-writer, giving us, as a public service, slices of contemporary life for our edification.

Now, let's not go all religious about this, or artistic. Let us not get involved in one of those endless debates about censorship, the right of the artist to express himself, the right of the reader to choose for himself what he will read. After all, this is a free democracy of free men, and so on.

Let's consider the matter strictly in the light of the criterion set forth by the U.S. Supreme Court: "Whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to the prurient interest."

Assuming the publishers' description of them is not a "misrepresentation of the product," we might wonder what the books could be considered as the productions of artists, writing sensitively and with integrity, and, therefore, rightly to be protected by the courts from coarse, puritanical philistines, instead of restricting the legitimate freedoms of the citizens of this great country.

It could be fair to think of "the average person" as, for example, the father of a child at an age when they need help and guidance in order to sort out that confusion of emotions and instincts which has plagued children since the Fall of the Garden of Eden; when they need support and protection as they try to grow up, and if it were, all in one piece.

We might ask ourselves whether the descriptions of these books, as given by the publishers, comes within the meaning of the phrase, "the dominant theme of the material taken as a whole appeals to the prurient interest."

And we might finally meditate on the presence of these books in almost every drug-store in the country, at a price which makes them immediately available to every child with access to a parent, and ask ourselves whether they fairly exemplify that other phrase so carefully thought out by the U.S. Supreme Court: "contemporary community standards."

As I have indicated already, this is not being considered as a religious matter, a moral matter, or a matter of the integrity of the artist. You can, I dear readers, submit to a man in a man's position to judge the morality of another individual. But we might feel legitimately entitled to speculate whether "contemporary community standards" are being set by the community or by book publishers with an eye on the fleeting buck.

As a footnote to all this, it is interesting to know that the "artist" book stalls which appear in Piccadilly Circus, London, after dark every evening, now charge higher prices for "American" publications than for "French" publications. Apparently, they are more daring and better value for the money. As an Englishman remarked to me last year (very sarcastic some of these nasty fellows can be, at times): "The U.S. is certainly taking its place of leadership in the world."

FAMILY CLINIC

Can't get her hubby to cut apron strings

By JOHN L. THOMAS, S.J.

What about the wealthy widowed mother who has a son married to a career girl...

ceptions when the total cycle of such families is studied in detail. Why should mothers take this approach with their families?

superior ability to do things, whenever he starts to balk.

The solution of your problem involves much more than a definition of duty or filial loyalty.



When the children become old enough to start dating, they may have subtle ways of heading off a serious affair.

Second, you and he must expect a considerable amount of unpleasantness, at least in the beginning.

Yet your husband still persists in neglecting his own affairs and running as fast as his motor every time she beckons.

She maintains her control by making constant demands upon you to get away with it and consequently loses no opportunity to let you and her son know who's still in charge.

Finally, try to avoid all harsh words or bitter thoughts, no matter what may happen.

Obviously this family is not enthusiastic about marriage.

She has no intention of allowing anything to happen.

Even though I, as a pastor, am hard pressed with the financial burdens of a parish school and assessments for diocesan projects.

THE TINY TOTS OF PURAKAD. Visit PURAKAD, in India, and you'll probably never come home. You won't like PURAKAD—it's not a pleasant place to live...

WHAT OF THE DAY

What is to be blamed? If the Federal Aid to Education bill fails of enactment during this session of the Congress, and it looks as if it will, we Catholics will be in for considerable criticism.

The Liberals will blame us for the failure of the bill, will see the "minister and grasping arm" of the hierarchy as being the fatal sword upon which the bill was skewered.

The Conservatives will be glad of the help which they received in the defeat of the bill, but will not agree with the reasons behind it.

And yet I don't see how the American Bishops could have taken any different stand from the one they did take.

Each of these stand-holders worked from a different principle. The Conservative sought to defeat the bill because he fears the inevitable control which will come with any expenditure of government money on education.

The Segregationist worked to defeat the bill in order to get the Government from having an additional club in its armory of laws with which it seeks to end segregation.

Each of these stand-holders worked from a different principle. The Conservative sought to defeat the bill because he fears the inevitable control which will come with any expenditure of government money on education.

There are two reasons for my attitude. The first is the matter of bureaucratic control. I don't mind too much having the Government tell me what kind of lunches we must give the students in the school cafeteria.

Independence, continued the missioner, "is not only beneficial but necessary for the Church in Africa. It will make the Church more African and enable it to penetrate more deeply into Africa spiritually."

Father Volker said that short of atomic intervention, the believed communism would not take the lead in Africa.

The sea of people represented almost half population of Caracas. An American executive who has extensive experience in Latin America described the gathering as "the most impressive demonstration I have ever seen in Latin America."

The rally produced one of the worst traffic jams in the history of Caracas. A helicopter flying over the area radiated that automobiles and buses traveling toward the rally were halted in lines extending two or three miles in all directions.

IN THIS connection he said he would speak with the Bishops. He cited retreats and circular letters which the Bishops are making of getting communist principles and motivations into priestly work.

The communist regime has not hesitated to issue letters of its own composition in the name of the Bishops. These letters are published through the state Bureau of Religious Affairs.

Meanwhile, the Reds have filled many of the parishes in the United States, is simply communism. Labor and management in the automobile industry are still at odds on many issues.

Red 'jamming' LONDON — Considerably increased jamming of the Vatican Radio was observed at noon on the station being broadcasting in Iron Curtain languages installations of P. John XXIII's encyclical, Mater et Magistra.

