



**PRIDE OF ST. MARY'S**—Shown above are several members of the St. Mary's Junior Rifle Club at a recent meet with the Hoosier Hill Junior Rifle Club of Columbus. In the front row, from left, are Keith Hill, Larry Gerth, Pat York and Bob Ringer. Back row: Father Bernard Koopman, assistant pastor, Linda Wickens, Red Burmeister, Karen Hill and Bill McCammon. Father Koopman and Mr. McCammon serve as instructors.

**JUNIOR CYO PROJECT**

# North Vernon parish has crack rifle club

**NORTH VERNON, Ind.**—A different type of Junior CYO activity—rifle shooting—is proving increasingly popular at St. Mary's parish here. Twelve high school students from the parish—Dana Hilson, newest member of the club, led the foursome with a total score of 219, just 40 points short of the tournament's top score.



**MARKSMEN EYE TARGET**—The instructors keep their eyes on the marksmen, while their eyes are on the target. Standing from left are: Father Koopman, Mr. McCammon and Ray Redman, sponsor-instructor from Columbus. In front are: Jim Darnell of Columbus, prone; Larry Gerth, kneeling; and Karen Hill. The St. Mary's club will complete its second year this fall.

Organized by rifle enthusiast Father Bernard Koopman, assistant pastor, the club made a good showing with its four-member foursome in the recent NRA New Albany Sectional meet.

Practice sessions are held at an indoor range, located in the basement of the Knights of Columbus home. Chief instructor is Bill McCammon, assisted by Father Koopman and Bob Strahlbin. Mr. Strahlbin also arranges the events in which the club participates.

**THE STUDENTS** are trained in the use of .22 calibre rifles. Target bulls-eyes measure one and a half inch in diameter at the outer "six" ring, diminishing to the inner "ten" ring with the size of a bullet. Shooting positions are prone, sitting, kneeling and standing.

Rifles for the young people are supplied by the Federal Department of Civilian Marksmanship, which also supplies 300 rounds of ammunition per student.

According to instructor McCammon, safety is the foremost

training factor, followed by proficiency. Students gain higher ratings as ability increases. They receive either a medal or sleeve insignia to indicate mastery of each successive level—prone marksmanship, sharp shooter, expert and distinguished.

**RUTH NORRIS**, the only girl on the four-member team, commenting on her participation in the club's activities said: "I have always been interested in any kind of sport, although I had never picked up a gun until I joined the club. At first, I was afraid I might be the only girl, but then others came."

She is now shooting a Gauchaer gun than some of the boys. Her shooting is kicking present-day problems to her. "It is not the gun that jumps," she stated, "rather the person. In other words, dense and does not know how to control his breathing."

Club members testify that the activities produce more than pleasure. Many of them use their skill in hunting.

Next fall, when the club observes its second birthday, membership may be extended to eighth graders.



**'NCCM Day' set Sunday**  
The second annual "NCCM Day" has been set for Sunday, May 19, to launch a year-long drive to solicit the personal support of Catholic men in the work of the National Council of Catholic Men.

Charles E. Stimming, president of the Archdiocesan Council, has appointed John Roach of Indianapolis as chairman of the Associates Program for the NCCM. Indianapolis DCM chairman is William Newbold. In other districts, the project is under the direction of the district presidents.

Two types of Associates will be solicited—Regular and Gold Star. The former is asked to contribute (Continued on page 9)

# Cardinal briefs UN group on importance of encyclical

**NEW YORK**—The encyclical *Pacem in Terris* stresses that "international peace begins in the souls of each one of us," a representative of His Holiness Pope John XXIII told the U.S. Committee for the United Nations.

Cardinal Leo Suenens, Archbishop of Malines-Brussels, Belgium, said at the annual meeting of the committee, composed of 135 national organizations, that the Pope's encyclical points out that peace must begin at this first level of the individual.

The Cardinal was appointed by Pope John as his representative at the committee meeting in response to an invitation issued by Robert S. Benjamin, chairman of the committee. The Cardinal, who spoke in U.N. headquarters here, said he had presented "in the name of the Holy Father" a copy of *Pacem in Terris* to U.N. secretary general U. Thant.

