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**"GOD DEMANDS IT"**

# Bible-belt evangelist sparks 'right-wingers'

By DONALD QUINN  
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TULSA, Okla. — A Bible-belt evangelist who leads what he insists is the most effective of the "anti-Communist" movements in the United States will make a second try next month (March) to group the nation's hard-right organizations into a single force.

The Rev. Dr. Billy James Hargis of the Christian Crusade which has its headquarters here admits the chance of success is

*The writer of this article is managing editor of the Oklahoma Courier, official newspaper for the Oklahoma City-Tulsa Diocese.*

doubtful. But it is necessary, says the Disciples of Christ minister who preaches anti-Communism because "it is part of my ordination vows . . . part of my creed . . . God demands it."

Hargis says that "almost fringe" opposition to his suggestion of a coalition by Communists and liberals, points out graphically to me the necessity of the project for it is obvious that such concerted action by conservatives is what our opposition fears the most."

**THE MAJOR** difficulty Hargis sees to such a unification is that ultra-conservatives "are all rugged individualists." But those who have studied the methods and operations of the many ultra-right groups that have achieved prominence in the past year or so—the Christian Crusade of Dr. Hargis, the Jewish Anti-Democrat League (ADL), the National Council of Churches (NCC), the National Ignition Committee, and as many as 2,000 other separate organizations—contend that "rugged individualism" is another way of saying that anti-Communist organizations are business, profiting by millions of dollars in contributions, donations, free-will meeting offerings, speaking fees, and book and film sales.

The meeting on March 29, as planned by Hargis' high-powered organization and publicity staff, is supposed to bring together in the Washington Hotel in the Nation's Capital more than one hundred conservative Senators and Representatives—Republicans and Democrats.

Hargis is inviting leaders and members of the top right-wing groups to the session, in the hopes that a sort of coalition will be formed for the "Supreme Coordination of Conservative Efforts" will be formed.

**A PRELIMINARY** to the Washington meeting was staged when Hargis gathered 129 people from 22 states and Canada here for a "National Anti-Communist Leadership School" early in February. The 129 paid \$100 to attend five days of morning, afternoon and night sessions behind closed doors.

The school's "faculty" numbered 14, and included two Catholics, two ex-Communists, some accredited and some self-styled experts on communism and internal subversion and "the conspiracy."

Conservative Americans such as Capt. Eddie Rickenbacker and Gen. A. C. Wheelwright spoke. The students heard an out-and-out racist declare that the Supreme Court's school desegregation decision was based on "the bogus American creed that all men are created equal."

Over and over the participants heard that the enemy is not just international Communism as dictated from the Kremlin and practiced in Belgrade or Havana, America, the enemy is "the liberals" and the "softies" in the present and past United States executive administrations, in the Pentagon, the State Department, the White House. The enemy is a multitude of organizations; some are "fronts," others have been sub-



**CRUSADER**—Rev. Dr. Billy James Hargis, founder and director of the Christian Crusade, Tulsa, Oklahoma, uses a specially converted land cruiser bus and the caravan technique in selling his ultra-right wing ideas.

verted, and they include such as the National Association for the Advancement of Colored People (NAACP), the Jewish Anti-Democrat League (ADL), the National Council of Churches (NCC). The enemy influences through newspapers like the New York Times, the Atlanta Constitution, and the Washington Post. The enemy has taken over the university and all education with foreign aid and welfare programs—do away with foreign aid and welfare programs, thus making the income tax unnecessary) to those that take a bit of determination (invade Cuba again, knock down The Wall, bomb Russia).

**THOSE ATTENDING** the school needed little convincing that the Nation is in peril. The solutions given them range from the simple and practical (elect a conservative Congressman, demand the school board to exorcise a selected list of books from the school library) to the easy (do away with the income tax, thus making it impossible to finance foreign aid and welfare programs—do away with foreign aid and welfare programs, thus making the income tax unnecessary) to those that take a bit of determination (invade Cuba again, knock down The Wall, bomb Russia).

All of these proposals were made once or more, and usually to applause at Hargis' anti-Communist leadership school. **TYPICAL** of the comments given by those attending the sessions were: "I wanted to know how to contact more people about the menace of Communism . . . how to relate a bit of this liberal philosophy I expect to hear while I'm in the Army," said a 23-year-old Illinois farmer who will be drafted next month.

"If Americans aren't awakened soon to the danger of Communism, they stand to lose everything," a South Dakota man said. He retired from the oil business four months ago and plans to devote his full time now to anti-Communism. "My group is more or less resigned to a Communist takeover," said the Missouri pharmaceutical firm owner who is the national coordinator for the Minutemen. Robert B. DePugh said he "just came to see what the school had to offer."

DePugh's Minutemen organization claims that 25,000 people have gone through the 40-hour course in guerrilla warfare and underground tactics and that each group now has a weapons cache ready for action. Because of his notoriety as the Minutemen's

# Recite breviary for Council, Pope John urges all priests

VATICAN CITY—His Holiness Pope John XXIII has asked all priests of the world to join him in dedicating their daily recitation of the breviary for the success of the coming ecumenical council.

He made the request in an apostolic letter "To All Clergy" published here on February 9, but dated January 6.

Pope John said: "The chief form of cooperation for the success of the council that we expect is prayer, and priestly prayer above all, which immediately gives tone and fervor to the spiritual elevation of all Christian people."

He noted how the liturgical commemoration of the visit of the Magi to Christ came early in the new year. He said it would be fitting at the outset of the year that the clergy of the world, in a similar spirit of adoration and offering, should make an intense preparation for the council.

## Says Council may define 'the Church'

HEIDELBERG, Germany—The head of the Holy See's Secretariat for Promoting Christian Unity said here it is very important that the coming ecumenical council give a basic declaration of the position of non-Catholic Christians within the Mystical Body of Christ.

Cardinal Augustin Bea, addressing a gathering of Protestant and Catholic students and university professors here, said that the nature of the one true Church of Christ should be spelled out by the council.

"The council must make clear the indelible effect of every valid baptism, he said, as all who are baptized are incorporated in Christ and made children of God. Such a declaration would serve to bridge the gap between the two churches and all other Christian brothers and sisters are members of the one true Church of Christ, he said.

Cardinal Bea said that the council—to open next October 11—must show its sincerity by dealing squarely with those problems which divide Christians. There should be no room for doubt as to the fact that the Roman Catholic Church cannot withdraw defined dogmas he said.

"The Lord entrusted the Church with the task of interpreting the revelation of the truths of the Faith," the Cardinal said, "but He did not give her power to change truths. The German-born Prince of the Church added that in maintaining this dogmatic deposit of the Faith, bridges to Christian unity must be built."

The coming Vatican Council will be able to help provide a better and clearer understanding of the whole of Christian truth, he continued. "It will clear away prejudices and misunderstandings and to a great extent will be able to take into account the thoughts and opinions of Christians in the fields of preaching, canon law, worship and piety. This is because, said the Cardinal, the living font of life, the fountain of love, benevolence and humility, the Cardinal added that Pope John XXIII has brought about a favorable climate by his examples of love, benevolence and humility. The Cardinal added that Pope John has shown that the Roman Church does not understand the primary as thirst for power, but rather a primacy of service.

Cardinal Bea concluded by warning that in the search for Christian unity there must neither be optimistic illusions nor fuzzy pessimism.

## Overruled

ILMINGTON, England—The local Anglican rector's edict against bomb-tossing that plead for prayers for the dead has been overruled by a Church of England court. Mrs. Marguerite Smith, an Anglican, can inscribe on the monument to her late husband, a Catholic, "Pray for the repose of the soul of Oswald Smith."

The rector, the Rev. Tom Shaw, had banned from his church cemetery all inscriptions that imply the existence of Purgatory. Catholics are given the right to use the Anglican cemetery because it is the only one available. The church court ruled that this right would be "hollow" if it did not carry with it the right to church inscriptions.

**HE INCLUDED** in his invitation "all those who belong to the priestly order of all countries, of every language . . . under the vaults of every church or chapel or gathered together in choir . . . from the young subdeacon who has just begun to taste the fervor and tenderness of the recitation of the Divine Office . . . to the venerable old man who finds gentle repose in his prayers."

The Pope went on to make observations on the breviary itself. He called it an "admirable reminder" of the four marks of the Church—one, holy, catholic and apostolic—and "the great divine poem offered by Jesus Christ as the song of redeemed mankind."

The Pontiff gave evidence of his desire for Christian unity when he expressed his "intense longing that the different Christian confessions, which through the centuries of history have been and still live separated (from the Church), should be reunited with her and enjoy the same benefits" as are found in the breviary.

He continued: "The breviary is not only a poem of joy for the mind and a daily rule of life, it is a relief and comfort amidst the difficulties and weariness of human vicissitudes."

He described the content of the breviary as a masterful blending of the Psalms with the other parts of the Old Testament and with the New Testament.

"It is from this," he said, "that our second Vatican Ecumenical Council is already drawing substantial elements of most pure doctrine and wise provisions of ecclesiastical discipline."

He declared: "One may well say that we feel ourselves at the onset of a new epoch, which is based upon loyalty to the ancient heritage yet which is open to the marvels of true spiritual progress. This new epoch can expect dignity, prosperity and blessing only from Christ, the glorious and immortal King of centuries and of peoples."

**HE RETURNED** to the mystery of the visit of the Magi and the symbolism of their gifts: gold for charity, incense for prayer and myrrh for mortification. He added: "The priest's dedication of the recitation of the breviary for the council could not be better expressed than by this threefold homage."

Pope John suggested that, before reciting the breviary, priests should pause a moment to formulate their intention of dedicating their prayers for the success of the council.

He further suggested that they ask their individual angels to assist them in reciting the breviary attentively and devoutly. He concluded with the assurance that "the humble Pastor of the universal Church considers himself united with all his priests on land and sea. The Pope always dedicates the earliest hours of the morning to the peaceful recitation of his breviary which, intended as a prayerful introduction to his various expressions of prayer, is the prayer of the universal Church."



**\$72,000 bequest for seminarians**

A \$72,000 bequest for the education of students for the priesthood was presented to Archbishop Schulte this past week from the estate of the late Frank Kreuzjans, a member of St. Ann's parish, Jennings County. Richard Kreuzjans, above, administrator of his uncle's estate, made the presentation.

The fund is to be left intact, but the proceeds therefrom will be used annually for the purpose designated.

Noting the expense of seminary training—\$640 to \$1,200 per year for each student—the Archbishop

announced that three or four students will be provided for each year from the proceeds of the invested gift.

At present there are 71 students in major seminaries and 150 in minor seminaries studying for the Archdiocese. The latter figure does not include the 150 students attending the Latin School of Indianapolis.

In voicing his appreciation of Mr. Kreuzjans' bequest, Archbishop Schulte expressed the hope that this example will point the way for many other Catholics when preparing their last wills.

## New Albany Serrans set contests, exhibit 'Anti-laism' by speaker

NEW ALBANY, Ind.—The New Albany Deaneery Serra Club has announced plans for a Poster and Essay Contest among the 18 parochial schools in the Deaneery. Also announced were plans for an Annual Vacation Day to be held at Our Lady of Providence High School, Clarksville, on Friday, March 9. Purpose of both the Poster and Essay Contests is "to encourage young men and women to think about religious vocations as priests, Sisters and Brothers."

Contests chairman Richard Voigt declared that all fifth to seventh graders may compete in the poster contest, while the essay contest is limited to eighth graders. Deadline for both projects is April 1. The Vacation Day program will be divided into three segments. Separate arrangements will be made for elementary and secondary school youngsters. An evening session is planned for

parents and students. Bud Oefinger is project chairman.

Composed of Catholic professional and businessmen who are interested in fostering religious vocations, the Serra Club of the New Albany Deaneery is headed by Louis Buleit. Other officers include: William Stenle, 1st vice president; William Savage, 2nd vice president; Jeff Goolesaker, secretary; and Joseph Merck, treasurer.

**DUKE IN ROME**  
ROME—Cardinal Stefan Wyszyński, Primate of Poland, is expected to arrive here February 16 to take part in the fourth plenary session of the Central Preparatory Commission for the Second Vatican Council. His last visit to the West was in the fall of 1958, when he came to Rome to participate in the Conclave that resulted in the election of Pope John.

"Anti-laism" he continued, "while not as pronounced as anti-clericalism, is evident. There is no malice behind it, but rather a deep seated suspicion on the part of some of the clergy against any interference by the laity."

**SHERRY** declared that some laymen have become "impatient" for progress and have turned to "the perversion of anti-clericalism."

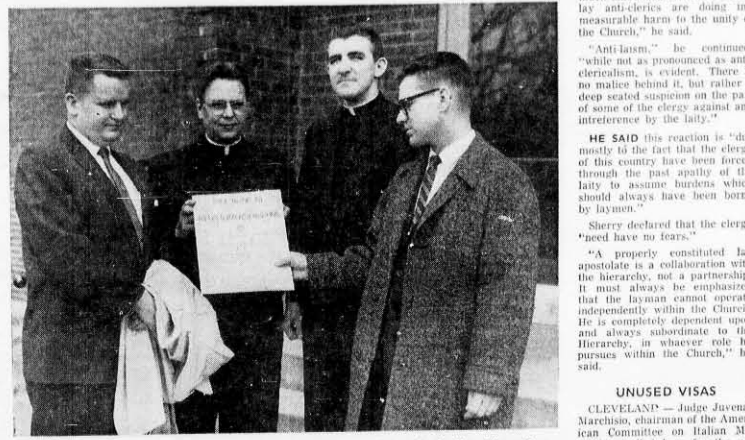
"Instead of hearing their frustrations with serenity and patience, they turn to pride and much unneeded criticism. These lay anti-clerics are doing immeasurable harm to the unity of the Church," he said.

"Some of the clergy against any interference by the laity," he said. "Anti-laism," he continued, "while not as pronounced as anti-clericalism, is evident. There is no malice behind it, but rather a deep seated suspicion on the part of some of the clergy against any interference by the laity."

**HE SAID** this reaction is "due mostly to the fact that the clergy of this country have been forced through the past apathy of the laity to assume burdens which should always have been borne by laymen."

Sherry declared that the clergy "need have no fears."

"A properly constituted lay apostolate with a collaboration with the hierarchy, not a partnership. It must always be emphasized that the layman cannot operate independently within the Church. He is completely dependent upon and always subordinate to the hierarchy in whatever role he pursues within the Church," he said.



**DISCUSS SERRA CLUB CONTEST**—One of the first parishes to participate in the New Albany Deaneery Serra Club's Poster and Essay Contests is St. Joseph's, Corydon, Ind. Pictured, left to right, are Louis Buleit, president of Serra Club; Rev. Ernest Strahl, pastor at Corydon; Rev. Thomas Williams, assistant pastor; and William Stenle, 1st vice president of the Serra Club. (Staff photo)

REPORT FROM YUGOSLAVIA

# Religious freedom is largely an illusion

By ADOLPH SCHALK

(Copyright, 1952)

ZAGREB, Yugoslavia — Most visitors to this country pass through Austria first, where the ever-present crucifix conspicuously confronts you not only in churches and wayside shrines, but in nearly every restaurant, school and office.

