

Archbishop's Lenten Letter

TO THE CLERGY, RELIGIOUS AND LAITY
OF THE ARCHDIOCESE OF INDIANAPOLIS
GREETINGS:

In our Lenten message this year, we cannot refrain from reminding you that this Holy Season should be of more than ordinary observance. At least there should be an increase in the number and fervor of our prayers. The Holy Father begs for them.

On Christmas Day Pope John XXIII formally announced the convening of a General Council of the Church and has since set the opening for October 11, 1962. There have been many Councils in the history of the Church, twenty of which have been general or ecumenical because their decrees and decisions have gone forth with the approval of the Pope of Rome and have consequently been binding upon the whole Church.

We know that none of God's eternal truths nor any of His Commandments can be changed by any power upon earth. From time to time, however, arguments may arise as to what is the truth. Many such arguments have been infallibly settled in the Councils of the past. There does not seem to be any such problems facing the Church today.

But there is another large field in which the Church, in the fulfillment of Her mission of bringing the gospel and the fruits of the Redemption to all mankind, has been empowered by Her Divine Founder to make laws and to regulate Her own activities and in some degree the very lives of the faithful.

The Church has issued many such laws in the past. These She may change and often has done so. Then there is the application of laws to changing problems. Often these call for clarification in the light of a modern world. No one will deny that there have been tremendous changes in the world and man's mode of living since the last General Council almost one hundred years ago. So, although, as we have said, the immutable truths and laws of God are inviolable, the scope of things that may come under the scrutiny of the General Council is otherwise almost limitless.

It is easy to understand, therefore, why the Holy Father asks for prayers, begging the Holy Ghost for guidance. And since the acts of the Council will affect the lives of each of us, it behooves us to fervently answer the Holy Father's plea.

Although we shall spend this Lent in the shadow of the forthcoming Council, we must not forget that it still remains primarily a time for our own sanctification and spiritual renovation. Besides intensified prayer, therefore, we must not neglect the other traditional good works, viz: almsgiving and penance.

We shall have ample opportunities to exercise our spirit of almsgiving and generosity toward God by our contributions toward the annual collections held in our Archdiocese on the First Sunday of Lent for the Indian and Negro Missions, on the Fourth Sunday for the Church's world-wide relief program, and on Easter Sunday for the education of the young men preparing to carry on the works of God in the priesthood.

To require God's justice for our lesser faults and temporary punishment still due for sins forgiven, as well as to bring our unruly appetites and passions under subjection, nothing is more efficacious and valuable than self-denial and personally practiced penances. Among these stand out most prominently fasting and abstinence as sanctioned by the Church for the Holy Season of Lent, the laws for which may be briefly stated as follows:

1. ON ABSTINENCE

Everyone over 7 years of age is bound to observe the laws of abstinence.

Complete abstinence is to be observed on Fridays, Ash Wednesday, and the Vigils of the Immaculate Conception and Christmas. (May be observed on December 23.) On days of complete abstinence meat and soup or gravy made from meat may not be used at all.

Partial abstinence is to be observed on Ember Wednesdays and Saturdays and the Vigil of Pentecost. On days of partial abstinence meat and soup or gravy made from meat may be taken only once a day at the principal meal.

2. ON FAST

Everyone over 21 and under 59 years of age is also bound to observe the law of fast.

The days of fast are the weekdays of Lent, including Holy Saturday, Ember Days and the Vigils of Pentecost, Immaculate Conception and Christmas. (May be observed on December 23.)

On days of fast, only one full meal is allowed. Two other meatless meals sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal. Meat may be taken at the principal meal on a day of fast, except on Fridays, Ash Wednesday and the Vigils of the Immaculate Conception and Christmas.

Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

By virtue of special faculty from the Sacred Congregation of the Council recently obtained through the Apostolic Delegation, we herewith grant a dispensation from the laws of fast and abstinence on the civil holidays: Washington's Birthday, Memorial Day, Independence Day, Labor Day, and Veterans' Day, when these days fall on Fridays or days of fast and/or abstinence.

* We also grant a dispensation from the same obligation on the Vigil of the Immaculate Conception. These dispensations preclude until 1967.

Begging God to bless you most bountifully with a spiritually fruitful Lent and bestowing upon you our Holy benediction, we remain, in the service of Jesus and His Immaculate Mother.

Sincerely yours in Christ,

Paul Scherer

Archbishop of Indianapolis

Interreligious antagonism loudly speaking out, U.S. laity urged

CLEVELAND—There will be clashes ahead between the various U.S. religious groups that can lead to serious division unless Catholic laymen take a direct, personal responsibility to explain their aims, a lay leader declared here.

The prediction was made by William B. Ball, executive director and general counsel of the Pennsylvania Catholic Welfare Conference.

He said that interreligious understanding had reached a peak at the end of the 1960 presidential campaign, but that it was difficult to describe the state of Catholic-non-Catholic relationships now and "the weather for the future is even harder to predict."

Speaking to the Cleveland First Friday Club, he appeared for a "banqueting and personal job of knowledgeable persuasion at every level of our society" from Catholic laymen. For one thing, he said, it is "amazing" that the general public knows so little about church-sponsored schools.

"Groups in the American society must understand that it is not enough to make their wants known; they must explain their wants and supply others with reasons whereby others can see the fulfillment of these..." Ball declared.

Clouds on the horizon which reflect antagonisms, he detailed, are such matters as the school textbook case in Alaska and Oklahoma, the Bible-reading case in Pennsylvania, and the continued Federal aid to education debate.

Ball, a Harrisburg lawyer, has made extensive studies of

Church-State relations. He is the principal author of a recent study by the Legal Department of the National Catholic Welfare Conference on the constitutionality of including church-related schools in Federal aid. The Pennsylvania committee he serves is the joint agency for all state dioceses in public affairs.

Ball asserted: "We Catholic could make a major contribution to interreligious understanding and to the common weal if we would realize that our proper role extends to much else beside rallying among ourselves and sending of wires to Congressmen."

"We are no conspiracy. And though pressure groups techniques are both needful and practiced by all groups, we need fully as much to be working at the quiet, painstaking and personal job of knowledgeable persuasion at every level of our society."

He said in the matter of Federal aid to church-related schools, for instance, "it is nothing short of amazing that the general public is so little acquainted with this education."

CONSIDERING the economic burden which church-related education saves the total public, and the overall contribution of spiritual endowment to the total public, he asked:

"Is it not fantastic that there has not been a push by the general American public to see to it that by all means church-related education shall prosper?"

Ball also declared: "Not all the extremists in America are in the John Birch Society."

"They are found in good number in those who would stretch the reasonable doctrine of separation of Church and State to the wholly unreasonable doctrine of separation of religion from American public life."

"Those who, out of a misunderstanding of the Constitution, think that no aid can be given to the church-related schools must realize that the extremist arguments which support that view will also be used to stultify the entire field of education, social welfare and political life of any vestige of God-centered religion."

Connersville man will be ordained as Jesuit priest

Patna, India — A native of Connersville, Ind., will be ordained a Jesuit priest in St. Joseph's Pro-Cathedral here March 19. Rev. Mr. Ludwig F. Stiller, S.J., is the son of Mr. and Mrs. A. M. Stiller of Connersville. One of his two sisters—Miss Mary Stiller—will attend the ordination.



REV. MR. STILLER

He studied at Milford for four years and three years at West Baden College. In July, 1956, he began a three year teaching assignment at Godavari High School, Kathmandu, Nepal. The past three years he has been studying theology at St. Mary's College, Gurseong, Darjeeling, DL, India.

Following ordination he will be reassigned to Nepal, a Hindu kingdom along the southern slopes of the Great Himalayas. The people of Nepal are predominantly Hindu, though some 700,000 of the country's nine million people are Buddhists.



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'EXPERTS' POLLED

See broad significance in Pope's Latin decree

What impact will the Holy See's latest statement on the place of Latin in the Church have on seminary studies and the movement for more use of vernacular languages in the liturgy?

Put to a sampling of top U.S. seminary educators and liturgists, the question produced agreement on several basic points. Among the areas of agreement were these:

• His Holiness Pope John XXIII's apostolic constitution "Veteris Sapientia" will require sweeping changes in the seminary curriculum to reinstate Latin as the language of philosophical and theological studies. "Stern stuff," one seminary rector called it.

• The document plainly will put a crimp in any all-out agitation for the use of the vernacular in the liturgy.

• But on the critical issue of whether the door is left open for continued efforts on behalf of the vernacular, there was disagreement. Several liturgists felt the door remains open, provided such efforts are carried on in submission to the will of the Holy See and do not involve any attempt to undermine the primacy of Latin.

• The "traditional places" of Latin in the training of future priests must be re-established where it has lapsed.

• The "principal sacred disciplines" must be taught in Latin. Those who teach these subjects in seminars "must speak in Latin and use Latin textbooks."

• Candidates for the priesthood must also be instructed in Greek.

• Bishops and superiors of religious communities should see to it that no one under their jurisdiction be moved by an inordinate desire for novelty.

THE DOCUMENT which drew these opinions was signed February 22 by Pope John in a solemn ceremony in St. Peter's basilica. The signing took place in the presence of all cardinals, officials of the Vatican's administrative staff, members of preparatory commissions for the coming ecumenical council, and the pastors of Rome.

Among the provisions of the apostolic constitution are these:

• Bishops and superiors of religious communities should see to it that candidates for the priesthood are "instructed with the utmost care in Latin" before beginning ecclesiastical studies.

"No one may be admitted to the study of the philosophy or theological discipline if he has not first been fully instructed in this language and cannot use it," the Pope said.

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writes against the use of Latin in the teaching of the sacred disciplines or in the liturgy, or misinterprets the will of the Holy See in this matter.

WHAT SIGNIFICANCE does this have for the liturgy and especially for the vernacular movement?

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Announcement of the approval of the Congregation of Rites was contained in a cablegram to Mother Rose Angela.

The so-called Informative Process was conducted from 1958 to 1961 in the Diocese of Indianapolis under the direction of Bishop Silas Chastard. This minute investigation of the life and writings of Mother Theodore was later augmented in the French diocese of St. Brice and Le Mans, where she resided before coming to the United States.

The Apostolic Process—a higher step, because it was instituted directly by the Holy See—was conducted in the Archdiocese of Indianapolis from 1956 until 1958 and later in France. The earlier investigation of the writings and

virtues of the Servant of God were further expanded upon.

The next step in the Cause will be the discussion of the life of Mother Theodore by officials of the Congregation of Rites to determine whether she practiced the virtues in an "heroic manner."

Archbishop named for Dubuque See

WASHINGTON—The Most Reverend James J. Byrne, Bishop of Boise, Idaho, has been named Archbishop of Dubuque, Iowa, the Apostolic Delegation announced here.