The jamming of the Vatican Radio broadcasts was traced to the Soviet Union, Czechoslovakia and Hungary. There were no immediate reports of attempts to jam broadcasts in West European languages.

THE YARDSTICK

Detroit is no longer 'most explosive town'

By MSGR. GEORGE HIGGINS

Fifteen years ago John Gunther in his book, Inside U.S.A., characterized Detroit as "the most explosive town in the Western Hemisphere, Buenos Aires not excepted."



before the two parties conclude their current round of negotiations. The fact remains, however, that labor and management in Detroit to a large extent have decided to let bygones be bygones and, despite appearances to the contrary during periods of collective bargaining, have learned to cooperate with one another to a much greater degree than Mr. Gunther in the middle Forties might have thought to be possible.

All of this is by way of calling attention in a rather roundabout manner, to a new high school textbook, Labor-Management Dynamics, published earlier this year by the Board of Education of the City of Detroit.

With a few minor revisions to take account of local variations in the field of labor-management relations, it would be suitable for use in high schools all over the country. It could also be used, to good advantage, at least as an introductory text, in labor schools and other programs in the field of adult education.

What makes this book particularly significant, however, is the fact that it was prepared by a committee made up of representatives of labor, management, and education in the city of Detroit.

To be sure, Detroit, like almost every other big industrial city in the United States, is still confronted with a variety of racial, industrial, and economic problems. But these problems are less critical than those of the middle Forties, and a greater effort is being made to solve them.

Particularly in the field of labor-management relations the difference between 1945 and 1961 in Detroit, as elsewhere in the United States, is simply enormous.

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Says African freedom aid to Church

LOS ANGELES—African independence is a good thing for the Church, Father Leo Vueller, Superior General of the White Fathers of Africa said here.

"In the political field, the African people feel they have their own way," he said. "Democracy as we know it isn't for them, nor will Khruhsheev's way do. They want to find a way to fit the Church. The Church can't do it for them, they must do it themselves."

Independence, continued the missioner, "is not only beneficial but necessary for the Church in Africa. It will make the Church more African and enable it to penetrate more deeply into Africa spiritually."

Father Volker said that short of atomic intervention, the believed communism would not take the lead in Africa.

Rosary rally draws half million people CARACAS, Venezuela — More than half a million people turned out on this capital city's military parade ground for the climax of a four-month Family Rosary Crusade conducted by Father Patrick Peyton, C.S.C.

The sea of people represented almost half population of Caracas. An American executive who has extensive experience in Latin America described the gathering as "the most impressive demonstration I have ever seen in Latin America."

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The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P. O. Box 174 Indianapolis 6, Ind. MEIrose 3-4331

Dear Cardinal Spellman: Please enroll me as an annual/perpetual member. GOD'S GO-BETWEENS Who are we—the people who write this column week after week? I suppose you'd say we're God's go-betweens. Day in, day out we open mail to letters that come from you, with your gifts and promises of prayers that come from you, with your missionaries, telling us what they need. In a sense, we are missionaries—the Priests, Brothers and Sisters who are actually overseas, yet at home who are here; and we who keep you all in touch with one another. We feel close to one another because we share in the noblest work on earth—to bring all men to Christ.





BOOKS OF THE HOUR

Anti-Catholic history of nazi anti-semitism

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

Paul Hillberg's The Destruction of the European Jews (Quadrangle Books, \$17.00) is a massive history, in nearly 800 double-column pages, of one aspect of the activities of Hitler's Third Reich. It is not, the author tells us, primarily about the Jews, but about the people who attempted to destroy them.



Because of its great detail and its very high price, the book is likely to appeal to a rather specialized audience. But I think it worth noting because of one facet of the author's approach...

To begin with, Dr. Hillberg offers an introductory table comparing what he calls "Canonical Law" affecting Jews with the Nazi measures aimed at the extinction of the race.

Doubtless some of this legislation is unedifying, but it is hardly fair to intimate that a governmental policy of the 20th century (which was, of course, almost as violently anti-Catholic as it was anti-Jewish) could have owed very much to largely local legislation of several centuries past.

More important, though, is what Dr. Hillberg has omitted in his treatment of the actual Nazi persecution of the Jews...

which Pius XII exerted personally and through his representatives.

Dr. Hillberg prudently admits that the Vatican offered asylum to the Pope, "a few dozen Jews," and there is nothing in the book about the official testimony from Jewish sources about the Vatican's efforts on their behalf.

And, of course, you will look in vain in the book's index for a reference to the wartime Chief Rabbi of Rome, Dr. Solli, who after testifying in Italy to the help given by the Vatican, became a Catholic and was baptized under the name of Eugene, out of gratitude to the wartime Pope.

In 1957, Philip Friedman, with the encouragement of the Jewish regard for Pius XII, wrote a very inspirational book (reviewed at the time in this column) called Their Brothers Keepers...



PLAN CATHOLIC MIXER—A Catholic Mixer for single Catholics over 18 will be held tonight (Friday) at 9 p.m. in the Knights of Columbus auditorium, 13th and Delaware Sts.

Raps those who oppose integration

A French anti-semitic of the war years is quoted in that book as complaining, "Every Catholic family shelters a Jew... Priests help them across the Swiss frontier... Jewish children have been concealed in Catholic schools, the civilian Catholic of Catholic origin held here, and a scheduled deportation of Jews, advise a great number of refugee Jews about it, and the result is that about 20 per cent of the underables escape."