In Yugoslavia, the photo or drawing of Marshal Josip Broz Tito, the country's president-elect,

(Third of three articles)

occupies the spot where the crucifix would be.

His stern countenance looks out at you from store windows and offices. It looms, several times life size, over you while you eat in restaurants. Even children's first grade readers are embellished with Tito's photo, in color, on the first page. The main street in cities, towns and villages is Marshal Tito Boulevard. In Rijeka, a spanking new skyscraper has a neon sign affixed to the penthouse, its four sides saying, "Tito Tito . . . Tito . . . Tito."

Yet the irritating omnipresence of the picture and the name conveys the impression, not so much that "Big Brother is Watching You" but rather, "Big Brother Is Looking After You." In Him—Big Brother—and With Him and For Him We Yugoslavs Live and Move and Have Our Being.

Once you are aware of "that man" looking over your shoulder, then and only then can a discussion of Church and State relations—and realities—in Yugoslavia make sense.

Outwardly life for the churches is normal. As these lines are being typed I can hear the nearby Catholic Church tolling the angelus. Nuns, Franciscan friars and Serbian Orthodox priests serenely walk down the streets in their habits.

At a wayside shrine in a public passageway in Zagreb I saw young women kneeling in prayer before a picture of the Virgin Mary surrounded by lighted candles. Churches, both Catholic and Serbian Orthodox, the two biggest religious bodies in Yugoslavia, as well as Mohammedan mosques, are filled, sometimes to overflowing.

People still stand in line after Sunday Masses to place flowers on the tomb of the late Alysius Cardinal Stepinac behind the main altar of the cathedral, two years after his death.

This is permitted in spite of the fact that the former Cardinal-Archbishop of Zagreb, Yugoslavia's Catholic stronghold, was regarded as an enemy of the State on account of alleged political offenses and was under house arrest for many years until the time of his death.

When the present Archbishop Franjo Sener was appointed,



CHURCH AND MARKET PLACE—The life of the market surrounds this typical mosque in Sarajevo, capital of Bosnia-Herzegovina, stronghold of Mohammedanism in Yugoslavia. Note two Moslem women, backs to camera. Many still wear veils over their faces. Of Yugoslavia admitting a religious affiliation, 34 per cent are Catholics, 48 per cent Orthodox, one per cent Protestant, and the remainder Jewish or adherents of other non-Christian religions.

Tito wired him his personal congratulations and the telegram was reproduced in most Yugoslav newspapers.

As a member of the preparatory committee for the forthcoming Ecumenical Council, Archbishop Sener has been given considerable freedom, along with other bishops and clergy, to make frequent trips to Rome.

It is believed that Archbishop Sener is one of the key members of the hierarchy working on a rapprochement with the Orthodox Churches. Such a development would have profound implications in Yugoslavia, where the largest religious body is the Serbian Orthodox Church (comprising 48 per cent of those 10 million Yugoslavs who in the 1951 census declared themselves members of religious bodies—as against 36 per cent Catholics, 11 per cent Muslims, and one percent or less, Protestants, Jews and others).

A rapprochement would also have far-reaching political implications, as both the Orthodox (primarily Serbians) and Catholics (mostly Slovenians and Croa-

tians) have been riddled with nationalism and a bloody history.

Both Belgrade and Zagreb are buzzing with rumors of possible renewal of diplomatic relations with the Vatican, conceivably even a concordat.

Yugoslav newspapers have been reporting frequent meetings of officials of the Federal Commission of Religious Affairs with church leaders of the two big confessions. Informed observers believe it is too early for diplomatic ties with the Vatican but attribute Tito's new mild policy toward the churches definitely to the period following Cardinal Stepinac's death.

ONE MUST remember that, rightly or wrongly, Cardinal Stepinac remained until the end a symbol of the alleged collaboration of church leaders with the Nazi protectorate government of which Zagreb is the capital, during World War II.

The Yugoslavs suffered immense atrocities at the hands of the Nazis and even non-Communists will today deeply resent what they regard as the traitorous act of the Croats, who alone of all the Yugoslavian provinces, "went along."

Unfortunately many members of the Croatian clergy, confusing their deeply rooted nationalism with their faith, reportedly led the massacre of several hundred thousand Serbians, sparing only those who submitted to compulsory Catholic baptisms.

In the name of religion, centuries of pent-up hatred between the Serbians and the Croats were unleashed in fanatic, brutal savagery. Cardinal Stepinac is said to have tried everything in his power to prevent such deeds and his defenders believe he died a martyr in innocence. The real truth will probably never be demonstrated, but the sad events show that Church-State conflicts are never black and white but mixed with many shades of gray, involving always human, fallible, beings.

The State's milder policy toward the churches can best be illustrated by recent, somewhat numerous concessions it has had to make to religious custom.

Last All Souls Day, for example, in Zagreb, some thirty to forty thousand people went to the cemetery to place flowers and lighted candles on the graves of their departed loved ones and to pray for the dead.

To oblige the crowds the Communist mayor and civic leaders provided special busses. But to save face, as they were unwilling to recognize the custom as religious, they designated it officially as "Day of the War Dead."

SIMILARLY, Christmas has been officially abolished in Yugoslavia (except in Catholic Slovenia) which still stubbornly recognizes even an official Christmas. No one is prohibited from celebrating the feast in church or privately at home, but such things as saying "Merry Christmas" in public or sending Christmas cards just aren't done.

There are no Christmas cards, but New Year's cards. Even sec-

ular Santa Claus has been replaced by "Father Frost." All over Belgrade and Zagreb I saw decorated evergreen trees, but they were "New Year's trees." But as there is no law against "buying your New Year's tree early" Catholics managed to have their Christmas trees anyway, while the Serbian Orthodox, who celebrate Christmas on January 7, saved their "New Year's trees" until then.

known in Western countries, is completely out of the question. The few religious publications that do exist are confined to pious subject matter.

MILLIONS of dollars of church property has been confiscated by the government, priests and students must undergo military service. Except for meager assistance in some cases, (e.g. restoration of churches that are considered historically important) the State, with the notable exception of Slovenia which is more generous, leaves the Church to fend for itself as best it can, sometimes even taxing Sunday collections.

Parents have to ask for permission if they want religious instruction for their children. And there is considerable administrative harassment on a local scale, usually by ambitious, over-zealous Communist functionaries. Thus in areas of widespread illiteracy parents who want their children baptized must apply for permission in writing.

The hard core of churchgoers remains the peasant class. Some doctors and professional people whose positions are secure do manage to attend services openly, but very few youth, especially soldiers, are seen in church at all.

Nothing better demonstrates the precariousness of the Church-State situation than the wall of silence that surrounds all sources of information on the subject. Officials at the government information office, who were quite helpful in discussing other matters, pointedly avoided my questions on religious matters.

A veteran American newsmen, who has been living in Yugoslavia for some time, and speaks Serbo-Croatian fluently, told me that he has been unable to obtain an interview with any member of the clergy or hierarchy, whether Catholic or Serbian Orthodox, even off the record. My own attempts confirmed his experience.

I tried to hold an informal conversation with a German-speaking priest in the reception room adjoining one church. As soon as he learned that I was a journalist, he nervously looked around the room to see if anyone were still present and then whispered that under the circumstances the Church is doing the best it can.

When I asked about the possibility of talking to one of the other priests or the pastor, he became very nervous and kept repeating, "I have no time. They have no time. No time at all. Absolutely no time. Please try to under-

stand. They have no time. 'Auf wiedersehen.'"

In Zagreb I was able, through some miracle, to arrange an interview with Bishop Josip Lacki, Senior Auxiliary Bishop of Zagreb and the Archdiocese's Vicar General, and a close lifelong companion, from boyhood, of the late Cardinal Stepinac.

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gone to the Bishop's residence by mistake, instead of his office, and if the truth be known I have seen better stables than that ramshackle old house and the seedy, rundown medieval fortress in which his office is located.

As I left the Bishop's office, two cripples hobbled in on crutches, arms outstretched, and the Bishop's secretary sadly shaking his head, saying, "Sorry, but we can't help you today."

As I carefully made my way down the rickety staircase, I recalled Bishop Lacki's last remark: "Here in Yugoslavia we have an expression, 'Snaigische druschke,' 'comrade, adjust.'"

I had, some minutes earlier,



THE BOSS—Nobody in Yugoslavia has any trouble remembering who runs the country; photos of Marshal Tito are everywhere. A U.S. newsmen in Belgrade has noted a curious phenomenon about the pictures, "It's strange," he says, "The very rarely smiles when wearing civilian clothes. But when protocol calls for his marshal's uniform, he's usually beaming."

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The Bishop was very friendly and spoke to me at some length, but remained to the end firmly non-committal. "Frankly," he said at the outset, speaking in excellent German, "I am not in a position to tell you anything. I wanted to see you because you are an American. If you can tell your readers that we are very grateful for all the help American Catholics have given us in the hard post-war years, you will be doing me a great personal favor."

I LOOKED at the Bishop's case-sock, with its frayed sleeves and missing buttons, and the old sweater bulging underneath. His eyes seemed to say, "Try to read between the lines."

I had, some minutes earlier,

gone to the Bishop's residence by mistake, instead of his office, and if the truth be known I have seen better stables than that ramshackle old house and the seedy, rundown medieval fortress in which his office is located.

As I left the Bishop's office, two cripples hobbled in on crutches, arms outstretched, and the Bishop's secretary sadly shaking his head, saying, "Sorry, but we can't help you today."

As I carefully made my way down the rickety staircase, I recalled Bishop Lacki's last remark: "Here in Yugoslavia we have an expression, 'Snaigische druschke,' 'comrade, adjust.'"

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gone to the Bishop's residence by mistake, instead of his office, and if the truth be known I have seen better stables than that ramshackle old house and the seedy, rundown medieval fortress in which his office is located.

As I left the Bishop's office, two cripples hobbled in on crutches, arms outstretched, and the Bishop's secretary sadly shaking his head, saying, "Sorry, but we can't help you today."

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That's the theme for Catholic Press Month, 1952, which is observed in every Catholic parish in America—no exception there. It's a time to read the many outstanding Catholic publications in the United States and Canada. Catholic newspapers and magazines, books, Bibles and pamphlets—there are all published to help you know more about your faith and the Church and to help you live a more conscientious life in today's challenging world. We're proud to be a member of the Catholic Press Association, the national group of Catholic publishers. We're proud to be a member of the Catholic Press Association, the national group of Catholic publishers. We're proud to be a member of the Catholic Press Association, the national group of Catholic publishers.

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THE CHURCH AND THE WORLD

Papal condolences—Seeks TV curbs—Church subsidy

The Vatican

◆ Pope John XXIII has conveyed, through his representative in Germany, his sorrow over the coal mine explosion at Voelklingen which killed over 200 men. He instructed Archbishop Conrad Kardel of Paderborn to Germany, to visit the families of the victims and to distribute an undisclosed amount of money for survivors of the recent blast.

◆ The Holy See has sent a letter to the Archbishop of Algiers expressing the hope for a quick and just settlement of the conflict that has torn Algeria more than seven years.

◆ The Holy Father visited the bedside of American Cardinal Aloisius Muehich, who is in serious condition as a result of complications accompanying Parkinson's disease.

◆ Pope John has transferred Spanish-born Cardinal Arcadio Larraona, C.M.F., from the post of Grand Penitentiary to that of Prefect of the Sacred Congregation of Rites. Cardinal Fernando Cento was named Grand Penitentiary. Cardinal Larraona, born in 1893, died February 5.

Entertainment

◆ HOLLYWOOD — Cardinal James Francis McIntyre, Archbishop of Los Angeles, praised the motion picture industry for its production of Biblical films, "which have brought God's message to millions who might otherwise not have heard it." Speaking at the 11th Annual Communion Breakfast sponsored by Catholic Action, Radio and Television Industry, he stressed at the same time the "tremendous" moral responsibility of the communications industries.

◆ MONTE CARLO, Monaco — A joint NBC-NBC-TV television show on prejudice has carried off the "Critics' Prize" of the International Catholic Association for Radio and Television here. The production was "The Chosen People," which appeared on the "Catholic Hour" last October as one of a series entitled "Prejudice, U.S.A."

◆ COLOGNE — Criticism of the city's moral standards of many West German magazines and periodicals was voiced here by Magazine Review, official newspaper of the German Bishops' Publication Appraisal Committee. Pointing to a trend of certain West German periodicals to lower their level to meet what they allege to be the public taste, the committee noted that the German illustrated press sponsors efforts to recruit its commercial interests with a quality content.

◆ WASHINGTON — Sen. Thomas J. Dodd of Connecticut has directed the staff of his Senate minority newspaper, "Subcommittee," to draft legislation aimed at curbing the "steady diet of crime news" on television. One legislative approach being considered, he said, is to give the Federal Communications Commission authority to limit the number of programs a TV station could receive from the network with which it is affiliated.

Church and state

◆ THE HAGUE — The Dutch government will begin granting a 25 per cent subsidy for church construction costs on March 1. Minister of Construction and Housing Johannes van Artzen announced. He said that by 1970 the country will need 170 new Catholic churches, 100 for the Netherlands Reformed Church, and 119 for other religious denominations. Catholic sources have estimated that it will cost \$33 million to build 170 new Catholic churches. Parliament must approve the new program before it goes into force, but no major opposition exists.

What others say

◆ BATON ROUGE, La.—Bathing beauty contests "subtly propose a tribute to woman's beauty but then proceed 'to insult the very qualities that must contribute to her beauty, purity and modesty.'"  
Robert E. Tracy of Baton Rouge observed here.

◆ NEW ORLEANS—Small private colleges may be on the way out as more and more students are turning to state institutions because of financial difficulties, according to Ben F. Cameron of the University of the South. He told a high school counselors' workshop, sponsored by Loyola University here, that "many small colleges will be forced to close, (while) others will have to accept government aid and gradually become community colleges."

◆ MINNEAPOLIS — Episcopal Suffragan Bishop Philip F. McNairy of Minnesota chided Protestants in the state for having more than 100 student centers at the University of Minnesota and too many "status symbol" churches in the suburbs. He objected to "foundations galore" on the uni-

versity's main campus and suggested a limit building to honor the religious foundations at the university's new campus. He also deplored the multiplication of church structures along a highway trying to outdo the other."

Mission field

◆ LEBANON, Ky.—The James B. Crane family here will give up a comfortable life on its productive 103-acre farm near here and take 4,500 miles to pay a debt. In June Mr. Crane, his wife and 10 children will set out for Alaska to serve without pay as lay missionaries. "We've been blessed as much as we figure we owe something back," Mr. Crane explained. The children range from four-year-old Kathleen to 19-year-old Robert.