A native of St. Paul, Minn., Archbishop-elect Byrne will succeed Archbishop Leo Binz who recently became Archbishop of St. Paul. He has served in the Boise See since 1956.

The Archdiocese of Dubuque embraces 39 Iowa counties, an area of 17,463 square miles. The total population within its boundaries is 913,340, of which 177,967 are Catholics.

Group deplors bias by clubs, fraternities

CHICAGO—The National Catholic Conference for Racial Justice has issued a statement condemning racial and religious discrimination by clubs and fraternities.

The statement says that many country and downtown clubs fulfill a number of quasi-public functions, and "there are no ethical grounds by which these clubs can justify the exclusion of citizens otherwise qualified, because of race, religion or ethnic origin."

In reference to fraternities, the statement says that "recently a Catholic priest defended what he called the right of fraternities to be free from public pressure if they decide to exclude some people because of religion."

IT STATES that the priest, noted in the statement, "defended his position by referring to the protection fraternities have under law as private associations, and to the role of the fraternity in encouraging and protecting personal friendships."

"While we could grant the right of a club or fraternity not to admit each and every person... refusal of admittance or membership would seem to be on some reasonable grounds," the statement continues.

"Race, as such," it adds, "does not constitute reasonable grounds, and therefore we maintain no fraternity can morally justify a policy or action which excludes Negroes."

THE STATEMENT also declares that "it is morally wrong to exclude classes of people from

Pontiff asks U.S. children to sacrifice

NEW YORK — His Holiness Pope John XXIII has appealed to the Catholic school children of the U.S. to pray and make sacrifices for the "countless" children in need throughout the world.

Pope John, in a message broadcast nationally by the four major radio networks, also asked the school children to pray for world peace and for the success of the coming Ecumenical Council.

THE POPE'S Ash Wednesday appeal on behalf of the needy children of the world launched the 1962 Bishops' Relief Fund Appeal in the Catholic school of the country.

The appeal will be conducted throughout Lent in the nation's Catholic schools. The school children usually collect about a million dollars of the total.

The main appeal in the annual drive will be made during the week of March 25, culminating in the traditional Laetare Sunday collection, April 1, in some 16,500 U.S. Catholic parishes.

AN OVERALL goal of \$5 million has been set for the fund appeal, whose proceeds are used to support the work of Catholic Relief Services—National Catholic Welfare Conference, the U.S. Catholic overseas relief agency.

Pope John's message was read by Archbishop Patrick A. O'Boyle of Washington at the Pope's request. Archbishop O'Boyle is chairman of the NCWC administrative board and a former executive director of CRS-NWC.

Mother Theodore's cause advances another step

ST. MARY-OF-THE-WOODS, Ind.—The Cause of the beatification of Mother Theodore Guerin, foundress of the Sisters of Providence, passed another milestone on March 2, when the Postulator for the Cause, Msgr. Emodio Fedrini, announced in Rome that the Holy See had approved both the Informative and Apostolic Processes.

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ST. PADDY'S VARIETY SHOW—Mac Namara's Band—with Jim Street, Carl Key and Fred Gwinn (left to right)—will be one of the featured acts during the St. Patrick's Day Variety Show, planned Friday, March 16, at Our Lady of Providence High School, Clarksville. Two performances will be given, for students at 9:30 a.m., and adults at 7:30 p.m. Sponsors of the Variety Show are members of the Sodality. (Staff photo)

ECONOMIC 'MIRACLE'

Destitute miners find a golden egg

By GERALDINE CARRIGAN

Just a year ago, out-of-work miners in the economically depressed area west of Trinidad in Southern Colorado were ready to call it quits. Today they find it hard to believe that they are stockholders in their own new industry.

It's all built on eggs and an idea backed up by Pope John in Mater of Magistra—economic cooperation.

Trinidad heads up the valley that stretches up to the Sangre de Cristo mountain range of the Rockies. This is the land of Bart Masterson, Billy the Kid and Uncle Dick Wooten, who made money by to get through.

Rich coal deposits were pushed up into mining distance in the valley by the same eruption that

years, it seemed to be the end of the valley would soon be adding to its collection of ghost-towns.

Economic revolution began on New Year's day, 1961, the Sunday after the last mines were closed. It began at 8:30 with a sermon by Father George Andrews, S.J., pastor of the valley's four churches, urging the people to get together and talk about the problem.

At ordination in 1934, Father Andrews, now 53, had volunteered for the Trinidad missions. He was sent instead to St. Louis, and it was 22 years before a heart attack got him out of the city and into the beautiful mountain air to start a revolution.

At St. Ignatius' church, Father Andrews, 15 men followed Father Andrews into the sacristy after Mass. Said Alfonso Sandoval,

hang on and hope for a pickup in the mining industry.

FATHER ANDREWS told them how the now-famous Antigonish (Nova Scotia) co-ops had begun, with the fishermen taking the lead from Father J. J. Tompkins, S.J., who had practical ideas about economic reform. The fishermen saved together and bought boats cooperatively. They influenced the entire Nova Scotia economy. (Footnote: "The Lord Helps Those Who Help Themselves" by Herbert B. Fowler, Vanguard Press, New York, first edition, 1938.)

The talk of cooperatives went far into the night. Before they went home, the men of Sangre de Cristo elected a committee to investigate what kind of co-op to start. They had decided to try.

The committee found that Colorado is almost egg producing state. Seventy-five per cent of the eggs consumed are brought in from out of state. Statistics showed that the deficit increased each year. The committee discovered that conditions for raising and marketing eggs and poultry were ideal in Stonewall valley; good water, fine climate.

FATHER ANDREWS had suggested they investigate the poultry possibilities, because he knew where to obtain expert advice for producing quality eggs. In St. Louis, before his retirement, he had had five years' experience helping set up both coal and chicken co-ops.

March 12, 1961 was the day the big announcement was made. Work on an egg producing cooperative would soon begin, it said.

From Bishop Charles A. Buswell of Pueblo, Father Andrews got permission to use \$3,000 of parish funds to get the project going. The start of the co-op was the best news he had heard since coming to Pueblo, Bishop Buswell said.

By March 14 the men were starting out on two work projects. One group of 15 men was busy making shobe bricks for the first brooder house. The second was dismantling an abandoned church at the ghost town of Terco. "We killed three stunks up there," he reminded the men, "but we got enough salvagable material from the church to build the brooder house."

They were paid by the hour: one share of stock in Sangre de

Cristo Enterprises, valued at one dollar a share.

Working together in a joint enterprise, they learned, was not like being a foreman or a worker in a pit. The spirit was different and there were completely new skills to learn.

WHEN IT WAS time to order the first shipment of baby chicks the 66 members of the co-op, who were meeting every week, picked Mrs. Mary Guarenti, whose husband had been killed in the mines, to raise the chicks. Father Andrews set up an on-the-job training program for her.

Mrs. Guarenti received \$10 a week from the Co-op. The men built laying houses and a processing plant for the day when they would go into production. Tony Marquez, Pete Madrid and Ben Gomez emerged as the men who would be the first salaried "operators" of the co-op's business. When one of the mines re-

First of all it should be affirmed that the economic order is the creation of the personal initiative of private citizens. Their action, whose working either individually or in association with each other, is the basis for the projection of common interests.

But here . . . the public authorities must not remain inactive if they are to promote productive development in a proper way on behalf of social progress for the benefit of all citizens. Their action, whose nature is to direct, stimulate, coordinate, supply and integrate, should be inspired by the "principle of subsidiarity," formulated by Pope Pius XI in the encyclical, Quadragesimo Anno.

Pope John XXIII

Mater of Magistra

opened, 130 of the men were called back for full or part-time work. For men living on relief, the temptation to abandon the co-op for cash was strong. Tony Marquez spoke for a new era. "I'm not going back," he said. "I'm sticking with the co-op. This is what we want."

THEY GOT their first fresh eggs the week of November 1. It had taken eight months to produce them. But they were worth the wait. In every respect, they were first quality. They showed less air in the shells. There were far more large eggs than statistics showed other egg farmers



READY FOR DELIVERY TRIP—Mrs. Pete (Maggie) Madrid boards the co-op truck for a delivery trip into Trinidad, Colorado. She is an expert egg candler and has a busy selling route. The Madrids have six children. Maggie was the first woman to join the cooperative.

were getting, and far fewer imperfect eggs.

All the way to Pueblo, the market was receptive. As New Year's day, 1962 dawned, the Sangre de Cristo Enterprises was a going concern.

By fall of 1962, the co-op expects to produce, process and market over a million high quality white eggs. They will replace their year-old hens, process and market the meat and begin to plan an even more ambitious program.

"A lot depends on setting up a training school," said Father Andrews. "These people want to learn how to start and operate their own chicken farms. Then the co-op will be changed to provide them with laying hens, feed and marketing facilities."

"Today, the hens in one of the houses where there are 1,000 hens produced 700 eggs," said Tony Marquez. "Those eggs are worth about \$22. The feed cost about \$5.50. Yesterday Inez Saiz got 25 new customers in Trinidad, even though she did get nipped by a dog. They sell the eggs for 25 cents a dozen and get a 25-cent commission for new customers. When they deliver them to old customers they get 15 cents. We could sell the eggs through stores if this is part of our idea: to let co-op members earn commissions through the eggs they can sell."

Father Andrews denies that the co-op's success is due to his work. But, he admits, "the fact that the majority of the people here are Catholics places the priest of the area in a unique position. He is the one individual who has the confidence of the majority. He is in a position to be a peace maker and a coordinating influence. He can bring together people of various factions."

members, who now number about 200, may soon be getting assistance from the federal Area Redevelopment Administration. In the form of a subsidy for a vocational re-training school. Under public law 87-27 there is provision for assistance for retraining workers in depressed areas.

The co-op school proposal, which would train the members to operate their own farms, has already been approved by the Trinidad Area Redevelopment commission, processed through the state office and sent to Washington for final approval. A letter from William Batt, Jr., national administrator of the ARA, said that this program is what the government is looking for in the redevelopment of depressed areas.

Father Andrews points out: "A cooperative cannot compete with a non-cooperative industry unless it is able to show an equal profit. We are operating our little egg business with the same amount of intelligence as a big corporation for more. We can stand up to any of the big operators and match them in production figures and feed costs.

"And we want this same quality to carry over into the individual operations when the members start their own farms. That's why the training is so important, training in spirit and techniques.

"In the poultry business, if a man's heart isn't in it, he will work for you, take your money, and when you go broke, he'll get a job with somebody else. Now, we don't have that kind of a business. These men are in the business. They are taking care of it as if it were their own. It is their own. It's the spirit of the thing."

"We are not a Catholic co-op. The work we have done and are doing is a contribution of the Church to the community."