There is nothing in Dr. Hillberg's otherwise minutely detailed volume about the heroic speeches of Cardinal von Faulhaber, nor about the often heroic efforts of bishops and clergy in the conquered countries...

Catholic political split 'major problem' in Chile

CINCINNATI—The sharp division between Catholics of the political right and left is a major problem of the Church in Chile, according to a Catholic newspaperman of that country.

Diego Rojas, an editor of La Voz, leading Catholic weekly published at Concepcion, said July 22 that "it is not only a matter of the right in Chile, you are sure to be called a communist."

In fact, when Bishop Monnet Laurent Kratochvil of Talca spoke in favor of better wages for workers, he was labeled "the Red Bishop," Rojas said.

Rojas visited here under auspices of the U.S. government and the Cincinnati Council on World Affairs. Rojas, a member of the Christian Democrat party, said he sees no danger of the Communist party's becoming a major party in Chilean politics.

He explained that communists have exercised strong influence by qualifying for posts as teachers and by becoming leaders in other professions.

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Holy Spirit festival opens this evening

A four door white Cadillac will be given away at the close of the great fun-packed fiesta at Holy Spirit parish. The affair begins today at 4 p.m. on the grounds at 7229 E. 10th St., and continues tomorrow and Sunday, July 29 and 30.

In the fun department there will be a full set of exciting rides, a variety of booths and a satisfying selection of food.

St. Christopher's "Tops in Food" Festival, already in progress, will continue today and tomorrow on the grounds at 7229 E. 10th St., and continues tomorrow and Sunday, July 29 and 30.

CALENDAR

JULY 28 A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove. St. Rita's Social begins at 6:30 p.m. in the church hall, 19th and Arsenal.

AUGUST 1 Holy Angels Social begins at 6:30 p.m. in the parish hall, 28th and Northwestern.

WINS GOLF TOURNEY

Roger Kiley took top gross honors in the annual golf tournament sponsored by Our Lady of Fatima No. 2225. The event was held on the Speedway course on July 23. Kiley posted a 73. Runner-up was Don Williams with a gross of 81. Leo Wolf served as chairman for the affair, which drew 99 golfers.

First Friday

Members of the Nocturnal Adoration Society are reminding that Friday, August 4, is the First Friday of the month. The customary watch will be held Friday night and Saturday morning in the Blessed Sacrament Chapel at 55. Peter and Paul Cathedral.

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INCOMPARABLY TERRIFIC Brodey's VILLAGE INN 21st and Arlington FL 7-1184

Labor Secretary hails encyclical

WASHINGTON—Secretary of Labor Arthur J. Goldberg has sent a congratulatory letter to His Holiness Pope John XXIII on his recent "Mater et Magistra" encyclical.

Goldberg said he believes profoundly, "its wisdom and vision will help to change the course of history."

Goldberg told the Pope he considers the encyclical "a worthy successor to 'Humani Generis' and 'Quadragesimo Anno'" which were written, respectively, by Pope Leo XIII and Pope Pius XI.

"Your discussion of private property, the dignity and rights of working people, the freedom and responsibility of labor and man-agement associations, the function of the State in safeguarding the common good and the needs for personal initiative in social activity elucidates principles that we in the United States have sought to incorporate into our own social and economic ideal," the Secretary wrote in the Postiff.

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Radio and Television

SACRED HEART PROGRAM—Sunday, July 30, Father Francis L. Filas, S.J., will present the fifth talk of the current series "Personality and Mental Health."

Radio and TV schedules will be found on Page 7.

His topic is "Subconscious Desires and Fears" in which he warns his audience not to confuse religion and psychology.

CATHOLIC HOUR (NBC Radio)—Sunday, July 29, "Polyphony in Sacred Music." A stimulating analysis of the polyphonic form of music in the worship of the Church.

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# Tic Tacker

It seems that everyone is working in his own way toward the goal of church unity. Take the Sisters of St. Benedict in St. Joseph, Minn., for example.

These Sisters are making Church unity candles, which they hope Catholics will burn in their homes each Thursday, thus joining Pope John XXIII in prayers for the union of Christendom.

The Church unity candle was first used at the Benedictine Abbey of Neudorf, Germany, the scene of many important discussions between Catholics and non-Catholics concerning unity. Thursday was chosen as the day the candle is lit because it was on a Thursday that Christ instituted the Holy Eucharist and offered His prayers for unity.

Last year the Sisters of St. Benedict at St. Joseph began this European tradition of the Church unity candle in connection with their prayers. They have now made it possible for everyone to bring this practice into the Christian home. They are making and selling candles designed especially for this purpose.

The candles may be ordered through the Sisters of St. Benedict, St. Joseph, Minn. Cost of the candle and holder is \$5.50. Included are prayer leaflets that contain the Church unity prayers.

**FLAG PRESENTATION**—The Bishop Chafetz General Assembly, Fourth Degree Knights of Columbus, have presented 12 American flags for classroom display to Father John Fish, principal of Chafetz High School in Indianapolis. An additional presentation will be made next year as more classrooms are occupied in the newly-constructed secondary school.