**AMONG THOSE** present to the Cardinal were Afghan Ambassador Zairulla Khan, president of the U.N. General Assembly; Adlai Stevenson, head of the U.S. mission to the U.N.; Archbishop Ezidio Vagnoni, Apostolic Delegate to the U.S.; and Auxiliary Bishop James H. Griffin, observer of the Holy See at the U.N.

Benjamin, who introduced the Cardinal, said that Pope John's peace encyclical "reinforces our conviction that man can be master of his history, rather than its victim."

He also said: "It was a document composed by a man whose supreme confidence in the future of his fellowman cannot be shaken. . . . There is a very clear mutuality of interest between the thoughts of Pope John and the strivings of the U.N. Both are seeking the peace of the world."

Cardinal Suenens referred in his talk to the Pope's call for establishment of a public authority of worldwide scope to ensure the common good and to the Pope's appeal for collaboration among men in certain spheres despite their opposing ideologies. He dwelt much longer, however, upon the role of the individual in regard to peace, the threat of nuclear war and the need for aid to developing nations.

The Cardinal said there is a four-fold appeal in the encyclical for respect for the individual, for collaboration among nations, for the creation of a supranational power and for collaboration among men despite their ideological differences.

"Right at the start, he stated, 'The Pope connects the dialogue with delegates of the United Nations who here promulgated, on December 10, 1948, the Universal Declaration of the Rights of Man.'"

The Pope points out, the Cardinal said, that these rights—justified to truth, morality and justice—are valid and necessary in all studies and in all fields without regard to place, or to racial, political, ideological or religious differences."

"This opening up to others, far from contradicting the true personality of men, is an integrating factor," the Cardinal stated. "It is the opening up of each one of us that at the outset the peace of the world is cast. It is from there that it must spread out, in concrete steps, to the limits of the universe."

"International peace," the Cardinal stressed again, "begins in the souls of each one of us. . . . Peace begins in the bosom of each family, and spreads from there to the street, to the neighborhood, to the city, to the nation, in the world. Each gesture of peace, each little peace, each small-scale decision helps the big-scale decisions that carry into effect peace among nations."

Cardinal Suenens said that the Pope's second plea for collaboration among nations—means "that peoples do not close themselves in narrow commitments and that they place in common their individual riches, at all levels, and that they enter into broad mutual interchanges."

"This fundamental principle of necessary collaboration between peoples collides. . . . with that drama of our century which is called the 'atomic race,'" the Cardinal continued. "If we want the nations to build together the peace of the world, we must as

**Warning**  
A warning has been issued by the Propagation of the Faith Office concerning "Vere Reverendissimi Dilecti" of Lagos, Nigeria, who has been soliciting alms and clothing from clergy, lay and particularly convents in the United States. Church officials in Nigeria report that this individual is masquerading as a priest and is wanted by the police.



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## HISTORIC CEREMONY

# Pope plans 'peace fund' with Balzan prize money

**VATICAN CITY**—His Holiness Pope John XXIII, the first individual to be awarded the Balzan Peace Prize, will use the \$100,000 prize money to create what he called "a perpetual fund in favor of peace."

He made this announcement in the Quirinal Palace in the final phase (May 11) of a three-part award ceremony. The first two phases were held on the previous day in the Vatican.

In his speech at the Quirinal, once the residence of the Popes and now the residence of the President of Italy, Pope John said to President Antonio Segni: "Mr. President, you can well imagine with what emotion this Bishop of Rome and humble Pope of the Universal Church comes to this residence of the supreme authority of the Italian State."

"These words appeared to draw a firm and clear line between the spiritual authority of the Pope and the temporal authority his predecessors once held but which was wrested from them by Segni's political forbears."

**THE FIRST PART** of the ceremony was held in the Vatican's Regal Hall in the presence of the Italian President, officials of the Balzan Foundation, other Italian prize winners and members of

the diplomatic corps, including U.S. Ambassador to Italy, G. Frederick Bernthardt.

Then Pope John and the others—except President Segni who had a cold—went to St. Peter's basilica to hear, in the words the Pope used in inviting the others to join him, "the echo of the support all hearts give to the sublime ideal of peace."