Father Andrews and his parishioners are not alone in their concern for the Sangre de Cristo valley. The Area Redevelopment commission of Las Animas county, office in Trinidad, has been working hard at the problem of establishing new industries.

JAMES COEY, chairman of the commission, said, "Areas that have had a lying in economy like ours are a puzzle. We are working out plans for a forestry industry, a new dam which will bring us power and should get us a lake that will build up tourism. All in all, I suppose, we have a dozen big pieces to put in place in our puzzle. But the first one

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Facts about Co-ops

- More than 2 1/2 million member-owners buy more than two billion dollars worth of goods and services a year through consumer co-ops.
Over one-sixth of all farm supplies are purchased through co-ops. There are some 23,000 purchasing and marketing co-ops in the United States.
Co-ops are considered to be a powerful influence uniting farm and city people. City co-ops, primarily in the food field, buy from many marketing co-ops.
Other fields in which co-ops are winning notable success include the petroleum products field, insurance, rural power and telephone, housing, auto supplies, appliances, groceries, building supplies, and fertilizer and feed.
Consumer co-ops, nationwide, own and operate more than 275 mills, factories and plants.

made the great Stonewall, 40 miles away. Around the Stonewall and Iron mines on the forward side of Stonewall, a flourishing industry developed in the early 1800s. For nearly three decades mining was the only industry communities like Trinidad knew.
LAST YEAR, the last two mines were closed down. For men like Tony Marquez, who had worked in the mines for 21 of everything. As the new year

DONATIONS POUR IN

Hargis Crusade reaps a financial 'harvest'
By DONALD QUINN
Third of a series.
TULSA, Okla.—It is surprising to discover at a gathering of the ultra-light-wing, where free-swinging and sometimes fanatical charges are thrown about, that there is a calm and deliberate side to all of this.
At least the Christian Crusade, holding a week-long "anti-Communist leadership school" here a few weeks ago, revealed this trait. Christian Crusade is an ultra-conservative operation based in Tulsa. It uses mass appeal, through radio and television, books, pamphlets and

an annual budget of \$14 million, claims more mass support than any of the other super-patriotic organizations—though the John Birch Society and the Schwarz Christian Anti-Communist Crusade and others have received more national notoriety.
Such a wide following is nurtured by the work of the Crusade's 52 employees and a separate advertising agency headed by White.

The mail brings in the regular donations, which White estimated would average between \$2 and \$4 per letter. These, and major contributions, account for the bulk of the income. Another \$145,000 was earned last year in speaking fees and \$50,000 in book and record royalties. All the money goes into the Christian Crusade treasury, according to White and Hargis.

IT ISN'T strange that the 55-year-old uses the techniques of radio evangelism, because Hargis, an ordained minister of the Disciples of Christ, is an evangelist. But more to the point is White's connection.
White took on faith-healer Oral Roberts in 1947, when the minister had \$25 in his pocket—"all the money in the world," says White. Through coaching Roberts for radio and later more involved as "friend and business advisor" White sent the Oral Roberts Evangelistic Association on its way to the multi-million dollar operation it is today. The relationship lasted until 1954, when, according to the ad man, the two men fell out over money.

A few months passed before Hargis called on promoter White, who says "I was pretty disillusioned with preachers then." But, impressed with "Billy's sincerity and drive," White stepped in. Hargis at the time was a minister in a small Oklahoma town, was broadcasting on two Mexican and one Tulsa radio stations, had

some mailing equipment and an outdated mailing list.
"We set up Hargis along the same pattern as Roberts," White says. From \$40,000 worth of bills, commissary radio and TV time bought and advertising purchased in the first year, Hargis' Christian Crusade now has billions of between \$300,000 and \$400,000 a year—on which White's agency receives the standard 15 per cent commission.
White says he devotes half of his time to the Hargis account. Others in his office work full or part-time for the Crusade. The agency has other accounts—mostly business and industrial firms but no other evangelists and no account as big as Hargis.

THE 36-YEAR-OLD Hargis, a native of Texarkana, Texas, who entered the ministry after a year-and-a-half at Ozark Bible College in Bentonville, Ark., draws a salary of \$12,000 and expenses from the Christian Crusade. The evangelist's degrees are from a mail order college in Colorado, a seminary in Puerto Rico, and an honorary title from Bob Jones University in North Carolina.
The Crusade supplies Hargis with a "parsonage," a \$43,000 home in Tulsa—domestic help, a station wagon and a sedan, and business expenses. One major business item is Hargis' "headquarters-on-wheels," a converted Greyhound bus that is equipped as an office and living quarters for five persons. This lander was built, converted at a cost of \$50,000, is home for Hargis some 20-30 days a month when he is on the road. Last year he traveled to 35 states.
Hargis claims to dislike the hoopla of the Christian Crusade. "I'd like to go about making my own converts," he says, but he uses publicity and plans a big staff as necessities to get the anti-Communist mes-

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A PRIEST IN RUSSIA

By REV. JAMES F. DRANE
The author of this article, once a teacher at St. John's Home Missions Seminary, Little Rock, Ark., spent three years in Russia...

WESTERNERS might be on a tour of an area whose history goes back literally thousands of years. There are precious old churches, once-tamorous monasteries, old monasteries, old architectural gems...

This visit always provides the brainstrom of the present Minister of Buildings. In every city it is the same. If you see one, you have seen them all. The only real variation I noticed was that in Moscow they were higher than in other parts of Russia.

principally small children and old people. Occasionally one sees a student reading. At night the young folks stroll around or sit on the benches talking. It is exactly what anyone sees in any park anywhere in the world.

THE YARDSTICK

By MSGR. GEORGE HIGGINS
Thomas Merton, the Trappist poet and spiritual writer, has joined the ranks of those who think that commercial television is degrading the cultural, intellectual and spiritual standards of the American people.

However, I think it ought to be said, in fairness to the television industry, that not all commercial programs are "dumbed, mere trifles and absurd." Some of them are very good indeed. In the field of serious drama, for example, the recent showing of Graham Greene's "The Tenth Man" (followed by a brief commentary by two Dominican students of the drama) was not only artistically well done but was also very satisfying from the spiritual and religious point of view.

There are sometimes included house tours through elementary schools. Many times these are converted churches or palaces. The emphasis in all of them is on scenery. Each offers a proud display of little machines the children built "all by themselves" with a little help from the teacher.

German Catholics launch campaign for world's needy
BERLIN - West Germany's Catholic hierarchy inaugurated the fourth year of its campaign "against hunger and distress in the world" with a joint pastoral letter in which the bishops voice their gratitude over the "great love and readiness" with which German Catholics have contributed toward the previous drives.

INDIA: EVERY DAY IS LENT
The Lenten Fast is wearing you down? IN INDIA, UNCOUNTED MILLIONS of men, women and children have never had a full stomach...

What was said on Mr. Scavari's program by spokesmen for an assortment of right-wing organizations was the cold print of a newspaper or magazine but not another in itself. It is one thing to read about these right-wing organizations in the cold print of a newspaper or magazine but not another in itself.

WHAT OF THE DAY

Advises Conservatives

By REV. JOHN DORAN
The John Birch Society has come in for quite a beating of late. Senator Barry Goldwater has called for their expulsion from the John Birch Society and a number of similar organizations...

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WANTED: YOUR HELP
1. FOR NATIVE PRESENTS. Fr. Leo Sullivan, S.J., who returned from Bombay in December with 100 native Indian presents...

The example set by the old Congress of Industrial Organizations in 1949 is very instructive in this regard. When the CIO hefted faced up to the communist and fellow traveler problem, it went all the way by expelling several affiliated unions with a total membership of hundreds of thousands.

Church, government fight Brazil housing shortage

WASHINGTON - Church and government in Brazil are spearheading a major effort to back the nation's giant housing shortage. The Brazilian Minister of Labor said here.

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Edited by the Cleric Seminarians of West Baden College

Maturity

By J. LEO KLEIN, S.J.

Once and awhile an individual has to take a good look at the problems which face him or her in his everyday life...

In high school you have lived with this problem for four years and many of you will continue to live with it for another four years.

Let's get down to cases. Just what is the stark problem of the most students? It's a problem of alternating deep breaths and crash programs...

Yet we know this isn't the way it should be. Seventy-five percent of the matter crammed in at the last minute will leak right back out again.

So... what's the answer? The answer I have involves responsibility and hard work but it's an answer that will pay off.

To get the most from this daily study time an individual has to know what he's doing during the course of it. He or she has to have a responsible grasp of each course.

First on the docket, of course, will always be the assignment for the next day.

Criterion Quiz survivors pared to eight teams

The quarterfinals of the Criterion Quiz Contest are scheduled for this Friday evening, March 9, at four Indianapolis sites.

The eight survivors of an original starting field of 52 teams are paired as follows: St. Christopher No. 1 vs. Immaculate Heart No. 1; Holy Trinity No. 1 vs. Holy Spirit No. 1; Holy Trinity No. 2 vs. St. Michael No. 1; St. Michaels No. 1 vs. Little Flower No. 1 at Little Flower.

Tentative plans call for the semifinals to be held on Friday, March 16. The finals are set for the traditional broadcast over Radio Station WFBM at 9 p.m. Wednesday, March 14, 15 and 16.

With two Holy Trinity teams still in the running, there is, of course, a possibility of a repetition of the 1961 situation which saw two representatives of that parish battle it out for championship honors in the radio finals.

Is it a sin to 'twist'?

By MSGR. J. D. CONWAY

In a recent Catholic discussion, the question of the morality of the dance called the "Twist" arose. We would appreciate your knowledge of any Church legislation concerning this subject.

The lawmakers of the Church make no attempt to keep up with the gyrations of modern fads and fancies. The age-old rules of morality are quite sufficient. If you commit a sin in the "Twist" you do it by breaking the law of God.

I am confident that this so-called dance can be performed without offense to modesty, when circumstances, manner and intentions are right.

Just one more comment for more "mature" and complacent "Twisters": you may be breaking the Fifth Commandment by endangering your brittle bones.



FRESHMAN SOPHOMORE LEAGUE CHAMPIONS—This pleased group is the St. Mark Freshman-Sophomore CYO team pictured just after wrapping up the 1961-62 Indianapolis league title at Our Lady of Lourdes gym.



STUDENT NURSE CHAMPIONS—The St. Vincent's School of Nursing basketball team won the annual tournament of nursing school teams in the Indianapolis area.

'A CLOSE FAMILY' Life of a postulant is busy and varied

By JILL HAWKES, Postulant

St. Mary-of-the-Woods convent. But, it isn't nine o'clock yet—it's 5:15 every morning except Sundays and Holy Days, when it's 6:00.

Never realizing how short 30 minutes can be, she usually finds many moments putting on her chapel veil, walking down the stairs, and trying to see where she is going at the same time.