**FOR ORGANISTS AND CHOIR DIRECTORS**—The ninth annual Liturgical Music Workshop, featuring an international guest faculty, outstanding facilities and a comprehensive program of study, will be held at Boys Town, Neb., from August 13 through 25. Headliners include Jean Lanlais, organist at the Basilica of Ste. Clotilde, Paris; Dr. Roger Wagner, founder and director of the Roger Wagner Choral; Dr. Louise Custer, professor of music at the University of Michigan; and Dr. Cornelius Bouman, dean of the Eastern Rite and professor of liturgy at the University of Nijmegen, The Netherlands. For information, write: Msgr. Francis P. Schmitt, Workshop Director, Boys Town, Nebraska.

**SEARCHING THE SCRIPTURES**—Avid followers of Father Ignatius Hunt, O.S.B., whose scriptural series was recently concluded in The Criterion, will be gratified to know that the columns will be incorporated into book form to be published this fall. Details as to publisher, date and price will be made known later.

**YOUNG THESPIANS**—Four Catholic youngsters have minor roles in Starlight Musicals' junior production "The Wizard of Oz," which runs through Sunday, July 30, at the Butler Theater in Indianapolis. Participants include: Adrienne Romer and Thomas O'Donnell, both of Our Lady of Lourdes parish; Maria Orlan of St. Philip Neri parish; and Steve Lawson of Christ the King parish.

**NAMES IN THE NEWS**—Five graduates of Seekin Memorial High School, Indianapolis, merit recognition this week. Four young ladies—Mary Fanning, Nancy Nees, Julianne Dunham and Martha Koontz—are among 100 seniors of Holy Cross Central School of Nursing, South Bend, who will receive diplomas Sunday, July 30. Ronald Saldaña, a junior at the University of Notre Dame, has been selected as a counselor for the 18th annual Junior Achievers Conference, to be held August 20 to 25 at Ohio State University.

**AVAILABLE**—The third annual revised edition of the Official Guide to Catholic Educational Institutions and Religious Communities has been published by the NCCW Department of Education. The 418-page guide gives complete information on every Catholic college and university in the country. It is intended for the use of students and parents, guidance counselors, priests, principals and all who advise Catholic youth. Copies may be obtained from NCCW Official Guide, 370 Seventh Ave., New York 1, N.Y., for \$2.95 each.

## U.S. Jewish group lauds encyclical

NEW YORK — The American Jewish Committee has applauded the "Letter of Magnitude" encyclical of His Holiness Pope John XXIII as "a resounding moral endorsement of every man, whatever his creed or tradition, who can unhesitatingly respond" to the hearts and practices of all members of the human family.

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## WANT BETTER MOVIES?

# Back worthwhile films, Legion official urges

WASHINGTON — Catholics should support good movies at the box office as a means of increasing the number of such films, a Legion of Decency official declared here.

Mrs. James F. Loram of New York urged Catholics to be "more positive" in their approach to motion pictures. She also called on Catholics to cultivate their critical tastes by reading worthwhile books on films.

Mrs. Loram is chairman of the motion picture department of the International Federation of Catholic Alumnae, the Legion of Decency's official reviewing agency. She was in Washington for a screening of the 20th Century-Fox film "Francis of Assisi" held for several hundred men attending summer sessions at the Catholic University of America.

She said in an interview that to encourage a positive approach toward movies, the Legion has, since 1958, recommended Catholic Family patronage of "more than a dozen" films which it regards as artistically superior as well as having sound moral values. Among these are "The Inn of the Sixth Happiness," "The Last Minute" and "The Diary of Anne Frank."

MRS. LORAM sees reason for both optimism and pessimism regarding today's movie audiences. "I understand the public support of good, meaningful film, 'The Nun's Story,'" she said. "But there have been several others recently that did not draw the audiences they deserved." "The Diary of Anne Frank," "Sun-

## Church not responsible

(Continued from page 3) political courage they lack. What is true is that the Church has created a climate of love, of sacrifice and of unselfish personal giving. There are abundant vocations and generous young people for hospitals, colleges and the missions.

HERE ARE SOME FIGURES: The Pamplona diocese gives to God three per cent of its population. According to this ratio, 25 Catholics should have 1,200,000 priests and Religions. We do not condemn them for not having this number. We cite these statistics as an indication of a religious life which presupposes a solid family life, mental health and love of God. These are the practical recommendations embodied in this historical declaration.

It is true that Navarre province — of which Pamplona is the capital — has a rural population and is traditionally Catholic. It would be a mistake, however, to think that other regions have not also improved. The number of seminarians in the Basque diocese in Andalusia, which was set up only in 1953, increased from 119 to 220 within five years.

**8 Cuban priests resume duties in Camaguey province**

MIAMI — Eight Cuban priests have returned to their posts in Camaguey province, one of the areas hit hardest by the Castro regime's anti-Church campaign, according to reports received here.

Along with Bishop Carlos Riu Angles of Camaguey, the priests will care for the province's 650,000 Catholics. In June it was reported that most priests in the Camaguey diocese had been expelled.

All Cuban Bishops, except one, are at their posts, reports stated. Cardinal Manuel Herrera y Obeso, Archbishop of Havana, is staying at the Argentine embassy in that city.

Cuban priests who have not been expelled from the country, reports continued, remain at their posts but must carry out their duties in the face of government restrictions and a hostile atmosphere. They are encouraged by the solidarity of Cuban Catholics, it was reported.

It was also reported that in Havana and other cities there is a growing fervor among the people, at the few religious services which are still being held. An increasing number of men are presently attending these services.