◆ LISBON — Catholic Actionists are planning to set up a lay institute should be formed to train lay persons for missionary work in Portugal's overseas territories. The institute was the first in Portugal's overseas provinces.

Research grants

◆ NOTRE DAME, Ind. — Research grants totaling more than \$30,000 have recently been awarded to scientists in the University of Notre Dame's biology department and its Lobund Laboratories. The grants, principal grants from the National Institutes of Health. Recipients: Baldev Raj Bhushay, Georgetown School of Dentistry, \$15,738; Alvin Frank Rieck, Marquette School of Medicine, \$14,865.

◆ WASHINGTON — Research scientists from Georgetown and Marquette universities are among 42 persons given a total of \$656,482 in research grants awarded by the National Institutes of Health. Recipients: Baldev Raj Bhushay, Georgetown School of Dentistry, \$15,738; Alvin Frank Rieck, Marquette School of Medicine, \$14,865.

Communism

◆ BERLIN — Two priests from Silesia—Father Martin Masalski and Stanislaw Janek—have been sentenced to three years' imprisonment by communist authorities in Poland, according to the Warsaw newspaper Polish Courier. They were charged with receiving a copy of a book on politics and economics in the Soviet Union, Poland and other east European nations. The other retyped copies of the unidentified book were charged with distributing the copies in Lodz.

◆ LA PAZ—Archbishop Abel Isidoro Gutierrez y Rojas of La Paz and other prelates have appealed to Bolivian authorities to take action against attempts by Communist union leaders to eliminate religion among workers at government-operated mines.

◆ LONDON — The Czechoslovak communist government has told an Irish diplomat-lawyer that Archbishop Josef Beran is in good health at a monastery in Slovakia, receives mail, is able to attend Mass privately, and is busy writing his memoirs. Sean McBride, former Irish foreign minister, returned here from Prague with this information after week-long talks with Czechoslovak officials.

◆ BERLIN — Archbishop Alfred Bengsch, Bishop of Berlin, received permission from Soviet

Zone Communist authorities for a one-day visit to West Berlin. The archbishop, who resides in East Berlin, had scheduled Confirmation rites in West Berlin.

◆ ERNAKULAM, India — Prime Minister Nehru has criticized the Bishops of Kerala state for urging Catholics to vote against communists in the nation's coming parliamentary elections. He said a recent pastoral letter on the subject was "dangerously near to religion officially interfering with the process of voting." While not mentioning Kerala's Catholic Hierarchy by name, Nehru said: "I am sorry the pastoral letter was written."

Accolades

◆ KANSAS CITY, Mo.—Mother Marie Claudia de Sion, superior of the American Province of the Sisters of Notre Dame de Sion here, has been awarded the French Legion of Honor medal by President Charles de Gaulle— seldom given to a woman. She was honored for her work with the French Institute of Notre Dame de Sion, a school for girls here, where the nun also heads.

◆ HONG KONG—U.S. Army Gen. Robert Kennedy visited three centers, including two Maryknoll projects, where food and funds from the U.S. help many thousands of Hong Kong's one million refugees. He said: "It's very impressive — very inspirational to see all this work being done for others on a voluntary basis. I am very proud that Americans are participating so actively as well as people from other countries."

Legislation

◆ PITTSBURGH — Four supermarkets were refused an injunction here in Court of Common Pleas that would have permitted them to remain open on Sunday under the constitutionality Pennsylvania's 1961 Sunday law. Under provisions of the new law, stores which employ more than 10 employees are barred from opening on Sunday.

◆ TRENTON, N.J. — The New Jersey Assembly has passed an amended version of a Senate bill to increase the number of state scholarships which may be used outside the state. The Assembly

to authorize re-housing and other projects involving acquisition of private property.

◆ WASHINGTON — Tax exemptions granted church property have been challenged before the U.S. Supreme Court. The General Finance Corporation of Rhode Island firm, concedes in its petition to the high court that such exemptions are "universal" but argues that they violate separation of Church and State. A tax exemption for church property is "an outright grant by another name" and hence unconstitutional. (Continued on page 6)

FAN CLUB MEETING  
The Friday Night Friends of FALLS CITY BEER Club Meeting will be held this Thursday as usual at friendly taverns all over the area. Become a member — it's easy. Just drop in at your favorite tavern and ask for FALLS CITY BEER. You'll be one of the millions who enjoy FALLS CITY BEER.

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GREAT DECISIONS PROGRAM—Sixteen juniors and seniors of Sacred Heart Central High School, Indianapolis, have undertaken the eight-week Great Decisions study program to increase their knowledge of U.S. foreign policy. The group meets weekly after school hours with various guest discussion leaders. Local sponsor of the Great Decisions program, now in its eighth year, is the Indianapolis Council on World Affairs. (Staff photo)

Bible-belt evangelist sparks

(Continued from page 1)  
110,000 names. Some five to ten per cent of these according to Hargis, are Catholic and Jewish people.

Catholic involvement on Hargis' board of advisors is higher, the minister says—nearly one-third of the 46 board members, including a priest, are Catholic. (On his board is "Dr. Joseph E. Thornton, associate editor of World Affairs, Frederick, Md.") Kennedy's Official Catholic Directory shows that Father Joseph F. Thornton is a priest of the Baltimore Archdiocese, pastor of St. Joseph's Church, Buckeytown, Md.)

Catholics in Australia boosted by immigration

By KEN SCULLY  
SYDNEY, Australia—Immigration has not only changed the face of Australia, but the complexion of its population as a whole and its Catholic population in particular.

It has brought much promise and many problems. Until the end of World War II, the people of the Commonwealth of Australia were predominantly Anglo-Saxon stock. Most Catholics were of Irish blood.

Some dioceses have organized their own building associations which provide working, sleeping, heating and eating quarters for up to five people. The bus budget, have grown from less than \$500,000 to about \$1,250,000. The main source of contributions is mail, but about \$200,000 a year comes in the form of book and record royalties.

Income, and spreading of the Christian Crusade, also is advanced by personal appearances of the Hargis team. In following evangelistic patterns, the Christian Crusade leader averages 20 appearances a month, traveling in a specially converted Greyhound bus that provides working, sleeping, heating, and eating quarters for up to five people. The bus, called a landcruser, was converted for Hargis at a cost of \$50,000 and the Christian Crusade leases it for \$867 a month.

Hargis, who contends he receives only his \$12,000 a year salary and expenses, was able to make appearances in 36 states last year by using the landcruser. Because of his wider travels, White says the strength of the Christian Crusade has spread far beyond the South and Southwest states where evangelism best takes hold.

Important, too, is White's estimation of the effect of the Christian Crusade. Because it uses mass appeal—radio, TV, personal appearances, and printed matter—White claims that the Hargis organization packs more wallop than other similar groups. "By its nature, John Birch is secret," says White, "and therefore limited in how far it can spread the word."

An evidence of this, White claims that mainly through the efforts of the Christian Crusade, some 140,000 pieces of mail was dumped on Congress recently demanding an investigation of Gov. Edwin A. Walker's "muzzling."

The 36-year-old Hargis puts all of his six-foot, 270-pound force into his addresses. He'll start out bravely, showing a clipping or a letter to his audiences as he did in his major appearance at the leadership school.

This time it was a news report of President Kennedy's November speech against the ultra-right-wing movements. The President's words, said Hargis, are "Liberals need not be Communists, but some liberals are Communists, (a little louder) and we need to be more Communist." Bringing his audience a little further, Hargis will say:

"Liberals may be innocent, they may be ignorant; but they're wrong. Liberals in religion will damn the church. Liberals in education will destroy the Christian Church." And, then with another clipping citing American aid to Yugoslavia, Hargis will tear into his subject. His hand and pointed finger raised high, and his face reddening from the exertion, he'll scream:

"You can't justify foreign aid to Communist Yugoslavia, you cannot justify this, no matter how liberal you are." And now the voice lowers, and the audience taken into confidence with a little aside:

"To be a real good liberal, you've got to be 100 per cent stupid."

Hargis is touchy about the subject of aid to the Christian Crusade. In conversation he'll tell you that he thinks the conservatives, by working together, can beat the Communist nation, but in the White House in 1965, He also urges Gov. Orval Faubus of Arkansas to run against Sen. William Fulbright, and the three primary objectives of the Christian Crusade, now, are to:

Reorganize the United Nations to exclude Communist nations and make it a "friendly alliance"; eliminate foreign aid to all non-friendly nations and restrict aid to friends to a loan basis rather than grants; abolish the Communist Party in the United States, and arrest and deport all Communists.

These are religious motives, Hargis explains, because "I have accepted the leadership of the Holy Ghost who directs me to help my friends and to oppose the wrong of the number one enemy of the Church of Jesus Christ... Communism... and anything or anybody who will contribute to the success of Communism."

WIN ELECTIONS  
COCABAMBA, Bolivia—Catholics have defeated communist candidates in student elections at two Bolivian universities, San Simon University here and Gabriel Rene Moreno University in Santa Cruz.

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### Comment

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

### Materialism

Any "good American" is automatically right on any subject dealing with the future of mankind and the freedom of the individual. Any Communist is not. In the hysterical political atmosphere engendered by our extremist enthusiasts, it can be risky to think otherwise.

If we are addicted to the political pastime of "Russians and Americans," that grown-up variation of "Cowboys and Indians," we might well be taken aback with "Too Many People in the World," a discussion in this week's Saturday Review. It is a juxtaposition of the views of E. S. Fedorov, Secretary of the USSR Academy of Sciences, with those of Harrison Brown, Editor-at-Large of the Saturday Review and professor of biochemistry at the California Institute of Technology.

The Russian's conclusions on the so-called "population explosion" controversy coincide with the position always upheld by Catholics. The American's conclusions do not.

Mr. Fedorov is optimistic about the future of mankind and sees no need for planning to control the growth of the world's population. He believes that the complex and broad interaction between man and nature will take care of any foreseeable increases. With the potentials of modern technology, only begun to be realized, he expects us to be able to supply food, fuel, energy, or anything else that mankind may need in the future to support itself on this earth. He looks forward to the time when we shall be able to extend ourselves throughout the solar system and so open limitless new resources.

Although Mr. Brown accepts the view that "our energy resources are virtually unlimited," he is pessimistic about the future of mankind and its ability to support itself. He says, and rightly, that material possessions in themselves do not represent the meaning and purpose of human existence, but it emerges that his idea of "the higher life" is no more than a dislike of overcrowded living conditions. When the human spirit needs, he says, is "space, the opportunity to commune with nature, and freedom from the tensions and restrictions which are almost necessarily associated with congestion."

We may well ask ourselves what is "space," with its "opportunity to commune with nature"? Is it not just an amenity, another form of material possessions? If a man owns a cabin in Maine or a dacha on the shores of the Caspian Sea, he is the more likely, by that fact, to fulfill the true purpose of his existence than a man living in a New York or Moscow tenement?

"In relation to population," Mr. Brown says, "I believe that the sooner it stops growing in most of the world, including the United States, the better off humanity will be."

We shall hope we are not leaving ourselves open to accusations of being communist in our thinking when we say we prefer Mr. Fedorov's views. They are more expansive, more courageous and, although materialist in inspiration, less materialist than those of Mr. Brown.

Indeed, we shall hope sincerely that Mr. Brown's views on the American versus the Russian "way of life" are not widely accepted as representative. We should be sorry to find, as is his position, we have no more to offer the world than a blueprint for a different order of material welfare. From thoughts expressed by many more than Mr. Fedorov, we can see that the Russian's position is not only his, but his enlargement is based on an assumption that man is completely self-existing, self-sufficient and, having unlimited power, infallible also. If we have any real superiority to the Russians, it can only be in the degree to which we remember our true origins and our true destiny, in the degree to which we remember that God made us all, with our talents to discover—which is not the same as to invent—the wonders of the universe in which He has been pleased to allow us to exist.

It is only by our Faith that we can have a true perspective of ourselves and of our relation to our present state and future development. Without that true perspective, we cannot hope to advance with either security or confidence toward the new horizons which are opening before us all.

### Goodbye

However we might question any views on public affairs, we should be very sorry to see the Republican Party permanently disabled. With the Democratic Party, it is a vital part of this great nation of ours.

It is with real satisfaction, therefore, that we observe a movement to disintegrate the Republican Party and real constituents of national conservatism from the "support" of Robert Welch. We commend Senator Barry Goldwater, an instance, for having clarified his views on extremists. We also commend Dr. Russell Kirk for saying in America last week that "to act intelligently, the conservative intellect in this country must . . . repudiate political fantasy." We might mention others, and with equal approval.

Much harm has been done by the extremists in the John Birch Society and similar groups. (An article on Page one of this issue outlines the activities of some of these groups.) Their actions and utterances have been disruptive and confusing. They have been using the word "patriotism" and with as much effrontery and as little justification as the communists use the word "peace."

Political life, whether among Republicans or Democrats, will be all the healthier without them.

### A question

How to overcome inertia is a commonly observed problem in the management of public affairs. An element of the inertia is sometimes a sense of caution, of deferring action until its correctness is clearly determined.

A large element of public inertia is more often pure laziness. Our all-too-human nature makes us prefer the pleasures of doing nothing to the possible satisfactions of making an effort. And of all forms of laziness, the neglect to finish a job, once begun, is by far the worst.

These meditations arise from a question that has come to mind, and for which we are unable to find an answer. Whatever happened to that "Sunday Closing" matter that was the subject of such lively discussion a month or two ago in northern Indiana, in Indianapolis, and generally throughout the state?

We were of the impression that it was an important public matter, with possibly far-reaching effects on the life of the whole community. It does not seem to have been brought to any conclusion. It ought to be.

### Equal employment

Of the 100 largest corporations in the country, 52 have now signed "Plan for Progress" agreements with the President's Committee on Equal Employment Opportunity.

This means that the corporations have declared equal employment for all to be "company policy," not only in new employment but also in post-employment matters such as promotion, wages, upgrading, transfers. It also means that each corporation has outlined precisely how it will carry out the policy.

This is gratifying progress by the President's Committee which has been in existence for less than a year. The 52 corporations cover more than 3.5 million workers and, even already, there seem to be statistical results disclosing significant improvements.

We hope it is not too ungracious to point out, however,

#### QUESTION BOX

### Realtor has query on 'open housing'

By MSGR. J. D. CONWAY

Q. I sell real estate. My office tells me that it would hurt the reputation of the company if I were to sell a home to a Negro in an area predominantly white.

Please explain how I may do that which is most pleasing to Almighty God in this matter, as at any time a Negro may want to buy a home from me. I will pass on your answer to my associates so that we may all have the same knowledge as to the right and wrong of it.

A. I think it is simply a question of whether you want to stick to sharp, established business practices, or follow your own conscience. It is clear and definite teaching of the Catholic Church that all men are equal before God, that race does not exist when there is question of justice or charity.