During the refectory reading we sit and eat in silence... unless, of course, we serve—then we run in service.

When a parent or teacher or any other adult recognizes a young man or woman who has this sense of responsibility, he is proud of it.

Following employment we receive instructions, a time when we attempt the biggest task of all—proving the worth of the new. Since entrance day we have seen many old things take on a new appearance.

Our family has increased to 1,500 and stretches from New Hampshire to California to Taiwan. I always wanted a large family and 1,500 certainly isn't too small.

At 5:00, after the hustle of the busy day, we find real peace in the quiet of our chapel and Community prayers.

Supper's at 6:00, and in case the lay students wonder why they don't use the pool and gym on

ANNE CULKIN

Girl drops boyfriend, now wants him back

Dear Miss Culkin:

I read your column every week and find your advice to be very sound. I have a problem which bothers me very much. I like this boy very much and he likes me. But he certainly doesn't think this is like every other letter you receive, because it isn't.



possible for you to make your own little fire.

Stewed cherries are an exception to the rule. Pits are removed from the month, placed on the spoon and in turn on your plate.

Stewed cherries are an exception to the rule. Pits are removed from the month, placed on the spoon and in turn on your plate.

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Vocation Month Special

POSTULANT JILL HAWKES

JUNIOR TABLE TENNIS — Deadline for the annual Junior CYO Table Tennis Tourney is Thursday, March 15.

WRESTLING TOURNEY — Entry deadline for the Second Annual Cadet CYO Wrestling Tourney is March 19.

MUSIC CONTEST — Entry deadline for the annual Cadet CYO Music Contest is March 16.

ONE-ACT PLAY CONTEST — Directors for the annual Junior CYO One-Act Plays Contest will meet at 7:30 p.m. on Monday, March 12.

SPRING SPORTS — Entry deadline for CYO Spring Sports is March 29.

CYMO OFFER BASEBALL — The CYMO announced this week that plans are being set up for two CYO leagues to compete in the Junior Baseball program in Indianapolis this summer.

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By REV. LEO J. TRESE

THE FAITH EXPLAINED

Meaning of sacrifice

"Pete Smith sacrificed to center field," says the sports commentator, "advancing Brown to third. The use of 'sacrifice' to describe a hit of baseball strategy gives us an idea of how words acquire new meanings with the passing of the years."

In its original meaning we know that a sacrifice is a gift offered to God in a sacrificial manner. In every gift offered to God is a sacrifice.

That ten dollars we gave to our parish building fund and that suit of clothes we gave to the St. Vincent de Paul Society: both are gifts to God (if our motive is right), but neither is a sacrifice in the strict sense of the word. In a true sacrifice the gift is removed from human use and in some way was destroyed, as a symbol of the fact that it is being given to God. In a Christian sacrifice the gift (if an animal) was slain upon the altar. Often the gift would be consumed in its own name only. He offers the gift in the name of the group for whom he is the spokesman. In pre-Christian times the patriarch offered sacrifice for his fam-

ily or tribe; the king offered sacrifice for his subjects; the sons of Aaron offered sacrifice for the people.

"This brings us to the final requisite for a genuine sacrifice: there must be a priest. The one who offers the sacrifice must have the right to represent the group in whose name the gift is offered. Whether he be a patriarch, king, priest or Aaron-priest, he must have the right to speak to God in the name of God's people. Directly or indirectly, he must have his mandate from God. Strangely enough the word, 'priest,' is one word that has not acquired any other meaning."

Even today, when used literally, priest has only one specific meaning: it is applied only to a man who offers sacrifice. That is why non-Catholic clergymen are not called priests. They do not offer sacrifice; they are the patriarch offered sacrifice for his fam-

ily or tribe; the king offered sacrifice for his subjects; the sons of Aaron offered sacrifice for the people. This brings us to the final requisite for a genuine sacrifice: there must be a priest. The one who offers the sacrifice must have the right to represent the group in whose name the gift is offered. Whether he be a patriarch, king, priest or Aaron-priest, he must have the right to speak to God in the name of God's people. Directly or indirectly, he must have his mandate from God. Strangely enough the word, 'priest,' is one word that has not acquired any other meaning. Even today, when used literally, priest has only one specific meaning: it is applied only to a man who offers sacrifice. That is why non-Catholic clergymen are not called priests. They do not offer sacrifice; they are the patriarch offered sacrifice for his fam-

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Step by step we have built up the definition of a sacrifice. We may now describe it as, "The offering of a group—called a victim—to God, and the destruction of the victim to indicate that it is being given to God, by someone (called priest) who has the right to represent the group."

It should be clear why we call the Mass the Holy Sacrifice. All the essentials of a true sacrifice are here. There is the offering of the Gift, the infinitely precious Gift, the infinitely perfect Victim: the one who offers.

This is the group which offers the Gift: all baptized Christians in union with Christ's Vicar on earth, the Pope; that is, the Mystical Body of Christ.

There is also the priest; the man who in the sacrament of Holy Orders has received from God not only the mandate but the power that is required for the offering of this sublime Gift—the power to change bread and wine into the Body and Blood of Jesus Christ.

THIS HUMAN priest, however, is but a secondary figure. It is Jesus Himself who really represents God's people, a people purchased by His own Blood. It is Jesus Himself who is the real priest in every Mass; Jesus the Priest offered Himself, Jesus the Victim of the Mass.

The human priest simply is the agent of Jesus. By the sacrament of Holy Orders Jesus has designated and empowered this man to be His free and cooperating instrument; to speak the words by which Jesus, at this particular point in time and space, will renew the offering of Himself upon the Cross.

That is where the destruction of the Victim takes place: on the Cross. Each individual in each Mass dies anew. Each Mass is but a continuation of a long, a prolongation through the ages of the one and all death of Christ upon the Cross.

To use a modern term we might say that the Mass re-activates for the sacrifice of Calvary. The Mass makes present and effective for us, right here and now, the Victim on the altar of the Cross. The death of Jesus is more than a mere fact of history. It is an eternal sacrifice. There are no yesterdays with God. In the infinite present of God, all things past are present. Jesus hangs eternally upon the Cross.

It is not an easy truth to grasp, but it is the truth: that at Mass time and distance are not, and space is not, and you and I stand beneath the Cross as the Son of God offers Himself in sacrifice for us.

In the Mass Jesus Christ, the Priest offers Himself, the perfect Victim, the infinitely precious Cross as the Son of God offers Himself in sacrifice for us.

Besides adoration and thanksgiving, our relationship to God imposes another duty upon us: we must ask God for the graces which we and others need in order to reach Heaven.

THE LIFE OF OUR LORD

Mission accomplished

By F. J. SHEED

These columns track of Christ's earthly life only. With His death they reach their end. But it would be unbearable to leave Him hanging on the Cross. In this final column, let us attempt to remind ourselves of the glory into which death ushered Him. On the Friday afternoon of His resurrection, His spirit entered His Father's hands, and was laid in a tomb belonging to Joseph of Arimathea, a member of the Sanhedrin who had not gone with the major-

ity. On Sunday morning He rose again, body and soul. What lay before Him on earth? He had promised the repentant thief "This day you shall be with me in Paradise." Paradise was not heaven—on Resurrection morning Our Lord would tell Mary Magdalene that He had not yet ascended to His Father, it was the place where the souls of those who had died long ago awaited the redeeming act which should open heaven to our race. Since the Transfiguration, they had known from Moses and Elias that that moment was near at hand, and that their redemption would be accomplished by Christ's death in Jerusalem. Now He came to them Himself, now from death.

From the morning of His Resurrection He was with His disciples here on earth, intermittently, coming and going by some rhythm of His own, for forty days. Then, before their eyes, He was taken up into a cloud caught Him away from their sight. He had ascended to His heavenly Father. His resurrection and Ascension are not simply there as happy ending to a story of suffering and death. Of this Ordinary of the Mass we remind us: the Mass commemorates not the death only, but the Resurrection and the Ascension as well.

PRAYER FOR THE COUNCIL

O Holy Spirit, sent by the Father in the name of Jesus, to assist the Church and keep her from error, pour forth Thy gifts in their fullness on the Ecumenical Council. Gentle Teacher and Comforter, enlighten the minds of our bishops, who will come together for this Council in ready obedience to the Supreme Pontiff. Grant that this Council may bear abundant fruits, that the light and strength of the Gospel may fill the lives of men, that the Catholic religion and its missionary activity take on a new vigor, and that men may come to know more fully the teaching of the Church and realize it more profusely in their lives. Strength our minds in truth, dear Guest of the soul, and dispose our hearts to obedience so that we may accept humbly and sincerely what the Council decrees and willingly carry it out. We pray also for the sheep who still remain outside the One Fold of Jesus Christ, that they too who are proud to be called Christians, may finally unite under the guidance of the One Shepherd. Let this age of ours, like another Pentecost, see once more the evidence of Thy power, and grant that Thy Holy Church, guided by Peter and united to Mary, the Mother of Jesus, in constant and unceasing prayer, may spread the kingdoms of our Divine Saviour, the kingdom of truth and justice, of love and peace. Amen.

Have you ever desired to visit

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Members of the 1962 Oriental Mission Pilgrimage will visit these exciting places during July. The group will be personally led by Msgr. Victor L. Goussens, Archdiocesan Director of the Society for the Propagation of the Faith, and Father Raymond T. Bosler, editor of The Criterion.

To receive a free, descriptive brochure of the itinerary and other Pilgrimage details, send this coupon to: The Criterion, 124 W. Georgia St., P.O. Box 174, Indianapolis 6, Indiana.

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Gift, to God for us. Why? What is the significance of the Mass, what is its purpose?

THE MASS has a fourfold purpose, and these four purposes or aims are rooted in the relationship that exists between God and ourselves. God is the Lord and Master of all creation. Everything that exists—He has made. We are God's creatures, God's property; body and soul we belong to Him.

First of all we have the obligation to acknowledge this relationship to acknowledge God's infinite power and wisdom and goodness, to acknowledge that He is everything and that we are nothing, and that He has made us. The very purpose of our existence, the reason why God made us, is to give glory to God. Below the level of mind, we have no existence; we have no power of thought and speech, man must be more than a mute victim to God's glory. With the freedom that is uniquely His, man must freely give glory to God, must freely voice God's praises.

In short, man must adore God. To adore God is man's first duty. Adoration is the most basic element of prayer and the primary purpose of every sacrifice. Adoration is consequently the primary purpose of the Mass. In the Mass for the first time mankind is able, adequately to adore God in the Person of God's own Son Who represents us.

AFTER ADORATION, our second duty is to give thanks and gratitude. Since God is the source of all good, it follows that everything we are or have or hope for, comes from God.

We would not even continue to exist were God to let us out of His mind for a single instant. Physically we are sustained by the graces that come to us continuously, love and friendship, TV waves and water from the kitchen faucet; all these are from Him, and for all of them we owe Him thanks.

