

Calls denial of civil rights 'most dangerous subversion'

ND president points to domestic 'crisis'

WASHINGTON—Americans who concentrate on Red subversion at home should give equal energy to extending civil rights to all U.S. citizens because denial of these rights is "the most dangerous subversion." This opinion was expressed by Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame and a member of the U.S. Civil Rights Commission.

The Holy Cross priest wrote in the current issue of the American Alumni Council News on issues that should concern the modern alumnus.

He said the "true crisis" today is not Red activity overseas, but that Americans are doing at home to deepen and extend the convictions of human dignity and rights which are the foundation of democracy and the basis of the American image abroad.

"A DEEPENED moral fiber at home," he wrote, "would greatly strengthen our cause abroad, which must seem incomprehensible and ridiculous in view of our headlines: freedom fighters hacked by American arms in Latin America, Asia and Africa, while American arms stand idly by the human dignity, liberty and fighters beaten bloody by Americans in Alabama."

Father Hesburgh, who is currently the president of the Association of American Colleges, wrote that "the true crisis of our day is not what the communists are doing in Cuba or Berlin, but what we are doing at home."

"WE DO LITTLE good combating communism on foreign and distant fronts if we erode at home those principles of human dignity and human rights that most truly give us our strongest ideological stance vis-a-vis the communist world menace . . ."

"Those who worry so much about communistic subversion at home might well give equal energy to the task of making democracy come true here for all Americans," he continued.

"The most dangerous subversion for America is that which denies in practice here at home the human dignity, liberty and opportunity that we profess in our conflicts with communism."



AT SODALITY CONGRESS—The three high school students above were among 300 young people who attended last week's Sodality Congress at Our Lady of Providence High School in Clarksville, Grita Brinkmann, left, and Sandy Fugit represented the host school, while Mike Reifel attends Secunia Memorial in Indianapolis. Miss Brinkmann is an exchange student from Cologne, Germany. Principal speaker at the Congress was Father William B. Fahreny, S.J., pamphlet editor of the Queen's Work in St. Louis. (Staff photo)



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Canadian lay leaders give views on Council

MONTREAL — Cardinal Paul Emile LeGer held discussions with Catholic lay leaders here to get their views on what items should be taken up at the Second Vatican Ecumenical Council.

The Archbishop of Montreal met with 100 intellectuals, university professors, teachers, workers, public officials, farmers, artists and professional men. The meeting was sponsored by the Montreal Catholic Action movement.

Claude Ryan, president of the movement, explained: "It was organized in response to a publicly expressed desire by Cardinal LeGer to permit dialogue among lay Christians as well as between lay and the hierarchy on some of the themes which will be the subject of study at the next ecumenical council."

"THE NEXT council is an invitation for all Catholics to take part in a great effort for renewal of Christian life and thought. It undoubtedly will be one of the important events of the 20th century," he added.

Cardinal LeGer told the gathering that the Vatican council wishes to make known to the world the eternal youth of the Church.

The Cardinal was told at the meeting that the lay wishes to be associated in the work of the council's preparatory commissions, at least as consultants. Montreal lay leaders read papers dealing with the quality of religious life in the Church, the Church and contemporary culture, the laity in the Church and the role of the Church in education. These topics later were discussed in study groups.

CARDINAL LeGer offered a Mass for the participants. Following the Mass, he told the laymen time alone will reunite what time has separated. He said it would be "utopian and naive" to expect any "sudden and universal" reunion of all Christendom. (Continued on page 9)

Fr. John Quinn assigned to mission in Bolivia

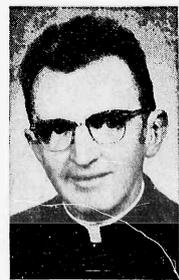
Father John Quinn, S.P., has been given a new assignment in Santa Cruz, Bolivia, by the Congregation of the Servants of the Holy Paraclete. Father Quinn was a priest of the Archdiocese of Indianapolis before joining the Congregation several years ago. His last assignment was as assistant pastor of St. Mary's Church, Rushville.

Before going to Bolivia late in October, Father Quinn served as superior of the Chicago residence of the Paracletes, a religious congregation founded in 1947 by the Very Rev. Gerald Fitzgerald, S.P. Its primary mission is the sanctification of the clergy.

In Bolivia Father Quinn is joining two confreres in the work of establishing a retreat house for the native clergy.

Since 1947, the Paracletes have set up foundations in New Mexico, Minnesota, Illinois, Ohio and Vermont as well as in England and Italy. The Bolivian foundation is their first in South America.

Father Quinn is the son of Mr. and Mrs. John J. Quinn, of St. Philip Keri parish, Indianapolis.



FATHER QUINN

Pope lauds function of diplomats

VATICAN CITY—His Holiness Pope John XXIII has told a group of diplomats that current events have made the collaboration of their governments with the Holy See "more important than ever before."

The diplomats, all assigned to the Holy See, were received together with their families by the Pope in the Consistorial Hall. The audience was given on the eve of ceremonies combining celebration of the Pope's 80th birthday and the third anniversary of his coronation.

Pope John spoke in French in addressing the diplomats, headed by Irish Ambassador Leo Thomas McAuley, their dean.

He told them that he regards their presence in the Vatican as a "task performed in the name of [their] governments in common with the Holy See to assure the real good of [their] respective countries."

In the light of current events, he added, "this collaboration appears to us more important than ever before."

"Reasons to fear for the future of humanity are not wanting in fact," the Pope continued, "and your dean recalled this with discretion just now. But he recalled also, and very rightly, the duty incumbent upon all men to make good use of the time allowed them to act in the interests of peace, civilization and real progress."

"For our part, we endeavor to work for this within the limits of Our means, knowing, that in so doing we are merely following the long tradition of Our predecessors."

THE POPE told the diplomats that "the Roman pontiffs, by reason of their spiritual mission, consider themselves the guardians and promoters of all the values that contribute toward the moral elevation of humanity and toward the reign of peace in the world."

The presence of diplomatic representations at the Holy See, Pope John stated, is a confirmation of the fact that their governments intend to join the Holy See in this common effort of elevating humanity and working for the preservation of peace.

FIFTEENTH CENTENARY

Pope pledges encyclical to honor Leo the Great

VATICAN CITY — A new encyclical was promised by His Holiness, Pope John XXIII at the combined celebration of his 80th birthday and the third anniversary of his coronation.

The encyclical, he said, will mark the 15th centenary of the death of Pope Leo the Great on November 11, and will center upon his relation to the Church's history.

The Pope also used the occasion to make what he called an "anguished appeal" for world peace.

The day of the celebration (Nov. 4) was heavy with rain, just as it was three years ago when Pope John first ascended the papal throne.

Inside brilliantly lit St. Peter's basilica awaiting the Pope's arrival were members of special missions from 67 nations, even including Cuba. Also present were the Pope's three brothers and his sister, Ambassador Thomas Finletter represented the United States.

Cardinal Giovanni Montini, Archbishop of Milan, celebrated the anniversary Mass.

During the Mass, Pope John gave a sermon in Italian. It was apparent that the Pope's slight cold was still with him.

THE POPE'S plea for peace was made in these words: "This is an entirely peaceful meeting . . . here everything is peace, serenity, confidence."

"What a fine example to a world which is always troubled, always restless, always under the threat of some fresh catastrophe. You are giving here, gentlemen, a lesson of true and genuine concord, a sample of what understanding among nations could be."

He asked the representatives of many lands: "Pray to God that

Ruling bars bus rides to parochial children

DENVER, Colo.—Colorado public school districts have been told they cannot lawfully provide bus rides for children who attend parochial or other private schools.

Dr. Byron W. Hansford, State Commissioner of Education, also announced that districts which do not abandon the practice of providing rides to non-public school pupils will be denied their share in the state's \$3,000,000 a year transportation subsidy.

He declined to say how many school districts provide the condemned transportation. But, Joseph Craven, counsel for the Denver archdiocese later estimated in response to a question that less than 100 parochial school children would be affected throughout the state.

COMMISSIONER Hansford said his department's ruling to put non-public school children off the buses was prepared after consultation with Atty. Gen. Duke W. Dunbar.

He said it was made in response to inquiries from school districts touched off by a July 2 decision of the District Court of Rio Grande County.

That court held that the Monte Vista School Board was not obliged to supply bus transportation to students enrolled in Monte Vista Catholic schools.

Hansford's ruling said that non-public school pupils would be transported illegally even if compensation is given the sponsoring school district.

If a district disregards the ruling and continues to transport private school children, it will then be denied reimbursement

men and nations, overcoming the questions of material interests which divide them, may know how to raise themselves ever more to those supreme values of the spirit which bring them closer and which alone can lead them toward solid and lasting peace.

"We are joining this anguished appeal with a fatherly heart and we beseech the Almighty with great fervor that He may enlighten the minds, protect your nations and all of the human race, uniting them ever more in concord and peace"

Pope John also spoke on the coronation anniversary, his 80th year, and the work of St. Charles Borromeo, whose feastday it was.

HE NOTED that the celebration was only a few days away from the 15th centenary of the death of Leo the Great, and added:

"The proportions of the greatness of this truly lofty Pope, one of the great Pontiffs who sat on the apostolic throne, are so great that they are apt to dismay any of his successors. . . . We have thought of paying him homage through a special document, an encyclical of imminent publication which will illustrate with devout admiration his distinguished merits and his personal characteristics in relation to the history of the Holy Church."

The Pontiff said that he blushes at the realization of the responsibility God entrusted to him when he was elected, but he bows to the Divine Will and accepts with humility the homage shown to the office of the papacy by the official delegations from all around the world. He continued: . . .

"When We think of the great mission conferred upon Us to care for the universal flock of Christ, We are overwhelmed with anxiety at the thought of the great responsibilities We have assumed. But it is also permissible to rejoice in this gift. It was the Blessed Lord who imposed this grave burden upon Us, and it is He who must help Us bear it conscientiously and with dignity."

"O truly this commemoration of the third anniversary of the apostolic and pastoral task which the goodness of the Lord entrusted to Us at the sunset hour of Our Life is enough for Our personal encouragement and joy, and it will remain as a testimony and as a memory of your most pious and festive devotion for the successor of St. Peter," he continued.

"THE CONDITION of the good wishes expressed on the completion of my 80th year," he went on, "are well put and clear; age is bestowed that one may gain devotion . . . longevity is venerable in itself, worthy of respect in all ages, but it is above all a great gift of God."

The Pope then described how longevity is a tradition in his family and enumerated of the modern popes who have lived long lives. Both of his parents, he said, lived past 80 and a grandfather to 89. (Continued on page 9)

Parochial school pupils present colorful United Nations Festival



REAL MEXICAN FLAVOR—Juan Lopez, an eighth grade student at Sacred Heart School, Indianapolis, added an air of authenticity to the school's entry in last Sunday's United Nations Festival, sponsored by Msgr. Downey Council, Knights of Columbus. Juan is a native of Mexico.



FIRST PLACE WINNER—Japan, the entry of St. Mark's School, was honored by Festival judges as the top winner among the exhibits. The bimonthly seventh graders above are Leslie Sullivan, left, and Theresa Betzner. Second and third place winners were St. Catherine and St. Jude Schools. (Tic Tacker, Page Nine)



THIS IS FRANCE—Seventh graders Jean Worden and James Asher of St. Patrick's School display their class' efforts in a French exhibit. Both are wearing traditional French peasant garb. A total of eight school schools entered exhibits in the UN Festival.



WELCOME TO BRAZIL—Our Lady of the Greenwood seventh graders, David Kenton, beams approval of his class' display of Brazil. Each exhibit represented the efforts of seventh grade pupils in the school's schools. The Festival was promoted by the Council's Youth Activity Committee, headed by Ray Borski. (Staff photos)

How to be an anti-Communist

by Donald F. Miller, C.S.S.R.

THESE can be no doubt that there is a grave obligation on every Christian and every member of a free society to oppose Communism in the world today.

Pope Pius XI, writing to Catholic bishops throughout the world in the year 1937, gave a realistic picture of the deccits, the lawlessness, the hypocrisy, and the cruelty of Communism, and then he added:

"See to it, venerable brethren, that the faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid toward the triumph of Communism in their own country will be the first to fall victims of their error."

Since 1937, when these words were written, Communism has made many advances in the world. So much so, that a great many citizens of the free world, especially of America, are today deeply worried as to whether they may not some day subvert or conquer every most of the free nations that remain.

This worry leads to a commendable desire for action. It is tragic, however, that much of the action that is taken by private citizens not only fails to retard the progress of Communism, but even promotes it.

The wrong kind of action usually is marked by two features: the first is the naive belief that it is only necessary to expose secret Communists in their midst, to thwart their purpose; the second is an equally naive belief that there are no evils in the capitalistic system that need to be corrected in order to destroy the appeal of Communist agitators.

To aid thinking people to avoid these mistakes, we herewith present a program for those who really want to push back the frontiers of Communism. The program has four parts:

I. Know what Communism is. II. Campaign against evils in your own society that induce people who suffer from them to listen to Communist propaganda. III. Don't see "red" where there is no "red." IV. If you discover non-Communists in specific issues. We must not, therefore, indiscriminately label as communists those whose opinions on a particular question may, on occasion, parallel the official Party position. We must also guard against the tendency to characterize as communists those who merely disagree with us or who advocate unorthodox or unpopular beliefs.

"When anyone is erroneously branded a communist, it not only constitutes an injustice to the individual, but also helps communism by diffusing the strength of anti-communist forces . . ."

Do not engage in lawless vigilante action. "The job of curtailing and containing communism," Mr. Hoover admonishes, "is one for those constituted authorities with the steadfast cooperation of every loyal citizen."

Do not contribute to bigotry, intolerance, and hatred of fellow human beings.

Do not violate or intringe upon any person's civil liberties.

Do not espouse theological doctrine with political principles or attempt to make one serve the cause of the other.

Do not attribute all our social defects, difficulties and set backs to communism. Mr. Hoover emphasizes: "Attributing every adversity to communism is not only irrational, but contributes to hysteria and fosters groundless fears."

Do not fail to oppose all individuals, regardless of their ideological posture, who would subvert the social order and the free world. Totalitarianism in any form must be rejected.

Do not confuse legitimate dissent with communism. Mr. Hoover gives this warning: "Knowing what communism really is and how it operates will also help us to avoid the danger of confusing communism with legitimate dissent on controversial issues. Party lineism feeds on social ferment. On both the local and national levels, the Communist Party, USA, is continually exploiting social, economic, and political grievances for its own tactical purposes. For this reason, Party line will frequently coincide with the views of many

Now, let us consider what one should and can do to reaffirm and reinforce our religious tradition and to contribute to it:

1. Start with oneself. Engage regularly in self-examination as a means of better understanding, developing and applying daily the moral and religious values of our Judeo-Christian heritage. We convince not by words but by example.

2. Study and comprehend fully our Nation's social principles, traditions, values, governmental structure, and historical goals. Relate them correctly to current local, national, and international events.

3. Elect government officials to local, state, and Federal office who possess intelligence, ability, and integrity.

4. Follow systematically the work and decisions of your elected representatives to the extent of your own knowledge and ability, and let your views on important issues be known to them.

5. Understand communist thought, objectives, strategy, and tactics. As Mr. Hoover points out: "Communism is, indeed, our paramount adversary, and it leans on its credo of inevitability and a concept of historical inevitability to accomplish its ends. The way to fight it is to study, understand it, and discover what can be done about it. This cannot be achieved by dawdling at the spring of knowledge; it can only be accomplished by dipping deeply into thoughtful, reliable, and authoritative sources of information."

6. Insist that every citizen is entitled under law to freedom of thought, expression, action, dissent, experimentation, education, and worship.