The Catholic Bishops of the United States, in a formal statement issued November 14, 1958, condemned segregation in all its forms and asserted the absolute equality of men of every race to education, employment, housing of their choice, recreation, the ballot, and before the courts of justice.

While counseling prudence, the Bishops made it clear that the time has come to translate our principles into practice. We have been tolerating abuses long enough, appealing to "a gradualism which is merely a cloak for inaction."

I would refer you to a statement on the subject of Negro housing made by Archbishop (now Cardinal) Meyer of Chicago, in May 1959. He stressed the right of Negroes to leave their segregated areas and live as other Americans do. Many of them have attained the social and economic status of it if they are not kept out by pressures of prejudice.

We Catholics have a strong obligation, in these times of racial change, to show forth the teachings of our Church in our personal attitudes, and in our business practices. We must literally do unto others as we would have them do unto us. Meditate that carefully and you have your answer.

Q. My husband, who is a convert, doesn't go along with the "No-Work-on-Holidays" obligation. He says that the only ones who can't work on those days are the farmers. For those who have shops in town on that day, he says that many people go to town on that day. My husband says that when they close their shops on holidays then he won't work either; but he thinks the farmer's work is just as important as theirs—especially, on All Saints' Day when he had a lot of corn to pick and it was a nice day. He picked.

A. I cannot agree with your husband's rationalization, but I will admit that the problem is confusing and he is apparently honest about it. So maybe it is better not to argue with him. You tell me that he never works on Sunday; so he is already doing better than some Catholic farmers I know.

Those holidays which are not holidays present complications with a problem: business goes on as usual in most stores, shops, and factories. If you have a job in one of those you are expected to work as usual, and if you own such a place of business the force of competition weighs heavily on you. Generally speaking, established custom, recognized by the Church, permits business to go on at its normal pace on those holidays; there are usually four of them each year, with a good chance that one of them will fall on Sunday.

However, I do not believe that the same exorbitant custom applies to the farmer. He really should do only that work which is soundly necessary, following the same norms as for work on Sunday. The opposite was true, in former years, on the feast of the Assumption. It was threshing time, and all the farmers in the neighborhood exchanged work. The majority were Protestants, and they naturally expected their Catholic neighbors to form part of this threshing crew on that day. If there still exist similar cooperative projects among farmers, then I think they would be exempted today. But I cannot see that an individual, operating independently since for 17 years without dispute of any kind, lost their home and it was bought by a white neighbor; since then there has been no peace. They have tried to take my property by force without any reason and sentenced my aged mother. Better a good colored neighbor than a dozen ill-minded whites.

A. And because your charity is well placed and your hatred rightly directed you must be loved by our Lord Jesus Christ, whose prayer for those who crucified Him applies also to the ill-minded persecutors of his dusky brethren: "He forgave them, for they do not know what they are doing." (Luke 23, 34).

that the results also reveal the extent of the progress yet to be made.

And made it must be, if we hope our leadership in the world will continue to be recognized. It is an impertinence to work for social reforms in other countries if we do not do what is also necessary at home.

Communism, and the social conditions in which it invariably flourishes, is not best countered by extending credits or organizing our resources of atomic bombs. It is rather countered by our good example in ensuring to him man beings the rights and freedoms that are inalienably theirs.

Apart from the foreign policy aspects of this matter, there is a domestic aspect which may have been in the mind of Vice President Johnson when he congratulated the signatories of the "Plan for Progress" agreements. He said: "You have taken the lead in bringing unity to our country. Without unity we cannot survive."

Discrimination, and not only in employment policies,

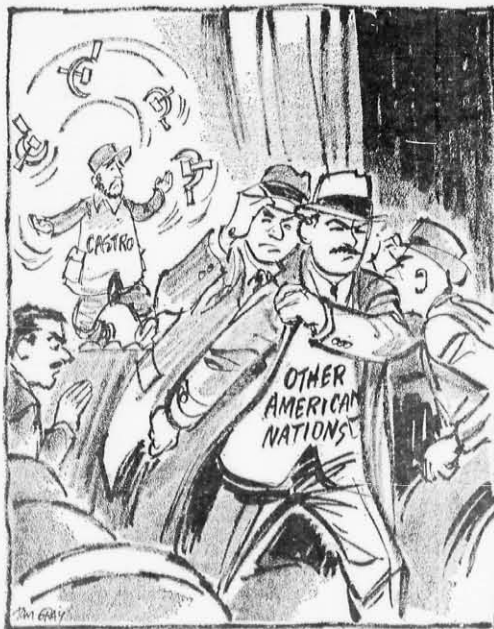
bears most heavily on our Negro citizens—1 in 10 of the whole population. (They are more than 1 in 4 in Indianapolis.)

When a group of human beings endures hardships in common, it tends to unite all the more closely, and if the hardships of discrimination continue to bear for too long within a nation," Far-fetched as it may sound, it could happen here. The history of man is full of such instances, whenever a minority has been too hard-pressed by the majority.

We look forward to further success in achieving its aims with the President's Committee on Equal Employment Opportunity. We hope its efforts will be duplicated at states' and municipal level.

We hope they will be duplicated at the level of our readers, for example; that no single Catholic reader of this paper could ever be accused of discrimination on the grounds of race or color.

#### Fed up



#### OPINIONS

### Physician objects to editorial stand

To the Editor: I am a Catholic physician currently in residency training. Naturally, I was appalled to read your editorial opinion concerning Lihope. Why should doctors alone be restricted as to the courses which lie open to them for political action.

In their attempts to take over the labor unions of the U.S.A. Second, it does not make good sense for Father O'Rourke to describe as an "extreme reactionary view" the idea that some few labor unions and some departments of our government have been infiltrated. The facts have been documented by Congress (100 Things You Should Know About Communism), the FBI and the newspapers over the years.

which is that since the Communists have sworn to destroy us, we must win this war and we must conduct ourselves so we do not give them any satisfaction. These people hold no governmental offices of any significance, seem to have no large paid propaganda machine, and no great access to the television or press except for slanted attacks on them.

The American physician is at this time engaged in a life and death struggle against the forces of socialism which threaten to take away all his and his patients' freedoms. Only by educating the people of this country politically can we hope to turn back the inroads of the left and once again raise the torch of individual liberty.

I believe Father O'Rourke hasn't been able to sell the farmers on the idea that the NCRIL is working toward the betterment of the farmer because, as your article states, the NCRIL is searching for some common ground between Free Enterprise and Socialism.

On the other hand, the left wing extremists in the Americans for Democratic Action have 40 or 50 members active in the present National administration, are well financed, and have ready access to television and press including Jack Parr, Castro's ex-friend, and the like.

Physicians can't force their patients into a political mold as can some unions or the precinct bosses in such cities as Chicago. They can, however, make available to them the true facts.

As regards the encephalic Matter of Maginn, and fighting Communism according to the teachings of the Church, Catholic people should read "The Wanderer" official paper of the diocese of St. Paul, Minn., or the news letters of the Cardinal Mindszenty Foundation of St. Louis, Mo.; official papers of the true meaning of the Church in the above matters instead of the continually one-sided views of The Criterion.

White the liberals to the left do not accept "better fleet than dead," they are apparently willing to be "half fed and half dead" on many issues.

No one has ever suggested that doctors use their consulting rooms or the sanctity of the doctor-patient relationship for this and I for one, would not do so. But I will leave such literature as I please in my waiting room and I will also feel free to express and defend my political opinion if asked.

Paul Lauck Indianapolis

America has attained the highest standard of medicine ever because of individual enterprise and hard work. Because of a few self meaning welfare stateists the entire American health structure is about to collapse. The Soviet union intends to bury us. Why should we assist their efforts by producing an inefficient spend thrift welfare state.

H. Geisler, M.D. Indianapolis

Q. It is the worst kind of sin to hate those of the colored race, as they are human even more so than the white race. Their lives are crucified in the same manner as the mob victims are crucified Our Lord. As a Catholic white who speaks from experience I had a colored neighbor who was human and kind natured, easy to get along with for 17 years without dispute of any kind. They lost their home and it was bought by a white neighbor; since then there has been no peace. They have tried to take my property by force without any reason and sentenced my aged mother. Better a good colored neighbor than a dozen ill-minded whites.

There are some misleading and untrue statements in your anti-Communist groups together as all having the same views. This is not true. He also says that the anti-Communist groups are anti-Soviet union. One is not long in the anti-Communist movement when he realizes the great majority of those in labor unions are some of the best anti-Communist we have. The people of the labor unions in this country have handed the Communists a very decisive defeat.

U. S. G. Indianapolis

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U. S. G. Indianapolis

Step to unity To the Editor: The first step in Christian Unity will be that of praying together. From that source, like from a spring, Christian Unity will flow. Therefore we must unite in prayer.

The Protestants are having a World Day of Prayer on the first Friday in Lent. This is an excellent choice of a day to recall our hearts to prayer and penance. They have invited us Catholics to join them.

We certainly should do this and make this day a glorious day for Christian Unity throughout the world.

Mr. Howard Alig Cedar Grove, Ind.

He and cry To the Editor: One of the interesting phenomena is the current hue and cry against the so-called "extreme right" which is being heard. While about all I know about (this is what I read in the papers, most of these people seem to have one basic common belief

#### STRAY LEAVES

### More reflections on the vernacular

By MICHAEL BOLLING

Last week, we were still meditating on the use of Latin by the Universal Church and related matters. We touched upon the difference in usage and implication that have grown up between English and "American."

These differences appear in other languages too, between French in Canada and French in France, between Portuguese and "Brazilian," between Castilian Spanish and, say, Peruvian Spanish; between, as we might say, any language as spoken in Europe and as spoken in the countries of the American continent.

The differences, though small, are subtle very often and more likely to be confusing than those between, say, French and English. I am no expert in this, but I do recall having heard many Italians say, for example, that they are much more confused in dealing with Spanish than with any other language. Spanish is so closely akin to Italian that they are always surprised when someone who looks the same does not mean the same.

Of course, differences of language have been no barrier to the day-to-day communication of the Church with its members and, to that extent, the use of the vernacular presents no serious problem. It is when the Church's official text of the Mass and also the text of definitive teaching are involved that the problem arises—or so it seems to me.

These texts must be set out with absolute clarity in terms that remain valid without regard to differences of language or dialect, and Latin has answered very well for that purpose until now.

Latin, a "dead" language, is not subject to the same changes in nuance from one generation to the next as "live" languages are. Its usefulness as a central point of reference might be compared with Mandarin Chinese, the cohesive element in communication over an area with hundreds of dialects, all different and, for the most part, mutually incomprehensible.

In the communication of thought, the primary consideration is not to make oneself understood. It is to clarify one's thoughts and set them down with all possible precision. To have the thoughts clearly understood is not solely the responsibility of the thinker but is, in part, the responsibility of the receiver of those thoughts. The receiver must take his part in the communication by his diligence in discovering what exactly is intended to be communicated. For that, it is essential he should have solid and indisputable material to work on.

Apart from these considerations, the idea that the use of the vernacular will make the Mass more easily followed has not, as a practical matter, quite so much merit as it might appear. Certainly, the Mass is our central act of worship in which we participate as a congregation, but it is also an act performed at an altar by a priest on our behalf. For any Mass to be understood in any language by a group of listeners, there must be (a) adequate clarity of diction, and (b) adequate acoustic conditions in the church, hall, or room or wherever he speaks.

Can it be said that, in the average church throughout the world, the average priest, as an actuality, would be very much better understood by his reading the Mass in the vernacular instead of Latin, even with the average type of electronic aids? In special cases, yes, but the Church legislates for the average, as a rule.

The situation right now is that we have the extracts from the Gospels and Epistles appointed for each Mass read to us in our daily language from the pulpit. We also have our missals with the vernacular text set against the Latin text. And, for those whose education is not up to following the Mass without aid, there is the progressive instruction we receive from childhood in the meaning and significance of every prayer and action of the Mass.

There is an area, however, in which the question of using the vernacular may not need such long deliberation before a decision is finally taken. A decision which is not to be understood in any language by Sacraments might not have the same subtle, unforeseeable implications as it would in the Mass. In Baptism, Penance and Matrimony, the vernacular is already used in those parts which require the cooperation of the individual.

It is possible—being no expert, I cannot venture to use a stronger phrase—that to have the whole of the ceremonies of these Sacraments in the vernacular might be a good thing and lead with certainty to an immediate increase in personal devotion and understanding.

The use of the vernacular might also be extended to at least the prayer of the priest at the altar-rail when he distributes Holy Communion. It might also be extended to Extreme Unction and the prayers for the dying, and, but for the prayers, which are more oriented to fortify the dying and console those whose time is yet to come.

So far, we have thought about those aspects of the matter which the average layman might think about usefully, in spite of his being, like myself, incompletely educated and, moreover, preoccupied with the material cares of daily life. There are, however, larger considerations to which, we have no room to do justice.

(Continued on page 9)



SOCIAL REFORM

The Pope does not make American laws

By WILLIAM J. SMITH, S.J.

There is one principle in the papal social encyclical which is being quoted these days with much enthusiasm...

of the Landrum-Griffin Law to "curb the abuses of the labor unions." I HAVE NEVER read of it being applied to any of the individual States...

It would be too much to expect that those who view all public issues from the "right of the far right" would be the only ones to see that this principle applies with equal force to an economic system as it does to a political one.

embracing basis for the whole of society and any and all of the constituent parts and groups that make up a society...

corporations and intra-union squabbles are examples of the repudiation of the principle. WHETHER the Federal government in the United States is encroaching upon State's Rights is not a question to be decided by quoting an encyclical...



JUNIOR KNIGHTS ORGANIZED—New officers were installed and members initiated on February 4 in the newly-organized Junior Knights of Peter Claver at St. Rita's parish, Indianapolis...

WHAT OF THE DAY

Cautions Conservatives

By REV. JOHN DORAN

As good a statement about Conservatism as has appeared in many a month was the one made a week or two ago by Bishop John King of St. Louisville in a pastoral letter...

of the freedom that shackles them, of the progress that puts them back in the juggle." There are two very important points in the Bishop's letter...

re-working things, and then—and only then—give some thought to the poor humans for whom their plans are supposedly made.

FOR YOU TO DO AT HOME THE MISSIONS ARE YOUR PROBLEM — but doesn't seem (sometimes, at least) there's little you can do... 24-Hour East Missions

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BROTHERHOOD WEEK WASHINGTON—The 170 member colleges of the National Federation of Catholic College Students...

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Near East Missions FRANCIS CARROLL SPELLMAN, President Mgr. Joseph T. Ryan, Nat'l Sec'y Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION

'Father of H-bomb' sees U.S. passing Russ in space race

PHILADELPHIA — Russia today is ahead in the field of space transportation but the U.S. may surpass the Soviets by 1969, Dr. Edward Teller said.