The following day (May 11) Pope John went to the Quirinal Palace where he arrived just after the winners of other Balzan prizes had received their awards.

A 21-gun salute by the Italian army thundered out as Pope John offered Italian territory. At the moment the Pontiff crossed the threshold of the Quirinal Palace, the papal flag was run up over the building's clock tower to fly next to the Italian flag.

It was the second time the Balzan Peace Prize has been awarded. The first award went to the Nobel Foundation of Stockholm. The prize is named for the late Eugenio Balzan, editor of the Milan newspaper, *Corriere della Sera*, who left Italy for Switzerland during the fascist era.

**THE CITATION** of the award was read to the Pope in the Regal Hall by Arancio Ruiz, president of the Balzan Foundation's awards committee. It said the prize given to the Pontiff is intended to be "a public recognition of your activity in favor of brotherhood among men and among all peoples through appeals for peace and to the good will of men, and of your recent intervention at the diplomatic level."

The latter was taken as a reference to the Pope's appeal for peace at the height of the Cuban crisis last October when Soviet

ships carrying arms were sailing toward a U.S. naval blockade of that island nation.

The citation also praised the Pope "for having promoted the brotherhood of men and peoples, particularly during the last year, inviting representatives of other Christian faiths, Orthodox and Protestant, to attend the ecumenical council and take an active part in it, thus engendering between the members of the churches of these confessions and Catholics an attitude of greater future understanding which will have manifold and important consequences, and for having established contacts which extend far

## Segni given papal honor

**ROME**—Italian President Antonio Segni has received the highest papal honor, the Supreme Order of Christ, at the Quirinal Palace here, the official residence of Italian presidents.

Archbishop Carlo Granu, Apostolic Nuncio to Italy, presented the award (May 9) the day before President Segni was to visit Vatican City to see the Balzan Peace Prize presented to His Holiness Pope John XXIII.

The citation accompanying the award said that the Pope chose to award this decoration because President Segni is an "eager Catholic who respects the Apostolic Faith and is gifted with great qualities of mind and spirit."

# English translation of encyclical rapped

**OMAHA, Neb.**—The English translation of His Holiness Pope John XXIII's recent encyclical, *Pacem in Terris*, is so inaccurate that it should be withdrawn, the director of Creighton University's center for peace research said.

Father Edward A. Conway, S.J., said he found "no fewer than 40 faulty renderings of the original Latin" in 28 paragraphs, 14 devoted to disarmament and 14 devoted to international organization.

"These paragraphs," said Father Conway, "comprise only a

## Is criticism misleading?

**WASHINGTON**—Criticism by Father Edward A. Conway, S.J., about alleged inaccuracies in the English translation of His Holiness Pope John XXIII's *Pacem in Terris* encyclical could be interpreted as being guilty of deliberate "suppression with a document," a National Catholic Welfare Conference official said here.

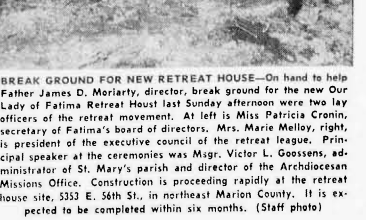
"I doubt that Father Conway would want such an interpretation to be put on his criticism of the English translation," said Msgr. George C. Higgins, director of NCCW Secretariat Department.

The monitor said, however, that Father Conway, an expert in the international relations field, "has performed a useful service in calling attention to certain inaccuracies in the English translation" of the encyclical.

few of the inaccuracies are actually mistranslations, Father Conway contended, but several seriously misrepresent the mind of the Pope as expressed in the Latin of the official text.

"The English version is vitiated," Father Conway continued, "not only by mistranslations, but by omissions of ideas, by additions of others, and, especially in the section on the need for a world authority, by repeated refusal to give proper weight to the words of the original text."

The original Latin, however, literally translated, states that "it is to be feared that the very testing of atomic weapons, undertaken for the sake of war, may seriously endanger various kinds of life on earth." Obviously there is a vast difference between saying that tests will eventually harm earth, as the English has it, and that they may do something, as the Latin states. And, what is more important, there is a vast difference between asserting flatly that tests will have fatal consequences to life on earth, and saying that they may endanger (or jeopardize) various kinds of life on earth."