Thanksgiving is the second major element in all prayer and in every true sacrifice. It is the second purpose of the Mass. In the Mass Jesus Christ offers to God a sacrifice that surpasses the gifts which have been given, an infinite thanks that even God's infinite bounty cannot exhaust.

Besides adoration and thanksgiving, our relationship to God imposes another duty upon us: we must ask God for the graces which we and others need in order to reach Heaven.

Having given us free wills, God makes our salvation dependent upon our free cooperation. He will not force upon us graces which we do not want. We show our eagerness to cooperate by asking God for the graces we need.

God also has made our salvation dependent to some degree upon each other. Jesus Christ is pleased to allow us to share in His work of redemption; our prayers will profit others, even as our prayers will profit us. It is God's law that we love our neighbor as ourselves, it follows that we must pray for our neighbor—for the graces he needs—even as we pray for ourselves.

We pray, of course, for those who are bound to us by ties of blood, of duty or of affection; but our prayers must also go beyond them to embrace all mankind.

We may pray for temporal favors if we will—God is pleased to have us ask; but we must pray for our spiritual needs, and the spiritual needs of our neighbors. Prayer is the third basic element of prayer and of sacrifice; it is the third purpose for which Mass is offered. Jesus Christ making intercession to God with us and for us.

Besides adoration, thanksgiving and prayer, we have a fourth duty: to atone for our sins. By the nature of our relationship to God—that of creature to Creator—absolute obedience to God's will is our duty.

To rebel by sin against the God Who made us is an act of base monstrosity, of the most monstrous ingratitude. If we have rebelled, it is our duty to restore the balance to justice by making reparation for our sin.

However, because of the oneness of the human race and our interdependence upon each other, it also is necessary for us to make reparation for the sins of others. We must remember, again that God wills us to participate in the redemptive work of His Son.

NONE OF US, of course, would make adequate satisfaction for our sins. But Jesus Christ did, and on the cross He did. Drawing upon that inexhaustible fund of satisfactory merit, Jesus continues to offer it daily to God in the Mass.

FAMILY CLINIC

Husband is a slacker

By JOHN L. THOMAS, S.J.

What do you do with a husband who has no initiative to come home after work? Mine stops in daily at his favorite tavern, while I eat supper alone six out of seven evenings a week and then worry and wait until he returns. He's 23, I'm 22. We've been married two years, have two children and are expecting a third. I'm despondent and I'm desperate need for companionship and adult conversation. All our relatives live far away, and we don't have anyone to go to. Sometimes I get so lonely I could scream.

Even when they fall in love, they do not love their partners as persons, but as objects that can be beneficial to themselves. Men do not care for their self-centeredness of such people so clearly because successful married life demands not only concern for the partner but dedication to a serious, superindivisible goal—the service of new life.

How can you deal with your husband, Jeanette? Well, you might suggest that he stop acting like an adolescent and start assuming some of his adult obligations. Tell him to look around at other married couples. Of course he will be able to point out a few husbands like himself, but the majority act differently.

You should examine the past pattern of your married life. When did you stop going out together? Did the change occur when the first child arrived? Is it possible that you became too concerned with yourself and baby, forgetting that your husband had wider interests and needed your attention also?

Young husbands in particular need considerable help in accepting their paternal roles. Many of them begin by resenting the time and attention their perhaps overly solicitous young wives give to the baby. Some young mothers believe that marriage is not a serious life-long commitment to strive for mutual happiness and perfection—a truly divine union which men and women to each other in order to found a family in Christ.

Marital companionship is so natural and normal that partners who deny their obligations in this respect, for all they know that marriage is any other as trying to excuse their own failures. In most cases there is probably something wrong.

For example, if your husband really believes what he says, he must consider marriage merely a practical convenience through which he has acquired a good housekeeper and sexual partner. According to this definition, marriage is not a serious life-long commitment to strive for mutual happiness and perfection—a truly divine union which men and women to each other in order to found a family in Christ.

Marriage is not a serious life-long commitment to strive for mutual happiness and perfection—a truly divine union which men and women to each other in order to found a family in Christ. Judging from the pattern of your husband's behavior, you can think that marriage is a one-sided contract in which you are bound to give all while he contributes nothing of certain services.

No doubt, we all have met young men and women who enter marriage with such misgivings. However, I feel that in the majority of cases there is more than ignorance or selfishness involved. Some people enter into a kind of childish self-centeredness. They tend to look upon others as things to be used, rather than as persons with similar rights, desires, needs, and hopes.

RADIO & TV APOSTOLATE
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WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M.
FRIDAY, March 9—(Tape) Rev. James Byrne and members of Holy Spirit CYO
MONDAY, March 12—CANCELLED—NCAA BASKETBALL GAME
TUESDAY, March 13—(Live) Rev. Edward Soergel and members of the Eastside Senior Center
WEDNESDAY, March 14—(Live) Rev. Edward Soergel and members of the Eastside Senior Center
THURSDAY, March 16—(Tape) Rev. Leo Schafer and members of St. Mark's Legion of Mary. This program is presented by request by a sponsor in memory of Nicolas Linder.



TO SING IN INDIANAPOLIS—The nationally famous Notre Dame Glee Club will be heard in concert in the Marian College Auditorium at 8 p.m., Sunday, March 11. The concert is being sponsored by the Notre Dame Alumni Club of Indianapolis. Proceeds will go to the club's scholarship fund. Professor Daniel Pedtke is director of the Glee Club. For reservations, call C. D. Broecker, TW 47884, or Charles Wagner, CL 54633. Mr. Wagner is general chairman for the affair.

BOOKS OF THE HOUR

Maisie Ward's latest

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

If one can get beyond the book's unfortunate sub-title, Maisie Ward's 'Caryl Houselander's That Divine Eccentric' (Sheed and Ward, \$4.95) is a well-written biography of a person worth knowing. Just how widely read Miss Houselander's books are now, I don't know, but she enjoyed a well-earned popularity during the 1940's and 1950's, and it will be a good thing if this new biography revives interest in a writer who had in high degree the

originality so sadly lacking in about nine-tenths of modern spiritual writing. Caryl Houselander came honestly by her eccentricities, as the able autobiography, 'A Racking Horse Catholic,' published a few years before her death in 1934. Maisie Ward gives us a picture of Willmot Houselander, Caryl's father, placing him squarely in the great tradition of the "English eccentrics." There was (in his case) a radio and even two television sets, one labeled B.B.C. the other L.T.V. During sporting programs he sat at front of both sets with a pair of glasses up, a woolen cap on his head,

and his handkerchief on the woolen cap. Caryl's mother, with whom, throughout her lifetime, she was alternately on good and bad terms, had her own eccentricities, but was more zed than comic. So many at birth that she was baptised quickly by a physician, Caryl was formally baptized a Catholic at the age of six. Her parents had virtually no religious learnings, but thought Catholics a good thing for the child. In her late teens, Caryl found herself temporarily dissatisfied with a Catholicism that she knew but imperfectly, and left the Church to try other religions, including Buddhism. This period of doubt and confusion was climaxed by involvement in a most unhappy love affair, and then, suddenly, the mist lifted, and Caryl was back in the Church, to remain a militant local daughter for another 30 years. Her chief vocation she knew was to be a saint, but as avocations, painting and drawing, and writing, and all of these talents were directed to religious themes: the carving of Stations, the Cross, the decorating of churches, and the writing of poetic "rhythms," a sort of free verse and of spiritual books that found their cathos in England and America.

UN to study proposals on religious freedom

UNITED NATIONS, N.Y.—A proposed set of principles designed to protect religious freedom is to be debated by the United Nations Human Rights Commission. Discussion of the proposal, known as "Principles Relating to Discrimination in Respect of the Right of Freedom of Thought, Conscience and Religion," will take place at the commission's meeting beginning March 19.

body, will deal with the proposed principles in the light of these comments. It will also decide whether the principles should form the basis of a UN declaration or should be the subject of one of several international conventions. A declaration would be adopted by the UN General Assembly and given widespread dissemination and study. A convention would be a legally binding international treaty for the nations that sign it.

Before final action is taken, the commission's decision will be reviewed by the UN Economic and Social Council and the General Assembly. The report was prepared for the UN submission on prevention of discrimination and protection of minorities.

AT ITS 1950 session the sub-commission discussed both the report and proposed set of principles, which drew some adverse criticism from Catholic sources. The draft text of the principles has since been circulated to governments for their comments. The Human Rights Commission, the sub-commission's parent

body, will deal with the proposed principles in the light of these comments. It will also decide whether the principles should form the basis of a UN declaration or should be the subject of one of several international conventions. A declaration would be adopted by the UN General Assembly and given widespread dissemination and study. A convention would be a legally binding international treaty for the nations that sign it.

Among the most important of these were "The Road of God," "The Way of the Cross," "This War Is the Passion," and a penetrating, psychological-theological study, "Goth." Along with this writing and art work went an unbelievable amount of immensely practical solitude directed toward the poor, the critically needy, and the friendless. Maisie Ward's chapters on Caryl's many activities during the war years make a fascinating account of the suffering and the bravery of the English, particularly the heavily bombed Londoners during the Blitz. This is a fine piece of contemporary biography—but one can still wish away the conflict, which, to be fair, seems not to be Maisie Ward's phrase, but that of an English psychiatrist.

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Benedictine to give retreat for women Father Kieran Conley, O.S.B., S.T.D., professor of dogmatic theology at St. Meinrad School of Theology, will conduct a retreat for the ladies of St. John's parish, Indianapolis, at Fatima Retreat House March 16-18. For reservations contact Mrs. Pitsenberger, 3-2825, at the Retreat House, ST 43-423.

Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Salem, Evansville, Madison, North Vernon, and Terre Haute.

Reliability You can always rely on Shirley Brothers to give the fullest measure of attention to every memorial tribute - regardless of price. That's why each Shirley Memorial is always beautiful, always "truly a re-

4 U.S., 3 Canadian Sees again dispense with Lenten fasting

Four dioceses in the United States and at least three in Canada have extended regulations promulgated last year which lifted the obligation of fasting during Lent and on Ember Days. The regulations were promulgated by Bishop Thomas K. Gorham of the Dallas-Fort Worth, Tex., diocese; Bishop Joseph A. Burke for the Buffalo, N.Y., diocese; Bishop Daniel J. Fenney for the Portland, Maine, diocese and Bishop James J. Navarette for the Ogdensburg, N.Y., diocese.

In Canada regulations abolishing fasting during Lent and on Ember Days have been adopted in the Archdiocese of Toronto, Ont., and Ottawa, Ont., and in the Diocese of Gaspe, Que. In each of the four American and three Canadian sees the regulations specify that the law of abstinence will apply only on Fridays; unless a dispensation is granted, and that only four days of fast and abstinence will remain in effect—Ash Wednesday, Good Friday; December 7, sign of the Immaculate Conception, and the vigil of Christmas, which may be observed on either December 25 or 24.