ND to microfilm famed collection NOTRE DAME, Ind.—The University of Notre Dame has received permission to microfilm the entire manuscript collection of the famed Ambrosian Library in Milan.

College Scholars Go Begging A leading educator says many deserving students do not know of the availability of scholarships that are not earned due to the lack of planning.

If You Are Under 80 ... let us tell you how you can still apply for a \$1,000 life insurance policy (issued up to age 80).

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The YARDSTICK The global challenge to American Catholics

By REV. F. A. MCGUIRE, C.M.

Comparatively few of our Catholic people here in the United States are aware of the tremendous changes which have taken place during the last 15 years in the so-called "missionary" areas of the world.

These changes have been both social and economic. The social structure of society in China, for example, is different today as a result of communist domination.

Father McGuire is guest columnist for Mgr. George G. Higgins who is attending a meeting in Rome of the preparatory commission on the Lay Apostolate for the forthcoming Ecumenical Council.

der a Communist regime the Church is shackled and missionary work is at a standstill. And these countries contain one-fourth of the population of the world!

There are other changes, however, which are just as dramatic even though not so obvious. The colonial powers have relinquished their holdings in Africa and Asia with the result that there have now nations arising mightily for political and economic stability.

The people of these nations are now fully aware of the fact that other people and other nations have found a way to obtain better food, clothing, housing and education. They want these advantages for themselves and they want them now.

The urban areas, housing the factories beckon to them. The cities are full of them and the government administrator and the sociologist. The security which was built into the tribe disintegrates in the city and no good substitute has been found to replace it.

A few years ago, I was in Accra, the capital of Ghana. It was a city daily increasing its population. Many of the newcomers were Catholics. In their native villages, they were good Catholics. Now, in the strangeness of city life, they drifted away from their religious practices.

Bishop Joseph Bowers, S.V.D., vainly searching for a method to curb these wandering sheep into the fold. He asked me if we could not provide Catholic education for these children.

For the first time, as a result of the microfilming, he explained, more than 30,000 classical, medieval and Renaissance manuscripts will be readily accessible in America to scholars and libraries.

The collection will be housed in St. Mary's Library, Notre Dame. Memorial Library now under construction.

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College Scholars Go Begging A leading educator says many deserving students do not know of the availability of scholarships that are not earned due to the lack of planning.

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Edited by the Cleric Seminarians of West Baden College

Willing to die

By MAURICE J. MOORE, S.J.

A recent article in an educational magazine carried the report of a teacher in a large southern city on the attitudes...

Only last year I assigned one of my own high school students a composition on "The Contributions of Man to Society..."

Are you all tensed up yet? All set for another blast the various shortcomings of teenagers? Relax! No accusing fingers will be pointed in this article...

FIRST OF all, what connection do the views of my student have with those of the students of the southern city? It seems to me at least that the common element is a lack of real interest in and concern for anything beyond the happiness and well-being of the individuals themselves...

No doubt, few people would say in so many words that this is what they think. And yet we see some who act as though nothing much was really worthwhile...

The "beatniks" provide us with a case in point. If I read these people correctly, they feel that in this big, old, sick world of ours everything is so confused and mixed-up that nothing can be known for sure and that nothing is more important than to get away from it...

Then there's the fellow who would rather be "red than dead." There seems to be more of this type in England than in the United States. However, we probably have a few too.

Regardless of how he feels about other things, this sort of individual seems to think that the preservation of his physical life is so important that it makes no difference what sort of tyrannical dictatorship he lives under...

It is obvious where this country would be today if most Americans felt this way. And there are thousands of dead Hungarians (very

many of them students, by the way) and literally millions of East Germans, living and dead, who would disagree that it is better to be "red than dead."

WHAT DOES it mean to be willing to die for something? It does not mean that you have to be burning with a desire actually to die to prove your devotion to some person or cause...

St. Thomas More, who was killed by the executioner's axe at the order of Henry VIII, did all he could to arrive at some satisfactory agreement with the King...

The soldier who volunteers for an extremely dangerous mission does not mean to die and he will do all he can to avoid death, but what it comes down to is that there is something more important to him than taking every possible measure to preserve his life...

Men have been willing to die for many things. The men should risk all for honor and glory and a place in history is at least understandable, but they have been willing to die merely to amass great treasures.

Christopher Columbus was apparently willing to trust everything, including his life, to a frail little boat on the vast stretches of the Atlantic Ocean; and now the modern counterparts of Columbus, the astronauts, are willing to do the same in the reaches of outer space...

I THINK you would find it a very valuable experience to ask yourself the question, "What am I willing to die for?" Really give the question some thought...

SUIT AND COAT WINNERS—Winners in the Suit and Coat division of the Style Show held at the order of St. Mary's, St. Richard's, St. Catherine's, Janet Schmidt, St. Simon's, and Janice Wheeler, St. Christopher's. Another photo on Page Ten.

I suspect that things are not as bad among today's teenagers as the teacher in that southern city has been led to believe. If you get any good ideas on the subject and care to write a letter to them, I would be happy to hear from you...



1962 STYLE SHOW WINNERS—Party Dress division winners in the recent CVO Show held at the order of St. Mary's, St. Richard's, St. Catherine's, Janet Schmidt, St. Simon's, and Janice Wheeler, St. Christopher's. Another photo on Page Ten.



SUIT AND COAT WINNERS—Winners in the Suit and Coat division of the Style Show held at the order of St. Mary's, St. Richard's, St. Catherine's, Janet Schmidt, St. Simon's, and Janice Wheeler, St. Christopher's. Another photo on Page Ten.

Church and World

(Continued from page 3) titling the General Finance Corporation declares.

LABOR ♦ MONTREAL—A new college formed here for industrial workers will provide an intensive course designed to help them assume positions of leadership. Called the Canadian Workers College, it was set up through the cooperation of non-secularist McGill University, the Catholic University of Montreal, the Canadian Labor Congress and the Confederation of National Trade Unions...

PARIS—A group of 38 coal miners at Decazeville, southwest France have started a hunger strike against government measures aimed at closing down the mines which have been condemned under plans to ration coal production approved by the European Coal and Steel Community...

BUENOS AIRES—Social Security Inspector Bruno Quijano called on Cardinal Antonio Caggiano here to discuss the serious labor situation in Argentina. The conversation between the Minister and the Archbishop of Buenos Aires centered chiefly on the plight of state workers laid off as a result of the government's technical program which has meant drastically curtailing expenditures on public services, especially the railroads...

CATHOLIC PRESS ♦ MILAN—Cardinal Giovanni Lione, Archbishop of Milan, said here that Catholic newspapers must give greater attention to the religious and technical, moral and spiritual formation of journalists both in the religious and daily press.

GRIS' VOLLEYBALL LEAGUE Games of Tuesday, January 30: ... Games of Friday, February 2: ... Games of Saturday, February 3: ... Games of Sunday, February 4: ...

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ANNE CULKIN

'Can he really change?'

Dear Mary Ruth: In answer to your question "Can people really change?", why certainly they can change. The reason they so often seem not to change is that few are really willing to give up their old ways...

One, don't hurry your marriage. People take a long time to change, and it's good to see that they have a real head start on the process before promising "till death do us part."

MIXER DANCE INDIANAPOLIS—A Catholic Mixer Dance will be held Friday, February 23, from 9 to 1 a.m. at the K of C Hall, No. 437, 1305 N. Delaware St. Young single Catholics from 18 to 30 years of age, are invited to attend.

MOVING? When moving send or call in your old address to THE CRITERION promptly. If the change is received by Tuesday, your Critique will be delivered to the new address that same week.

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Chile Super & White Elephant Sale St. Monica's Women's Club Sat.-Feb. 17th 4 to 8 St. Monica Cafeteria 81st and Michigan Ind. Adults \$1.00—Children 50c

Cy Ciper QUIZ CONTEST—Competition is set to open on Tuesday, February 20, in the annual Criterion Quiz Contest with 51 teams ready for action. The second round will be played on Sunday, February 25, in the annual Criterion WFRM Radio sometime during the week of March 11.

MUSIC CONTEST—Entry blanks for the Cadet CVO Instrumental Music Contest are being mailed from the CVO Office this week-end. They should be returned by March 15. The event is slated at Cathedral High School on April 7 and 8.

CYO BASKETBALL—The Holy Spirit Freshman-Sophomore Invitational winds up this week-end at the Holy Spirit gym. The semi-finals are set for Saturday afternoon and the finals for Sunday afternoon. Games are scheduled at 1:30 and 3 p.m. on both days.

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Two, examine your feeling. Are you marrying this person because you love, honor and respect him, or because, perhaps, you feel sorry for him? Maybe you think you could reform him. Or, perhaps, it's just because your mother doesn't like him.

Dear Heartbroken: My dear, remember the words of Ralph Waldo Emerson: "What you are speaks so loud, I can't hear what you say." If you're not the kind of girl the boy tells everybody you are, it will be soon soon enough, not by your protests but your character. Don't let him differ from era to era. There are always those lightweight characters who like to boast about their female conquests, whether they made them or not! So just sit back and let

Receiving lines can be "endless" because too many people have never learned the proper way of joining their line. We do not visit with anyone we haven't seen in 15 years. Pleasantry such as "So nice to see you" or "Congratulations" etc., are exchanged and that is to be ruled based on good reason is that the extent of conversation.

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ROSAERY RADIO PROGRAM WIRE—1430 on Your Dial—Mon.-Fri.—7:45 P.M. FRIDAY, February 16—(Tape) Rev. William Ripberger. MONDAY, February 19—(Tape) Rev. Kenny C. Swaney. TUESDAY, February 20—(Tape) Rev. William Knapp. WEDNESDAY—CANCELLED—BASKETBALL TOURNEY. THURSDAY—CANCELLED—BASKETBALL TOURNEY.

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FAMILY CLINIC

Is there a cure for jealousy?

By JOHN L. THOMAS, S.J.

My friend is 17 and a junior in high school. I'm nearly 40, a senior, almost 18. Lately we've been dating steadily but not steadily. He says he loves me, and I love him more than anyone else. The problem is jealousy. Joe gets so mad when another boy comes for a dance, talks with me, or just looks at me. It hurts me to see him with someone else too. What can I do to cure our jealousy?

At the risk of receiving a flood of criticism for not lecturing you on going steadily and becoming emotionally involved at your age, Della, I'm going to concentrate on your problem of jealousy. Anyone who has followed my writing knows my position on early dating, though judging from the letters I receive as well as from present dating trends, it appears that the subject may well merit more frequent treatment.

The problem of jealousy is interesting because in one form or another it arises in many different types of relationship—in families, classes, teams, business, friendships, and even religion. Indeed, it is not confined to humans.

You may have noticed this if you were ever fortunate enough to have two dogs, particularly puppies, to play with, for if you paid too much attention to one, the other would become disturbed and resentful. I don't pretend to know how a jealous puppy really feels under the circumstances, but he certainly appears to react like a human.

Jealousy always stems from a sense of personal insecurity, not from affection or love. This bears repetition. We become suspicious or resentful of the attention that someone we like and esteem shows to another because we are not sure of our own relationship with the person we like. Hence, when he pays attention to others, our insecurity prompts us to doubt his affection for us, and we react by becoming angry at him or the others because we are really afraid that we are not liked.

Jealousy is so frequently associated with early emotional involvements because such affairs tend to be falsely exclusive. Forgetting that real love is a part of life and consequently can never be separated from the routine business of living, the couple concentrate wholly upon themselves, mutually flattered that they can mean so much to another, and so confident that they can fulfill all of each other's needs.

By its very nature this "crush" or "puppy love" stage cannot last long, for it asks of

the partners more than they have to offer, so that sooner or later they must return to reality—to a wider circle of friendships, interests, and normal concerns.

All this point in the relationship jealousy may enter in, for although the couple may recognize that their desire for each other's exclusive attention is quite unrealistic, they may not be strong enough to resist their partner's feelings to trust outside competition.

Particularly among the immature, we frequently find love confused with the desire to dominate and control. All outside interests and concerns are regarded as a threat to the love relationship, yet this is not love, but an unhealthy self-centeredness, prompted by vanity or fear and incapable of seeking to promote the real good of the other.

Since Joe is still an adolescent, it is perhaps not surprising that he should show some resentment when you pay attention to other boys and vice versa. Like most boys of his age, he is probably much more insecure than he wants to admit; that is, he is not all sure that he is capable of holding your affection.

Although it is not wholly clear what you mean by "mad" when you say that Joe "gets so mad," if he persists in remaining angry or showing his resentment whenever you dance or talk with another boy, you would do well to drop him until he grows up.

Some silly girls are flattered when boys show this unhealthy reaction, and some are even foolish enough to comply with their unreasonable demands for exclusive devotion. This is a serious mistake, for boys of this age do not know the meaning of love, and may never know it. Even in marriage they remain suspicious of every move their wives make, interpreting the most harmless word or gesture as a sign of infidelity.

What can you do to cure your jealousy?

Well, Della, once you fully realize that jealousy stems from insecurity rather than love, you will have the solution.

If a couple are really in love, they not only trust each other but are pleased by the attention and admiration their partner receives. Indeed, their love would be very weak if they resented or feared such things. You used the word "love," but I think you meant "like." For your actions show that you have not moved beyond the stage of infatuation, which is still one step away from the kind of friendship that may lead to love.

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

THE FAITH EXPLAINED

Bread and Wine no longer

By REV. LEO J. TRESE

Exactly what did happen when Jesus at the Last Supper (and the priest this morning at Mass) said, "This is My Body," over the bread, and "This is My Blood," over the wine? The substance of the bread completely and totally ceased to exist, and that the substance of Christ's own body replaced the annihilated substance of the bread. We believe that the same thing happened to the wine, and that the substance of Christ's own Blood replaced the wine. We also believe that Jesus, by His almighty power as God, preserved the appearances of bread and wine, and that their substances were gone.

By "the appearances" of bread and wine we mean all that we see, feel, taste, and smell, and all that can be perceived in any way by our bodily senses of sight, touch, taste, hearing and smell.

The Holy Eucharist still looks like bread and wine, feels like bread and wine, tastes like bread and wine, and smells like bread and wine. If broken or splashed would sound like bread and wine. Even under a microscope or under electron microscope examination, it still would be only the qualities of bread and wine that we could perceive. Indeed, it is as if the outward appearance of any thing that can be attained to by human observation.

How a thing seems, how it behaves under the microscope, and what it qualifies it possesses, what physical laws it seems to obey—these are the qualities that scientists investigate. But the underlying substance of anything, substance as substance, is beyond the reach of human senses and human instruments.

Nowadays the science of nuclear physics teaches that all matter is a form of energy; all matter is composed of electrically-charged particles in motion.

The difference between a piece of wood and a piece of iron is simply the difference between the number and speed and arrangement of the electrically-charged particles which compose these two materials.