Auxiliary Bishop Eduardo Boze Masferrer of Havana, reports said, is continuing his efforts to teach Catholic social doctrine in sermons and through study groups and bulletins.

**NAMED BY VATICAN**  
VATICAN CITY—Father Francis Lyle Kennedy of the Jefferson City, Mo., diocese has been named U.S. vice postulator for the beatification cause of Pope Pius IX by the Sacred Congregation of Rites.

## YCA TO MEET

The Young Catholic Adults of Indianapolis will meet on Thursday evening, August 3, at St. Michael's parish, Indianapolis. Rosary will be recited in the church at 8:15 p.m. with the meeting to follow at 8:30 p.m.

## Fr. Trese

(Continued from page 7) the doing of God's will in matters that are of obligation. But there should be no limit, there is no limit, to growth in charity. Genuine love for God will look beyond the letter of the law to the spirit of the law.

We shall serve not merely to do what is good, but shall seek always to do what is better. For those who are not afraid to raise their sights high, our Lord Jesus Christ has proposed the observance of the so-called Evangelical Councils: voluntary poverty, perpetual chastity, and perfect obedience.

Of each of these — the commandments of God and of His Church, the works of mercy, and the Evangelical Councils — we shall speak in turn. And since the positive side is perhaps less familiar than the "Thou shalt not's," we shall begin with the works of mercy.

## Plan 10-hour film on Holy Scripture

ROME—Italian film producer Dino De Laurentis will be aided by Biblical experts in the making of a 10-hour motion picture, to be entitled "The Bible, a narrative of episodes from the Old and New Testaments."

The movie will take three years to complete, it was reported here. Interior scenes are to be filmed in Rome and exterior ones in Israel.

Vatican authorities expressed approval of the epic film and suggested that Biblical scholars assist in its making. As a result, producer De Laurentis announced the formation of a committee, composed of Protestant, Catholic and Jewish Biblical experts who are expected to begin work on the film in November.

## PLAN CARD PARTY

The Christian Mothers, Allard and Rosary Societies of St. Patrick's Church is sponsoring a luncheon card party on Thursday, August 3, in the school hall, 959 Prospect St. Luncheon will be served at 11:30 a.m. with card games following at 1:30 p.m.

## Lutheran film wins top award

BERLIN—The International Catholic Film Office (OIC) awarded its Berlin Festival Prize to an American Lutheran motion picture, "Question Seven," which depicts present-day pressures against a Protestant minister and his son in Communist East Germany.

The movie, produced in Germany by Louis de Rochemont Associates for Lutheran Film Associates of New York, also received a prize from a special youth film festival held in conjunction with the Berlin event. In the United States it was given an "A-1" rating and a "special accolade" by the Catholic Legion of Decency.

During a reception for participants in the Berlin festival, Cardinal Julius Döpfner, Bishop of Berlin, joined Hans Gerber, film commissioner of the Evangelical Church in Germany (EKID) and Lutheran Bishop Otto Dibelius of Berlin in stressing the Churches' great interest in the moral and religious potentialities of the motion picture.

At the same time, the churchmen criticized American-made Biblical films as sensationalized, sugar-coated versions unsuited for promoting the message of the Gospel.

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AROUND THE ARCHDIOCESE

Several parishes slate picnics and festivals

SELLENSBURG, Ind.—St. Paul parish will sponsor their annual picnic on Sunday, July 30 at Rock Lake Park on Hamburg Pike, two miles north of Jeffersonville. A Country style chicken dinner will be served beginning at 11 a.m. Serving will be by numbered ticket, eliminating the necessity for standing in line. There will be games, rides and other entertainment for young and old. Booths will feature hand made quilts, dolls, candy and home made pastries. Plenty of parking space is available in the picnic area. Five bicycles and a baby beef will be given away as attendance prizes. The public is invited.

WEST TERRE HAUTE The annual summer festival sponsored by parishioners at St. Leonard Church, is scheduled Saturday, July 29, from 11 a.m. to 11 p.m. on the school grounds. Tasty chicken-in-a-basket will be served from 5:30 to 8:30 p.m. Home-made candy, novelties and other fiesta entertainment will be offered for the enjoyment of the crowds. Chicken and beef dinners will be featured at the Diamond homecoming celebration at St. Mary's Church on Sunday, July 30. Serving begins at noon following the 11 a.m. Mass. Entertainment has been planned for the enjoyment of all age groups. To reach Diamond, take State Road 30 north to Clay-Parke County Line Road. Turn left, and follow markers for 2 1/2 miles.

MILLHOUSEN Taste tempting chicken dinners will highlight the menu at the Millhouse homecoming, slated Sunday, July 30. Dinners will be served on the hour at 11 a.m., 12 noon, 1 and 2 p.m. Adult portions are priced \$1.25; children, 75c, and pre-schoolers, 35c. A Millhouse picnic on Sunday, July 30, St. Boniface is 5 miles South of St. Meinrad on State Road 545. Chicken and beef dinners and that wonderful home-made turtle soup will top the menu. Sandwiches, soft drinks, and ice cream will also be available. Serving begins at 11 a.m. The public is invited.

There will be games, rides and other entertainment for young and old. Booths will feature hand made quilts, dolls, candy and home made pastries. Plenty of parking space is available in the picnic area.

Five bicycles and a baby beef will be given away as attendance prizes. The public is invited.