**BREAK GROUND FOR NEW RETREAT HOUSE**—On hand to help Father James D. Moriarty, director, break ground for the new Our Lady of Fatima Retreat House last Sunday afternoon were two lay officers of the retreat movement. At left is Miss Patricia Cronin, secretary of Fatima's board of directors. Mrs. Marie Meloy, right, is president of the executive council of the retreat league. Principal speaker at the ceremonies was Msgr. Victor L. Goossens, administrator of St. Mary's parish and director of the Archdiocesan Missions Office. Construction is proceeding rapidly at the retreat house site, 5335 E. 36th St., in northeast Marion County. It is expected to be completed within six months. (Staff photo)

SUMMER CONFERENCE

Plans population problem study



FOSTER PARENTS HONORED—The Archdiocese Catholic Charities Bureau paid tribute last week to two couples who have served as foster parents for ten years. Special plaques were presented to them at a meeting of foster parents held in Indianapolis. Honored were Mr. and Mrs. James Betner of Indianapolis and Mr. and Mrs. Carl Brauner, above at China, Ind. Mr. Brauner is seated at left with his mother, Mrs. Emma Deternan. Standing at right is Arthur J. Sullivan, president of the bureau's board of directors. Also shown is Father Donald L. Schmidlin, coordinator of Catholic charities. (Staff photo)

NOTRE DAME, Ind. — A conference of Catholic sociologists, theologians and other specialists will be held this summer at the University of Notre Dame to study the population question.

George H. Shuster, assistant to the president of the university, said the meeting is being planned as "an attempt to bring together sociologists, moral theologians, etc., to consider various aspects of the [population] situation."

Shuster said he has "no idea when we will come out of it." He said no date has been set for the meeting and no final program has been worked out. "These and other details will be made public later, he said."

At the same time, Shuster commented that an all-day meeting of anthropologists, sociologists and theologians was held at the university late last year to discuss the population question.

He described that meeting, held shortly before Christmas as an "exchange of views about purely academic problems" and said it did "nothing except to explore the question: how could a university like Notre Dame engage in population studies?"

No conclusions were reached at the pre-Christmas meeting, Shuster said.

News of the pre-Christmas meeting at Notre Dame and the conference planned for the summer first became public in Washington, D. C. in reports emanating from a meeting there of the

who has watched the working of the Catholic Church and its members from different nationalities give their loyalty to a supranational organization.

The Commission wishes to point out, it can issue edicts governing trade, and has a Code behind it, before which businesses can be summoned.

The members of the Community are pledged to bring their social policies into line at a high rate of speed, and this is only one of the provisions designed to equalize competition.

A local industry in general, if it can appeal for special help from a central fund, but the Commission is very well aware that the eggs have to be laid to make the rich European omelet.

A RECENT illustration is the way the French refrigerator business quiet suddenly and unexpectedly lost the French market to Italian refrigerators. The French complained but the Commission ruled that the competition was perfectly fair, and that the only remedy might be special help until the displaced French workers found other occupation.

All over the Community there is a labor shortage, with wages, the hardship which businesses have to close, but which is also forcing up wages.

The French lost their overseas empire parallel with the development of the European Community. All the Europeans saw themselves being shut out politically from Asia and Africa where they had ruled for so long. It seemed common sense for them to unite and by uniting so to increase their economic strength that Asians and Africans would want their goodwill, their investment and their trade.

Europe had been brought to a state of extreme drought and exhaustion through the German wars, and but for Marshall Aid recovery was extremely doubtful. Thanks to the Americans, to their material assistance and their military power, Europe recovered from the lilies and finally needed the constant encouragement which came from the Americans to take care not to fall behind among themselves again, but to make themselves into the European equivalent of the United States across the Atlantic.

All these converging considerations created such a will to unity that the Treaty of Rome was arranged and signed and came into effect on the 1st of January, 1953.

It is a plan for complete free trade between the members by 1970 through successive reductions of tariffs every six months. The first effects of these reductions were so encouraging that the Commission was ready to bring complete free trade two or three years earlier.