But when the physicist succeeds in operating an electronic camera, in photographing the path of some of these particles, it still is only with appearances, not with substance. Since substance is that by which a thing is what it is and is not something else, still would be beyond the scientist's reach.

THIS WHOLE matter of the relationship of "substance" (the thinness of a thing) to "accidents" (the perceivable qualities) is a philosophical question. To go into it here would carry us too far afield. For us it is enough to know, as we do know,

Where His Body is, His Blood also must be, and with His Body and Blood must also be His Soul and His Divine Nature.

His Body, Blood and Soul are united. Likewise where the Blood of Jesus is, all of Jesus must be. "This is My Body," the Body of Jesus becomes present, and by what theologians call concomitance, all of the very nature of His unity of Person—the Blood, Soul and Divinity of Jesus also become present. By the words, "This is My Blood," the Blood of Jesus becomes present, and by concomitance also His Flesh, Soul and Godhead.

THIS IS WHY it is not necessary to divide the substance under the forms both of bread and wine. If we receive under either form, of bread or of wine, we receive the whole Jesus, complete and entire.

Jesus Christ is present in the Holy Eucharist, whole and entire under the appearance of bread and wine. He is simultaneously present in every single Sacred Host on every altar throughout the world, and under the appearance of wine in every single Consecrated Chalice wherever Mass is being offered.

Moreover, Jesus is present, whole and entire, in every part of every Sacred Host, and in every drop contained in the Consecrated Chalice. If a Sacred Host is divided—as the priest once divide the large Host at Mass—then Jesus is wholly present in each of the divided parts. If a crumb were to drop from the Sacred Host, or a drop were spilled from the Chalice, Jesus would be present in that crumb and in that drop.

THIS IS ONE reason why to be washed by a priest, deacon or subdeacon, once they have been used at Mass, is not a sacrament. It is not anyone else; there might be some particle of the Sacred Species still clinging to them.

The Sacred Species include the corporal, upon which the Sacred Host and Chalice rest during Mass; the paten, the square linen cloth which covers the Chalice.

Spiritual freedom The Church has authority over her members because she is the mother and all the faithful; in her by baptism they were born to grace. As spiritual freedom consists in the grace, the conclusion is inseparable that in the Church authority and freedom are one.

It is true that the Church has authority to recognize her as the channel of spiritual freedom.—George H. Tavard, A.A.

that by the words of consecration the substance of Christ's Body replaces the substance of the bread, and the substance of Christ's Blood replaces the substance of wine, while the appearance of bread and wine still remain.

It is a miracle, of course; a continuing miracle wrought a hundred thousand times a day by God's infinite power. In fact it is the glorified Body of the miracle of the change itself from bread and wine into Jesus Christ; and the further miracle by which God supports in existence the appearances of the bread and wine, although their underlying substance is gone—like the face of a man reflected in the mirror after the man has walked away.

This change which takes place, by the words of consecration, is such a special kind of change that the Church has to coin a special word to describe it. The word is "Transubstantiation," written always with a capital letter. It means: "The wholly, a crossing from one substance to another; but in this case a unique and unparalleled kind of crossing."

We are familiar with many such changes, and as far as our everyday life. Sometimes these are changes only in the appearance, as when water is frozen and becomes ice, or a lump of clay is molded and becomes a statue.

We also see changes in which both substance and appearance are changed, and as far as we are concerned becomes vinegar, or carbon under pressure becomes coal or diamonds. And there have been many other changes of this kind, as when at Cana Jesus changed water into wine.

However, nowhere in the natural order of things alone as we know nowhere in the supernatural order, is there a change which takes place like the change that takes place in the bread and wine at the words of consecration: a change of appearances.

That is why the word, "Transubstantiation," is used in a description of this daily miracle.

ALTHOUGH, by virtue of the words of consecration, it is the Body of Jesus which becomes present under the appearances of bread and wine, yet we know that the Person of Jesus, now that He is risen from the dead, cannot be divided.

Where His Body is, His Blood also must be, and with His Body and Blood must also be His Soul and His Divine Nature. His Body, Blood and Soul are united. Likewise where the Blood of Jesus is, all of Jesus must be. "This is My Body," the Body of Jesus becomes present, and by what theologians call concomitance, all of the very nature of His unity of Person—the Blood, Soul and Divinity of Jesus also become present. By the words, "This is My Blood," the Blood of Jesus becomes present, and by concomitance also His Flesh, Soul and Godhead.

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It is true that the Church has authority to recognize her as the channel of spiritual freedom.—George H. Tavard, A.A.



THE ALB Sacred vestments

ALB is the Latin word for white, and is the name of the robe of white linen reaching to the feet, covering the entire body, and worn over the amice. It is the tunic worn in ancient times, and even today among peoples of the East. The original tunic had two long stripes of purple down each side, but these have since disappeared.

receives Holy Communion we are where Jesus is; we and our fellow-communicants all over the world. Space has dissolved for us, and we are there together—one in Christ.

How long does Jesus remain present in the Holy Eucharist? Only as long as the appearances of bread and wine remain. If a sudden fire were to destroy the Sacred Hosts in the tabernacle, Jesus would not be burned. The appearance of bread would be changed to the appearance of ashes, and Jesus would be gone. When, after Holy Communion, our digestive processes have destroyed the appearance of bread within us, Jesus no longer is bodily present; only His grace remains.

There is but the one Jesus, whole and undivided. His multiplication or division; it is the result of the suspension of the laws of space as far as His Sacred Body is concerned. It is as though He Himself stayed in one place, and all parts of space were brought to Him, were pinpointed in Him.

It is easy to see why the Holy Eucharist is called—and is—the Sacrament of Unity. When we receive Holy Communion we are where Jesus is; we and our fellow-communicants all over the world. Space has dissolved for us, and we are there together—one in Christ.

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Profile of a Catholic layman

WASHINGTON—Who is the Catholic lay leader and what does he believe?

According to the National Council of Catholic Men, he is a man who: —Faced with discrimination because of race, religion or creed, supports governmental action to end discrimination and joins voluntary associations seeking civil rights for all.

—Grasps the true nature of the communist menace and "does not accept the over-simplified belief that domestic reformers and those with whose ideas he disagrees are necessarily communists or communist sympathizers."

—Supports "worthy international cooperative efforts and aid to underdeveloped countries."

—Wants "fair treatment for children in private and parochial schools in tax-supported program of educational assistance."

—Seeks to advance Christian unity through his own relationships with neighbors and associates.

—Is aware of being intimately involved in the developing theology of the lay apostolate; whereby laymen are being asked to assume "a larger role in the mission of the Church."

These and other traits were outlined in a "profile" of the ideal Catholic lay leader, prepared during a special leadership meeting of the National Council of Catholic Men held here recently.

Advertisement for Sacred Sincere Service Funeral Homes, featuring the name Daniel F. O'Riley and contact information for Cecil R. Hurt and Russell A. Abdon.

THE LIFE OF OUR LORD

Look at Him now!

By F. J. SHEED

Herod sent Jesus back to Pilate. He might very well have wanted to oblige the Procurator by terminating the case for him, but he remembered John the Baptist and was too much of a fanatic for slaying another Prophet. Just then — especially as this one had not publicly attacked — he married Herodias (One wonders if she was there. Herod had come to Jerusalem in honor of the Passover, and she would not have added much honor to a religious celebration — not that Pilate had ever stopped her, or even occurred to her).

Herod had not got the entertainment out of the Prisoner that he expected — not a single miracle, not so much as a spoken word. It was probably for entertainment, otherwise lacking, that this related adolescent mocked Christ's claim to kingship by putting a bright robe on Him (posing an odd one of his servants he had wanted to be king himself).

It may have been this that put it into the heads of Pilate's soldiers to carry the kingship mockery to the limit. They put a purple robe on the Prisoner, and a crown of thorns twisted into a crown on his head. It was robbed thus, crowned thus, and scourged thus, blood from the scourging that He was shown by Pilate once more to the Chief Priests and their servants, with words for which Pilate will be remembered till the end of time: "Ecce homo."

He so, it failed. They wanted Him dead, because He claimed divine honors for Himself. They wanted Pilate to kill Him, to save them the trouble and the odium. They tightened the screw. If Pilate would not have this claimant to kingship executed, then he was not Caesar's friend; he was ever calling himself a king speaks against Caesar. The threat was naked. They would report him to Herod.

Pilate remembered that the last time they had done that, and the curse that came upon him, al-

though that time he had been acting to show that he was a persecutor. Pilate might have the Jewish leaders very much as they hated the Prisoner; they wanted him to stay for his own sake, they might urge to mercy, with talk of a dream. But he dared not risk any further resistance.

As we read of the things that were done to our Lord between His arrest at Gethsemani and His sentencing to crucifixion, we find the feeling that in some way He stood outside of it, as if a prisoner on trial for His life He was the central figure; but He had stepped out of the circle in which these other men moved around Him. The Sanhedrin mocked Him on Pilate, Pilate to Jerusalem back to Pilate. They mocked Him and scourged Him. He gives an effect of almost total passivity, furiously acted upon, hardly reacting at all.

The truth is that He was the central figure, but of a far wider dimension. His tormentors knew. For He was rescinded from the Epiphany celebration and started preparing us for the celebration of the Death, Resurrection and Ascension of our Saviour.

We have said, "Lord, Lord," in our joy at His coming and His kingship Epiphany. But this is not enough. His journey to the Crucifixion through the events of suffering and death and victory, is the journey of every man. And no man attains victory unless he is caught up in the journey of the Son of Man, unless he is identified with those saving deeds. This immersion into the life, the journey, the passage of Christ is the whole purpose of our sacramental worship and of the Christian moral life.

MONDAY, February 19—Mass as on Sunday. So the Septuagesima Mass begins (Introit) with a sober mention of death. It is the Introit for all the days of the season of our worship. That is impossible. The Christian Gospel is a Gospel of joy.

But recognition of the realities of death and sin, of suffering and penance, of man's inner struggles and harmony and charity, the peace of common faith and sacramental life—it is this great gift of Jesus' promises. His followers (Gospel) through the ministry of Peter.

FRIDAY, February 23—St. Peter Damian, bishop, confessor, doctor. Peter doesn't stand alone, but the Catholic view. All the bishops are the Pope's brothers in the Apostles' power to preach

TUESDAY, February 20—Mass as on Sunday. Our sacramental ministry to the world. The resurrection of Christ must echo in the moral life of the Christian as well as in his worship. The Epistle

ONE, TWO, THREE

Wilder leaves them laughing

By JAMES W. ARNOLD

Things move so fast in "One, Two, Three." Billy Wilder's wryly attempt to show the Cold War...



At one sitting an alert pattern will catch about 75 per cent of the jokes and will feel like he's wandered into the middle of a Twist contest for the hypertense.

laughs per second that a tick-ticking machine...

The art comes to Wilder naturally: the money comes from his sure sense of what movie audiences will buy...

In "One, Two, Three," Hungarian-born Wilder has souped up Hungarian playwright Ferenc Molnar's story about a husband for an aristocrat's daughter.

In Wilder's version the farce is set impossibly in present day Berlin, the proletarian is an unemployed young communist...

(Famela Franck) of a Georgia-based Coca-Cola executive. But the slow becomes intense to rapid-gabbing, entire-stopping...

But the lifts outweigh the misses. Cagney, for example, has to keep ordering new bottles because the Germans smuggle Cokes into the East Zone...

Asked if she has ever romanced with a revolutionary, Cagney's wife (Arline Francis) replies, "No, but I've smooched a Stevenson Democrat."

The trouble here is that the Sex Symbols are themselves burlesques, and actor burlesques tends to be collusion.

The repairer is fast and furious, with frequent forced references to every current topic from "La Dolce Vita" to Huntley and Brinkley.

The award winners were: Bruce Catton for "The Coming Fury," Doubleday; John Gardner for "Excellence," Harper & Brothers; William Harbach for "Power and Responsibility," Farrar, Straus and Cudahy; Jacques Maritain for "On the Use of Philosophy," (Princeton University Press); Marion Mill Fremont for "The Sands of Tanagra," (Hawthorn); M. L. Strady, editor for "In the Spirit of Wonder," (Pantheon); and Father Roland de Vaux, O.P., for "Ancient Israel," McGraw-Hill.

The seven winners of the annual Christopher Book Awards were named here...

7 winners named for book awards by Christophers

NEW YORK—Seven winners of the annual Christopher Book Awards were named here...

Editor James Keller, director of the Christophers, cited the six authors and one editor for "using their own talents to produce works representative of the best in the literary field published during 1961."

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LOOK UP AND LIVE (CBS-TV)—Sunday, Feb. 18, 8—Father Joseph E. Manton, C.S.S.R., will examine the religious, societal and its meaning in today's world.

VOCACTIONS CAMPAIGN ST. PAUL, Minn.—The St. Paul Ambrosian religious vocation campaign last year received 115,124 pledges of prayers and \$299,733.30, both record totals...

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Wilder both communism and capitalists take their humor some of the lines are the kind that killed VanDyke...

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BOOKS OF THE HOUR

Recipe for a novel

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

Famela Frankau's "Pen to Paper" (Doubleday, \$3.95), subtitled "A novelist's Notebook" is as good a description as has recently come along of how novels are written.

It is to be feared that the "average reader" if there is such a person, some how takes for granted that the dedicated writer finds his work a lot of fun...



the age of eighteen, and this despite such handicaps as neuralgia, rheumatism, arthritis, fibrositis and a permanent callus on the middle finger of the right hand.

Specifically, her recipe for a novel that will justify the money spent for its purchase and the time spent in reading it, demands:

"Characters that exist; an illusion of reality variously preserved; a story that moves, told in acceptable language."

Each of her novels is written out by hand twice, once for the rough draft and again for the smooth.

For the reader who has enjoyed some of Miss Frankau's novels, her detailed description of how they were written, and what some of the problems were.

(Continued on page 9)

JESUIT LECTURER

Father Gustave Weigel, S.J., professor of ecclsiology at Woodstock College (Md.) and author of ecumenical works, will appear at three colleges in the Archdiocese during the coming weeks.

On Tuesday, February 20, he will deliver the annual Aquinas Lecture at St. Meinrad Archabbey. Two days later he will address a student convocation at Marian College.

"Ecumenism and Dialogue" will be his topic at St. Mary-of-the-Woods College on March 5. He will be on the St. Mary-of-the-Woods campus March 5 and 6 for student and faculty seminars.

The heroes' escape from East Berlin is a convulsing automobile chase in which the Reds' ineptly made car slowly falls to pieces.

Discussing their coming child, she tells husband, Bucholz calmly in a needle-thrust at all married marriages: "Well raise him in intelligence. Then at 21 he can decide for himself whether he wants to be a capitalist or a rich communist."

Henry comes home after all these years of happiness, how could I be so thoughtless. I am sorry I forgot to stock up on FALLS CITY BEER. It won't happen again. So, please come home... and bring FALLS CITY BEER.