Lourdes Bishop proclaims cure as miraculous

LOURDES, France — Official ecclesiastical recognition has been given here to the miraculous cure of a German woman who was brought to Lourdes 15 years ago dying of sclerosis and who made a complete and instantaneous recovery during her pilgrimage.

The pilgrim, Fraulein Thea Angelo, has since entered the convent of the Immaculate Conception here and is now known as Sister Marie-Mercedes.

Bishop Pierre Theas of Tarbes and Lourdes proclaimed her cure a miracle after the Lourdes Medical Committee, a group of physicians called upon to verify the authenticity of miraculous cures allegedly stemming from the world-famous shrine, termed her case "medically infeasible." A final examination, before the proclamation, was made by a member of the Strasburg Faculty of Medicine.

Now aged 40, Sister Marie-Mercedes was cured of her affliction May 29, 1946, while being bathed in the pool at Lourdes.

CUBAN BISHOP NAMED

VATICAN CITY—His Holiness Pope John XXIII has appointed Auxiliary Bishop Jose Dominguez y Rodriguez of Havana as Bishop of Matanzas, Cuba, to succeed Bishop Alberto Martin y Villaverde who died November 2, 1960.



SPONSOR THEATRE-DINNER NIGHT—Thursday, August 10, will be St. Mary-of-the-Woods Alumnae Night at Avondale Playhouse, Indianapolis, complete with a pre-show buffet served at the adjacent poolside. The evening's theatre-in-the-round production will be "Mrs. McThing," a comedy hit featuring Ann "Schultzy" Davis and Allen Jenkins. Theatre and buffet tickets are available from any of the Woods students, left to right above: Barbara Welch, Theresa Alig and Judy Meyers. Seated is Mary Ann Rocap, representing the alumnae. Proceeds of the event will benefit the group's Scholarship Fund. (Staff photo)

FARMER'S VIEW

Family-type family

By DANA C. JENNINGS We hear a lot of gabble these days about how the family-type farm should have gone out with the buggy whip, which reminds us that the family-type grocery is just about gone. There's a few, thank God, in the small towns and at an odd crossroads.

The Red Russians and the Red Chinese tried to abolish the family. They found they had to reinvent it. They tried herding farm families into communes and got a fine fat famine for their puns so they had to invent the family farm all over again, too.

We seem to be bound to make the same mistake in this country. Besides exerting pressures both social and economic sufficient to drive a hundred thousand families off the land every year, our city cousins seem to think it normal for Mother to be so taken up with civic improvement and bridge that she turns her young out to asphalt pasture with murder and zero result.

We country folk seem bent on imitating her horrible example, letting our families disintegrate more and more under the erosion of "activities."

People from popes on down have repeated over the last half century that the countryside is the natural habitat of the family and that the more families that can be afforded the material and spiritual advantages of country farm all over again, too.

Teens

(continued from page 6) pleasure at things they know are wrong, and to mix this intelligent displeasure-showing with a sincere interest that neither looks the other way from real misbehavior nor looks as long as it has to lose sight and consciousness of the misbehavior. —This takes more of good will than it takes a lot of that.

Church, State and School — 1961

(Continued from page 5) to any change, the transition might take many years. But the objective would be clearly defined and progress toward it would be incoercible.

THE FOURTH possibility — solutions of the issue that would take some action in response to Catholic demands, but would stop short of direct public support to parochial schools — has stimulated a variety of proposals. They are designed to preserve the principle of separation and, at the same time, provide varying degrees of aid to the parochial school system.

One of the simplest is the proposal that tuition payments by parents be made tax-deductible. The effect of such action would be primarily psychological, although it would provide some relief for hard-pressed parents. Certainly it would be itself have only a minor effect on parochial school financing.

Under the National Defense Education Act, ten-year loans are now available to private schools for the purchase of teaching materials in science, mathematics, and foreign languages.

Parochial schools have seldom taken advantage of these short-term loans for relatively small items. Congress is now, however, considering a proposal to expand this provision to make available long-term (forty-year) loans for the purchase of classrooms for teaching these subjects. This proposal would offer substantial aid to parochial schools, but would not, affect the basic problem of financing current operations.

Another proposal, first put forward some years ago by Beardsley Ruml, would authorize the federal government to make annual grants to the states for education, leaving to the individual states determination of how the funds are to be distributed.

Some states might include church schools in the distribution. Others might not; each would decide for itself.

This program has the advantage of leaving determination of educational policy at the state level, but it would confuse the basic issue of church-state relations in the nation as a whole instead of resolving it.

COMMUNITY educational facilities that might be shared by both public and parochial school students have been suggested by a number of individuals.

Under this arrangement, both public and parochial students would share buildings and equipment, constructed and maintained with public funds, for instruction in those areas of the school program that have no religious significance.

The specific areas included might vary from community to community, but would include mathematics, the physical sciences, and the arts.

CONTRIBUTORS THE CRITERION will carry a list of names and organizational affiliations of parish and school groups who have contributed to the following programs submitted items for this issue.

MISS LILA ERINGER, Selma; MISS JUSTINE E. STUBBS, Columbus; MISS JAMES H. STUBBS, Columbus; MISS JAMES H. STUBBS, Columbus.

ences, vocational education, physical education and athletics, and perhaps some others.

Catholics would continue to support their own schools, without public funds, for instruction in areas of religious significance.

Such a plan would relieve parochial schools of responsibility for expensive buildings and equipment for some science laboratories, shops, domestic science rooms, and athletic facilities, as well as the expense of providing teachers.