7. Join proven local institutions or establish new organizations designed to improve and strengthen the community. Participate in them regularly and effectively.

but the servant of its citizens. Those in authority rule as a result of the choice or the consent of the people governed. One of the principal duties of the authority of the state is to safeguard the private, personal rights of individual citizens; the state can never deny these nor suppress them nor take them away.

One right that a state governs by and for free men recognized as an extension of the precious right to life is the right to personal property.

Duties of justice and charity toward others always arise from the exercise of this right, and if they are not fulfilled some men will always arise to challenge the right to private property. In principle, however, this is a sacred right; abuses of its exercise must be vigorously opposed, but they do not destroy it as a right.

2. Communism is atheistic. It denies the existence of God, and of course, therefore, the divinity of Christ in the very act of creation. It thus admits of no inalienable rights given to men by God. It denies that there are any unchangeable moral laws imposed on men by God. It scoffs at the idea of any reward or punishment to be expected from God.

3. What Communists deny, in these matters, all intelligent persons in the free world, surely all Christians, affirm. They believe there is a God whose existence is constantly evident to reasonable men. They believe that there is a necessary relationship between God and man, made undeniably clear by the life and death of Jesus Christ, the Son of God.

They perceive that individual men have rights that no human authority can take away from them, and that these rights, when they see, written into human nature and confirmed by Christ, unchangeable laws established by God in the very act of creation. Reward or punishment from God, they know, will follow on observance or violation of these laws.

4. Communism is a conspiracy. It seeks to rule the world and will use any means to achieve that goal. Thus it is the largest scale effort to subjugate, to colonize, to enslave peoples that the world has ever known.

Free men and free nations, on the contrary, accept the principle of self-determination for all peoples, within the framework of laws set forth for civil society by God.

They feel an obligation to help other nations to preserve their freedom and to serve the dignity of their citizens, but they assert no right to impose their rule upon these nations.

In the light of these contradictions, certain practical conclusions may be set down.

a. You are an anti-Communist by the very fact that you believe that your government must serve its people. You are an active anti-Communist by the fact that you live and act by that principle: taking part in elections, promoting good government, defending your rights and those of others, becoming a servant of the people if you attain to any position of authority.

b. You are an anti-Communist by the very fact that you believe in God, in your dependence on Him, in the necessity of worshipping, loving and serving Him.

You will never be an effective anti-Communist if you are indifferent to God, living in violation of His laws, content to let material cares govern all your actions. Indeed, if you are living thus, you have much in common with Communists.

c. You are an anti-Communist

which the doctrine of Communism directly contradicts the principles on which, according to the law of God and of human nature, societies of free men or free nations must be built. These contradictions must be clearly understood.

1. Communism is politically and economically totalitarian. Under Communist rule, a citizen has no higher destiny than to serve the state. The state totally rules and dominates him. He has no voice in choosing those who wield authority over him, nor even in consenting to their rule. He has no rights as an individual that those in power may not override or destroy.

Economically, the Communist state permits its citizens to own nothing, and does out of them what it thinks they need or desire. All property, all means of production, all commodities, all agencies of service are owned and administered by the state. In short, the right to private property is denied.

In the free world, in which nations are governed according to Christian principles and traditions, the state is not the master

of the individual. The individual is the master of the state.

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6. Insist that every citizen is entitled under law to freedom of thought, expression, action, dissent, experimentation, education, and worship.

7. Join proven local institutions or establish new organizations designed to improve and strengthen the community. Participate in them regularly and effectively.

8. Eradicate the causes of communism in local conditions. These include: (a) poverty, (b) disease, (c) illiteracy, (d) economic dislocation, (e) social injustices, (f) social discrimination, (g) political corruption, (h) educational inadequacies, (i) psychological maladjustments, (j) philosophical materialism, (k) religious anemia, and (l) moral decadence, personal and social.

9. Work steadily toward better relations between races, religions, and different social groups and between labor and management.

10. Encourage in one's local community original research, intellectual pioneering, and moral growth.

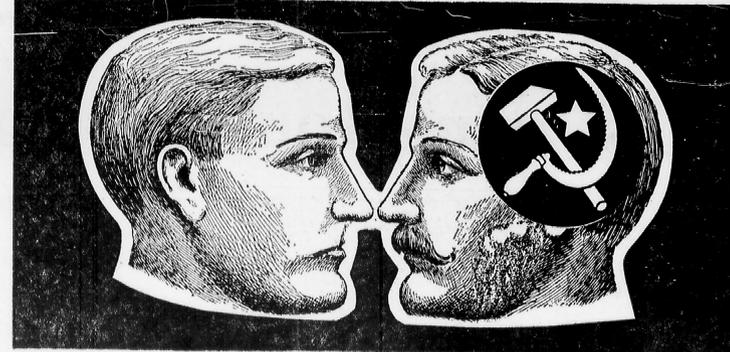
11. Contribute to a continuous revitalization of the religious life of the community, beginning with oneself.

12. Stimulate cultural diversity, variety, and creativity, for the unity we seek is not uniformity.

13. Help to direct individual and community thinking into constructive action replete with social vision, because it is as true today as it was centuries ago when it was stated that where there is no vision the people perish.

14. Develop and hold forth as a community goal for the young and old alike self-discipline, personal responsibility, dedication to worthy causes, loyalty to basic values, and a deep-rooted set of convictions in the inherent dignity and preciousness of every human being and the superiority of a free and open society in which every individual has an equal opportunity to achieve self-realization.

15. Recognize that while there are both permanence and change in life, there is no fixed status quo; hence, our need to understand social transitions and to control and to direct these transitions in accordance with the spiritual and moral values of the Judeo-Christian tradition.



who have a primary concern in this matter. Here, too, progress has been made in the past 40 years. But the progress has affected the lives of only a part of the labor force in America.

This is clear from the fact that in this very year of 1961 legislation in behalf of a minimum wage of \$1.25 an hour met with such stiff opposition in Congress, and when passed in a graduated form, still left uncovered millions of workers.

More than that, there are influential leaders in "free" America who would like to let the law of supply and demand, rather than the dignity of human beings, determine wages.

America is rightly called a prosperous country. But individuals who do not share the prosperity, who are forced to live on \$10 a week or less, are bound to turn an ear to those who, even though they be Communists, will say to them: "We promise that you will share the prosperity of your fellow men."

When victims of such education also become victims of injustice at the hands of their fellow men, there is little to stop them from listening with great interest to promises of the Communists that, under their system, injustice will end.

It is granted that some Americans, educated after the manner described above, are inclined to see injustice where there is none, for example, in the fact that under capitalism some men receive vastly greater salaries than others.

But such as these would never become effective promoters of Communism if it were not for the fact that some "free" men campaign for the continuation of real, objective injustices in the free society in which they live.

TAKE THREE examples. The first is racial discrimination and injustice. There is reason for all Americans to thank God that much progress against these has been made especially in the past ten years.

There is reason to thank God that the vast majority of Negroes in America have not turned to Communism because they hope to see the progress continue to the dawning of full justice.

But there are white Americans, some in positions of authority, who work hard to keep Negroes from voting; who refuse them the right to share with all other Americans in opportunities for an education; who deny them access to publicly constituted facilities and services in America.

Whose fault will it be if Negroes finally turn to the Communists and say: "Our free fellow Americans refuse us our rights as citizens and human beings; now, therefore, we'll turn to you?"

The second example is that of industrial relations. According to the principles of social justice it should be the ideal and constant effort of employers to pay living wages to their employees and to work with unions of employees

the use of public facilities and services on an equal basis with white people, you are creating potential Communists.

b. If you deny the principle that workers have a right to a living wage, and say instead that they have a right only to such a wage as the market for labor will dictate, your principle will, if effective, create a class of underprivileged working men and women who will listen to any siren voice that promises them better things.

c. If you maintain that you and your nation have absolutely no obligation toward starving people in Africa or India or South America, you are in effect saying to the Communists: "Take over

source of confusion in the battle against the advance of Communism arises from the fact that many Americans loosely hurl the epithet of "Communist" or "socialist" at those with whom they disagree.

Some very well-intentioned religious people are guilty of such (Continued on page 9)

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THE CHURCH AND THE WORLD Attend papal Mass—Visit from Ike—Discuss encyclical

THE VATICAN

◆ Pope John XXIII observed All Souls' Day (Nov. 2) by visiting Vatican City's ancient Teutonic cemetery. The cemetery is one of Rome's oldest medieval burial places, dating from 770, and is reserved for the graves of distinguished Dutch and German Catholics. After his visit the Pope went to the Church of Santa Maria in Campitelli, which adjoins the cemetery. He spoke to the people who had gathered there, urging them to practice charity and lead fervent Christian lives, and recited the De Profundis (prayer for the dead).

◆ The Holy Father has named Msgr. Antonio Pinci as Papal Nuncio to Panama and has elevated the rank of archbishop. The new nuncio, a former counselor at the Panama mission, succeeds Archbishop Luigi Pomaletto who is awaiting another diplomatic assignment from the Vatican.

◆ Some 40,000 youths of Italian Catholic Action jammed St. Peter's basilica to attend a Pontifical Mass offered by Pope John on November 3. The Holy Father told the throngs after Mass that "From you, my beloved sons, comes the promise of better days, the certainty of the future, on which is founded the perennial youthfulness of the Church, and which is young, everything in life is smiling and difficulties are less a cause for fear than a challenge to fight and win."

◆ Pope John spoke of his affection for the African peoples in the first of the Vatican Radio's regular broadcasts to Africa. His words, in Latin, were immediately translated into English, French, Arabic and Spanish. The languages which will be used regularly for the Africa broadcasts. The Pontiff said that "there are many reasons for our being bound so closely to the beloved peoples of Africa and for holding them in such affectionate remembrance." He spoke of the "real and true friends of Africa" he had known as a young student in Rome and recalled a trip he made to North Africa in 1952. He said, his most unforgettable memories were of the African bishops he consecrated in St. Peter's basilica.

◆ The heads of all papal diplomatic missions and delegations are now archbishops with the promotion of five apostolic nuncios and delegates to that rank. Their promotion marks a return to a custom abandoned by the Holy See four years ago. Until 1957 it was usual for all heads of diplomatic missions and delegations to be named archbishops. But, in that year an American priest, Msgr. Joseph F. McGrogh of New York, was appointed apostolic internuncio to Ethiopia without being raised to the episcopacy. Msgr. McGrogh, who had been consecrated an archbishop and is now Apostolic Delegate to South Africa.

AT HOME

◆ MIAMI—Catholic relief agencies here have resettled more than 6,000 Cuban refugees in 1967, but their workload continues to increase at the rate of 400 applications per week from Cubans who have fled the pro-Communist Castro regime. The Diocese of Miami and Catholic Relief Services cooperate in aiding the exiles. No estimate has been made of the expenditures incurred here in almost two years, but it is believed to be well beyond a million dollars. There are still an estimated 20,000 Cuban refugees in the city, and the majority obtains assistance from a Church-related agency.

◆ SAN ANTONIO, Tex.—Dwight D. Eisenhower returned to St. Louis.

Mary's University here to pay his first visit in more than 45 years. The former President, who recently came associated with St. Mary's in 1916 when stationed at Fort Stanwix. The university, then known as St. Louis College, accepted a football coach. Eisenhower accepted the assignment which was offered by the German commanding officer, a friend of the college operated by the Society of the Sacred Heart. He was coach for several months.

◆ SAN JUAN — Puerto Rican Catholics paraded fervently through the streets of San Juan in a riot against the Fidel Castro regime in Cuba. Police said some 25,000 Catholics participated in the orderly parade, described as the largest anti-Communist demonstration ever held on the island.

◆ LOCUST VALLEY, N.Y.—The Brooklyne-Locust Valley-Bayville School board, facing with widespread protest by taxpayers, has withdrawn a ban on the display of any religious symbols in public buildings. The board acted unanimously at its recent regular meeting when 400 residents protesting a resolution adopted at a sparsely-attended June meeting. The resolution directed "that school programs shall be so planned that there shall be no display or use of any religious symbols therein, nor shall the tenet or doctrine of any religious denominations be taught."

◆ BOSTON—Protestant, Catholic and Jewish clergymen would be added to a committee supervising a Massachusetts state lottery, under a bill filed here in the state legislature. Francis E. Kelly, while filing of such a bill is not a novelty in this state—it is done every year and generally by Catholics, but the proposal that clergymen participate is new. Mr. Kelly said the three clergymen should be "spiritual leaders of the community, not members of our state treasury obtaining new revenue in a legal manner to be used to cut present high real estate taxes."

◆ CLINTON, Iowa—A shortage of teaching Sisters may reduce Our Lady Angels school here to three grades by 1968. Last year the school dropped its first grade. This year the second grade was cut. The third, fourth and possibly the fifth may go in the next three years. The school is part of the Clinton Area parochial school, which was a 12-grade girls' boarding school operated by the Sisters of Charity of the Blessed Virgin Mary.

◆ NEWARK, N.J. — Superior Court here has been asked to declare unconstitutional an 18-year-old New Jersey law limiting the sale of contraceptives. The complaint was brought by Sanitary Vendors, Inc. of Newark, which owns and operates vending machines which dispense contraceptives. Defendants in the case are the providers of 12 counties in which such sales have been prevented.

◆ NEW HAVEN — Connecticut's 82-year-old birth control law was challenged by the state's Planned Parenthood League which opened a birth control clinic here. The constitutionality of the law, long debated, was not ruled on by the U.S. Supreme Court, which refused by a 5-4 vote to act, largely because the case before it was a "test" not based on the arrest of an offender. The law is one of the few of contraceptive devices or drugs and bars a physician from prescribing them.

◆ NEW YORK—The world-wide relief agency of U.S. Catholics has sent thousands of pounds of dried food, clothing and medicines to the British Honduras to assist victims of Hurricane Hattie. Five thousand pounds of clothing and a thousand pounds of antibiotics were sent by Catholic Relief Service. The British Honduras, in addition, 20,016 pounds of dried milk and 90,000 pounds of dried beans, and 225,000 pounds of flour have been allocated for shipment.

◆ LULUABOURG, The Congo—A reconciliation of the long-warring Baluba and Balunda tribes has been solemnly sealed both in this capital of the Lulus and in Bakwanga, capital of the Balubas. President Joseph Kasavubu of the Congo attended the twin ceremonies, which called a halt to two years of strife. This will mean a cessation of hostilities by discommunitarian and the return to normality of many unproved seminarian and missions.

ABROAD

◆ PARIS—Paris priests in a district of Paris issued a strong appeal to members of their congregations to react against the brutal repression of Algerians by the French police. Their protest came after the mass arrests and deportation of Algerians by the police. The priests said that Algerians in their district had suffered from arbitrary arrests and deportations, and were the victims of "odious violence, brutal repressions, bloodshed, internments, families in distress and disturbing disappearances."

◆ BURENS AIRES—Police here broke up unauthorized anti-Communist demonstrations by students—most of them members of Catholic organizations—who marched in protest against the Soviet Union's nuclear testing. The students distributed pamphlets that warned against the peril of radioactive fallout. "We do nothing to stop these nuclear tests," one pamphlet said, "the lives of our children will be endangered by the fallout that will fall out from recent Russian bomb explosions was then approaching the American continent."

◆ President Arturo Frondizi has sent a statue of Our Lady of the Valley, under which title devotion to the Blessed Mother is widespread among Argentine Catholics, to Pope John on the occasion of his 80th birthday and third anniversary of his coronation. The personal gift, along with a letter of congratulations and greetings, was presented to the Pope by Dr. Angel Miguel Cotto, undersecretary of cults in the Argentine government, who headed the country's delegation in Rome for the anniversary.

◆ MEXICO CITY—The first in a series of round table discussions on the papal encyclical, Mater et Magistra, was held here under the auspices of the Social Union of Catholic Industrialists to evolve a code of ethics for industry, management and businessmen, particularly in regard to their relations with employees. Clemente Serna Martinez, manager of radio and television centers in Mexico and founder of the union, presided over the first session.