It was the expectation of an assured market of 150-million that made manufacturers sell at reduced prices, in order to be first in the market and much of the trade was done at little or no profit. But the total effect was psychologically most important, as the European nations began getting richer, this created a common interest which has kept them together, although the Treaty of Rome was drawn up on the principle of not crossing bridges until they are reached.

A continental policy was left up in the air, and only settled hurriedly, and rather unsatisfactorily, as late as January 1952, and then only because the negotiations with Britain has started the previous October, and the Six needed to show a common front.

The basic difficulty about agriculture is between the

Planned Parenthood Federation May 8. Donald H. Straus, chairman of the federation, was quoted as saying that the federation is an anti-Catholic organization. "We are cooperating with Catholics on many fronts," he was quoted as saying.

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COMMENTING on this, Shuster said "It is not correct to say that any bridge is being built between the Planned Parenthood Federation and the Catholic Church."

He said last year's meeting at Notre Dame "had absolutely nothing to do with" the Planned Parenthood Federation as such, although "one or two people affiliated with Planned Parenthood were there."

Notre Dame University has had

no relationship with the Planned Parenthood Federation as an organization "and doesn't intend to have any," he said.

He added, however, that this "doesn't mean we don't associate with competent people who happen to be associated with Planned Parenthood."

Shuster said Notre Dame's interest in population questions lies in three specific areas: (1)

biological research, since its biology department has a major research program in ecology; (2) social sciences and demography; and (3) population issues as they relate to conditions in Latin America.



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Advertisement for 'Help Students to Become Priests' offering financial aid for seminarians.

Advertisement for 'Rev. Father Ralph, Nat'l. Dir.' of the S.V.D. Catholic Universities, located at 316 N. Michigan, Chicago.

THE COMMON MARKET

Probe DeGaulle logic in rejecting Britain

By DOUGLAS WOODRUFF (Editor of The Tablet, London)

On January 14th of this year President de Gaulle gave a press conference in Paris which proved to be a political event of the greatest importance.

He paid compliments to Britain for what she had done in the war, for her political stability and other qualities, but he spoke also of the reasons why he did not consider Britain a European power, and a suitable candidate

for membership of the European Community. He ended by making it plain that France, for whom he speaks, would exercise her vote, since all decisions about new members have to be unanimous, and that the negotiations at Brussels for British entry were at an end.

This decision spread consternation and aroused anger among France's partners who had wanted, and still want, Britain to join. The Italians want Britain in because they are afraid that otherwise the Community will be controlled by a close alliance between Germany and France.

The Germans want Britain in because their great interest is in the strength and solidarity of Western Europe. They have a "front line mentality" towards the Russians and want British troops to continue to take their share in manning the line and the three powers which face the Russians in Berlin to work together.

The Belgians (and Luxemburgers) and the Dutch want Britain in for the same reason as the Italians, that they are afraid that without Britain the Six will be a French and German partnership in which they will merely be given their orders.

FOR THE Germans, de Gaulle's action came at the worst possible time. It came simultaneously with the crowning achievement of Dr. Adenauer's long Chancellorship of nearly fourteen years, the signing of a treaty of close friendship between France and Germany.

This has been the basis of Dr. Adenauer's policy, and he has made great sacrifice for it. Up to now it has not seemed in any way incompatible with the rest of his policy, which is to stay close to the United States to build up NATO, to increase friendship with Britain. Now there is a divergence.

President de Gaulle has little love for NATO, or for American leadership, and a large part of his objection to Britain is that Britain would represent an Anglo-Saxon or Atlantic viewpoint, would be speaking as the Americans would like somebody to be speaking, to keep the European countries in line as part of something bigger than themselves, the Atlantic Alliance.

What President de Gaulle always has in mind is that it is now time for the Europeans under French leadership, to come upon the stage. French, in one form or another has been doing so since the war brought the Americans into Europe.

SOME PEOPLE think that he is paying off old scores, that he has never forgotten the bad times he had with Franklin Roosevelt, the American preference for the man of Vichy. But it is much more probable that there is something personal, but that there is a conviction, born of his war-time experiences, that America and

Europe are very different places and that neither the Americans nor the British understand the Continent.