It has been estimated that if such a program were instituted at the high school level today, it would be possible immediately for the parochial schools to absorb all the Catholic children of secondary school age.

The proposal is attractive on a number of counts, not least of which is that the entire community could combine wholeheartedly in providing common facilities. It would also, in effect, bring parochial school students into the public schools for part of each day.

The plan also presents a number of serious difficulties. Scheduling problems in the public schools would be sticky, but a nation that is exploring space should not find them insuperable. The location of parochial and public schools would sometimes make for problems since they were not planned originally for such cooperative ventures, but common planning in the future could gradually eliminate the problem.

More serious would be the reluctance of many Catholic educators to give up the bright vision of a complete Catholic school system serving all the children of their faith.

THESE and similar proposals will receive increasing attention in the months and years ahead. The reason is plain. Forty million Americans have made it clear that they are determined to have religious education for their children in schools of their own.

Their right to do so is indisputable. But when they seek public funds for the support of their religious schools they come into direct conflict with the deeply felt principles of many millions of other Americans.

We are, today, evolving a new church-state relationship in the United States.

Our national traditions developed within a predominantly Protestant culture. Today a large and growing Catholic minority is introducing a by no means new, but a newly influential force into American life. In purely practical, political terms, it cannot be ignored.

Historically, church-state relations in the United States have never, in practice, followed perfectly either the logic or the law on which they were based. Neither are they likely to do so in the future.

But we would do well to review both principle and practice in the past and the direction of change in the future, to the end that national policy may serve both traditional values and contemporary justice for all Americans.

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Benedictines list new superiors BEECH GROVE, Ind. — New convent superiors have been announced for eight teaching missions of the Sisters of St. Benedict, according to Reverend Mother Mary Robert, O.S.B. In nearly all instances the superior is also principal of the respective elementary school.

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# Funeral Mass is offered for Father John Walsh

TERRE HAUTE, Ind.—Funeral services were held in St. Patrick's Church here Tuesday for Father John Walsh, priest of the Archdiocese who died Saturday, July 22. He had been hospitalized since 1953 from injuries suffered in an auto accident near Louisville.



FATHER JOHN WALSH

Survivors include four sisters: Mrs. Janet Sullivan and Mrs. Mary Connor of Louisville, Mrs. Margaret Reid of Niles, Mich., and Mrs. Josephine Price of Terre Haute.

Archbishop Schulte celebrated the Pontifical Funeral Mass. Other ministers included Father Raymond Moll and Father Patrick Gleason, deacon and subdeacon. Father Robert Minton preached the sermon. Burial was in Calvary Cemetery.

# Birth control is labeled 'solution of tired minds'

VATICAN CITY — Artificial birth control to cope with the so-called problem of over-population is "a solution of tired minds," the Vatican Radio declared in a broadcast interpreting the section of Pope John XXIII's encyclical, Mater et Magistra, dealing with this matter.

always thought too much of themselves to distribute their wealth." It said "history records that the more violent of these men have often advocated and practiced the extermination of continuous populations."

Actually, the station said, the problem is not one of over-population but of human selfishness, as well as of human selfishness.

"The 2,900,000,000 men alive today," the Vatican Radio continued, "are not fed any worse than the hundreds of millions who lived 2,000 or 3,000 years ago. The heart of the problem lies, not in over-population, but in under-production."

Birth control, it said, is also "the solution of the faithless, of those who do not believe in the inexhaustible resources of nature and the inventive and creative capacity of man, of those who do not believe in progress."

"Unhappy natural resources are immense. Scientists prove that nature is not exhausted and that there is enough available material to feed all mankind—today and in the future."

FURTHERMORE, the station added, it is "a solution of misers, of egoists, of those who do not wish to divide their bread with others, and who prefer to invest their money in the production of instruments of ruin and of death. It is a solution of base minds, who prefer death, and tend to join up the precious streams of progress."

RELATED to the possibilities of nature, the station stressed, are "the possibilities of mankind—man's intelligence and the power of his will."

The Vatican station said the real solution is "not new, but as old as the world"—to ensure that all people have a share in the production and distribution of consumer goods.

HE SAID this doctrine holds that "the morality of war's conduct and of its actual objectives are compressed into its justifying occasion or the immediate circumstances in which it began. Both the means and the ends of war are given their warrant from war's start."

The only problem, it stressed, lay in the fact that "men have

"It is a solution," it said, "which respects the law of life and the order established by Almighty God. It is the answer of strong men who have faith in the riches of nature and have the energy of those who believe in progress, of those who will share their daily bread and help others toward the technical development which they need for their livelihood."

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# Defend

(Continued from page 1) of peace it should not act as if it sought to destroy communism in the Soviet Union and China.

## Jesuit comments

Father Francis P. Canavan, S.J., an associate editor of America magazine, noted that the "dilemma" facing the West today is that military resistance to communism appears to require the use of weapons and tactics which are "inhuman."

He said that in order to argue that these weapons are "not truly inhuman," one must defend the proposition that non-combatants clear attack. But arguments along these lines seem "clearly to be unacceptable" to "prevailing views" among Christian moralists, he stated.

FATHER CANAVAN commented that on the basic question—"can we afford to lose?"—"there seem to be divergent tendencies among Catholic and Protestant thinkers, though there are exceptions in both groups and the tendencies do not have the status of formal doctrine."