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# Tic Tacker

The Television Workshop of the Church Federation of Greater Indianapolis and WTVH, Channel 4, will present an unusual production Wednesday, February 22, at 9 p.m. It is a challenge to society to evaluate the funeral rite as now practiced. The production, "The Funeral of Mr. Pine," is the story of Maude Pine. She is faced with the decision whether to bury her deceased husband in the rough-hewn box as requested in his will, or with the pomp and ceremony preferred by his daughter, Amy.

Dr. James Armstrong, pastor of the Broadway Methodist Church, Indianapolis, and Arthur Hook, program director at WTVH will discuss the subject between acts. Sounds interesting.

**PRIESTS' LITURGICAL CONFERENCE** — "Practical pastoral techniques" in implementing the recent liturgical directives of the Holy See will be the theme of the Tri-State Liturgical Conference for Priests, to be held in the Morrison Hotel, Chicago, February 20-22. Hundreds of clergy from Indiana, Illinois and Michigan are expected to attend. Address for advance registration: 1709 W. Lunt Avenue, Chicago 26, Ill.

**NAMES IN THE NEWS**—Patrick H. Hoffman of Little Flower parish, Indianapolis, was named to the Dean's List for the first semester at St. Joseph's College, Rensselaer. . . Eleven Marian College students from Indianapolis were named to the Dean's List there. They are: David Madler, Barbara Russell, Judith Williams, Mary Ann Armbrast, Marilyn Weinbrecht, Patricia Matkovic, Joseph Kempf, Beverly Abel, David Armbrast, Joseph Laker and Maribeth Schubert. They attended nine different high schools—one each from Latin School, St. Mary's, Secorville, St. Agnes, Immaculate Conception Academy (Bloomington), Cathedral, Our Lady of Grace (Beech Grove), St. John's, and those from Sacred Heart Central.

**FOR ASPIRING ACTORS**—The Players' Plan of The Catholic University of America now provides increased advantages to the fortunate young actors who are successful in achieving scholarships in the learn-and-earn program on the American Theatre scene. Now in its third year of providing drama education on the graduate level combined with paid touring experience, the Plan is offering a cash grant of \$1,000 for the first year to each student selected. Another grant is that applicants must be recommended for the Plan by their schools rather than apply individually. Upon satisfactory completion of the first year of graduate study and work in University productions, the student actor will receive a starting salary of \$75 per week as a member of the famed Players' Inc.

**VOLUNTEERS NEEDED**—The recent setback in the nation's armed forces has resulted in a need for more staff workers in the United Service Organizations, the National Catholic Community Service has announced. The NCCS, a member agency of the USO, said that both men and women workers are needed in USO programs in this country and overseas. Needed are college graduates between the ages of 25 and 35 with experience in youth program work, community organization, education, volunteer recruitment and training. The NCCS national headquarters is at 1312 Massachusetts Ave., N.W., Washington 5, D.C.

## St. Roch's parish states dual card party

INDIANAPOLIS—A dual card party will be held on Sunday, February 18, in the St. Roch's parish hall, at 1501 S. Meridian St. The Christian Mothers are sponsoring the parties, at 2:30 p.m. and again at 8 p.m.

Two rocking chairs will be awarded and a number of door prizes will be given away. A tasty luncheon will be served between games from 5 to 7 p.m. The public is invited.

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# Liturgical

(Continued from page 7)

The Gospel, to preside at the celebration of public worship. This, above all, is the office and function of a bishop: to minister, to create and to direct (Frutkin), to preside over the Church by example and instruction (Gospel). When we view him as administering primarily or as a kind of clerical policeman, we both cheapen his vocation and weaken our understanding of the Church.

**SATURDAY, February 24—St. Matthias, Apostle.** Whether the bishop is chosen by the casting of lots, as Matthias is chosen in today's Gospel, or by election by clergy and people as he was for some centuries or appointed after nominations by other bishops as is done today, the man with eyes of faith sees in him the work of Jesus Christ mandating and commissioning his ministers and special witnesses in the Church. When such a ministry of love shines purely in the persons of our bishops, the voice is heard (Gospel) and the Jordan is indelible.

## Calendar

**FRIDAY, FEB. 16**  
Ladies Party from 7 to 11 p.m. in St. Christopher's school social room, 3535 W. 10th St. St. administration, refreshments and door prize.  
St. Valentine's Dance in St. Ann's parish hall, 2829 S. McClure, from 8 to 12 p.m. Music by Headliners, \$1.25 per person.  
St. Rita's Altar at 6:30 p.m. in the auditorium, 10th and Arsenal.  
A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.  
**SATURDAY, FEB. 17**  
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 15 N. Oriental St.  
**SUNDAY, FEB. 18**  
Pancake and Sausage Breakfast from 6 a.m. to 12 noon in St. Roch school cafeteria, 3003 S. Locust, St. Roch. Sponsored by St. Roch Athletic Boosters.  
Carmelite Third Order Conference at Monastery, 2000 Cold Springs Road, at 2:30 p.m. For information call WA 3-2873.  
**WEDNESDAY, FEB. 21**  
Mission Card Party at 1:30 p.m., Shelby St. Federal Savings and Loan, 1223 Shelby St., Attn. 606, Public invited.  
The Irvington Catholic Women's Study Club meeting at 7 p.m. in the home of Mrs. Clitus Broncker, 5123 Norway Drive, Mrs. Howard McDevitt will read paper on Differences and Similarities of Patschid and Public Education.  
Luncheon and Card Party, St. Roch's hall, 2903 S. Meridian St., from 10:30 a.m. to 2 p.m. All games played. Hair styling featured. Door prizes. Attn. 3123.  
Spaghetti Dinner sponsored by Women's Club of Holy Spirit parish in the school cafeteria, 7208 E. 10th St., from 6:30 p.m. to 7:30 p.m. \$1.25 adults; one children.  
The Card Party at St. Philip North parish begins at 8 p.m. in the parish hall, 15th Eastern Ave. Sponsored by Altar Society.  
**THURSDAY, FEB. 22**  
Our Lady of Greenwood Social at 6:30 p.m. in the school hall.  
Holy Angels Social at 6:30 p.m. in the school auditorium, 28th and Northwestern.  
**SATURDAY, FEB. 24**  
Roulette Sale, sponsored by the Guardian Angel Guild from 10 a.m. to 4 p.m. in St. Rita's Hall, 10th and Marquette.  
A Spaghetti Supper from 4 to 7 p.m. Our Lady of Greenwood School Hall, Greenwood. Adults, \$1.25; children under 12, 50c. Mrs. R. L. Behounek and Mrs. William Stenlor, co-chairmen.  
**SUNDAY, FEB. 25**  
Miscellaneous Card Party at 2:30 p.m. in Little Flower parish hall, 4104 East Hunter, sponsored by Knights of St. John Auxiliary No. 308.  
A Smorgasbord from 12 noon to 6 p.m. at St. Lawrence Church, 4050 N. Shadeland Ave. Public invited. Adults, \$1.50; children under 12, 75c; kiddies under 6, 25c.  
**SATURDAY, MARCH 3**  
St. Patrick's Parochial Grade School Reunion (Class of 1915) at 6:30 p.m. Warren Hotel, Reservations: Mrs. R. E. Strangemy, ME 8-2950, or Jerome Forestal, EL 7-6011.

## Holy Cross groups list new officers

INDIANAPOLIS—Mrs. James Crouse is the newly elected president of the Holy Cross parish Altar Society. Other officers include Mrs. Homer Hodel, vice president; Mrs. Gene Palmer, secretary; and Mrs. James T. Sullivan, treasurer.  
The new officers of the Holy Cross Parish Council of Catholic Women are Mrs. Peter Galbo, president; Miss Loua Kluter, vice president; Mrs. James B. Sullivan, secretary; and Mrs. Raymond Monaghan, treasurer.

## Books

(Continued from page 8)  
and their solutions, will be particularly worthwhile.  
But Miss Frankan is not just a novelist. She is that much-discussed literary phenomenon of today, a Catholic novelist, a convert to Catholicism some 20 years ago. And she offers us in this "notebook" what differences her Catholicism has made in her writing, as well as in her attitude toward the novels of others—how an initially enjoyable novel that she was reading suddenly became a bore; even a denial of God. For the writer, as for his characters, God just didn't come up.  
This leads her to a discussion of the modern novelist's (and the modern reader's) attitude toward sex. There are some good bits here. And those unconcerned about "By Love Possessed" and "Lolita."  
Miss Frankan has reservations about urging some sort of theory of censorship, and adds, "It is some automatic revolt of good taste, a surge of effective anger that would sweep away the current abysmal, and the naive and the madman, and the noise and the visual filthery to be found especially in America today. There would be a Catholic crusade, indeed."  
Twenty years of Catholicism have made it hard for this novelist to write "a book in which there was no hint of God anywhere. Yet I never plan for Him. He just shows up. It would be affected for me to strive to keep Him out, or to be determined as though He didn't exist. I should be keeping myself in artificial chains. I should be performing an elaborate, and time-consuming, and honest enough to admit that her first novel as a Catholic was not very successful, because she was showing her creed from the houseposts, and trying to prove that Catholics have all the fun as well as all the answers."  
Finally, Miss Frankan has done better than so many other literary folk of the age at being a citizen of two worlds: that of England and that of America, where she has lived, off and on, a great deal. Her comments on some of the less successful aspects of American life are always enjoyable.  
This is, in fact, a thoroughly enjoyable book, and one to appeal to anyone who has never profited by a passively dedicated writer's expenditure of blood, sweat, and tears.

# Bowles

(Continued from page 4)

doubt, are receiving the attention of us, with more expert knowledge than ours.  
Latin, as we know, served well as the definitive language of the Church when the whole of civilization meant the area of the former Roman Empire, subsequently that of all Europe, and now what is indicated by the term "Western Civilization."  
With the recently large and accelerating political and social developments in other continents, a different order of problems may well emerge. With the extension and refinement of scholarship, there is appearing a new view of the importance of large parts of the culture and systems of natural philosophy of Islam, in Africa and elsewhere; of India and the East in general.

Perhaps it may be found that Latin, the language at the core of Western Civilization, may not have the same usefulness in areas which have no relation with Europe, either culturally or philosophically.  
As an indication of this general question (not, however, in relation to Latin and the Mass) appears in the activities of the recently, Matteo Ricci and his companions in China in the late 16th century, when they sought to harmonize the philosophies of Confucianism, the highly developed cultural patterns and social organization of the Chinese with the Eternal Truths they had come to expound.

## Talk scheduled by Dale Francis

INDIANAPOLIS—Dale Francis, columnist for Our Sunday Visitor, will be the guest speaker at the Holy Name Communion breakfast to be held Sunday, March 11, at St. Lawrence Church. The breakfast will be served in the school cafeteria following the 8 a.m. Mass.

Tickets are available through the men of the parish and the proceeds will be used for a special charity project of the Holy Name Society. Frank Felst is general chairman for the affair.

## Club Sets Social

INDIANAPOLIS—The Newman Mothers' Club of Butler University will entertain their husbands and guests at a Fun Festival and Pitch-In dinner on Tuesday, February 20. The affair will be held in the social room of the American Fletcher National Bank at 2929 N. Meridian St., at 6 p.m.

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# Father Considine denounced by Reds

(Continued from page 4)

HONG KONG—Father John J. Considine, M.M., director of the Latin America Bureau of the National Catholic Welfare Conference in Washington, has been denounced by a communist Chinese newspaper as a major force in "the American imperialist invasion of Latin America."  
The Peking daily, Kuang Ming Jih Pao, singled out Father Considine in an article entitled "The Peace Corps and Catholic Priests."

It noted that President Kennedy had named the Marjonnell priest to the 83-member National Advisory Council for the Peace Corps last year.

# Notre Dame Press given Ford grant

(Continued from page 4)

NEW YORK—The Notre Dame University press has been given a Ford Foundation grant of \$8,160 as final payment in an eight-year program to stimulate publication of scholarly works in the humanities and social sciences.  
Notre Dame was one of 34 universities whose press have been aided by the foundation program.

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AROUND THE ARCHDIOCESE

Variety of social events are on parish calendars

WEST TERRIE HAUTE, Ind.— A Mid-Winter Hoe Down, sponsored by St. Leonard's Parent Teachers Club will be held Saturday, February 17, at the Young Men's Club on Paris Ave. There will be square and round dancing from 8 p.m. to 12 midnight. Music will be furnished by Harry Weger and his band with Bob Palmer calling the turns. Admission is \$1 per person.

NEW ALBANY A luncheon and style show, sponsored by the Marian Guild of Holy Family Church, will be held Saturday, March 3. Invitations are being issued by Mrs. Patrick Kennedy, WH-4004, Mrs. Walter Kennedy, WH-4333 and Mrs. C. T. Fulkerson, WH-4152. Reservations should be made by Friday, February 23.

TELL CITY Father Manfred Jochem, O.F.M., and Father Arno Hartman, O.F.M., both of St. Louis,

will conduct a two weeks mission at St. Paul Church here beginning on the first of April. There will be one week for men and one for women. The Rev. E. J. Henke is the pastor of St. Paul's Church.

SEELYVILLE The monthly social at Holy Rosary Church will be held Sunday, February 18, in Schelley's Hall. The public is invited.

JEFFERSONVILLE Rev. Emil Schuey, C.P.P.S., with the missions in Chili, will be the special guest at a meeting of all the C.F.M. groups of Sacred Heart parish on Tuesday, February 27, 8 p.m. The meeting will be held in the church cafeteria beginning at 8 p.m. Father Schuey will show films on the struggle Chili has had in building churches and schools, most of which were destroyed in the recent earthquakes.

RICHMOND Michael Bowles, editorial page director and columnist for The Criterion will be the guest speaker for the seventh annual St. Patrick's Day celebration, sponsored by the Sons and Daughters of St. Patrick. This event will be held Saturday, March 17, in the YMI clubrooms.

Msgr. James Galvin, archdiocesan superintendent of schools, spoke on Federal Aid to Education at a joint meeting of the men of the three Richmond parishes held here recently.

Little Flower Circle No. 350, Daughters of Isabella will sponsor a public card party in St. Mary's school hall on Thursday evening, February 22. Proceeds will be used for the charitable projects of the circle. Mrs. Fred Adelsperger is chairman, assisted by Mrs. Clyde Drifill.

BROOKVILLE Miss Mary Jane Cleverger was installed as president of the local chapter of the Immaculate Conception Academy Alumnae of Oldenburg, at a meeting held here recently. Others installed included Mrs. Thomas Hoff, vice president; Mrs. Ed Ortmann, secretary; Mrs. Elmer Jamling, treasurer; Mrs. Edwin Plum, Oldenburg Academy Alumnae president, conducted the ceremonies.