Perhaps there is a feeling that the French are the natural leaders of their neighbors. So far he has seemed indifferent to the quandary in which he has placed his faithful friend, Dr. Adenauer, and he is certainly filled with all the professional soldier's disdain for purely economic considerations.

When the Australian Minister of Trade sought to impress upon de Gaulle the importance for Australia of being able to send fruits, like dried sustans, freely into the United Kingdom market, the General merely replied that he did not concern himself with questions for growers. He did suggest that a special trade agreement might be possible between Britain and the Six. But about this the British are now very cagey, being not at all willing to start a negotiation which might lead nowhere, if de Gaulle chose to close it.

In the first aftermath of the breakdown, the disappointed Five were muttering that they too had votes they could use, and the Dutch and the Italians have held up proposals to give the French African colonies free access to the European market while letting those African countries put up tariffs against imports from the Six.

But de Gaulle's calculation seems to be a long range one and soundly based, that the Common Market will go forward, and that all the members are benefiting from it, and that the Five will forget their ill-temper and accept his terms.

Here it may be pointed out that France is geographically the one country with a common frontier with four out of the Five and that if the Market broke down in retaliation, and mutual application could be geographically isolated.

THERE IS a curious contradiction in the attitude of Benelux, the Ben. Spaak of Belgium and Dr. Luns of Holland both want to see a federal Europe, not the Europe of separate countries which de Gaulle judges the only practical possibility. Yet at the same time, Spaak and Luns fervently want Britain in, and the British have always had a quiet fear that they could never be part of a federal Europe, and that their political ideas do not go beyond de Gaulle's.

When he was challenged about this Spaak said he remained a federalist, but he gave priority to getting Britain in, and that was his time and the evolution of the Market to convert the British to federalism.

Belgians and Dutch are federalists because they think that the members of small countries were fare better in proportion as one European nationality comes to replace the separate national patriotisms of today.

The future they most distrust is one in which French nationalism and German nationalism continue in partnership, and Frenchmen or Germans are appointed to the top offices because they represent the biggest countries.

So far the development of the Community has been encouraging for the federalists. The Commission, or executive of the market sits in Brussels, and its members and their growing staff are coming to think and act as Europeans. This is quite intelligible to anyone who has seen the United Nations Secretariat at work, or

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A form for requesting a Wurlitzer Piano Rental Plan, including fields for name, address, and city.

Advertisement for 'The New PEARSON MUSIC CO.' featuring a 'NEW WAY TO SAVE!' on car purchases.



# Marian College's "Music Man" slated Friday and Sunday evening



Depicted above are three scenes from "The Music Man," to be presented in the Marian College Auditorium on Friday, May 17, and Sunday, May 19, at 8 p.m. In the picture at the left, Professor Harold Hill, played by drama and speech instructor Robert Moran, tells the people of River City what a fine band they are going to have. Above, the members of the quartet render the rousing "Lydia Rose." They are, left to right: Paul Hoening, Indianapolis; Mehdi Tehrani, of Iran; Denis Mercier, Richmond, Ind.; and Robert Hensel, Indianapolis. All four are Marian College juniors. In the photo at the right, Professor Hill sings a duet with Marian the Librarian, played by Junior Jean Sites, of Frankfort, Ky. Children from Indianapolis parochial schools will be included in the cast of 80.



## THE CHURCH AND THE WORLD

### Apostolic Letter — Migrant labor bills — Mental health

**The Vatican**

Parents who have reared their children well can rejoice to see them become temples of the Holy Spirit, Pope John XXIII said in a special Mothers' Day broadcast to Brazil. He said: "Your mission as mothers implies a great responsibility and a great sacrifice which you freely assume by virtue of the holy Sacrament of Matrimony for the welfare and happiness of your children."

Pope John has signed an Apostolic Letter addressed to the Slavic Bishops of the world commemorating the 1,100 anniversary of the arrival in Moravia of SS. Cyril and Methodius, the Apostles of the Slavs. The pope noted that it was through the apostolic labors of the two saints, who were bishops and bishops, that Christianity was spread to the Slavic peoples of the world.