◆ KABGAYI—Ruanda-Urundi Radio reports that a great majority of Ruanda-Urundi Parliament seats in the recent election were won by Catholics. In the Ruanda portion of the Belgian trusteeship, Catholics received nine-tenths of the assembly seats. In Urundi, the entire government and 60 of the 64 members of Parliament are Catholics. Belgium will give up its administration of the Ruanda-Urundi territory next year.

◆ NEW DELHI — The Catholic Congress of the state of Kerala has appealed to Kerala authorities to change a government policy of evicting squatters from state-owned forest lands; it was reported here. Speaking for some three million Catholics in Kerala, the Congress urged that the government build special colonies for evicted persons and pay them adequate compensation for the land.

◆ ORLEANS, France—Archbishop Bernard Ganlin of Contonou, Dahomey, became the first African Catholic prelate to assist at the consecration of a French bishop in Metropolitan France. The occasion was the consecration here in historic Orleans Cathedral of Coadjutor Bishop Guy Robie of the Orleans diocese. Archbishop Pierre Vuillemin of Paris officiated at the ceremony, assisted by Archbishop Ganlin. Music at the service included the Messe des Presbyteres, based on the rhythmic melodies of African canoens.



KNIGHTS PRESENT CHECK TO HIGH SCHOOL—Father Joseph Beecham, principal of Schulte High School, Terre Haute, receives a check for \$955 from Grand Knight Richard M. Osburn of Knights of Columbus Council 51. This is the first of several donations which the Council plans to make to the high school. In the picture, left to right, are: District Deputy Joseph Waskiewicz, Grand Knight Osburn, Father Beecham, Past Grand Knight William Shaker and Financial Secretary Jack Dinkel.

FRUITFUL CONFERENCE

Orthodox set to tackle modern day problems

By JOHN F. LONG, S.J.

There is a new breeze blowing amidst the long-isolated Orthodox Churches, and it promises to bring orthodoxy to grips with the problems of the modern world.

The conference which brought representatives of virtually all of the world's 170 million Orthodox together on the island of Rhodes at the end of September laid great emphasis on internal unity for these long divided communions. But it was no less emphatic in its insistence on the adaptation of Orthodoxy to present-day problems.

The purpose of the meeting was to determine what are the main problems facing the Orthodox Churches, and what questions have arisen that demand answers. This list—to be the agenda of a First Synod of the Orthodox Church

The author of this article is an American Jesuit who covered the recent Rhodes conference of the Orthodox Churches for the NCWC News Service. He is specialist in Byzantine Church history, and his command of six languages gave him special insights into the conference as it proceeded.

which is to be held in three or four years—was given unanimous approval by the delegates.

The conference took up a number of problems related to religious practice as such. Among them were these:

1. In a church justly famed for its liturgical and sacramental life, there still seems to be a definite need for reform in these fields. The participation of laymen in the liturgy and especially their reception of the sacraments leaves much to be desired. Frequent Communion is a rarity, as is intelligent assistance at the liturgical services. Certain movements to correct this have already developed in the church of Greece. Good efforts in the same direction are being made by Orthodox in Western Europe and in America.

2. The monastic life, once the glory of the ancient Church of the East, has fallen upon hard times. Vocations are few and the spirit of observance leaves much to be desired. While there are many individual instances of great fervor and intense spiritual life, the general level of monastic life is quite low. The conference has asked for a revival of the ancient spirit and for a greater observance of monastic traditions.

3. Americans are used to meeting an Orthodox clergy which is generally well educated. The emphasis put by the conference on the education of the clergy is due mostly to the situation in the Old World. Frequently, in Greece, a vast majority of the parish clergy has had nothing more than a high school education and some months of special training. Some of them have not even had that.

The conference was not able to take care of the special circumstances behind the Iron Curtain since these are often beyond the control of the churches. It did insist strongly on an adequate education of the young clergy where this is possible.

4. The conference remained firm on the Orthodox tradition that priests cannot marry after ordination. There has been some agitation to allow the marriage or remarriage of priests after their ordination, and the subject was included in the tentative program.

5. Many of the problems faced by all Christians in the modern world—youth, marriage, the family, birth control, euthanasia, etc.—were found on the list, usually without comment. A number of items are interesting, though, because of the discussion they provoked.

IN HIS STATEMENT of policy, Russian Archbishop Nikodim objected to the proposed item on foreign missions because, in his opinion, these have always been identified with colonialism. He asked that the condemnation of atheism be excluded since this would take care of itself if each local church did its duty. (A formal condemnation of atheism by the Holy Synod is being considered.)

The Archbishop further asked for an approval of the "peace movements, a condemnation of racism and colonialism, and the approach of efforts being made by peoples and nations to develop new political, social and economic systems.

The missions, the proposal now reads: "the spread of the teaching of the Gospel through the world according to Orthodox tradition." On atheism, it has been substituted: "the means bearing witness to Orthodoxy in the world according to tradition."

The other proposals have been referred to "the integration of local Orthodox churches to the triumph of the Christian ideals of peace, freedom, brotherhood and love among nations." "Orthodoxy and racial discrimination"; and "Orthodoxy and the problems of Christians in the face of many sudden social transformations." The delegates' handling of the various problems confronting the conference was a sure sign of their genuine interest in seeking both greater unity and a confrontation with the challenges of the day.

ORTHODOX clergy and laity alike are coming out of the shells where they have lived for too long. The laity is moving forward to assume an important role in the movement of the church.

Some things that have brought home the significance of a general reform for the Orthodox churches are:

The shock of modern ideas; the challenges of anti-Christian ideologies; the emigration of Orthodox Christians from their national homelands to form flourishing communities in Western Europe; the two Americas and Africa; and the ecumenical movement.

The influence of all these factors was felt at Rhodes. The First Synod Conference was but the first step on the long road to a necessary reform. Orthodox and non-Orthodox alike now look forward to the Pre-Synod to give added impetus and direction to the movement.

Some educators have advanced proposals to this effect as a means of meeting the problems caused by the lack of funds and personnel for the expansion of Catholic education in the face of rapidly dropping graduation rates. Catholic educators have firmly opposed any such move.

Bishop Flanagan, speaking to a joint meeting of business and professional men, said the "real problem" for Catholic education is lack of personnel.

He praised laymen for generously supporting Catholic education.

While the Church tries to solve the problem of attracting more young men and women to the religious life, he said, "we must emphasize the work of the Holy Fraternity of Christian Doctrine."

HE SAID the CCD must "fill the gap" between the current Catholic educational system and the thousands of non-Catholic schools for all Catholic children.

"The facts being what they are," Bishop Flanagan added, "it just doesn't look like that goal will be reached in my lifetime."

Wisconsin acts to stem obscenity

MADISON, Wis. — The State Senate has passed a bill designed to increase the ability of local authorities to deal with obscene literature.

The bill, sent to the State Assembly for action, would permit district attorneys to seek injunction against distribution of allegedly obscene material as soon as a case involving the material came before the courts.

Durer 'Madonna' found in Italy

ROME — A 450-year-old Madonna painted by Albrecht Durer (1471-1528) has been discovered in a monastery near Ravenna in Central Italy, the Rome Radio reported.

The painting was identified as a Durer by art experts who had been given permission by the Vatican to enter the monastery, where monks are sealed off from the world.

Father Antonio Savio first recognized the painting as the work of Durer when he recently visited the monastery to conduct a census of monks, the broadcast said.

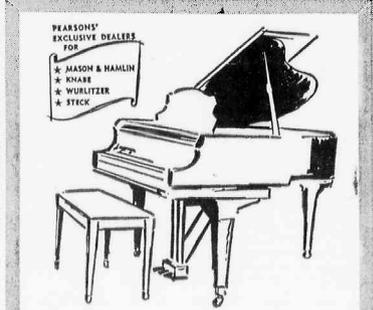
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Keep school system intact, Bishop of Worcester urges

WORCESTER, Mass.—Bishop Bernard J. Flanagan of Worcester said here today that Catholics "should hang on to what we have until we are all dead" in education and not consider dropping any part of their school system.

Eliminating part of the school system would be "the solution" to the problem facing U.S. Catholic education, Bishop Flanagan declared.

He made his remarks against a background of controversy over various suggestions for a cutback in the Catholic education effort by dropping grades.

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Wisconsin acts to stem obscenity

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Comment

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

Intimidation

The Cardijn Center, of San Diego, Cal., exists to help the activities of local Catholic Action groups officially approved by the Church. One might reasonably assume that it is not in any sense a subversive organization.

Just the same, it has come under fire. It had organized a modest series of lectures on different topics of interest in a high school auditorium. Of the eight speakers, one, a Protestant, former president of Pepperdine College in Los Angeles, now a vice-president of the U.N. Association of San Diego, proposed the approval of the Nations—“Hope for World Peace.” (Other lecture titles included: “God’s Peace Corps” by a Los Angeles director of the Society for the Propagation of the Faith; “Do we believe in the Resurrection” by a Benedictine Father; “Pope Leo XIII, Poet or Prophet” by a pastor of a local parish.)

The John Birch Society wants to destroy the United Nations, as well as so many other fine institutions. Aided by a so-called “Freedom Foundation” group operating out of Seneca, Ark., it went to work in the usual fashion on the Cardijn Center and the U.N. lecture, and forced the cancellation of the entire series of lectures.

There was a spate of telephone calls and letters to newspapers, to radio-TV outlets, and to the Chancery of the Diocese of San Diego. A newsman, speaking over Channel 6, San Diego, said: “The monotonous similarity in these calls to the broadcasting station pointed to an organized campaign of intimidation.”

While praising the Cardijn Center for its “sterling record of integrity, unity of spirit and splendid achievements,” the Most Rev. Charles F. Buddy, Bishop of San Diego, ordered the cancellation of the series because of what he stated to be “the well-considered objections of some 240 responsible citizens.” This meant a withdrawal of his previously given official approval, already published in the program for the series.

We all know very well that any bishop must act as he sees fit in regard to the activities of any organization within his diocese which enjoys his official patronage. There is no question of his right to do so, or of the obedience due to him in the exercise of his pastoral function.

In this instance, however, we must express deep anxiety about what has occurred, an anxiety which we feel is shared by thinking Catholics in this diocese and everywhere else throughout the nation. A series of lectures, organized with the approval of a bishop under the auspices of an unimpeachable organization which enjoyed his official patronage, with speakers of learning and integrity, on subjects of valid interest, has been suppressed; not because the bishop had second thoughts about any feature of the program but because a group of fanatics, whose narrow and destructive political purposes are well known, has been able to force him to respond to an organized campaign of abuse and vilification.

The fine art of creating a fictitious public opinion is not unknown in Indiana, whether by organized letter-writing campaigns or in other ways. There is also the fine art of making any issue “controversial” and distasteful to quiet-minded people, by attacking persons and institutions with allegations wholly unrelated to the truth. But so far, we are happy to say, it has never been brought to the sorry condition of the citizens of San Diego. We are still able to decide freely whom we will have to instruct and inform us, and what subjects we want to have discussed.

Just the same, we cannot but feel anxious. What has happened in one place may well happen in another. What happens in two or three places may be repeated in many; and so on throughout the nation in due time.

The deplorable example of the successful use of naked force in San Diego has very obvious implications. A repetition elsewhere could open for us the prospect of a day when the Catholic Church in America may lend its support only to the persons and projects which rate the approval of the John Birch Society.

Television

Public issues are so often like children’s playthings. They are taken up, played with excitedly, and then left lying around. The plight of migrant farm labor, lawlessness in Chicago, school segregation in New Orleans, these and similar issues pop up in a steady sequence, giving the public the cozy, consoling impression that somewhere, somehow, someone is doing something.

The generally poor quality of TV programs is one of these. There have been complaints about it for years, and little done. However, probably because a greater number of thinking people have become worried for many reasons, the attention drawn to this question is less intermittent in character. It is more continuous, especially since the attack, last May, by Mr. Newton Minow of the FCC.

The most recent public comment appears in *The Lutheran*, weekly news magazine of the United Lutheran Church of America. Referring to two articles in the issue of November 8, Dr. G. Erlson Ruff, the editor, proposed “a great American strike” as a protest against the low quality of television programs. He also declared “the only way to rescue TV is to take it away from advertisers and give it to the authors.”

This latter point is one we have made in these columns on previous occasions, but our view has been that the rampant commercialization of TV should be blamed on the industry’s management rather than on its clients, the advertisers.

It cannot be repeated too often that broadcasting is a public service. The public shall be served. On a local level, the TV stations have been making an honest effort to serve the public. Even the networks have been making serious and successful efforts to present public affairs programs. Where they have largely failed is in their entertainment and their artistic endeavors. Organized to make profits for their stockholders from the sale of time to the vendors of services and merchandise, the networks tend to exploit the Arts rather than to develop them and to pander to the public taste rather than to foster it.

The management of the TV networks has abdicated its public responsibilities, no matter how much it may deny this through its highly efficient public relations machinery. If ever the industry is brought under some form of direct control by the government—as it is in nearly every country in the world—the blame, if any, for such a piece of “socialism” will lie only with the self-styled advocates of “the freedom of individual enterprise.”

What is “catholic”?

We sometimes hear questions on why we so often discuss matters that seem to be purely “secular” or “political.” There are some who feel that a Catholic newspaper, such as this one, should confine itself to issues that are exclusively “religious.”

A moment’s thought, we hope, may dispel doubts of the propriety of our discussing the variety of issues that we do discuss.

The very great majority of our readers may safely be assumed to be familiar with the teachings of the Church on matters pertaining to their religion, on revealed Truth, on the universal and absolute principles of morality. It is not too often, therefore, that a purely religious question arises needing comment or clarification here. It is very much more often that there arise questions of general public interest—social and political problems, new or old legislation—which clearly call for an expression of a Catholic point of view.

On almost any question, the general “Catholic point of view” is more or less coherent, but it is in no way a rigid pre-fabrication. It is rather a living and growing organism,

QUESTION BOX

Give your opinion of tithing system

By MSGR. J. D. CONWAY

Q. Is tithing fair? Say there are two families and both have the same income, but one has eight children and lives on a very strict budget, and the other has one child and spends freely. Both are required to tithe 10%. Is it fair?

A. Frankly it doesn’t sound fair to me; but I admit that I know little about this tithing business. I do know one man who has 12 children, is faithful at tithing, and claims that it has brought many blessings to him. And I know of a pastor who has made a promise to his parishioners that if any of those who have made and kept the tithing pledge should suffer hardship he would take good care of them. In several years he has not been asked to fulfill this promise.

As I understand it, tithing is a gesture of generosity, over and above the call of duty, as we are accustomed to measure it in most parishes. Generosity which gauges itself by comparison with neighbors loses much of its spontaneity and merit.

Besides most parishes depend for their solid support on the families with eight children who are on a strict budget, but who have to rely on the free spenders we would go broke.

Q. A couple of factors have torn down my complete trust in the infallibility of the Bible. One is that I am naturally a skeptic, and the other is that Moses’s account of the beginnings of creation does not agree with what the scientists say. For instance, the Bible says that God created the earth and then the sun, but the Scientist’s belief is that the sun came first and the earth came from the gases of the sun. Who should I believe? I should write something that isn’t true? Even though the Bible is primarily a book of religion and not a book of science, you would think that religion and science would agree better than that.

A. The Bible is a book of religion, and not at all a book of science. If you will meditate the implications of it which may restore your trust. The Bible is the word of God, and it tells you truth, indeed; but you must understand the Bible as it is written to you. And that is not always easy. It is best for you to rely on scholars who have studied the Bible thoroughly, who understand the ancient languages in which it was written, and the customs and mentality of the people for whom it was written. One of the great advantages you and I should glean from the biblical scholarship is a constant awareness that we cannot simply pick up the Bible and understand the true meaning of each complicated sentence without training. And when some book or passage causes us trouble we should go to these scholars for help.