Ladies of Charity announce annual 'Shamrock Drive'

The annual Shamrock Drive of the Ladies of Charity of St. Vincent de Paul will be held through-out Indianapolis the week of March 11. Proceeds will directly help the aged, sick and poor of the area.

Miss Marie Lawlor, I.C.P. president, has appointed Mrs. Mary Baker of St. Andrew's parish as chairman of the project. Baker will be assisted by members of the charity group and the parish Council of Catholic Women.

Among the services of the group are emergency baby-sitting, visits to the sick, care of poor, aged and the sick, Thanksgiving and Christmas baskets for needy families, toys and clothing for children, and treats for nursing home children.

Solicitation during the Shamrock Drive will include personal contacts through the mail, the setting of Shamrocks at banks and chain stores, downtown and shopping centers, and all parishes after Sunday Mass.

According to Miss Lashen, the other expenditures of the group other than for charity are the utilities and maintenance of the St. Vincent de Paul Center, 2510 N. Capitol Avenue.

week-end retreats will be held at Fatima March 29-32. Conducting the retreat will be Father Julian Reneau, C.P., of Chicago. For reservations, contact Mrs. Miller, AT 3-5828, at the Retreat House.

GOOD ACTING, POOR VEHICLE

'Majority of One' found wanting

By JAMES W. ARNOLD

"Majority of One" gives a new twist to the Eastern Boy-Meets-Western Girl situation by having a middle-aged Jewish writer from Brooklyn become romantically entangled with a middle-aged Japanese industrialist. It sounds singularly unpromising and that's largely what it is, despite notable efforts by a fine cast. To a find Russell and Alec Guinness in the major roles.

At a time when movies are going increasingly outdoors to bona fide locations, it is hard to excuse, especially in a film that is gasping for air.

Even though phony, the interior are eye-popping in their color (e.g., Guinness' lush Japanese garden), and they alone must explain Harry Stradling's Academy award nomination for color photography.

"MAJORITY" grapples casually with several moral issues, but satisfactorily with only one. That concerns the respect for individual children over their aging parents.

Radio and Television SUNDAY, MARCH 11 Catholic Hour (ABC-Radio) "England Revisited," a four-part series originally presented on the television Catholic Hour, will be broadcast during March.

Sacred Heart Program (TV)—Father Charles Kostner, C.M., begins a new series entitled "In Every Place There Is Sacrifice." His topic will be "Meaning of Sacrifice."

"The Family Clinic," a question and answer series on marriage and the family directed by Father John L. Thomas, S.J., will have a regular feature on the Sacred Heart Programs beginning this month.

Directions '62 (ABC-TV)—The 23 voice "The Polynesian Quartet and the ABC Symphony Orchestra will be presented on "The Sound of Sorrow," a music "special" for the First Sunday of Lent.

Scope (TV) — Father Charles Kostner, secretary of the Archdiocesan Matrimonial Tribunal and assistant pastor of St. John's parish, will participate in the discussion of "Mixed Marriages" on WISH-TV.

SATURDAY MARCH 17 Family Theater (TV)—"Trial at Tara," a special St. Patrick's Day program will be seen on WTHI-TV, Terre Haute, produced by Father Patrick Peyton, C.S.C., "Trial at Tara" will feature Jeanne Cagney, Leif Erickson and Richard Hale.

spires an uncontrollable urge to jump up and run around the block. Director Mervyn LeRoy ("The Devil at Four O'Clock") moves his camera as if it were concerned in combat. The only element of movement comes from the cutting. And although the script calls for an air flight across the U.S. a long way to the orient, and plenty of romping about in Japan, there's barely a shot that couldn't have been taken or tricked up on a Hollywood sound stage.

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"Majority" firmly intend not to jar anyone. EARLY IN the movie there is a brief talk about racial tolerance when a Japanese intellectual (Alec Guinness) observes dryly: "That element is moving in" (meaning Negroes and Puerto Ricans). Basically the scene is spotted by Miss Questel, a brassy comedienne (the voice of Betty Boop and Popeye's Olive Oyl) whose stereotyped Brooklyn brood cannot be taken seriously.

Anyhow, the same young people who lecture her are later lectured by Miss Russell when they object, inconsistently, to Mr. Guinness' race. Ironically, despite all this preaching, the author ultimately judges the interracial marriage problem and throws it into the laps of the audience. This may be prudent, but it is short of the courage that wins medals.

MORE intriguing is the attempt by the principals to enact convincingly roles so different from their usual screen personalities. Actor Guinness, despite makeup which makes him look like an habitual victim of barbiturates, is really much too potent for the part. His sedate Japanese businessman is well within range of almost any good actor: white off-bred, the job certainly did not challenge one of the few geniuses at work in movies today. The familiar British accent is explained, too neatly, by an Oxford education; one is disturbed only by the frequent polite smile, which on non-oriental Guinness somehow seems persistently ludicrous.

Miss Russell, though always a formidable performer, is less successful in what seems a constant struggle to avoid impersonating Gertrude Berg. The viewer is uncomfortably aware that Miss Russell is trying, with all the Russell tricks of hand gesture and facial expression, to do an impossible

part, to make the implausible real. Probably the trouble is that only Miss Berg can effectively play Miss Berg. Miss Russell is close but not close enough. In sum: some warmth, some humor, much sentimentality, and an abundance of chatter that never quite makes a significant point. (Legion of Decency: A-1)

Noted biologist will visit Marian

The Atomic Energy Committee and the National Science Foundation are supporting a visit to the Marian College campus next week by Dr. Charles G. Wilber, professor of biology at Kent State University, Kent, Ohio, as Visiting Biologist for this semester. Dr. Wilber will lecture next Monday and Tuesday before classes in invertebrate zoology, human anatomy, genetics and general biology on such subjects as "Biological Warfare," "Evolution of the Heart" and "Feeding the Human Machine."

On Monday at 7:30 p.m. Dr. Wilber will speak to Honors Program students, and Tuesday at 7:30 p.m. to Marian alumni, both times on the same subject, "Dinosaurs—the Man as He Was."

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Comic Tacker

We have an offer to make. The Criterion has made an investment in your behalf. We would like you to benefit.

For many months—it seems like years—we have watched the film "Operation Abolition" make the rounds of parish and fraternal organizations lathering up its viewers about the alleged internal Communist conspiracy.

The film has now been literally "taken apart" by competent persons. "Autopsy on Operation Abolition" is the resulting effort.

Differing viewpoints on the May, 1960 riots in San Francisco—discussion of the actual events and the accuracy of the interpretations of "Operation"—are presented.

We recommend to those groups which have shown "Operation" to schedule "Autopsy" at your next meeting.

Names in the News—Father Raban Hathorn, O.S.B., editor of Marriage Magazine, will conduct a Cana Conference at Our Lady of the Greenwood parish, Greenwood, Sunday, March 25.

Indian Dancers—The Laubins Troop of Indian dancers will appear at 10:30 a.m. Thursday, March 15, in the Marian College auditorium.

Town Hall Meetings—The Swiss Ambassador to the United States, August H. Lindt, will be the guest speaker at the Contemporary Religious Drama Workshop this weekend at St. Mary's College, Notre Dame.

Urgent Appeal—Two hundred foreign students are due to arrive in the U.S. in August to live and to study here for one year.

For Artists and Lookers—An exhibit of children's art work will be displayed at the St. Mary's Child Center on Sunday, March 11, at 3:30 p.m.

Stray Leaves (Continued from page 4) what Macaulay says of Boswell and his relations with Johnson.

Mention five benefits which, according to Newman, a University education confers. While not from moral considerations, would Newman "have no hesitation in giving the preference to that University which did nothing over that which exacted of its members an acquaintance with every science under the sun?"

For this test, the students are allowed to bring with them into the examination hall one ball-point or other type pen. The writing paper is provided by the state.

Stray Leaves

(Continued from page 4) what Macaulay says of Boswell and his relations with Johnson. Do you think that Macaulay is quite fair to Boswell? Give reasons for your viewpoint.

C. Mention five benefits which, according to Newman, a University education confers. While not from moral considerations, would Newman "have no hesitation in giving the preference to that University which did nothing over that which exacted of its members an acquaintance with every science under the sun?"

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See lack of preparation among laity for Council

WASHINGTON—The laity as a whole throughout the world is not adequately prepared for the coming Second Vatican Council.

This is the consensus of the board of directors of the Permanent Committee of International Congresses for the Apostolate of the Laity, according to the American member, Martin H. Work.

WORK, executive director of the National Council of Catholic Men, recently returned from the five-day meeting of the nine-member board in Rome, where they met with His Holiness Pope John XXIII.

"It was felt by board members that in some quarters the laity took a pessimistic view that nothing of great importance concerning laymen will be undertaken at the council, while in the other extreme some are taking an overly optimistic view and expecting too much. The board felt there is a lack of enthusiasm for the all important midground," Mr. Work stated.

He added that the laity in the U.S. has exhibited a lack of both preparation among lay organizations and encouragement of interest in the coming sessions.

Correction

The annual St. Patrick's Day Breakfast at the Marat Temple on Sunday, March 11, will follow the 10:30 a.m. Mass at St. John's Church, and the 9 a.m. Mass, as announced in last week's Criterion. The breakfast, which will be held at about 9 a.m. Father Thomas P. Carey, chaplain of the Ancient Order of Hibernians, will celebrate the Mass, and Father Eugene Dooley, O.M.I., will be the principal breakfast speaker.

Pope cites

(Continued from page 1) Communion. It is also necessary, he stated, that the enthusiasm of Catholics for the Faith be maintained and that the people who take part in the apostolate, especially as members of Catholic Action groups.

"To accomplish all this, the help of the clergy is necessary," he continued, "as is the help of both male and female Religious. This is your responsibility. It concerns to increase the number [of vocations] which today are so insufficient with the aid of the brotherly interest which husbands and Religious communities in other parts of the Church has shown for your nations.

The Pope stated that he is also concerned with the serious problems of a civic, social and economic nature which confront Latin American governments.

"Because of this," he said, "our desires and efforts must be addressed to rulers and to all those charged with the grave task of facing such problems so that they may solve them with diligence and the necessary wisdom."

The Pope said that "no building can be built solidly if it does not have as its foundation respect for moral principles and the precepts of the laws of God."

"Such principles and precepts, which also refer to the social, civic and economic fields," he continued, "are set forth and taught by the Church. We ourselves have sought to confirm and develop these principles through our preachers, adding the new things which current circumstances require."

The Pope said he hopes that the many Latin American people who receive his teachings may know how to put them into practice.