The Vatican City daily L'Osservatore Romano, has denied reports that Pope John will visit soon the Abbey of Monte Cassino, 75 miles southeast of Rome. News dispatches previously reported that the Monte Cassino trip was set for May 23, Ascension Thursday. The statement of denial came on the heels of news reports on the Pope's health. It appears that the Pope's doctors have urged him to limit his activities.

Mgr. Thomas Ryan, popular English-speaking Vatican prelate and a long-time personal assistant of Pope John, has been named Bishop of Clontarf, Ireland. Known to thousands of pilgrims for his English summaries of the Pope's remarks at audiences, Bishop-elect Ryan has received wide fame as the English language tutor of the Pontiff.

**At home**

WASHINGTON — Rep. Edith Green (D-Ore.), chairman of the House subcommittee on Education, indicated here that her group may vote to drop the controversial teacher loan forgiveness provisions of the National Defense Education Act. Administrators of private and parochial schools have long sought to have the benefits of the forgiveness section extended to those who teach in the non-public schools. During public hearings on the federal aid program, Mrs. Green questioned whether there is any more reason to forgive loans to students who enter teaching careers than for those who go into scientific, agricultural, social service, or other needed professional careers.

The Senate Labor and Public Welfare Committee has approved a package of bills designed to help migratory farm workers. The action by the full committee followed approval of the bills by the Senate subcommittee on migratory labor whose chairman, Sen. Harrison A. Williams, Jr. of New Jersey, introduced the legislation. The proposed legislation would provide for improved educational opportunities for migrants and their families; day-care services for migrant children; improved child labor protection for migratory children; registration of crew leaders; and establishment of a National Advisory Council on Migratory Labor.

Spain, where he was born, and in Los Angeles from May 29 to June 4. The first president of the California Franciscan missions, Father Serra personally established nine of the missions. He died August 28, 1781 at Carmel, Calif.

**Abroad**

BOGOTA — Colombia's President Guillermo Leon Valencia told the first Inter-American conference of labor ministers he is convinced that "the Christian revolution the continent needs" will succeed. The labor ministers' conference was convened here to seek ways to implement the Alliance for Progress. Valencia said that making the Alliance for Progress work will "demonstrate that democratic institutions are not only winning the battle for peace and prosperity, but also that they are quite capable of solving their problems in times of stress."

MEXICO CITY — An effort to bring peace into the tense struggle between Church and state over the control of education in this country has been made by a group of 20 Mexican prelates. Issuing letters to their people that coincided in their conciliatory tone, three archbishops and 17 bishops from all parts of Mexico make the point that training in religion and morality is essential to the true prosperity and unity of the country, not opposed to it. The Church in Mexico is not legally permitted to own or operate schools.

LONDON — Archbishop Michael Ramsey of Canterbury, Primate of the Anglican Church, hinted here that he might visit the Holy See at the Vatican. The Primate, returning from a lecture on Christian unity at the Catholic University of Leuven, Belgium, was asked by reporters at London Airport if he would follow the example of his predecessor, Archbishop Geoffrey Fisher, who called on the Pope in 1960. Archbishop Ramsey replied: "I have no plans at the moment of visiting the Pope—but all sorts of things happen sometimes."

Archbishop John Heenan of Liverpool told a group of labor unionists in London that Pope John has not changed the Church's attitude toward communism despite press reports to the contrary. "No Christian leader can relax vigilance in the face of an enemy pledged to destroy religion," the Archbishop said. He added: "St. Pope John says, while disapproving false philosophy, we must not hold aloof from the men who hold these views. The Pope says it is now time to test if honorable and useful results may be achieved by discussion with them."

PARIS — Cardinal Paolo Marcellino Ambrogi, of the Vatican basilica, will represent Pope John at ceremonies June 19 to 23 marking the 80th anniversary of Notre Dame cathedral here. The papal legate is a former Apostolic Nuncio to France. An historical, archeological and liturgical conference, musical concerts and exhibitions are also planned in connection with the anniversary.

MOGADISHU, Somalia — Missionary efforts in this African nation have been restricted to Islam by a new constitutional amendment. But the country's few Christians will be able to practice their religion, The new

restriction forbids the propagation of any religion "other than the true religion of Islam."