So before you discard the Bible I would suggest that you take a look at a book which explains the true meaning of the story of creation, e.g. *Beginnings*, by Hauret, or *A Path Through Genesis*, by Van der Vliet, or at least—possibly better, as a starter—the two-pamphlet commentary of Father Ignatius Hunt on the Book of Genesis in the Paulist series on the Old Testament.

Books like these will help you to appreciate the beauty and the true meaning of the inspired story of creation, without being troubled by skeptical doubts and imagined difficulties. They will lift you out of that naive literalism which has produced the ridiculous distortions of the fundamentalists, and permit you to grasp the spiritual and religious message which the Sacred author conveyed to his contemporaries, who were able to read and understand his book in their own language, and in terms of their own concepts of God, man and the world.

Just imagine that the inspired author of Genesis—through some ridiculous revelation—had written about a world of a billion stars, matter made up of protons and electrons, and the species of living things that were to be created. They would lift you out of that naive literalism which has produced the ridiculous distortions of the fundamentalists, and permit you to grasp the spiritual and religious message which the Sacred author conveyed to his contemporaries, who were able to read and understand his book in their own language, and in terms of their own concepts of God, man and the world.

Q. For 72 years I have been a Catholic, and it has long been my personal conviction that I have been a Communist. On of your questioners has expressed four times, and you make no correction of it.

A. I presume a person makes his first Communion as he makes his first Confession, makes his Eucharist duty, makes his meditation, or makes his prayer for Mass.

Words have the meaning which usage gives them, and my dictionary has four columns of variant meanings for the word *make*: to create or construct, to cause, but also to make friends, make no book, make a clean breast of something, make no bones, and make out.

Other languages have similar usage: a Frenchman not only makes his first Communion and his “Easter,” but even makes himself a priest, or makes himself married. And when the weather is fine in Paris, it *fait beau* (it makes pleasant).

with a unity derived from the universal acceptance by Catholics of a common teaching on faith and morals. The branches of the organism may, and do, reach in many directions—many of them contrary to each other—but its roots remain constant.

Everyone is liable to be mistaken in judgments on public affairs, we no less than our readers. That we can help our readers in any way at all is derived from the simple fact that by the nature of our work, we have normally more time than they to examine the details of public questions to gather more information, and to help to clarify, as well as we may, the “Catholic point of view” in relation to these questions.

Naturally we like it when our readers agree with what we say, but this is not our real objective. It is just to stimulate thought, to help in whatever way we can to form a valid, constructive public opinion on problems of the day.

Our editorials are not presented as definitive, complete, infallible statements on any issue. Our aim rather is to present additional material for our readers’ mature consideration, material which may not be available through more “secular” sources.

This country has now been invested with awe-inspiring

responsibilities as a leader among the nations of the world. As a democracy, its decisions are very largely based on public opinion, and Catholics now form nearly 25 per cent of the population.

It is, therefore, extremely important that Catholic opinions on all issues should be as fully informed as possible, and that the teaching of the Church on faith and morals should have their full effect in evolving the shape of our future lives, not only for the next world but for this.

We are not editorially infallible, as we have said already, but we do our best: to be accurate and comprehensive; to increase the real information of our readers; to help them form real opinions founded upon real principles. This is why our editorials draw attention to such a variety of subjects, whether they be religious or secular, domestic or foreign. This, too, is why we have been running our series of feature articles on the World Court, the Unification of Germany, the Church in Poland, Senator Morse and Aid to Education, Charity in the Welfare State, the problems of Berlin, and so on.

We keep constantly in mind that to be truly “catholic” implies being truly “universal.” The terms, after all, are interchangeable.

Striking it rich



STRAY LEAVES

Columnist restores nose to grindstone

By MICHAEL BOWLES

A grievous affront has been offered to My Excellency.

Away of the cares of informing, amusing, guiding, educating, curing, stimulating, and otherwise improving the readers of *The Criterion* since May 29, 1959, I decided upon a short success last week. My Excellency’s intention was to travel a little, see new sights, converse with some of the Indians of Indianapolis—perhaps with some who were cosmopolitan—, peruse a morning newspaper that was not the *Ind-n-pis Star*, renew acquaintance with some low characters in Bloomington who once inaccurately described themselves to me as members of a Holy Name Society, paw over an increasing heap of books I intend to read (and probably never shall), etc., etc., and so return refreshed in mind and body, ready to be even more informing, amusing, guiding, educating, curing, stimulating and otherwise improving than before, if that is possible to imagine by any intellect not now hopelessly confused with this great, big, squirming mass of grammar and syntax.

“Stray Leaves,” therefore, did not appear last week. And what do you think happened to constitute the grievous affront to My Excellency? “What, indeed?” you may ask.

This newspaper came out as usual!!!

No respectful regard or hesitancy in mailing it out. No three-column spread, with mug, on the front page to convey editorial regrets and apologies to the 45,000 subscribers. Just a bald announcement on an inside page—a page I hear some insist they would rather not read—to say “Mr. Bowles is on vacation.”

“Tsk! Tsk! It might be said by My Excellency that I was recuperating; but “on vacation” never, harried and driven as I am by my indefatigable spirit, my ever active intelligence, my never-sleeping watch on the ramparts of civilization, my whole-hearted devotion to—the heck with it.

“Nobody is indispensable” is an old maxim. This piece of folklore is accepted by every man, woman and child, by himself as one of “the group” and by no man when he thinks of himself as an individual. I put this depressing thought to an oracle of my acquaintance. The oracular reply was: “The higher, the fewer.”

“To my request for an interpretation, he replied: “The person you go, the more expendable you are.”

“What do you mean?” said I.

“With an air of suffering—and, to me, insufferable—patience, he explained: “Think of some complicated organization, like a large newspaper, for instance. If the publisher takes off on a six-month safari in wild Africa, hardly anyone knows he is even out of duty, selects himself to represent the newspaper on a public relations tour of South America provided by an airways concern, and things go on as usual. But if an apprentice in the composing room absents himself for ten minutes for a quiet smoke in the rest room, why, everyone is howling for him at once and the whole concern is in danger of coming to a disorderly halt.”

“Well,” said I, “that may be true of a newspaper, but not of a business corporation.”

“How do you mean?” he said.

“Consider the poor president,” said I. “In this country, he has to come in earlier, stay later and work harder than any office boy. He has to stay on the job all the time.”

“Shucks,” said my oracle. “That’s just an ordinary case of *neurosis americana*; the fear of being gobbled up by the school of parana he is pleased to call by the name of ‘the public.’”

“But, now I come to think of it,” said I. “I am not a publisher, or an apprentice, or a president of a corporation. I am just a poor columnist, a poor vagabond and entertainer, dependent for my alleged security on the public.”

“In that case,” said my oracle, “we might adopt a quotation from the Bard and say ‘Uneasy lies the head that would wear the cap and bells.’”

Next time I take a holiday, will some charitable reader please write to the editor and tell him he ought to suspend publication in my absence?

With all this expression of a craving for security, I have more space today to inform, amuse, guide, educate, culture, stimulate and otherwise improve my readers as usual. Plans of essays on “Catholic” journalism, the Cleveland Orchestra, a radio reference to Senator Barry Goldwater, theories of cosmology, how to win at golf without actually cheating, and other matters of moment must be deferred to another time.

However, I cannot refrain from mentioning a curious remark during my week of absence. In the whirl of hurrying activities in one of those road complexes about Dayton, O., I observed a driver enter a shamrock—perhaps it was a clover; I have such a poor memory of the terms. He was going the wrong way and driving everyone over the road—margin in terror and desperation. “That’s a real cool customer,” I remarked. “Yes, indeed,” replied my companion. “The guy must be absolutely methu-”

OPINIONS

Socialization: a reader’s definition

To the Editor:

It might help to comment briefly on the Pope’s use of the word “socialization.”

Unfortunately, for many Americans it is an abstract and speculative word to be interpreted as you like. Our tendency to action can lead us to read an active connotation into the word. And because the real basis for distinguishing socialism and socialization lies not so much in different philosophies as it does in different philosophies, we are likely to miss the point.

Perhaps we should outline the process which the word “socialization” sums up. It includes a stress on social values and duties which for us, can be a legitimate dimension of personal responsibility. It also embraces the use of social techniques to effect changes in social and political life; through, for example, business organizations, fraternal groups, unions, co-operatives, etc. This use is not immoral in itself, and, when proper, it is a laudable exercise in the social expressions which are natural to all men.

The most rabid individualist is really “socialized” when he promotes his views through, even, the National Association of Manufacturers.

Henry C. Mayer
Louisville, Ky.

Disagreement

To the Editor:

I was shocked to see on page four of your October 20th issue a letter by Mr. R. C. McClintock captioned “Stimulating.” It appears from this letter that Mr. McClintock drew the inference from an article in *The Criterion* that Senators Goldwater and Thurmond were interested in their pocketbooks when they were elected to obtain for our military men the right of “freedom of speech” so they can attack our common enemy communism at any time or place they see fit.

Since the way *The Criterion* writes its articles is to draw the above conclusions it gives me cause to seriously doubt the intentions of your paper’s editors.

The American Communists returning from their meeting in Russia last year declared one of their objectives to be the silencing of the military statements. I am sure they, (the Communists), appreciate anything that their paper would say to discredit Senators Goldwater and Thurmond,

who are against their above mentioned objective.

As far as people giving money to fight the communist conspiracy, Mr. McClintock failed to state that the Christian anti-Communist Crusade is a non-profit organization as is the Catholic Church.

I am a Conservative with nine people in my family and a \$3800 a year income. The only thing I have to lose in the fight against communism is the freedom of my family.

Paul Lauck
Indianapolis.

Satisfied reader

To the Editor:

I think Gerald E. Sherry’s article in *The Criterion* about the “family peace corps” was very inspiring. It revealed to the public the situation in Mexico and the

poverty in which so many people live. It also pointed out things which could, and should, be done about it.

The article showed to Christian families what can be done in the world if people work together and cooperate with one another. It was a most revealing story.

The series of articles on Berlin by Adolph Schalk was also superb. I hope Mr. Schalk continues this interesting work.

Linda Mullin
St. Mary Academy,
Indianapolis.

World Court

To the Editor:

Indeed, the Connally Amendment to the Constitution of International Law and Order, and I pray fervently that we will always have this amendment to protect the situation in Mexico and the

SERMONETTE

The true leader

By REV. RICHARD MADDEN, O.C.D.

One of the proudest boasts of any generation is the leadership that is found within it. And in our own generation, we have seen a lot of leadership. We have had all kinds. Cultural, humanitarian, academic and political. But leadership, without morality, is doomed from the beginning.

Christ, of course, was the ideal leader. And if we are to take up the challenge of leadership within the relatively small sphere of our existence, or the tiny segment of our society, if we are to make ourselves worthy of being heard and followed, then the course left open to us is obvious — we must perpetuate Christ in our own time. We must put on Christ. We must, indeed, make ourselves over into Christ.

He loved, too, in a deep human manner. He desired, He had great ambitions for the world (as we do) but his ambitions were divine ones. He lived only to accomplish the will of His Father. This was the great aim in His life to which every other aim was made subservient.

He could have been a worldly King if He so desired. Heaven only knows, people tried often enough to get a crown on His head. But His kingdom was not of this world but of another. He could have been a person of great wealth. All the gold mines and the jewel beds of the earth were His. The forests were His, and the rivers. Everything was at His beck and call. But He chose for His life on earth the social status of the working man. And by doing so, He taught us the importance of higher values.

He loved, too, in a deep human manner. He desired, He sought after the love of human hearts so that, caught up in the binds of His love, we would have no choice but to follow Him anywhere He might lead us.

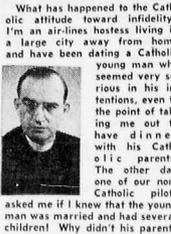
He is, indeed, a worthy leader. He will never betray the trust we put in Him. So we expect to lead others (and we should) then we must first of all learn how to follow Christ.



FAMILY CLINIC

Deplores Catholics attitude to marital infidelity

By JOHN L. THOMAS, S.J.



What has happened to the Catholic attitude toward infidelity? I'm an air-lines hostess living in a large city away from home and have been dating a Catholic young man who seemed very serious in his intentions, even to the point of taking me out to engineering in other parts of the country with his Catholic parents. The other day one of our new Catholic pilots asked me if I knew that the young man was married and had several children. Why didn't his parents

or friends give me this information? Are they indifferent to infidelity? Or do they think it's a joke? I don't!

Your letter points up a very serious problem, Catherine, for young Catholics who are as exceptional as it may appear to some of my readers. Of course this situation is less likely to occur in small towns or small communities where in which people are well acquainted with each other's backgrounds, but in our highly mobile, urbanized society, it is becoming increasingly easy to maintain conventional anonymity. Under these circumstances, some young women do not disclose the real marital status of their acquaintances until

they have become deeply involved, with the result that they may find a divorce, enter an invalid marriage, or suffer a sadly disillusioning experience.

But the real issue your letter raises is the amazingly immoral attitude of Catholics toward such situations. In your case it was the callous indifference of the man's parents and friends. In another case with which I have had to deal recently, the young woman reported that she had not known her husband until she was married. In another case, a married friend of the man who had proposed marriage to her, yet none of them had bothered to inform her that he was "shamefully married" and had three lovely children.

What has happened to the Catholic attitude toward the sin of infidelity? Have Catholics become merely indifferent, or are they guided by the mistaken belief that what others do in this regard is none of their concern, and consequently that adults who keep company must be mindful of the old adage, "Keep your eyes on your own nose." (Let the buyer beware?) I believe that the immoral attitude we are discussing shares in both these traits.

In the first place, there is indifference to the serious sin of infidelity. This is obvious on the part of the shallow non-Juans involved, for they know that they are violating a sacred commitment, sealed by a sacrament and binding for life under all circumstances. But there is also indifference to sin on the part of parents and friends.

They apparently do not regard fidelity as a serious offense, since they cooperate with the offending partner by helping him conceal his marital status. This is a positive act on their part. Normally, parents and friends would mention a man's wife and children, or give some other indication of a friendly conversation.

THE YARDSTICK

ILO assistance program

By MSGR. GEORGE HIGGINS

In this, the second of a series of columns on the work of the International Labor Organization, some specific examples of ILO's technical assistance activities in the developing countries will be cited. Again our purpose in calling attention to these examples is to demonstrate to the usefulness of ILO as an instrument of social progress.



aliphano in Bolivia, Peru and Ecuador. The ILO is supervising a major joint effort of the United Nations family of organizations attempting to integrate the long isolated Andean Indians as useful citizens of their respective countries. In this program the ILO is working with the Food and Agriculture Organization (FAO), the World Health Organization (WHO) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) as well as the United Nations itself.

This project involves many different programs. FAO experts are teaching improved agricultural methods. UNESCO is teaching the Indians how to read and write. WHO is seeing to their physical health. And the ILO is training the Indian skills with which to improve his lot in life.

Some resettlement is going on to move the people from the high-altitude regions of the mountains, where climate and land are poor, to the lowlands, where manpower is in short supply and where they can help themselves to a better life. Local personnel are being trained to take over as instructors when the experts withdraw. In the rapidly developing kingdom of Libya, the International

Labor Organization operates a technical and clerical training center at Tripoli to train boys in jobs in banks and government offices as well as machine shops, one which employ Indians as well as the foreigners who ruled the land.

The ILO has also trained young Pakistanis to operate tractors, bulldozers, excavators and scrapers needed to change the stony desert into a fertile valley for raising crops.

Outside Athens, Greece, the ILO set up a school for training boys in carpentry and masonry which has been the model for all of the King's Schools spread throughout Greece. These are training institutions set up by the Greek government. Nearly 3,000 boys are at present learning useful trades such as shoemaking, tailoring, electrical work, painting and auto mechanics.