"In this regard, beloved sons and daughters, I have written and guides of peoples," he said, "you must always spread more widely the Christian teaching on social problems and stimulate the faithful, especially those who have the greater responsibility for action to carry it out, avoiding those who deceive with facile opinions and teachings, which are no less dangerous to the welfare and liberty of the people than the supreme interests of souls. Do not give the enemies of the Church the opportunity to accuse it of not concerning itself with the temporal needs of men."

Calendar BRIDAY, MARCH 9

A Fish Fry at 4 and 4th School Hall, 231 S. Union St., from 4:30 p.m. to 8 p.m. Carry outs. Public invited.

A Lenten Supper, featuring home made pies and cakes, from 6 to 7 p.m. at Our Lady of Greenwood School, Greenwood. Carry outs.

St. Rita's School at 6:30 p.m. in the parish hall, 19th and Arsenal.

A Fish Fry at 4 and 4th School Hall, 231 S. Union St. at 7 at Holy Name in Beech Grove.

SATURDAY, MARCH 10

The Saturday Social at Holy Cross, beginning at 2:30 p.m. in the parish hall, 125 N. Oriental St.

SUNDAY, MARCH 11

Notre Dame Glee Club in concert beginning at 8 p.m. in the Marian College auditorium. Admission \$2.

THURSDAY, MARCH 15

Holy Angels Social at 6:30 p.m. in the school auditorium, 28th and Northwestern.

Our Lady of Greenwood Social at 6:30 p.m. in the school hall.

SATURDAY, MARCH 17

St. Patrick's 2nd Annual Homecoming featuring a lazy luncheon served from 4:30 p.m. to 10 p.m. in the parish hall, 950 Prospect St.

SUNDAY, MARCH 18

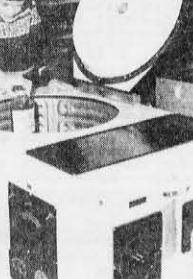
A Fried Chicken Dinner will highlight the festivities at St. Patrick's Homecoming today. Serving beginning at 10:30 a.m. Also booths and prizes.

TUESDAY, MARCH 20



PLAN BOOK FAIR—St. Luke's parish, Indianapolis, will sponsor an all-day Book Fair on Saturday, March 17, for the benefit of the school library.

LIFE SAVING EQUIPMENT—Miss Heide Johnson, medical technologist at St. Vincent's Hospital, Indianapolis, displays the hospital laboratory's new refrigerated centrifuge to two victims of diphtheria.



Remember them in your prayers

Event Report, Epiphany, Ohio, Louis Roger, of Tell City.

St. Anna Katherine Beckman, 79, of Pin Creek, Ind., died on March 7.

St. Cecelia M. Kellerman, 77, of 35, Peter Street, Indianapolis, died on March 7.

St. John G. Conroy, 57, of 21, St. Michael's Church, died on March 7.

St. Elizabeth M. Richardson, 83, of 21, St. Joseph's Church, died on March 7.

St. Eileen E. Laidlaw, 82, of 21, St. Joseph's Church, died on March 7.

St. Francis E. Fessler, 82, of 21, St. Andrew's Church, died on March 7.

St. Charles E. Weadick, 83, of 21, St. Mary's Church, died on March 7.

St. Angela Marzolini, 67, of 21, St. Mary's Church, died on March 7.

St. Francis E. Fessler, 82, of 21, St. Andrew's Church, died on March 7.

See broad significance in Latin decree

(Continued from page 1) ment in the context of the Holy See's liturgical program of recent years. This position was taken by, among others, Father Godfrey Diekmann, O.S.B., of Collegeville, Minn., editor of the liturgical journal, "The Liturgy."

With the issuing of the new apostolic constitution, this rector said, "we're just going to have to wipe the slate clean" and return to the situation of 35 or 40 years ago, when Latin texts, lectures and examinations were standard practice in seminary philosophy and theology classes.

On the second point, he insisted that the new document must be interpreted in light of the Holy See's actions in recent years in granting permission for increased use of the vernacular in many places.

NOT RESPONSIBLE I, Jane Jones, will not be responsible for shortage of FALLS CITY BEER in refrigerator. I, too, have discovered the real enjoyment of a frosty cold bottle or can of FALLS CITY BEER. Signed: Happy Jane Jones.

Since February, 1961, for example, such permission has been granted in Ireland (where priests may use Latin, Gaelic or English at their discretion in administering parts of certain sacraments, such as Baptism, Matrimony and Eucharist).

PURVEYORS OF FINER FOODS Coffee, Tea, Spices and A Complete Line of Institutional And Grocery Size Canned Goods

Only last December, in a letter to the rector of the Pontifical Institute of Sacred Music, Pope John declared that prayers and hymns in the vernacular are "sources of great spiritual utility."



These liturgists agreed that the new document is not a "repudiation" by the Holy See of the previous document.

SO SOUTH KO-WE-BA LANE ME. 6-4507

Nevertheless, one longtime student of the liturgy held that the document does represent a reversal of the trend toward the "gradual admission of some vernacular in the liturgy."



He also saw significance in the timing of the apostolic constitution, which followed the opening (Oct. 11) of the ecumenical council, saying it seems to be designed to further public discussion of the vernacular issue.

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HOWEVER, another liturgist held that the prohibition on further writing simply bars writing against Latin "out of a desire for novelty" and for "change of sake."

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The same source commented that only a "tiny minority" of those in the vernacular movement opposes Latin in itself and opposes the hierarchy's permission for the use of the vernacular.

FRIDAY EVE. SPECIAL Deep Fried Whole Wall-Eyed Pike French Fries, Salad, Cole Slaw, Garlic Bread, Coffee \$1.50

Whatever the extent of the prohibition on further writing, it apparently leaves laymen free to express their opinions to the vernacular to ecclesiastical authorities.

Tony Guidone's RESTAURANT AND COCKTAIL LOUNGE 6427 E. Washington FL. 3-9990

Father John Miller, C.S.C., of Notre Dame (Ind.) University, said that "it is up to the laity" to make their wishes known to the Holy See.

MILANO INN "Since 1934"—Paul & Mary Modaffert, Props. Real Italian Spaghetti • Ravioli • Pizzas Cocktails, Wine and Beer

In the field of seminary studies, authorities agreed that the new document requires major changes and raises serious questions.

Tireside Tavern and DINING ROOM 522 E. Raymond St. 4-0923 Opposite Garfield Park St. 6-910

One seminary rector gave this picture of the trend away from Latin in U.S. seminaries which now under terms of the apostolic constitution, must be reversed:

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"Thirty years ago most seminaries did 'fairly well' when it came to preparing students for Latin lectures and Latin examinations. But Americans generally are not linguists and have relatively little interest in foreign languages.

Darbin Hotel RUSHVILLE 5 Dining Rooms—Gay Nineties Bar Private Parties—Serving 15 to 200 Persons

"Just caught the general atmosphere" in falling from strict insistence on the use of Latin. As the rising generation became more poorly equipped, teachers and students alike became less and less skilled in its use.

THE "COUP DE GRACE" came after World War II, with the influx of veterans knowing little Latin and less Greek. Seminary rector and bishop who felt they could not require adult men, some of them former military officers, to start conjugating and declining like 13 and 14-year-olds. Moreover, the loss of time would have been prohibitive. Thus, the decline of Latin in seminaries

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Now Open Sundays — 11 A.M. — 3 P.M. ALL YOU CAN EAT CHICKEN or PERCH DINNERS \$1.95

INDIANAPOLIS—The Newman Mothers Club of Butler University will hold their annual Homecoming Breakfast at the Severn Hotel, Tuesday, March 20, following 9 a.m. Mass at St. John's Church.

8 OZ. TOP RIB STEAK \$1.75 B.R. STEAK \$1.75 SIROLO STEAK Extra Large \$3.75

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AROUND THE ARCHDIOCESE

Prior will be speaker at Tell City breakfast



PRIOR MICHAEL
TELL CITY, Ind.—The Very Rev. Michael Keene, O.S.A., abbot, will be the speaker for a Communion breakfast sponsored by the Tell City Knights of Columbus on Sunday, March 11. The breakfast will be served following the 7 a.m. Mass which Father Prior Michael will celebrate. Reservations for the breakfast should be made with Andrew Borchert, custodian at the K of C club.

Dr. Lyle Havens, of Jeffersonville. Registration will begin at 12:45 p.m. in the school cafeteria. Free baby sitting service will be available. The conference will be open to the public.

The Father and Son breakfast sponsored annually by the Madonna Circle of Our Lady of Perpetual Help Church, will be held Sunday, March 11, after the 7:45 a.m. Mass. All fathers and sons of the parish are invited to attend. Reservations can be made by calling Tom Ush, WI 4-1333.

SELLERSBURG
The Ladies Club of St. Paul's Church is sponsoring a Fish Fry on Friday, March 16, in the school recreation room beginning at 5 p.m. Carry outs will be available. The affair is open to the public. Adult dinners are \$1; children 55c.

LANESVILLE
Father Harold A. Ripberger, assistant pastor of St. Mary's parish, New Albany, will be the guest speaker at St. Mary's annual basketball banquet. The event will be held in the school hall at 5:30 p.m. The dinner will be prepared by the ladies of St. Ann's Society and girls of St. Mary's school will serve.

TERRE HAUTE
The Terre Haute Council of Catholic Men will sponsor a series of ten conferences for married couples, beginning Tuesday, March 12. Various aspects of marriage will be covered by Dr. Arnold Kunkler, Dr. R. F. Bourke, Mr. and Mrs. Robert Pabst, and several priests from the Schutte High School and St. Mary-of-the-Woods College faculties.

NEW ALBANY
The CFM groups of Our Lady of Perpetual Help Church will sponsor a Cans Conference on Sunday, March 18, from 1 until 4:30 p.m. The speakers for the conference will be Father Richard Friedrich, assistant dean of men at Bellarmine College, Louisville, Ky., and



AT NEWMAN MOTHERS CLUB MEETING—One of the chief aims of the Newman Mothers' Club of Indiana State College and Rose Poly Institute, Terre Haute, is the eventual provision of a residence and permanent meeting place for the 800 Catholic students at the two colleges. Members shown above with the Club's chaplain, Father Joseph V. Bechem, are, left to right, seated: Mrs. Marie Branner, Mrs. Loren Bercus, Mrs. Stephen O'Neill, Mrs. Virgil Scott and Mrs. Anne Benning. Standing, left to right: Mrs. James Spencer, Mrs. W. W. Neddco, Mrs. Stanley Wojcik, Mrs. Albert Miller, Mrs. Mary Williams, Mrs. Joseph Brennan, Mrs. Connie Pickering, Mrs. Albert G. Carle and Mrs. Rea Rourke.