He said Catholics are "some-what more absolutist in their attitude to communism and tend to view it as an 'absolute evil.' Protestants, on the other hand, tend to take toward communism the attitude that "you could live with it" and that communism may in time evolve into more tolerable forms than it has taken up to now, he said.

## Princeton opinion

Dr. Paul Ramsey, chairman of the department of religion at Princeton University, criticized what he called the traditional American "aggressor-defender" doctrine on war.

He said this doctrine holds that war can only be justified as a response to an overt act of aggression—while an aggressive act is never justified.

But under this doctrine, he added, once a nation has begun a "war," it may enact it "in any manner that may be regarded as militarily necessary or even desirable."

HE SAID the doctrine holds that "the morality of war's conduct and of its actual objectives are compressed into its justifying occasion or the immediate circumstances in which it began. Both the means and the ends of war are given their warrant from war's start."

"The aggressor-defender doctrine teaches us that the purposes of the defender are as a response to defensive and therefore just," Ramsey said.

He stated, however, that "a truer doctrine of the just war cannot avoid asserting in its doctrine the possibility of a just initiation of armed force."

## Another Jesuit

Father Joseph C. McKenna, S.J., of Fordham University said Catholic moralists were in agreement that high yield nuclear weapons could not be used against essentially civilian areas, "not even in retaliation."

He also said that while the U.S. could theoretically be justified in striking the first blow in war, it is doubtful whether the circumstances permitting this would ever in fact occur.

He said that to take the initiative in nuclear war, the U.S. would have to be certain of an impending Soviet attack against itself or ally. But even then, he added, the U.S. would probably be obliged to make a further diplomatic effort to prevent war—by issuing an ultimatum to the U.S.S.R.

Dr. U. S. Allers of Georgetown University, director of the conference, reminded the meeting that "Christianity and Christian values are not the dominant intellectual forces of our times."

"It is quite likely that at the critical moment the decision will be made by men whose value commitments are basically non-Christian," he said.

The Claretian Fathers staff in Indianapolis Heart Novitiate in Terre Haute, Ind.



HOSPITAL CHANGES HANDS—Sister Scholastica, left, outgoing administrator of St. Vincent's Hospital, Indianapolis, shows her successor, Sister Mary Helen, the view from the observation deck on the top floor of the new Sisters' Convent, constructed last year. (Staff photo)

# St. Vincent's welcomes its new administrator

Sister Mary Helen Neuhoff has arrived in Indianapolis to assume the duties as administrator of St. Vincent's Hospital, Sister Scholastica, administrator of St. Vincent's since 1956, has been named administrator of Hotel Dieu Hospital, New Orleans.

The new administrator has held a similar position the past nine years at St. Paul Hospital, Dallas, where she was engaged in the planning and construction of a new \$12 million hospital.

A native of Nashville, Tenn., Sister Mary Helen has been a member of the Daughters of Charity of St. Vincent de Paul since 1923. She has served in the community's hospitals in Mobile, Ala., and St. Louis in addition to Dallas. She holds membership in the American College of Hospital Administrators, was named a Fellow of the College in 1955 and, since 1958, has been a member of its board of regents in Texas.

ACTIVE IN MANY organizations, she has served on the board of governors and administrative Council of the Southwestern Medical Center and was a trustee of both Blue Cross-Blue Shield in Texas and the Dallas Rehabilitation Institute.

While in Dallas, Sister Mary Helen was honored by the Business and Professional Women as a Woman of Distinction and by Theta Sigma Phi, professional journalism fraternity for women, as a headliner of 1960.

One of her new responsibilities at St. Vincent's here will be the continuation of the two-phase building and remodeling program started under Sister Scholastica's administration.

COMPLETED last year was a contemporary-styled convalescent building adjacent to the hospital on the west side of the quarters. The old convent buildings

lie chapel by a draped grill, has a cork floor as contrasted with the handsome terrazzo in the outer chapel.

Also located directly behind the chapel in the new wing are inner and outer sacristies, a large recreation room, sewing department with several rooms for making vestments, chapter room and infirmary. The infirmary features a sun porch which overlooks the garden.

Several hermitages and a library are also included in the new addition but will not be open for inspection Sunday as they are not completed.

A Carmelite library is unlike other libraries where people come to read. Instead the nuns come to the library to select a book from the shelves and disappear to devour its contents in seclusion.

ARCHITECT Richard Zimmer of Edward D. Pierre and Associates, designers of the addition, said that throughout the planning much attention was given to air and light. "Because of their cloistered and austere life, Carmelites are susceptible to tuberculosis," he stated. "For that reason we have made every effort to provide ample circulation throughout the structures."

The meticulous attention to details of the cloistered life are not new to Mr. Zimmer. Two years ago he completed the new, contemporary Carmel of St. Joseph in Terre Haute, a daughter-foundation of the Indianapolis monasteries.

As the friends of Carmel examine the new chapel wing during Sunday's open house, the nuns will not be around. But it will be difficult to subdue their immense pride in their accomplishment. They are worthy of a little praise.

# Carmel

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**Named superior for Claretians**

CHICAGO—The Very Rev. Eugene Grainer, C.M.F., has been named Provincial Superior of the Claretian Fathers' Eastern Province. At the time of his appointment, Father Grainer was prefect of the Claretians at the Claretian House of Studies, Washington, D.C.

The Claretian Fathers staff in Indianapolis Heart Novitiate in Terre Haute, Ind.