In the Caribbean republic of Haiti, where ILO experts first taught the people of the back country the correct construction of the wheel, training specialists have helped the country to reorganize technical education. Improved training methods have been taught which are revolutionizing the leather industry of that country. And a leather technical school is being streamlined.

The ILO is also concerned with making useful citizens of the displaced persons. One of the sixty blind Egyptians has learned weaving and other trades at an ILO training center and works in a factory. Another blind man works in a shoe factory. Other shops for the blind and deaf are being built with ILO help in Ceylon.

In an ill American teacher the blind, who is blind herself, is surveying the most suitable job opportunities for the sightless under the auspices of the ILO. Guatemala and Indonesia also have received ILO assistance in rehabilitating the physically handicapped.

Since 1950 nearly 2,400 young men from 48 countries have been sent for training abroad under the ILO's vast fellowship and work-study program. Many of them have been trained in the United States through the cooperation of the U.S. Department of Labor.

Surely the technical assistance program of the ILO is thoroughly in accord with Christian social teaching. Indeed it might be said that this kind of technical assistance is explicitly called for in Pope John XXIII's new social encyclicals, *Christianity and Social Progress* (1961) and *Humanae Vitae* ("Emergency aid"). His Holiness writes, "Although a duty imposed by humanity and justice, is not enough to eliminate or even to reduce the causes which in not a few political communities bring about a permanent state of want, misery, and hunger. These causes flow, for the most part, from the primitiveness or backwardness of their economic systems. And this can only be remedied by the means of varied forms of cooperation directed to making these citizens acquire new outlooks, professional qualifications, and scientific and technical competence."

Respect others' beliefs, Catholics are reminded

By M. WAKRE, Wis. — A Marquette University theologian declared here that a Catholic is not only free to accept a religiously pluralistic situation but also should respect the conscience and freedom of others.

Father Bernard Cooke, S.J., chairman of the Jesuit society's theology department, stressed at a lecture in the university's fall series on "Christian Thought and the Modern World" that Catholics should not do a injustice to their faith if they were to approach the question of religious pluralism on the premise of fear.

"GENUINE Christian belief, the Catholic faith that we ours, has nothing to fear from anything that is true," he said. "In many other crucial positions there are insights, points of view, which are true aspects of the Christian message and which . . . have been retained with greater emphasis and more fully than in our own dogmatic and theological history."

Father Cooke said that to reject such insights would be to reject revelation we accept, would be to reject ultimately elements of our own faith.

"We believe, as we do, that our faith is true," he continued, "then we can without trepidation approach other beliefs, examine them for the truth that is in them, and by learning from them deepen our own understanding of Christianity."

While respecting the conscience of others, Father Cooke said, "a Catholic, like every human being, is obliged to share the truth he possesses. Our Catholic belief that we possess the truth of divine revelation means

Together with this indifference toward sin, there is also a lack of concern for others. The attitude seems to be, "I'm not my brother's keeper. He's old enough to know what he's up to, and the girl should be smart enough not to be taken in with his 'line.'" This is sheer hypocrisy, for it is their lack of respect of silence that makes it possible for the cheater to get by with his deception, while the innocent party is bound to be misled by their actions. Of course they will argue that they do not want to run the risk of offending this double-dealer, doesn't this imply that they regard the sin as trivial or acknowledge no concern for the welfare of others?

How do such Catholics "get that way"? Constant, unthinking exposure to a secular climate of opinion that does not recognize man's essential dependence on God and his consequent obligation to live according to God's laws has gradually dulled their Christian sense of sin. They still profess belief in the sovereignty of God, in heaven, hell, and the last judgment, and the individuals' personal responsibility to God for

what we do communicate." However, the theologian carefully distinguished between communication of truth and imposition of truth.

"Men's minds," he concluded, "cannot be ruled by domination. Least of all can this happen in Christianity. Only by ministering to the judgments and insights of our fellowmen in humility and service can we validly work to change the mind of a man who will involve in itself all the breadth of genuine Christianity."

Faith, tolerance seen inseparable

NEW YORK—Critical historical examination reveals that the principles of Catholicism have always demanded religious tolerance, a priest-editor said here.

Father Robert W. Gleason, S.J., head of Fordham University's department of theology and education, made the statement in a lecture sponsored by the university's school of general studies.

"Simply from the universally accepted Catholic position on the freedom of faith," said the Jesuit priest, "religious tolerance follows as a matter of course, and not a grudging concession to special circumstances, but as a practical good, demanded in all circumstances by the very nature of the act of faith as a free commitment to revelation."

"And such . . . has been the implicit philosophy of Catholicism for a good many centuries—far back, in fact, to early Christian history," he stated.

his actions, but these beliefs are no longer operative in their lives. They may dislike infidelity and avoid it themselves, yet modern society has conditioned them to see it as a kind of clever game rather than a cheap deception and a violation of one's word to God and partner.

The development of such attitudes has serious implications for

American Catholics. As I have explained at length when discussing the qualities needed for religious survival in this secular society (*The American Catholic Family*, Prentice-Hall, 1959), the Catholic minority must not only know their family values and hold them in high esteem, they must also provide a group support in living up to them.

Individual Catholics will not long withstand the impact of secular views if Catholics as a group thoughtlessly cooperate with the maritally unfaithful in their midst, thus giving the impression that infidelity is a minor offense or a matter of personal opinion. (Father Thomas will be unable to give personal replies.)

WHAT OF THE DAY

Hits 'gag' on military

By REV. JOHN DORAN

About a generation ago it used to be customary to say that priests and ministers had no right to discuss political matters. The "wall of separation between Church and State" was a political gag, thought impaled if ever a man of the cloth had a political or even social idea.

I remember a gag against this in my column some twelve years ago. It was a political gag. "When I became a priest I gave up my right to marry, but not my right to vote. The Roman collar around my neck is not a political gag."

Times have changed, though. We of the clergy are no longer to be the quiet men. The military man is to take our silent place. Gold braids is the new symbol of the muffled.

It is strange to see outspoken priests like Father Raymond Bosler of *The Criterion* and the Jesuit Fathers of America joining in this new notion that a man in the military has no right to express his political opinions. The remembrance of our own recent emancipation should be still too strong with them.

I wonder if the situation in this country is the same. Military men in this nation will be found in both political parties, espousing the cause of their own party, criticizing the other party. What's more than that? They're doing no wrong with that, and no more than any other public official does whenever he gives a talk.

The danger would seem to me to be in forming within the country an inarticulate group, a group frustrated at not being allowed to take any part in the policy debate of the country. I think that muzzling the military men is much more likely to make an alien political group than allowing them to speak.

The danger of the High Command in Germany came not because the generals were in politics, but because they were not. The High Command held itself aloof, ready to express its own power-packed choice, instead of allowing the individuals of military men to express their own political thoughts within the party structure of the country.

That a censorship, and a petty censorship, over the officials of the armed forces is being exercised I am not alone in maintaining. An editorial in the November 4 *Saturday Evening Post* makes the same point. It states: "It would appear that a covey of unemployed schoolteachers have

been turned loose on the prepared address of our military leaders," and goes on that military men are now loathe to speak at all.

Those who hold for this censorship of the military leaders must, of course, make an act of faith in the inherent wisdom of the bureaucrats of Washington who do the censoring. I find such an act of faith hard to make, and for this I must be condemned to the newly established gehenna reserved for all conservatives.

When Children Have Repeated Colds

Due To Lack Of Vitamin A. It is wise to start building their resistance by giving them Father John's Vitamins if their repeated colds are due to lack of vitamin A. It is excellent for children, and is free from alcohol and all harmful drugs.

Father John's Vitamins also gives prompt relief from coughs due to colds by soothing throat irritation. It is pure, wholesome, nutritive. Over 100 years in use.



WHY DIDN'T SOMEBODY TELL US?

WHAT'S THE QUESTION CATHOLICS ASK WHEN THEY HEAR about the missions. In conversation not long ago we mentioned three villages in ETHIOPIA—BIERA, AYO, and BERAZIO. The people there are "god's forgotten"—so poor that they wear rags, have scarcely enough to eat, their money-income for one year is less than the average American earns each week. Yet these people are human beings, too. They need help to save their souls.

In BIERA, for instance, hundreds of Catholics can't attend Mass on Sundays—because there is no room for them in the parish church. In BERAZIO, the Bishop of the Diocese writes us that a new church in BIERA is an absolute necessity. The men, women and children of the parish will do all the excavation and construction work themselves. They need money to buy materials. . . . What can you give? \$10? \$20? \$50? \$100?—if you will give something—even \$1—other readers will give something, too. . . . Perhaps you'll like to have the parish built all by yourself, as a memorial to someone you love. . . . Or perhaps you could interest your family and friends. . . . Please do as much as you can, and now. . . . Without your help, the church in BIERA will never be erected.

In AYO, in the heart of ETHIOPIA, the priest's house is a one-room hut made of reeds and grass. The dirt floor turns to mud during the rainy season because the grass roof is full of holes, and the rain pours in. We need 220 people to give \$10 each. . . . Will you be one of them?

BERAZIO, in ETHIOPIA, is noted in missionary history because the Faith was planted there originally by Blessed de Jacobis. In 1881 the first church was burned to the ground by superstitious natives. After that, Catholics attended Mass secretly, for fear of persecution. The time has come now, the fishery fees, to build a new church in BERAZIO. Of plain but permanent construction, the church will be large enough to accommodate the growing parish. . . . The cost? \$1,800. . . . The Catholics in BERAZIO will do all the work themselves—free-of-charge. But they haven't a penny with which to buy materials. You'll be remembered there at Mass, whenever Mass is offered. You'll have had a share in the noblest work on earth—Christ's missions.

Dear Monsignor: I want to do my share. Please use the enclosed for _____ (name of place). Name _____ Street _____ City _____ Zone _____ State _____

GUESTS FOR THANKSGIVING? THURSDAY, November 23rd, in THANKSGIVING DAY—and you'll be with your family and friends for dinner. Would you like, in thanksgiving to God, to feed a family of Palestine refugees? For FREE! A FAMILY FOR A MONTH. We'll send you, as a token of our thanks, a Holy Wood-Rosary from the Holy Land. . . . I'm hungry, and you feed me!

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Published Every Friday

Protestants aid Catholic school

NKWATIA, Ghana—Interfaith cooperation came to Ghana in a practical form last summer when a team of American Protestant students helped build an addition at a Catholic high school.

Students from 12 American colleges and universities pitched in to build a two-unit classroom addition at St. Peter's College, a high school conducted here by Catholic Divine Word Fathers.

The students were members of Operation Crossroads, an American student movement begun in 1958 to promote intercultural understanding by bringing young Americans to Africa during the summer to work on cultural and social projects.

Each student team was under the direction of an American minister or teacher, and in most areas an African co-leader and African students worked along with the Americans.

The American student team which worked at St. Peter's here last summer was under the direction of the Rev. Dale E. Hewitt, associate minister of Trinity Presbyterian church, Tucson, Ariz.

Father Clement Hoze, S.V.D., headmaster of the Catholic school, was chairman of the local committee. Forty-three African students took part in the project.

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Edited by the Cleric Seminarists of West Baden College

Six-year-olds

By J. H. BOWMAN, S.J.

I've had the happy opportunity to put for several weeks of teaching catechism to first-graders in our parish French Lick, Indiana. And I'm here to report that the experience is a very wonderful one.

First of all, anyone hearing about teaching first-graders should be reminded of one big point: They might be otherwise overlooked. That is: first-graders are people, male and female, not just six-year-old kids. They react to a presentation in generally much the same way as older children, and they also react differently, depending on whether they are a boy or a girl.

Take blond, big-eyed Tom Sheehy, for instance. Tom is as sober and reserved in his reactions to questions and prodding as any college student—maybe even more so. But Sue Fleming, with the candy-tufted bangs and the heavy-lashed eyes—she will more likely give her correct answer with just the slightest giggle, and you feel that an encouraging smile in her direction will make more difference to her feminine sensitivities than the direction of the more self-contained Tom.

For Tom you'd better come through with the straighter face—he's not to be fooled with that, and just as he will register his contentment in being congratulated with a pretty straight expression, so you need not lay it on too heavily with him. He'll get the idea without all that.

But I'll tell you something: I like both Tom and Sue. And I think they are marvelously well suited for that loathsome hour on Saturday afternoons in the rec-tory living-room in French Lick. And here's the big reason.

I didn't really get the spirit of what I was doing till just this Saturday. It was while riding over from the college to French Lick that it struck me that I don't worry over just how to organize the day's instruction, etc., were just slightly missing the point, which was... the following: I am not just telling these little children of God about God, creation, heaven, the angels, etc., as I would instruct them about the size of the United States or the chief product of the state of Indiana.

I am leading these six-year-olds to the knowledge of a Being Whom to know is to love. And I'm leading them to do just that: to love the most lovable Supreme Being and to begin to live their lives for his love.

Needless to say, this light #1 mine put a glow on my afternoon's talking and questioning. It put a glow that won't soon wear off. It told me that this is no ordinary course of instruction, this catechism business, this is salvation-instruction (if I may coin a word); this is divine—love—instruction. Tom and Sue (and little Billy Gibb, who has caught on now to which hand is his right-hand—for making the sign of the cross, you know) come to the rec-tory living-room to learn about Someone Who is going to make a big difference in their lives. And that's why I'm so glad to be doing this job.

Billy Gibb, by the way, still has his problems with that right-hand business. He'll raise the right, all right, but then when we begin to talk about the "with the name of the Father..." he will very solemnly move with us—with his left hand, the right one raised very high over his head. But this is technique; Billy's bound to catch on before long, and then away we'll go!

(COMMENT: Is there a CCD class in your parish where you as a teenager might be able to help out? Why not find out? And why not offer your services? Got motivated, you know. It might be your big chance.)

Football forecast

Persistence pays! Tom Schmidt of Socoma Almorral finally hit the jackpot this week with eight out of ten and only six points over the top. His prediction score: 16.8; Tom's prediction score: 20.6. Also with eight out of ten but eleven points off the top-breaker was Joseph Hoesing, who also hails from Socoma. Clustered together in third place were consistently correct Joseph Hoesing, Clinton; Mike Rickey of Socoma; Dick Milz of Cathedral High; Tom Sorg of Indianapolis; and Bill Bryant from New Albany.

We're drawing closer to the end of the season! Just three weekends left in the season grand prize, the Jon Birck maintains first place so far with 36 points; Ronnie Marven slipped a little to 33 points but is still a close second; Beverly Bond holds third with 32; in fourth is Jack Sanders with 31; tied for fifth are Tom Schmidt and Bill Bryant with 30; following them are Steve Torzewski with 29; Dick Milz with 28; Jerry Ungermer with 27; and Jim Arbuckle with 26. Take care, and God bless you. We'll be waiting for next week's entries.

Football Forecast

Table with 2 columns: Team Name and Score. Includes Iowa vs Michigan, Michigan State vs Northwestern, etc.

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AWARD WINNERS AT CYO BANQUET—The Ninth Annual CYO Banquet served as the setting for the reception of various awards for outstanding youth work by the laypeople shown here. In the picture, left to right are: Father John Elford, Archdiocesan CYO Director; Miss Cecilia Meatz, Immaculate Heart St. John Bosco Medal; Robert Dine, Christ the King, St. John Bosco Medal; Edward Jacoby, St. Lawrence, St. George Medal for service with the Boy Scout Program; Peter L. Donna, St. Michael's, St. John Bosco Medal; Miss Gene Clark, St. Philip Neri, St. Anne Medal for work with the Junior Catholic Daughters of America; Archbishop Schulte, who conferred the awards; John Shackelford, Our Lady of Lourdes, St. George Medal; Robert Spitzer, St. Christopher, St. John Bosco Medal; and Joseph Grannan, St. Joseph, St. George Medal. Mrs. Kathleen Mauck, St. Andrew, a St. Anne Medal recipient, was not able to be present for the ceremony.