Cathedral women slate annual tea

INDIANAPOLIS—The tea sponsored annually by the SS. Peter and Paul Cathedral's Parish Council of Catholic Women to honor new members of the parish, will be held Sunday, February 18, from 2:30 p.m. to 4:30 p.m. in the home of Mrs. Raymond McLannus, 2136 N. Meridian St. Mrs. McLannus is president of the parish Altar Society.

The present council officers will preside at the tea table. The officers are Mrs. Max Fraumberg, president; Mrs. Russell Batterall, vice president; Mrs. James Bunn, secretary; and Mrs. William Mitchell, treasurer. Rev. H. Francis VanBenten, rector of Cathedral parish, and members of the clergy, will be honored guests.

MISSIONS AID

SEOUL, Korea — American Catholics under the Seoul Area Command gave \$12,482 to help the Korean missions during 1961, according to Father (Mal.) Thomas D. McGrath, of Springfield, Mass., Seoul Area Command Catholic chaplain.



WIN STYLE SHOW HONORS—Among the girls who took honors in the recent Junior CYO Show held at Holy Name parish, Beech Grove, were these winners in the Tailored Dress Division. They are, left to right: Mary Ann McDonald, of Little Flower, modeling for Linda Bowen, also of Little Flower; Martha Darnell, St. Mary's, Rushville; Helen Murray, St. Roch's; Margaret Bradin, St. Christopher's; Judy Armborst, St. Roch's; and Jan Fitzgerald, St. Lawrence.



WIN STYLE SHOW HONORS—Among the girls who took honors in the recent Junior CYO Show held at Holy Name parish, Beech Grove, were these winners in the Tailored Dress Division. They are, left to right: Mary Ann McDonald, of Little Flower, modeling for Linda Bowen, also of Little Flower; Martha Darnell, St. Mary's, Rushville; Helen Murray, St. Roch's; Margaret Bradin, St. Christopher's; Judy Armborst, St. Roch's; and Jan Fitzgerald, St. Lawrence.

Remember them in your prayers

- INDIANAPOLIS Feb. 12 Survivors: widow, Pearl, half brother, Frank Felberger, of Columbus, O.
NEW ALBANY
FRANCIS C. DIERING, 69, Our Lady of Perpetual Help Church, Feb. 10. Survivors: daughters, Ruth Warner, Edna Ross, Elizabeth Warner, Dorothy Ferber; half-brother, R. Earl Horton; half-sister, Mrs. John C. Morris, Mrs. T. J. Akron.
THOMAS B. LANGRISH, 76, Our Lady of Perpetual Help Church, Feb. 12. Holy Trinity Cemetery. Survivors: sons, Thomas E. and Richard L., both of New Albany; daughters, Sister Ann Clara, Indianapolis; Mrs. James Scott, Lebanon; Mrs. Allison Wolcott, Centerville; Mrs. William Buchheit, New Albany; brother, Martin S., Louisville; Owenboro, Ky.; sister, Mrs. William Adkins, New Albany.

APARTMENT PROJECT LISBON, Portugal—A block of 70 apartments for working class families has been blessed here by Cardinal Manuel Goncalves Cerejeira. The project, named in honor of the Cardinal, was built by friends in commemoration of his 25th year as Patriarch of Lisbon.

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Death is not lovely

By DANA C. JENNINGS The same holds true whether they have been hit by a car, truck or tractor, in city street or farm field. Corn pickers, combines, and disk harrows can produce the same picture. A tractor parked with an implement hanging on its hydraulic lift can paint the same colorful scene if a child gets too close to the control lever. Every week is farm-safety week. Every day is farm-careful day. The Fifth Commandment, "Thou Shalt Not Kill," says so.

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# School aid issue draws divergent viewpoints

The divergent viewpoints of President Kennedy and Cardinal Francis Spellman on the issue of Federal aid to education were brought into sharp focus this week with vocal support for both camps from prominent Catholics and non-Catholics throughout the country.

Cardinal Spellman charged in a speech before the New York Archdiocesan Teachers' Institute (Feb. 7) that aid for public schools alone would mean "the central end" of the parochial school system.

He called it a "terrible crime" to excise parents, children and supporters of Catholic schools from the benefits of Federal aid. (In Washington hours later, President Kennedy reaffirmed at a press conference his opposition to constitutional grounds to Federal aid for church-related schools.)

CARDINAL Spellman's pessimistic views were later challenged by the head of the largest Protestant school system in the country.

Arthur L. Miller of St. Louis, executive secretary of the American Lutheran Church-Missouri Synod Board of Federal Education, which supervises 1,223 schools with 150,449 pupils in 48 states, commented:

## Current status of aid measures

WASHINGTON—These are the latest developments in Congress on Federal aid to education:

• Senator Wayne Morse of Oregon, chairman of the Senate subcommittee on education, has introduced President Kennedy's proposal to improve teaching quality. The measure will permit Federal assistance to parochial and other private school teachers. The "educational quality" bill (S. 2826) would set up a \$747,800,000, five-year program whose major feature would be Federally sponsored one-year scholarships for full-time study in their fields by outstanding grades and high school teachers. There would be a maximum of 2,500 scholarships a year.

• Sen. Kenneth Keating of New York said he does not accept as a final decision the Senate's tabling of his proposal to equalize treatment of teachers in the 1958 National Defense Education Act program.

"I will continue my fight to end the discriminatory features in the present law," he said. "It is inherently just and fair to treat teachers in all of the nation's schools equally."

• Rep. Cleveland Bailey of West Virginia, chairman of the House general education subcommittee, announced that the subcommittee will begin hearings on his "new" approach to Federal aid for education on February 27. He told a news conference he believes his bill will "cut the heart out of the religious dispute."

The Bailey measure would base Federal grants to states primarily on the amount of money the states are now spending for education. States would get two per cent of their educational expenditure. This would "transfer the fight from Washington to the 50 state capitals," he said, by allowing the states to make their own decisions on how to spend the money.

ed: "It is just as senseless to predict the end of denominational schools as Federal aid should be offered to public schools only, as it would be to predict the end of the public school system if no Federal aid were enacted into law."

OTHER REACTIONS in the school-aid controversy included the following:

• Msgr. John J. Dougherty, president of Seton Hall University, South Orange, N.J., declared in New York that large-scale Federal aid would mean "a growth of understanding among non-Catholics of the true character of the Catholic effort in America for America."

Asserting that it is the conviction of most Americans that the destiny of the country depends upon education, Msgr. Dougherty stressed that "it is not the conviction of Catholic Americans that its destiny is altogether dependent on church-related schools."

• John C. Hayes, law dean at Loyola University in Chicago, declared in Toledo that lawyers were left with a "baffling" question by the administrator's memorandum last year on Federal aid to church-related schools. The question is: "Why are certain forms of help constitutionally permissible to church-related colleges but not to church-related elementary and secondary schools?"

Bishop James J. Navagh of Okeechobee, N.Y. stated that Federal aid to education is the most controversial question to come before Congress since the religious issue of a century ago. The prelate said his conversations with Catholics have convinced him "they have no intention of merely submitting to what they consider an outrageous violation of their own rights and that of their children."

The executive director of the Protestant Council of the City of New York charged that Federal aid for church-related schools would be "a danger that would threaten the entire public education system."

Dr. Dan M. Potter declared that such aid would be "the unforgivable crime perpetrated on the children of this generation, and more disastrously upon the generations of children to come, which the educational system of Europe has suffered."

• The national president of Citizens for Education Freedom (CEF) said in St. Louis that President Kennedy is "misleading the American people" when he maintains that Federal aid to children of non-public schools is unconstitutional.

"The problem is political, and it is Mr. Kennedy's problem," said Dr. Ladueve, head of the 20,000-member organization. "The President thinks it is wise for him politically to deny equal rights to seven million American children who attend non-public schools. It is up to the parents of those children to prove that Mr. Kennedy is mistaken."

## SUMMER SCHOOLS

WASHINGTON — Georgetown University here will offer a summer school session at the University of Salzburg, Austria, from July 9 to August 18, and the Institute of Technology in Monterrey, Mexico, from July 14 to August 24.



PLAN BENEFIT CARD PARTY—The Associates of St. Joseph of Cathedral High School will hold their annual benefit card party at the school on Sunday afternoon, February 18, beginning at 2 p.m. Discussing plans for the affair are, left to right: Maurice Hegarty, president; Mrs. Maurice Hegarty, vice-president; Mrs. Herman Koers; and Brother Jerome, C.S.C., moderator. The public is invited.

## Head of the POAU warns 'appeasing Protestants'

CHICAGO — Glenn L. Archer, executive director of the Protestant Organizational Union for Separation of Church and State, issued a solemn warning here to "appeasing Protestants" against being soft on Catholics.

Archer also denounced "false brotherhood" and said developments along this line "will prove to be a blunder."

"Appeasing Protestants today

will become the Neville Chamberlain of tomorrow," he warned of the 14th national POAU conference attended by some 100 clergy and laymen.

ARCHER declared that the "chief enemies of religious rights are" "economic communism, Roman clericalism and public apathy."

"Sometimes I feel that our all-out devotion to anti-communism abroad has blinded us to an authoritarian threat at home which some observers believe to be as divisive and perhaps as serious as communism itself," he said. "This authoritarian threat displays itself as a church, and as a church demands special privilege and tax from governments, local, state and Federal."

ARCHER SAID that "nothing could be farther from the truth" than to think that POAU's "defense of freedom" is really an attack on the Catholic Church. He predicted success for POAU's efforts.

"We are winning the battle," he said. "Communism will force the world to re-examine its values, and then so down in ashes because communism violates the law of God and man."

"The Roman Catholic hierarchy will stumble on the age-old rock of corrupt social domination. The Jesuits' 'Lady Inquire' will turn to a pillar of salt."

Dr. Ramsey Pollard, pastor of the Bellevue Baptist church, Memphis, Tenn., urged delegates to have "tremendous courage" as POAU members because they will be accused of "bigotry by bigots."

## Copenhagen paper backs Lombardi

COPENHAGEN — The Copenhagen Catholic weekly, Katolsk Ugeblad, has come to the defense of an Italian Jesuit who was criticized for suggesting major revisions in the Church's central administration.

"Why was Father Lombardi corrected like a schoolboy who had offended his teachers?" the newspaper asked.

"He deserved to be thanked," Father Riccardo Lombardi, S.J., suggested a reform of certain aspects of the Church's organization and practices in a book entitled "The Council." He offered specific suggestions for reforms to be undertaken by the coming eccumenical council.

The Vatican City daily, L'Osservatore Romano, branded some of his criticisms "rash and unjust."

Father Lombardi, who gained fame by his past preaching against communists and founded his Movement for a Better World with the encouragement of the late Pope Pius XII, had urged, among other things a greater simplicity of dress among higher clergy and the establishment of a "council senate" of Catholic laymen.

The Danish Catholic weekly stated that Father Lombardi expressed only what many Catholics have on their minds and that his criticisms and proposals were dictated by a love for the Church.

"Lombardi is no obstinate reformer," the Danish newspaper commented. It said his stated willingness to follow the decisions of authority only gives greater weight to his words.

## Yale sets series on Catholicism

NEW HAVEN, Conn. — Yale University is launching a series of annual lectures in the field of Catholicism, which will bring to the school distinguished speakers in religion, philosophy, history and the Scriptures.

The series will be known as the St. Thomas More Lectures, named after the 16th century British Roman Catholic lawyer and martyr who was beheaded in 1535 by King Henry VIII.

First incumbent in the lectureship is Father John Courtney Murray, S.J., of Woodstock (Md.) College, noted Catholic theologian and author, who will launch the series with three weekly talks in February.

Overall theme of the three lectures is "The Problem of God: Yesterday and Today." Titles of each individual address are: "The Biblical Problem: The Presence of God," "The Patristic and Medieval Problem: The Intelligibility of God," and "The Contemporary Problem: The Death of God?"

# New language lab will be opened at Marian College

Marian College will open one of the most advanced language laboratories in the United States with a brief ceremony at 11:45 a.m. on Tuesday, February 20.

Located on the third floor of Marian Hall, administration building, the laboratory was initiated through a \$12,500 gift from Lilly Endowment, Incorporated.

ROBERT C. Merchant, Lafayette, who designed and installed the 31-booth laboratory, will explain and demonstrate its operation with the assistance of the modern language staff, headed by Sister Mary Edgar, O.S.F.

Dr. Manning M. Vail, associate director of Lilly Endowment, will be present. Others invited to attend the ceremony February 20 include the head of Purdue University language laboratories, Dr. J. Collins Orr, who

served as consultant for the Marian laboratory, and four Indianapolis newspaper editors: Father Raymond Bosler, of The Criterion; Jameson G. Campaigne, of the Star; Richard D. Peters, of The Times; and M. Stanton Evans, of The News.

THE 34 LABORATORY booths are equipped with earphones, microphone, controls and individual tape recorders. The instructor can by remote control, take over operation of all the recorders simultaneously for mass instruction, then release control back to the students.

Mr. Merchant said the Marian laboratory is the first in the U.S. to have this flexible feature.

## Carmelites set clothing rite at Indianapolis

The first clothing ceremony in the new chapel of the Carmelite Monastery in Indianapolis will be held Saturday, February 24, when Miss Patricia Anne Valiga and Miss Frances Jeanette Freeland will receive the habit from Archbishop Schulte. The ceremony will begin at 9 a.m.

Miss Valiga, the daughter of Mr. and Mrs. John Valiga, Chicago, Illinois, graduated from St. Mary of Perpetual Help School in Chicago. Before entering Carmel last October, Miss Valiga served as secretary at the International Film Bureau in Chicago. Her name in religion will be Sister Anne of the Incarnation.

Miss Freeland is the daughter of Mr. John T. Freeland and the late Mrs. Freeland. Having graduated from the college of St. St. Joseph in Cincinnati, Ohio, she later worked as a registered nurse at the Good Samaritan Hospital in Cincinnati. Her home is Hoopston, Illinois. Miss Freeland will be known as Sister Marie of the Immaculate Heart.

Msgr. Francis B. Kennedy, Administrator of the Cathedral of St. Peter in Chains, Cincinnati, will give the sermon for the occasion.

The Sisters will welcome visitors from 10 a.m. until 4 p.m. on Saturday, Sunday, and Monday, February 24, 25, and 26.

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## NCCW plan aids Korean orphans

WASHINGTON — More than 300 Korean orphans are receiving assistance from American "mother parents" under the Help-A-Child program sponsored by the National Council of Catholic Women.

The figures were announced here by officials of NCCW, which sponsors the program in cooperation with Catholic Relief Services-National Catholic Welfare Conference.

Mrs. Arthur L. Zepf, NCCW president, emphasized that although there now are some 320 "adoptions," there are more than 3,000 Korean youngsters desperately in need of help.

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FEBRUARY 25 Breakfast and Bake Sale after all Masses. Sponsored by St. Francis de Sales Women's Club.

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