Laymen's Retreat dinner scheduled



MR. WAGNER

NEW ALBANY, Ind. — The eighth Annual Laymen's Retreat dinner will be held on Sunday, March 18, at Bellarmine College, Louisville, Ky., at 6:30 p.m. The dinner is sponsored jointly by the retreat leagues of Our Lady of Gethsemani Abbey, Mount St. Francis Seminary, St. Meinrad Archabbey. The event was initiated in 1955.

All retreatants and prospective retreatants are invited to attend. Robert O'Loughlin, 239 Conner, New Albany, is the reservation chairman for the Indiana men. Mr. Herman Wagner, president of the Mt. St. Francis Retreat League is general chairman.

Diocese to staff parish in Bolivia

PATERSON, N.J. — Bishop James A. McElroy of Paterson announced his diocese will sponsor two parishes in Bolivia, staffing one of them with priests from the diocese. The parish to be staffed by Paterson priests is located in the Prelacy of Corico, headed by Bishop Thomas Manning, O.F.M., assistant dean of men at Bellarmine College, Louisville, Ky. Three Italian missionaries staff the parish.

The Paterson diocese also assumed the responsibility of supporting Our Lady of Divine Love parish in La Paz. Three Italian missionaries staff the parish.

Primary schools in Africa are cut

PRETORIA, South Africa—The number of Catholic primary schools for South Africa's Negro population dropped from 718 in 1957 to 606 in 1960. The figures reflected the impact of the Nationalist government's Bantu Education Act, which barred African schools in "white" areas, limited enrollment to a determined number of pupils, and sought to restrict Catholic schools to Catholic pupils.

Named to direct Jasper campaign

JASPER, Ind. — Three men have been named to spearhead the campaign of Coburn, Inc., to raise \$1 million with which to build Christian Brothers College here. Claude A. Gramelspacher will serve as general campaign chairman, assisted by Donald Madison and Robert Hoffman, co-chairmen. The drive is planned to be under way in May.

INDULGENCE GIVEN

VATICAN CITY—His Holiness Pope John XXIII has granted a partial indulgence of 500 days and a plenary indulgence once a month to priests who recite in prayer that dedicates the recitation of their daily Breviary prayers in the success of the forthcoming ecumenical council.

CONTRIBUTORS

THE CRITERION will carry a list of parish and individual contributors to the Jasper campaign. The following persons submitted items for this week.

FARMER'S VIEW

Little blessings

By DANA C. JENNINGS

The temperature was up to zero this morn when I went out to feed the cattle, and the north west wind had tailed off to a mere 25 mph. Ice crushed the valve float in the stock tank and I chopped a hole in the ice, slung it in there in my 5-buckle goshes and wired on a gallon jug for an emergency temporary float. Dad had bought some rubberized gloves the other day, which are almost waterweight. It's a curious feeling as a rubber finger, filled with water and your own finger starts to crystallize.

Then there was little to eat to feed the ravenous little old rusty potbelly in the old bunkhouse used for my office. With a goodly pile of fuel, I lit the fire in my potbelly (referring to the stove again) and still bundled in leather coat and cap, sat down to dash off a few notes while the fire slowly drove my snowy footprints back toward the door, but couldn't because all pens were

frozen. Laughing didn't sound just right because stiff face muscles don't bend much. I put last week's coffee on to thaw and, re-treating to our cozy kitchen, tried to josh with the folks but that had to wait until the face limbered up. Then we had a good true-sounding laugh.

I'm not complaining honest, I'm bragging. It's a darn good thing for the nation that there's still a few of us farmers left to get out into the weather to get a job done and build a little hardhood into the race.

There are rewards like the warm fragrance of the farm kitchen with its baking bread and beans and the warmth of the family love. Nor do we despise traditional snugnessness of woody long-handles, fur mitts and the stout cheer of hot coffee and ruddy potbelly (the stove again) after chores. Thanks be to God that when He devised our little trials, He also invented compensations.

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St. Paul's relics back in basilica

ROME — After two years of pilgrimage, including trips to Naples and Malta, the relics of the chains of St. Paul the Apostle have been returned to their shrine at the Basilica of St. Paul's Outside the Walls.

During the past two years the chains have been carried to hundreds of churches, hospitals, educational institutions and prisons in and around Rome.

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Indianapolis Parish Shopping List

Grid of 16 church shopping lists including Assumption, St. Angels, Lady of Lourdes, Little Flower, St. Catherine, Assumption, St. Angels, Lady of Lourdes, Little Flower, St. Catherine, Assumption, St. Angels, Lady of Lourdes, Little Flower, St. Catherine.

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Grid of 16 business advertisements for contractors, plumbers, painters, etc. including Roto-Rooter, Spivey, Capitol Glass Company, Inc., etc.

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67,000 Negroes attended Catholic schools in 1961

WASHINGTON—A total of 97,837 Negro pupils attended Catholic mission and parish schools in 1961, a five per cent increase over the enrollment in 1960, it was disclosed in the 75th annual report of the Commission for Catholic Missions Among the Colored People and the Indians.

This total "is a new high mark" said the report, released here by Father John B. Tennyly.

The annual collection for the Indian and Negro Missions will be taken up in all churches of the Archdiocese on March 11, the First Sunday of Lent.

S.S., secretary of the commission. The section of the report dealing with Indians states that last year 9,948 Catholic Indian children from some 175 missions attended 54 schools scattered over some 80 Indian reservations in 23 dioceses and the Vicariate Apostolic of Alaska.

The report also gives the following statistics:

- There are now 664,230 Negro Catholics in 63 U.S. Sees.
- Nine per cent of the converts to the Church in this country in 1961 were Negroes (12,008).
- More Negro than white Catholic parents find openings for their children in Catholic schools.
- Three out of every four Negro missions and parishes have their own schools.
- 770 priests, attached to 507 missions, are engaged exclusively in the apostolate to the Negroes.
- The report notes that only 21 priests were assigned to minister exclusively to Negro Catholics.

"In 1961," the report continues, "Catholic Negroes were 3.5 per cent of the Negro population of 19 million, whereas in 1886 they were 1.7 per cent of seven million."

It states that in the Southern States "the evangelization of the Negro is being conscientiously performed," and "some 325 missions have been established and sustained."

In states outside of the South, missions and small parishes have increased in number from 13 in 1886 to 170 missions and large parishes at present, according to the report.

The apostolate to the Indians is headed by 229 priests, 160 of whom devote their time entirely to pastoral and missionary work among the Indians, the report states.

It gives these further statistics:

- In 1886 about 40,000 of the 230,000 Indians living on reservations were Catholics; now about 123,000 "out of probably less than 283,000" living on or near reservations are Catholics.
- Priests and other workers now assigned to work among the Indians have more than tripled in number since 1886.
- There were 80 chapels for Indians in 1886; now there are 350.
- There were 23 mission schools for Indians in 1886; now there are 21 and the enrollment has increased from 2,500 to 4,043.
- There are 127,881 Indian Catholics in 33 U.S. Sees.

PRaises IRISH

DUBLIN—Praise for the work of Irish missionaries in Tanganyika and for Irish sponsorship of schooling for young Tanganyikans was given here by Dunsin A. Omeri, the Tanganyikan High Commissioner in London. He came here to attend a Tanganyika Independence Hall.

Vocation shortage prompts closing of seminary in France

AMIENS, France—The closing of this See's major seminary next June was announced in a pastoral letter issued here by Bishop Rene Stourm of Amiens.

Bishop Stourm said the lack of vocations which has forced the closure is alarming. Since the start of the century, he reported, the number of priests in the Amiens diocese in northern France has declined by well over 60 per cent.

He announced that the 15 students now at the Amiens seminary will complete their studies at the seminary of the neighboring Soissons diocese.

The Bishop pointed out that in 1900 Amiens had nearly 900 diocesan priests. By 1929 the number had dropped to 678, today, with an increased population, the Amiens diocese has only 579 diocesan priests, 20 of whom are retired. The number of religious priests has also decreased. There are now 72.

With 209,815 Catholics in a total population of 441,253, each of Amiens' diocesan priests must care for 1,655 Catholics, compared with a nationwide ratio for France of one diocesan priest for each 925 Catholics.

SPANISH CHARITY

MADRID—The Spanish government will pay for the construction of a new church in Ranrabira in the Andes Mountain area of Peru where a January avalanche took an estimated 2,500 lives and destroyed several villages.

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The Archbishop's Schedule

Archbishop Schulte has announced his spring schedule which includes 39 confirmation ceremonies in addition to meetings and ordinations. The heavy confirmation schedule was made necessary because of the anticipated extended absence of the Archbishop this fall. He will be in Rome for the Second Vatican Council, which begins October 11.

Unless otherwise indicated, the following appointments are confirmations:

- Tuesday, March 27—Scottsburg, 10 a.m.; Columbus, 2 p.m.; Sacred Heart, Jeffersonville, 4 p.m.; St. Augustine, Jeffersonville, 7:30 p.m.
- Wednesday, April 4—St. Mary, New Albany, 8 a.m.; St. Joseph Hill, 10:30 a.m.; Holy Family, New Albany, 4 p.m.; Holy Trinity, New Albany, 7:30 p.m.
- Thursday, April 5—Charleston, 8 a.m.; Sellersburg, 10:30 a.m.; St. Mary, New Albany, 8 a.m.; St. Joseph Hill, 10:30 a.m.; Holy Family, New Albany, 4 p.m.; Holy Trinity, New Albany, 7:30 p.m.
- Friday, April 6—Columbus, 8 a.m.; Hamilton, 10:30 a.m.; Bradford, 2 p.m.; Frenchtown, 4 p.m.; Greentown, 7:30 p.m.
- Saturday, April 7—Hoopland, 7:30 p.m.
- Sunday, April 8—Millsboro, 7:30 p.m.
- Monday, April 9—St. Mary, Madison, 8 a.m.; St. Joseph, 10:30 a.m.; St. Patrick, Madison, 7:30 p.m.
- Tuesday, April 10—St. Michael, Hamilton, 8 a.m.; St. Mary, Madison, 8 a.m.; St. Joseph, Four Corners, 4 p.m.; North Vernon, 7:30 p.m.
- Wednesday, April 11—St. Mary, New Albany, 8 a.m.; St. Joseph Hill, 10:30 a.m.; Holy Family, New Albany, 4 p.m.; Holy Trinity, New Albany, 7:30 p.m.
- Thursday, April 12—St. Rita, Indianapolis, 7:30 p.m.
- Friday, April 13—Cathedral, Blessing of Palm, 11 a.m.; Greenwood, 7:30 p.m.
- Saturday, April 14—Cathedral, Mass and Benediction, 9:30 a.m.
- Sunday, April 15—Cathedral, Pentecost Mass and Benediction, 11 a.m.

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