Cy Cipher Teenager complains about ban on 'twist'

Dear Miss Culkin: Is this true of most girls or did I happen to fall in love with the odd one? My Turkey Hop is to be held the Friday night before Thanksgiving in our high school gym and, fortunately, the majority of the 'twist' I didn't say anything about Rock and Roll. We don't get it. If she doesn't mind Rock and Roll, what's wrong with the 'twist'? Some of the kids think it is because it is new. What do you think? Like it.

Dear Lake H: The twist is not new, my dear. Burlesque shows have been doing it for years. Girls who respected the dignity of the body have always considered it vulgar and, fortunately, the majority of teenage girls who I have discussed it with around the country still do. Cheapness, vulgarity, suggestiveness is recognized by the majority refined even when they see it displayed by large numbers.

Dear Miss Culkin: If you understand women, figure this one out for me, will you? I have one more year of college. I have taken me five years to get this far because I had to do most of my night dancing. I had a lot of fun but last summer fell in love with a girl who tells me she loves me, but she doesn't like housewives. When I tell her I don't have the money to take her out, she sulks.

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Marian College to host annual play festival

Seven Archdiocesan high schools will participate in the second annual One Act Play Festival to be held at Marian College Saturday, November 18. The purpose of the Festival is to encourage and stimulate interest in the dramatic arts among high school pupils. A critique of each play and the actors will be given after each performance. Robert Moran, drama instructor at Marian College, will give the critiques.

The list of productions and the casts include: "Cathedral High School—'Don't Make Me Laugh,' with Tom Treman, Dave Leonard, Bob Muehlhans, John Peaser and Bob Hodge. 'Brute Latin School—'The Ring of the Moon,' with Pat Murphy, Charlie Johnson, Ben Tuttle and Bill Hartwell. 'Sacred Heart Central—'The White Iris,' with Jay Lawrie, Linda Fievel, Cathy Seal and Mary Buckel. 'Ladwood School—'The Lark,' with Cathy Schlenk, Sue Seitz, Ann Theisen, Sue Selig and Sarah Shea. 'Our Lady of Grace Academy—'A More Perfect Union,' Theresa Maloney, Pat Goodwin, Barbara Welch, Liane Zimmer.

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Today's teens worst ever? Here's nun who disagrees

CLEVELAND—So you think today's teenagers are the worst ever? You'd have had a hard time convincing the Egyptian priest who in the year 4000 B.C. wrote: "Our earth is degenerate. Young people no longer obey their elders." In citing the Egyptian's lament, Sister Rose Angela, dean at Ursuline High School for Women, gently joshed people who take an overly grim view of the "terrible teenagers."

To PROVE her point further in a talk to the Catholic Federation of Women's Clubs, she quoted what Aristotle had to say about Greek teenagers in the fourth century B.C. "They are changeable and fickle in their desires, which are violent while they last but quickly reverse. They have excited notions, because they have not yet been humbled by life or learned the necessary limitations. They are fond of fun and therefore witty, wit being well bred insolence."

WHILE EMPHASIZING that she did not minimize the seriousness of juvenile delinquency, Sister Angela declared that both the problem and its solution are old. "Parents will have little trouble guiding their adolescents if they maintain a home which is dedi-

cated to God; a home where an awareness of His will is cultivated; where children are trained very early in the virtues of obedience and sacrifice; and where the emotional climate is a product of mutual Christian charity," she said.

CATECHIST PROGRAM PARIS — A dozen bishops of western Europe have decided to set up normal schools to train profession catechists, lay people who would support themselves by teaching catechism.

Football Forecast (Continued) () Iowa vs. Michigan () () Michigan State vs. Northwestern () () Univ. of Kentucky vs. Xavier () () Minnesota vs. Purdue () () Ohio State vs. Oregon () () Colorado vs. Nebraska () () Oklahoma vs. Army () () Holy Cross vs. Penn State () () Alabama vs. Georgia Tech () Give the exact score of this game: () Notre Dame vs. Syracuse () *Catholic College

CY HOBBY SHOW WINNERS — More than 400 young persons took part in the annual CYO Cadet Hobby Show in the Knights of Columbus auditorium, 13th and Delaware, on November 3. Five overall classification winners were named, in addition to three first-place finishers in each class. The participants all had won in previous classifications. The 23 parishes which took part in the show, their victories moved them into the city-wide competition. The classifications were: A—1st through 3rd grade; B—4th through 6th grade; C—7th and 8th grade. Overall winners — Skilled Craft—A, Douglas Stevenson, St. Pius X, cartoons; B, Anthony Lott, St. Catherine, log player; C, Todd Reifers, St. Luke, painting. Kit Craft—A, Jimmy Carney, St. Luke, birds; B, Linda Sudady, Immaculate Heart, seed painting; C, Pat Mannix, Little Flower, model cars. Collections—A, Homer Lathrop, Immaculate Heart, birds; B, Mary Ann Lehee, St. Pius X, wagner seraphim; C, Richard Wagner, St. Christopher, stamps. Baking—A, James O'Connor, Nativity, date-nut loaf; B, Ellen Kihler, Immaculate Heart, coffee cake; C, Jack Rutledge, St. Joan of Arc, party hats. Sewing—A, Catherine Wehr, St. Catherine, green apron; B, Diane Dreyer, Holy Name, plaid dress; C, Dianna Hogger, St. Patrick, dress and bolero. CYO FOOTBALL Games of Sunday, November 5 CADET LEAGUE Division One—St. Andrew 27, Christ the King 20 (St. Andrew wins division title with 7-0 record); Little Flower 25, St. Joan of Arc 0 (St. Andrew 25, St. Andrew Name 7; St. Mark 20, St. Lawrence 0. Division Two—St. Philip 19, Our Lady of Lourdes 7 (St. Philip wins division title with 6-1 record); St. Christopher 31, Catherine

BASICALLY DISHONEST

Even Audrey can't save 'Breakfast at Tiffany's'

By JAMES W. ARNOLD



Despite the charm and vitality of Audrey Hepburn, who lights up its hollow insides like a candle in a Halloween pumpkin, 'Breakfast at Tiffany's' tries vainly to be a gay comedy about depressing people. It's a glossy sample of how Hollywood can create nothing out of something.

The producers began with a sensitive novella by Truman Capote, a sentimental tragedy, musically named Holly Golightly, a teenaged playgirl searching for happiness among the sleek cars, soggy parties and miscellaneous males of New York's fashionable Upper East Side.

Holly, whose outlook on life is by Auntie Mame out of Lollita, is an appealing creature out of one of the damned. In Capote's book, she sees the darkness surrounding her brave bright flame, and she, her best hope for love shattered, Holly climbs back aboard, apparently forever, the merry-go-round to nowhere. The reader is touched by compassion and the human reality.

But the movie's quality was pre-determined when George Axelrod ('Seven Year Itch') was assigned the screenplay. Holly is played mostly for laughs in the most shallow way.

Her lovers are low comedians who pound on locked doors and make funny noises. Her cocktail parties are hilarious compilations of every known sight gag except the pie-in-the-face. (Sample: girl, stiff with liquor, drops like a felled oak tree.) The painful realities of bohemia (ranging from pregnancy to dreadful morning-after hangovers) are lost in cheerful technicolor.

EVEN HOLLY'S desperate visits to elegant Tiffany's, where "nothing bad could happen to you," are more delightful than anything. Sure enough, nothing bad does happen at jolly old Tiffany's, which cheerfully engraves her salvaged-from-a-crackerjack box ring. When not spoofing Holly's fantasies, writer Axelrod shares them.

In the book, Holly's romantic interest is a Brazilian aristocrat who takes off for the pampas when she gets in trouble. In the film, she becomes attached, in a sinister way, to a sandy-haired writer (George Peppard); he, in turn (this is realism, boy) is being kept by a flashy interior decorator (Patricia Neal).

The hard-pressed viewer must believe the writer is bright enough to play Holly, that the pity turns to love which changes and eventually wins Holly. This may be romance, McCall's-style, but it is not a final climax. The rain that might've drowned lesser men.

Director Blake Edwards puts together at least two memorable sequences. One, with Miss Hepburn and Peppard, louching through New York on a bright sunny day, spills over with the joy of living. The other is a cocktail party with 80 people jammed into a small room, smoking, dancing, shrieking. It's amusing, and also real enough to have you patting your air and knowing the pack is over your sleeve. (L of D-A-3).

In its way, "Breakfast" is almost as irritating as "Never on Sunday." While she performs in no high temperature scenes, Holly is a bad girl. Her way of life is made a focus for comedy and glamour, what grief she suffers glued-on, blurred, unrelated to the trouble in her soul. Contentedly forgotten are the normal, real-life fringe benefits of such behavior: the audience might be depressed.

If basically dishonest, the film has a glittering surface. Cameron Frantz Parham has taken some strikingly fresh shots of New York locales, especially Fifth Avenue, Central Park, the Public Library. Recycled after Plaza, Henry Mancini ("Peter Gunn") adds a bright musical score, and the weakly edited principal ladies are thrown together with splash by de Givency and Pauline Trigere.

Miss Hepburn's performance bubbles with energetic insight into emotions ranging from little-girl exuberance to deep depression. Whether she sits in the sink drinking a highball or twangs a folk song on the fire escape in sweat shirt and jeans, she is delightful to watch.

MISS NEAL, having perfected a purring basso much like that of Bette Davis, is suitably satiny and sarcastic. Mickey Rooney plays a Japanese neighbor as broadly as Milton Berle might sing "Lohengrin." And newcomer Peppard, who looks like the local college fullback, holds up nicely through some final climax. The rain that might've drowned lesser men.

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Radio and Television

SACRED HEART PROGRAM (TV)—Sunday, November 12. "To Tell the Truth," is the topic of Father William B. Faherty, S.J., pamphlet editor of the Queen's Work in St. Louis, dealing with the principle of honesty.

CATHOLIC HOUR (NBC-Radio)—Sunday, November 12. Msgr. J. Daniel Moore, of the St. Louis Review, archdiocesan weekly, will speak on "The Mature Christian." He will cover four areas in a Christian life—spirituality, doctrine, morality and social life.

HOOR OF ST. FRANCIS (TV)—Sunday, November 12. "The Faith Machine," a contemporary fiction-fantasy presented by Jerry Wyatt. Cast: Steve Dunne, Beverly Brown and Victor Perrin. (WFBM-TV, Channel 6, 10 a.m.)

NEW YORK — Actor Danny Thomas has been elected the recipient of the 1967 CARTA Award for "elevating the standards of good taste, moral values, and ethical practices of his industry . . ." CARTA, the Catholic Advertising and Radio, Television and Advertising, consists of some 1,500 men and women in the advertising and broadcasting field.

Rating is given on two movies

NEW YORK—The National League of Decency recommended one film for family patronage and changed the classification of another from class B (morally objectionable in part for all) to class C (condemned).

The production "Midsummer Night's Dream," distributed by Showcorporation was recommended by the league "to the patronage of the entire family as superior entertainment."

The classification of "Prime Time," distributed by Essanay Films, Inc., was changed from class B to class C. The league gave the following explanation: "This film, formerly classified 'B' because of suggestive costumes and sequences; said 'is now being exhibited to the public in a new version. This new version substantially intensifies the original moral offense by the introduction of borderline pornography and by this reworked and condemned (C) rating. In condemning this film the league notes that the distributor has violated his pledged word that only the original version would be exhibited in the United States."

Telepromoters used in church

LIVERPOOL, England — An English Benedictine priest has installed telepromoters in his church. He has helped parishioners join in the dialogue Mass.

He got the idea at the U.S. Democratic party's presidential nominating convention, which he attended.

Father Benet Innes, O.S.B., of St. Mary's Church rigged up a slide projector in the rear of the church, which projected a list of names. The priest projected copies of the Mass responses on the walls flanking the sanctuary, one projection is in Latin and one in English. The priest projected the Mass commentary switches slides by a remote control button in his pulpit.



PLAN HOSPITAL GUILD DANCE—The Annual Fall Dance of the St. Francis Hospital Guild will be held Saturday, November 11, at 9 p.m. in the Knights of Columbus hall, 511 E. Thompson Road. Hal Bailey's Orchestra will provide the music. Members of the committee above are, left to right, Mrs. Alfred Canning, reservations co-chairman; Mrs. John B. Schaefer, tickets co-chairman; and Mrs. George P. Cafuros, reservations co-chairman. (Staff photo)



TURKEY, TURKEY, TURKEY—Members of St. Jude's parish, 5300 McFarland Road, Indianapolis, are "talking turkey" these days. They are planning a Turkey Dinner and Turkey Shoot on the parish grounds Sunday, November 19, beginning at 12:30 p.m. Mrs. Herbert Weber, seated right, is chairman of the Dinner, assisted by Mrs. Lee Woensky, far left, and Mrs. Harry Graves, Walter Reade, seated left, is chairman of the Shoot, aided by Don Springman. The events are open to the public. (Staff photo)

Pope John creates new Texas diocese

WASHINGTON — His Holiness Pope John XXIII has established the new diocese of San Angelo in the western part of Texas and appointed Msgr. Thomas J. Drury, 53, pastor of the Church of Christ the King in Lubbock, Texas, as the first Bishop.

This action of the Holy Father was announced here by Archbishop Egidio Vagnoni, Apostolic Delegate in the United States.

The new Diocese of San Angelo is made up of 34 counties which formerly were embraced in four Texas Bases: Amarillo, Dallas-Fort Worth, Austin and El Paso.

San Angelo itself is centrally located in the diocese and has 7,037 Catholics among its 38,815 inhabitants.

A second episcopal appointment announced this week is that of Msgr. Eldon B. Wheeler, 52, superintendent of schools in the Diocese of Great Falls, Mont., to be titular Bishop of Amblada and Auxiliary to Bishop William Condon of Great Falls.

AID CUBAN EXILES

MADRID — The 13,000 priests belonging to Spain's Apostolic Union of the Clergy has launched a campaign to raise funds to aid exiled Cuban priests and seminarians in this country.

SEPARATE CLASSIFICATION

(A review of motion pictures is given to certain films which will not morally offend in themselves but require explanation as a protection to the uninitiated against wrong interpretations and false conclusions.)

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BOOKS OF THE HOUR

The fraud of the week

By D. B. THEALL

If I had to single out one candidate for the publishing fraud of the week, I think it would be MacKinlay Kantor's *Spirit of Lee* (World Publishing Co., \$6.95).

"Taking his basic inspiration from one of the 19th century Indian massacres in Iowa, Mr. Kantor has tried to give us those panoramic novels, with a whole people—in this case the early Iowa settlers and their antagonists the Indians—as hero and villain.

The story of the massacre itself, of course, could have been told in relatively short space, but that would not make a novel. One lighthearted New York reviewer is said to have summed up the book's three or four points by saying that it dealt with good white people, bad Indians, and bad, bad Indians.

Mr. Kantor has worked at getting us a cross-section of the settlers who cover a large part of this greatest of pioneer periods: there is Dr. Isaac Herriott, whose presence provides the excuse for a long excursion into the methods of teaching and practicing medicine.

There is the French immigrant to Iowa with the peculiarly American name of Bert Snyder, whose close friendship with the doctor leads to long conversations on art and the higher things of life. This novel provides also another jumping-off point for a long description of primitive French cave paintings, like those discovered some decades ago at Lascaux.

There are the Luces, the traditional novelistic couple consisting of Iowa with the peculiarly American name of Bert Snyder, whose close friendship with the doctor leads to long conversations on art and the higher things of life. This novel provides also another jumping-off point for a long description of primitive French cave paintings, like those discovered some decades ago at Lascaux.

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In despair, one finally reaches back for the old aphorism wrongly attributed to Abraham Lincoln:

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Almost every year, as Thanksgiving comes and goes, one realizes that a book column should try to say something in good time about worthwhile Christmas books, and so I should like to get an early start, by recommending enthusiastically Maria Shady's anthology, *In The Spirit of Wonder* (Pantheon, \$4.50).

The Lincoln quotation above must occur in handy here, in these mass marketed seems pretty well divided in its attitude toward anthologies. Some find good things in almost every one; others feel cheated, because they are led to wonder interest in a long poem or a novel by excerpts, and then disappointed in the conclusion.

Mrs. Shady's choices range from the New Testament, the Breviary, and medieval Christmas books, down to T. S. Eliot, W. H. Auden, Rainer Maria Rilke, Graham Greene, and Phyllis McGinley in our own time. In geographic origin they cover a large part of the world; the book is catholic as well as Catholic. It will be perfect for Christmas-time browsing and for giving.

There are very attractive line drawings by Johannes Troyer, and a most graceful and effective introduction by Fr. John Courtney Murray, S. J. All in all, a most successful collection, but, like all successful anthologies, all too brief.

As the Ecumenical Council draws nearer, it may be that Catholics will want to be up-to-date on some of the basic issues that at present divide us from Protestants.

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Tic Tacker

At least seven Catholic grade schools and one high school in Indianapolis will take advantage of special programs next Tuesday evening, November 14, to demonstrate the benefits of educational television in the classrooms. An Airborne TV Open House is planned at St. Bernadette, St. Catherine, Holy Trinity, Immaculate Heart of Mary, St. Luke, St. Anthony and Holy Name. Secunia Memorial High School will also schedule an open house, as will Schulte in Terre Haute.

The program from 7 to 8 p.m. will feature technical problems of installation and equipment. This will be of interest to pastors and teachers who have not as yet observed the television classes.

Parents will want to witness the program from 8 to 9:35 p.m. which will carry a sampling of televised lessons and answer some questions regarding the future of the operation.

(SUDDEN THOUGHT: How many archdiocesan schools observed American Education Week, November 5-12?)

UNICEF DRIVE—A tip of the hat is in order for the Chi-Rho Club and the Young Catholic Students group at Secunia Memorial High School, Indianapolis, for their excellent showing for the United Nations International Children's Emergency Fund. Under the direction of project chairman Mike Rafel, a junior, the ladies and ladies collected \$201.75 on their Trick or Treat for UNICEF rounds. Cheers.

UNVENIEN POSITION—Few persons, if any, of the hundreds who attended last Sunday's United Nations Festival at the Msgr. Downey Council, Knights of Columbus, would have exchanged positions with the judges. Eight southside Indianapolis schools, including Our Lady of the Greenwood School, exhibited nine booths of various countries. Contest judges were Sister Mary Carol, O.S.B., Ph.D., history teacher at Marian College; Sister Irmingard, O.S.B., principal of Our Lady of Grace Academy, Beech Grove; and Father James Dooley, vice rector of Brute Latin School. (Some of the results are pictured on Page One.) Credit for the successful Festival goes to Nick Giebels, chairman, and his committee: John Oechsle, Tom Hall, Patrick Donohue, Fred Bissel and Forrest Albertson.

NAMES IN THE NEWS—Father Clarence J. Witte, M.M., a native of Richmond, has been named superior of the 89 Maryknoll priest and brothers in Japan. His most recent assignment was at Maryknoll's headquarters in New York where he was a member of the Maryknoll Council. He served 18 years as a missionary in Japan. . . . J. Albert Smith, a member of St. Joan of Arc parish, Indianapolis, will participate as a panel speaker at the 24th annual meeting of the Catholic Rehabilitation Center on November 20. . . . Mrs. Virginia Donadio, a member of St. Luke's parish, Indianapolis, is one of 43 seniors at Loretto Heights College in Denver who is student teaching this semester.

FOR EXPECTANT PARENTS—St. Vincent's Hospital, Indianapolis, is offering a continuing series of Childbirth Instruction Classes for expectant parents at the Hospital. Sister Nathalie, D.C., supervisor of the hospital's maternity department, will conduct the weekly sessions. The next complete course will begin in January. For information, contact Sister Nathalie at WA 63001.

SEMINARY PRODUCTION—Public performances of Gilbert & Sullivan's The Mikado will be presented by the seminarians of St. Meinrad College on Sundays, November 12 and 19. School performances are scheduled Wednesday, November 15, and Saturday, November 18. Advance tickets are available from Mr. Harry Till, St. Meinrad College, St. Meinrad, Ind.

CONGRATULATIONS—A tip of the hat to the Junior CYO of Holy Name parish, Beech Grove, for winning the annual Indianapolis "CYO of the Year" award. The achievement is a tribute to the work of the coaches and adult volunteers as well as to the abilities and enthusiasm of the members themselves.

Canadian Opinions

(Continued from page 1)
The forthcoming council will not be an interconfessional meeting during which different faiths can come face to face to find a road toward unity, he said. It will be essentially a general meeting of the Catholic Church and its main goal will be to ascertain ways for the Church to adapt itself to modern needs.

The meeting was held a few days before Cardinal Leger left for Rome to take part in the work of the central preparatory commission of the council.

GUILD CARD PARTY
The annual fall card party sponsored by the Guardian Angel Guild will be held Tuesday, November 14, at 7:30 p.m. in the Cathedral High School auditorium, 14th and Meridian Sts. Mrs. Edward Oberholt and Mrs. Maurice L. Fogarty are general chairmen. Mrs. Thomas Carney is guild president.

(Continued from page 4)
us from the one-world type of government that you seem to favor and for which the Communists are working so ardently. Do you realize that the repealing of the Connally Amendment would enable the United Nations World Court to rule our domestic as well as international affairs? Do you realize that without this amendment any individual or group who would protest against World Court interference into a domestic affair (i.e. segregation, immigration laws, interstate commerce, etc.) could be taken out of this country for trial, tried without an American lawyer, be unable to appeal to our Constitutional laws and the United States would be powerless? If your answer is in the affirmative, then may I suggest you adopt the motto "Peace at any Price" I want peace, but not Communist dictated "peace."

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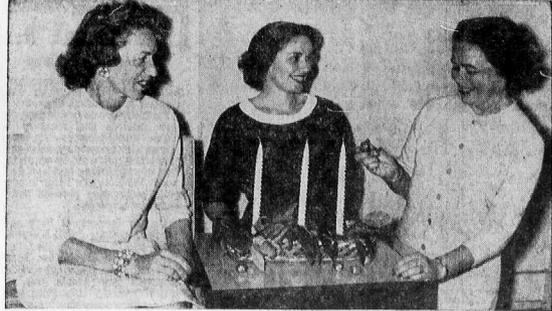
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PLANNING THANKSGIVING DANCE—The Women's Club of St. Monica parish, Indianapolis, will sponsor a Thanksgiving Dance on Friday, November 17, in the Marble Room of the Marriott Hotel. Nick Craig's orchestra will play for the dance, which begins at 9 p.m. Mrs. Robert L. Randall, above left, dance chairman, is shown checking decorations with Mrs. Fred Linday, Jr., center, decorations chairman, and Mrs. James Schneider, reservations chairman. (Staff photo)

How to be Several parishes slate festivals and dinners

By CORDELIA HINES
Good things come in pairs this week-end. Slated at Indianapolis parishes Saturday and Sunday, November 11 and November 12, are two fall festivals, a couple of turkey dinners and a turkey shoot. St. Christopher's fall festival, the one that's always 'tops in town', will be held in the parish hall, 8283 W. 16th St., Speedway, on Sunday, Nov. 12. Parish chiefs have planned a taste-tempting menu including baked ham or turkey, sweet potatoes with marshmallows, mashed potatoes with gliblet gravy, tossed salad, green beans, harvard beets, hot peas, and a selection of beverages and home baked pies. All entrée servings will also be available.

A wide variety of fun games will provide entertainment for the entire family. Mrs. Jean Germain Jr. is general chairman, assisted by Mrs. Morris Gambrell. The public is invited.

The annual fall festival at St. Mark's Church, U.S. 31 and Stop 8 Road, will begin a two day run Saturday, Nov. 11 and continue Sunday, Nov. 12.

A tasty "Burger Basket" will be featured on Saturday beginning at 5 p.m. On Sunday, a complete turkey dinner will be served from 11:45 a.m. to 5 p.m. After 5 p.m. a delicious assortment of sand-wiches will be available. Several festive attractions will keep the crowds happily entertained.

A turkey shoot is scheduled this Sunday, Nov. 12, on the parish grounds at St. Pius X Church, 72nd Sales Parish Drive, three blocks East of Keystone Ave. The event, sponsored by the Men's Club, will be held from noon to dusk. Prizes will include a turkey, pheasant and quail. Marksman may use their own guns or the guns provided by the Men's Club. Ammunition is free for children and \$1.50 for adults. Barbara Elliott, at LI 7-1875 is taking reservations.

ALUMNI DANCE
An Alumni Dance for graduates of Sacred Heart Central High School, Indianapolis, will be held Friday, December 1, in the Knights of Columbus hall, 511 E. Thompson Rd. Bernie Weimer's Continental will provide the music. Proceeds will benefit the high school improvement fund. Reservations are \$3 per couple.

CALENDAR

- NOVEMBER 10**
The Card Party in the Little Flower auditorium, 14th and Bosart starts at 8 p.m.
- 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 auditorium, 19th and Arsenal.
- NOVEMBER 11**
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.
- St. Roch's Star Spangled Dance** begins at 9 p.m. in the parish hall, 3011 S. Union St.
- NOVEMBER 13**
A Card Party sponsored by the ladies of St. John's at 1:30 p.m. in the Assembly Room. Mary Roman is chairman.
- NOVEMBER 16**
Our Lady of Greenwood Social at 6:30 p.m. in the school hall.
- Holy Angel's Social** begins at 6:30 p.m. in the school auditorium, 28th and Northwestern Ave.
- Our Lady of Greenwood Social** begins at 6:30 p.m. in the parish hall.

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Oblate recollection
The Indianapolis Chapter of the Oblates of St. Benedict will meet at Our Lady of Grace Convent, Beech Grove, on Sunday, November 12, for an Afternoon Recollection. The opening conference will begin at 1:30 p.m. Father Gerard Ellspaum, O.S.B., Oblate Director, and Father Aurelius Bohrerck, O.S.B., Assistant Director, will present the meditations. Anyone interested in the Oblate movement is invited to attend. No advance registration is required.

Pope
(Continued from page 1)
Pius IX lived to 88 and Leo XIII to 83, he noted.

"This is what it means for us to live to 80: that we may remain faithful with steadfastness to the will of the Lord according to the diverse and mysterious designs of His grace and mercy."

The Pope then traced the influence of St. Charles Borromeo on his life. It was at the Borromeo altar in Milan cathedral, he recalled, that he prayed for the first time before leaving for the seminary in Rome. He returned again for Mass there on the fourth day after his ordination. He added that he had devoted 50 years of study to the pastoral visits of St. Charles to Bergamo.

"Let us therefore invoke St. Charles and let us invite him to gather about us close to this altar in St. Peter's all the saints of heaven and earth . . . and those of Ours who have been sacrificed for the sake of Christ, for truth, for freedom and for justice," he said.

THE POPE concluded by recalling an ancient formula used at one time to observe the coronation anniversaries of popes. In it the three suburban cardinals of Rome—St. Peter's, St. John's and St. Paul's—were asked to pray for the Pope. The Bishop of Albano would ask that the Pope be made conscious of his lofty mission; the Bishop of Porto would pray that he be given strength in truth; the Bishop of Ostia asked that he gain such merits in bearing his responsibilities that might earn him beatitude on earth and in heaven.

Pope John said: "So let it be from us, and so may it be from my brothers and sons in renewed wishes for perfect abandonment in God and for joyful peace and blessing."

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Brands U.S. prisons 'a colossal failure'

CINCINNATI — American prisons are "a colossal failure," according to Father Charles Dismas Clark, S.J., St. Louis priest famed for his work among ex-convicts.

Father Clark, tagged "The Hoodlum Priest" in a recent movie based on his work at Dismas House in St. Louis, painted a bleak picture of prison life in a talk at Xavier University here.

"I know prisons," he said. "I hate them. They destroy people. Every inmate craves to be taught and learned in a prison cell. Only hell could be worse."

FATHER CLARK denied that prisons are a deterrent to crime. "The crime rate is going up four times as fast as the population," he said.

Jails also fail to correct the criminal, the Jesuit believes. "Seven out of 10 who have served their time go back to jail, and for bigger crimes," he said.

Father Clark, who has sponsored for parole more than 3,000 ex-convicts and helped them back to normal life, is convinced that "70 per cent of those we send to jail should never go."

He added that "there are many men in prison who would go straight if they were given a home, a job and supervision."

Two American girls hurricane heroines

COLUMBUS, Ohio — Two U.S. Catholic girls became heroines to thousands of British Honduras for their relief work in the wake of the disastrous Hurricane Hattie.

Mary Lou McCormick of Columbus and Frances Dundon of Milwaukee turned their damaged mission school at Stann Creek, British Honduras, into a relief center for victims of the hurricane.

A photographer for Life magazine, who telephoned the McCormicks from New York after returning from a visit to British Honduras.

The photographer told the McCormicks that Mary Lou was "well and in high spirits, but too busy to try to contact us."

"We heard radio reports that Americans would be evacuated, but we know Mary Lou and, if possible, she'll stay on as long as she's needed," Mrs. McCormick said.

THE PRIEST made it clear that he has "no illusions" about some criminals. "I know men," he said, "who would shoot their own mother and bet on which way she would fall."

At the same time, he said, the vast majority of prisoners who leave jail by the probation and parole route go straight.

He is helping to establish centers similar to Dismas House in other large cities, he said, including Cincinnati. "We're avoiding residential areas," he told the students, pointing out that women in a New York residential area only last week had looted him and an Episcopal minister after the latter had picked a site for the Jesuit Fathers' mission in Stann Creek, 10 miles south of the capital city of Belize. They answered a request for volunteers by the Jesuits' Missouri Province and had been at Stann Creek only three months. Mary Lou was a June graduate of Marquette University in Milwaukee.

And the two young women got in a plug for the United States in the process. They hosted an American flag over their relief center, thereby dispelling rumors in their pro-Castro area that the aid was coming from Russia and Cuba.

According to reports, the Honduras summed up their feelings: "God bless America."

THE TWO YOUNG women are in British Honduras serving as volunteer lay teachers at the Jesuit Fathers' mission in Stann Creek, 10 miles south of the capital city of Belize. They answered a request for volunteers by the Jesuits' Missouri Province and had been at Stann Creek only three months. Mary Lou was a June graduate of Marquette University in Milwaukee.

The two girls were quartered only yards from the seashore. According to McCormick, "The Life photographer had looted him and an Episcopal minister after the latter had picked a site for the Jesuit Fathers' mission in Stann Creek, 10 miles south of the capital city of Belize. They answered a request for volunteers by the Jesuits' Missouri Province and had been at Stann Creek only three months. Mary Lou was a June graduate of Marquette University in Milwaukee.

FATHER CLARK deplored the fact that the U.S. has only one school of criminology—at Berkeley, Calif. "I believe every judge should be trained in criminology," he said.

He said he doesn't mind being called the "hoodlum priest."

"We got \$10,000 from the movie people for that name," he said. "For that kind of money you can call me anything."

NEWS OF the efforts of the two young women was received here by Mr. and Mrs. Thomas A. McCormick, Mary Lou's parents.

The first word that their daughter was alive came to the McCormicks November 3 by way of Alaska, where a ham radio operator picked up a message from British Honduras.

Details were filled in later by

AROUND THE ARCHDIOCESE

Richmond parish slates card party and dance

RICHMOND, Ind.—The annual fall card party sponsored by the women of Holy Family parish will be held Thursday, November 16, at 8 p.m. in the parish hall.

TELL CITY Bishop Charitar Council No. 1122 will hold Memorial services for the members who died during the past year on Monday night, November 13.

The men of Holy Family parish will sponsor their annual fall dance Saturday, November 18, from 9 to 12 p.m.

The proceeds from both projects will be used to purchase a classroom television and public address system for the school.

John Scheidegger is in charge of planning the program, Paul Churell will be Master of Ceremonies. Father Eugene Weidman, pastor of St. Pius church, Troy, will speak.

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RUSHVILLE St. Mary's Guild has scheduled their annual fall festival Sunday, November 12, from 2 to 8 p.m. in St. Mary's school. There will be games and refreshments. Gift booths will be featured.

TERRE HAUTE Our Lady of Providence Circle 309, Daughters of Isabella, will meet at 7:30 p.m. on Tuesday, November 14, in the Paduan Room of St. Benedict's school. Mrs. Mary Wade will preside.

SHELBY COUNTY St. Vincent's parish will sponsor a Turkey and Ham Dinner on Sunday, November 12. Serving hours will be from 11:30 a.m. to 2 p.m. The parish is located five miles east of Shelbyville.

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'Union labor only' policy of Bishop lauded by Meany

WASHINGTON, D.C.—A Catholic prelate's directive to pastors instructing them to accept bids on construction only from contractors employing union labor won the praise here of George Meany, president of the AFL-CIO.



ONLY THE BEST—Chuck McClure, left, a member of the arrangements committee, selects the type of spare ribs which will be served at the sauer kraut and rib supper on Saturday, November 11, in St. Andrew's parish hall, Richmond. Serving time will be from 5 to 8 p.m. The Knights of St. John are sponsoring the affair, to which the public is invited.

Public 'open house' set by Terre Haute parish

TERRE HAUTE, Ind.—Non-Catholics are invited to attend a public "open house" on Sunday, November 12, at Sacred Heart Church, Barbour and Lafayette Ave. The purpose of the event is to afford the public an opportunity to visit the church, view the interior, and hear explanations of the use and significance of the appearances in the church.

It is the expressed hope of the parish that this event will serve as a means to foster a better understanding and promote a spirit of good will between the members and their neighbors. There will be unlimited free parking.

The Rev. James McBarron is pastor of Sacred Heart, and Rev. James Peltouch is assistant pastor.

St. Roch's plans inquiry classes

A twice weekly series of Inquiry Classes for those interested in the Catholic Faith will be given by the Franciscan Fathers of St. Roch's parish, 3601 S. Meridian St., Indianapolis, on Mondays and Wednesdays, beginning November 13 at 7:30 p.m.

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LADIES CLUB TO MEET The Ladies Club of the Monastion Downey Council, 2660, Knights of Columbus, will meet at 8:30 p.m. on Wednesday, November 15, in the council chambers, Thompson Rd. and U.S. 31. Nominations for new officers will be made from the floor. Mrs. Dorothy Hagner will be hostess.

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

MRS. PHILOMENA RAAS, Morris
MRS. EDWARD J. RAUZE, Brookville
MRS. EDWARD WITZ, Batesville
MRS. J. J. WILSON, Ellettsburg
MRS. LAWRENCE SAWYER, Terre Haute

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FARMER'S VIEW Rural Life Week

By DANA C. JENNINGS

Farm-city week this year will be November 17 to 23 as proclaimed by President Kennedy.

Farm-city week is designed to give farmers and ranchers a chance to get together with their city cousins to exchange ideas and views and get a fuller appreciation of each others problems and possibilities. It also helps to promote cooperation between town and country people.

Usually farmers sit back and let the city folks do all the planning. Pull a switch on them this year and plan at least one Rural Life-centered event at which Christian farm people can acquaint town and city folks with

Criticism leveled at Spanish labor

BUSSELS — Spain's government-controlled organizations of workers and employers are simply a means of keeping workers under totalitarian tyranny, the Catholic-oriented International Federation of Christian Trade Unions charged here.

The accusation was made in a statement issued jointly by the federation and the mainly socialist International Confederation of Free Trade Unions. The statement said strikers are not only not permitted in Spain but are considered enemies.

The two large union bodies met here to study present conditions of Spanish workers and to reaffirm their determination to help them create a democratic atmosphere.

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CONSECRATION SET NAIROBI, Kenya—Msgr. Guido Del Mestri, Apostolic Delegate to East Africa who has been named National Archbishop of Tuscania, is scheduled to be consecrated here in late December by Cardinal Laurian Rugamwa, Bishop of Bukoba, Tanganyika.

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Remember them in your prayers

† ALOYSIUS J. FRESE, 66, Little Flower Church, St. Mary's, died Nov. 8, 1961. Survivors: wife, Helen J.; daughter, Mary Elizabeth; son, Joseph; grandsons, James Francis, Joseph, and John; granddaughters, Elizabeth, Mary, and Mrs. Louis Francis; brother, Gerald; sisters, Mary, and Mrs. Joseph; Amberg grandmother, Mrs. Mary Virginia.

† MARY E. FAYE, 63, Holy Trinity Church, No. 4, Holy Cross Cemetery, Survivors: daughter, Mary Pearl; son, Robert; grandsons, Robert and Nicholas; sister, Ruth Moser.

† JOHN F. BREEN, 63, Little Flower Church, No. 4, Holy Cross Cemetery, Survivors: wife, Mary; daughter, Mary; sons, Joseph, John, and Bernard; grandsons, Joseph, Elizabeth, and Theresa; daughter, Sister Edward Ann, O.S.P.

† KATHRYN GRIFFIN, 66, Holy Cross Church, No. 4, Holy Cross Cemetery, Survivors: Joseph J. Griffin, Frank D. sister, Mary Marjorie; brothers, Daniel and Thomas Griffin.

† JULIA CASSELLY, 72, St. Philip North Church, No. 4, Holy Cross Cemetery, Survivors: son, Robert; daughter, Mary; grandsons, Michael and Robert; granddaughters, Mary; sister, Bridget; daughter, Anne; son, William.

† FRANK J. MILLI, 58, Sacred Heart Church, No. 9, St. Joseph Cemetery, Survivors: wife, Wilma; daughters, Joseph and Josephine; son, Charles; grandsons, Robert and Joseph; granddaughters, Mary and Josephine.

† MARY E. FAYE, 63, Holy Trinity Church, No. 4, Holy Cross Cemetery, Survivors: daughter, Mary Pearl; son, Robert; grandsons, Robert and Nicholas; sister, Ruth Moser.

† JOHN F. BREEN, 63, Little Flower Church, No. 4, Holy Cross Cemetery, Survivors: wife, Mary; daughter, Mary; sons, Joseph, John, and Bernard; grandsons, Joseph, Elizabeth, and Theresa; daughter, Sister Edward Ann, O.S.P.

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Ladywood alumnae to sponsor tea

The Ladywood Alumnae Association will open the year's activities with a tea to be held Sunday, November 12, from 2 to 4 p.m. in the drawing room of Ladywood School.

Mrs. James W. McGuire is president of the group. Other officers include Mrs. Joseph M. McNamara, vice president; Mrs. John W. Ely, secretary; Miss Janet Allhand, treasurer; and Mrs. R. A. Jeffersville, public relations.

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3RD ORDER TO MEET

A Carmelite third Order Conference will be held Sunday, November 12, at 2:30 p.m. at the monastery, 2500 Cold Springs Road. For further information call WA. 3-2875.

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Pope makes another appeal for world peace

VATICAN CITY—His Holiness Pope John XXIII opened the second meeting of the Central Preparatory Commission for the coming ecumenical council with an appeal for world peace, his second within three days.

The Pontiff also expressed his gratification at the Catholic interest in the council and said it is a cause for rejoicing among all Catholics.

Pope John told the commission that it will have to meet more often during the next few months. This was seen here as an indication that the preparatory phase of the council is nearing its end.

Present at the commission meeting in the Vatican's Hall of Congregations were 43 cardinals from 23 countries, those from the U.S. were Cardinal James Francis McIntyre, Archbishop of Los Angeles; Cardinal Aloisius Muech of the Vatican administrative staff, Cardinal Albert Meyer, Archbishop of Chicago.

DURING its meeting the central commission is hearing the

reports of the special commissions and secretariats preparing for the council.

The Pope reminded the commission that many people are worried about present world conditions and again called for peace. He had issued another peace plea only three days earlier when he received members of delegations from 67 nations to ceremonies marking his 80th birthday and coronation anniversary. The Pope told the commission that he had viewed his thoughts about peace to peace in his still earlier peace

Speaker deplors stand of ultra-conservatives

PROVIDENCE, R.I.—The ultra-conservative stand of some Catholic laymen and priests was criticized here by Father Charles B. Quirk, O.P., head of Providence College's economics department.

Father Quirk said in a lecture at the college that both the policies advocated by the John Birch Society and the economic conservatism of Sen. Barry Goldwater of Arizona fail to meet the requirements of social justice outlined by His Holiness Pope John XXIII in his "Mater et Magistra" encyclical.

FATHER QUIRK said "there is nothing wrong, of course, with an authentic conservative philosophy."

He charged the John Birch Society program "is dangerous fanaticism and not an endorsement of our democratic institutions." He accused the society of "pushing the panic button" in its search for communist infiltrations and accused it of regarding social

legislation of the last 25 years as evidence of communist penetration.

Father Quirk said Goldwater is in a different category from the John Birch Society. He said the Senator and his followers are "assessed with an unrealistic return to the laissez-faire economics of the 19th and early 20th centuries."

GOLDWATER is sincere, but "his conservatism can hardly be equated with the demands of the 'socialization' of Pope John XXIII," Father Quirk said.

The priest emphasized that the "socialization" suggested by the encyclical was, in effect, an outline of a mixed economy similar to the economy of the United States and not an endorsement of socialism. The encyclical, he said, advises that government should be restricted in its activities to what private enterprise cannot or will not do.

He closed his store on Saturday and by forcing him to close on Sunday also the state was discriminating against him because of his religion; (2) that he was entitled to the exemption provided by law for Sabbatharians. The law permits those who observe a Saturday Sabbath to transact business on Sunday providing they do not "openly expose" their goods for sale.

State high court upholds Sunday sales law in N.J.

TRENTON, N.J.—New Jersey's county-option law limiting Sunday sales withstood two more attacks on its validity. One more challenge in the courts remains.

In two decisions here (Nov. 6), the New Jersey Supreme Court rejected arguments that the law impinges on religious freedom and that it is vague and unclear. The court also held that a storefront operation is not entitled to the exemption granted by the law to those who observe Saturday as the Sabbath.

The two decisions follow a 1960 ruling which denied that the law constitutes an establishment of religion. Pending now in the lower courts is a case brought by Two Guys From Harrison, East Coast discount chain, challenging the law on the grounds that its classification of what may or may not be sold on Sunday is arbitrary and unreasonable.

IN ITS LATEST actions the state high court voted 4-to-3 to affirm the conviction of Dave Fass of West New York, N.J., and 6-to-1 to affirm the convictions of three sales personnel at Bargain City, U.S.A., of Peapack Township, N.J.

Fass, an Orthodox Jew, operates a floor covering store. He was arrested in November, 1959, shortly after the Sunday law had become effective in 12 counties as a result of referendums. He was fined \$25 and then began the appeal process after an unsuccessful attempt at gaining an injunction in Federal court.

THE THREE Bargain City employees had been convicted in the Peapack Township Court of selling clothing—an item specifically forbidden by statute—on Sunday. They argued that the law was "vague and unclear," imposes "arbitrary and unreasonable" penalties, and deprives them of equal rights because the law was not in effect in neighboring counties.

The court simply said it found "no merit" in any of these arguments. Justice John J. Francis delivered the majority opinion in both cases.

Two are convicted on smut charges

BALTIMORE — Federal Judge R. Dorey Watkins found two men guilty of transporting obscene literature across state lines and said the seven books involved were "dirty for the dollar's sake."

The two men were arrested three years ago on the New Jersey Turnpike with 1,560 copies of seven books in the trunk of their car. Judge Watkins ruled that the books were obscene "by any test this court could envision."

LEADS PILGRIMS

DUBLIN—Dublin's Jewish Lord Mayor Robert Briscoe is leading a group of Irish dignitaries on an official visit to Our Lady's shrine in Lourdes at the invitation of a French official of Irish descent, Georges McGrath, who is prefect of the Department of the Upper Pyrenees in which Lourdes is located.

brothers and of many others who, although their brows are not signed with the seal of Christ, receive the light of natural revelation. This attention, given both in respect and expectation, is a cause for exultation indeed, and it cannot leave any member of the great Catholic family indifferent."

The meeting took a vote on the question of inviting non-Catholic observers to the council. The result of the vote was not made public.

The Pope's speech also dealt with the commission's work. He said:

"With the help of God we are beginning the study of projects and decrees that have already been drawn up by the commissions and secretariats. . . . Many projects are ready and others will follow shortly. . . . Subsequently, therefore, it will become necessary to repeat these meetings more often. . . ."

Other members of the central commission examine the projects in full assembly, special commissions will draw up the norms that will be observed during the forthcoming council. They will proceed with the timely co-

ND students pay honor to Pontiff

NOTRE DAME, Ind.—The University of Notre Dame student body sent Pope John XXIII a huge spiritual bouquet on the occasion of the official celebration of his 80th birthday and the 3rd anniversary of his encyclical "Mater et Magistra."

Notre Dame students told the pontiff in a special message that they have offered 9,341 Masses for his intentions. Their spiritual bouquet also included the recitation of Holy Communion 8,818 times; the recitation of the Rosary, 6,641 times; and 6,736 visits to the campus Grotto of Our Lady of Lourdes.

Praying their prayers "that Almighty God will continue to bless you," the Notre Dame students asked Pope John to send them his apostolic blessing.

LAY OPERATED SCHOOL
DURBAN, South Africa.—The first Catholic secondary school for boys to be operated entirely by laymen in Durban will open next year under the patronage of Archbishop Denis Hurley, O.M.I., of Durban. It will be named after St. Thomas More.

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ordination of miscellaneous material, will judge amendments to projects suggested during discussions and will study and seek a solution to the technical and organizational problems regarding the convocation, opening and development of the council."

The Pope reminded the commission that it already had before it the suggestions and wishes of the bishops, priests and laity. He said commission members can also count on the support of the prayers of Catholics.

FOLLOWING the Pope's speech, the commissions' secretary, Archbishop Pericle Felici, outlined the work of the commission and announced the formation of three subcommissions.

One subcommission will work out the rules that will govern the meetings of the coming council, taking into account the provisions of canon law and the suggestions

made by the central commissions' first meeting. Its president is Cardinal Francesco Roberti, Prefect of the Supreme Tribunal of the Apostolic Signature, high Church court.

Another subcommission will examine miscellaneous questions and combine suggestions and projects in case of duplication. Cardinal Eugene Tisserant, Dean of the College of Cardinals, is president of this subcommission. Cardinal Muench is a member.

14TH HIGH SCHOOL
O'FALLON, Mo.—The 14th Catholic high school in the St. Louis archdiocese within the last ten years will be built here to serve 11 St. Charles County parishes. Cardinal Joseph Ritter, Archbishop of St. Louis, said the \$72,000 building will accommodate 500 pupils.

The third subcommission will amend projects after hearing suggestions of a full meeting of the central commission. Cardinal Carlo Confalonieri, Secretary of the Sacred Consistorial Congregation, is president.

A fourth subcommission was also formed to deal with technical and organizational details of the council under the presidency of Cardinal Gustavo Testa of the Vatican administrative staff. Cardinal Francis Spellman, Archbishop of New York, was named a member.

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