CAPE TOWN, South Africa — The Archbishop of Cape Town has denounced South Africa's migratory labor system, noting that it has a damaging effect on the family life of Negroes. Archbishop Owen McCann also said that a proposed labor direction system would put Negroes in a "defenseless, servile condition in the urban areas." In South Africa, the minimum work assignment is 18 months, he said, adding that this is too long for a man to be away from his family.

said the U.S. Ambassador to the United Nations.

"But whatever its form, I believe that, far from being in any sense an enemy to patriotism, it is a new expression of the prelate and respect for life from which all true love springs," he said.

"WE CAN TRULY begin to perceive the meaning of our great propositions of liberty and equality—if we see them as part of the patrimony of all men. We shall not have our corner of the planet less for loving the planet too, and resisting with all our skill and passion the dangers that would reduce it to smoldering ruins," said Stevenson.

The Ambassador said he took his theme "from a great Catholic leader who, in recent years, has shown the world what vigor, what energy a profoundly paternal love can bring to the great concerns of humanity. I refer, of course, to Pope John.

"It is clear that for him the human race is not a cold abstraction, but a single precious family whose life, interests, responsibilities and well being are a constant living preoccupation," said Stevenson.

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BOSTON — Pope John has expressed thanks for help given to the Church in Latin America by diocesan and religious congregations of the U.S. "The knowledge that this effort is not made without sacrifices touches us deeply," the Pope said in a letter received here by Cardinal Richard Cushing, Archbishop of Boston, and chairman "we must now advance with a clear-cut program which can receive the enthusiastic support of our full membership."

ST. LOUIS — Mental health programs on the interfaith "denominationally faceless" level have been proposed here by the Association of Mental Hospital Chaplains. "We can no longer afford the luxuries of sectarian rivalries in specialized mental health training programs," said Chaplain Ernest E. Bruder, director of Protestant chaplain activities at St. Elizabeth's Hospital, Washington, D.C. He told 150 Catholic, Protestant and Jewish chaplains here that "we must now advance with a clear-cut program which can receive the enthusiastic support of our full membership."

LOS ANGELES — The 29th anniversary of the birth of Father Junipero Serra will be observed simultaneously in Mallorca,

**Noted theologian ordained 50 years**

WASHINGTON — Father Francis J. Connolly, one of the country's top theologians, on May 21 will mark 50 years in the priesthood by offering a Mass of thanksgiving in the National Shrine of the Immaculate Conception here.

A native of Boston, he joined the Redemptorists in 1908 and was ordained to the priesthood in 1913. He has spent most of his priesthood teaching priests and seminarians. He was dean of the school of theology at the Catholic University of America from 1939 to 1957 and is now dean for religious communities at the university.

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Comment

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



The prisoner

The prisoner, a small boy, just stood in the warm May sun, face pressed close to the fence. His fingers curled lightly around some of the wire squares forming the pattern of the fence.

The fence had composition, some simple geometric identity. The boy's face suggested only his race and that he was only a boy. There was a trace of tightness in lips, a sense of fix in the eyes. That was all. The face was totally impassive.

We did not expect joy in the face. But we didn't even see pain. True, there were lines, shadows of strands falling critically across the face and marking it strangely. But apparently no small turn of the heart, nothing to affect the lineless set of this young face.

Yet there were, as we said, the eyes: intense, fixed, searching somewhere beyond the barrier, through the fence, and into the world beyond.

This was a boy, young and black, alone at the wire of a jail yard fence, his presence captured and recorded by a news camera. At this point of childhood, in this land, and in this centennial year of the Emancipation Proclamation, he was a prisoner of the city of Birmingham, Alabama.

Poor child of Lincoln, some may mourn. Which Lincoln? Would it be Lincoln, in 1858, telling a Northern audience why to "discard all this quibbling about this man and the other man, this race and that race and the other race being inferior?" Or would it be Lincoln, two months later, assuring a Southern audience that he had never "been in favor of bringing about in any way the social and political equality of the black and white races . . . of making voters or jurors of Negroes?"

Making this Negro bad a ward of history, so to speak, is an easy and comfortable way to forget him. He doesn't belong to Lincoln. He belongs to us (including the newsmen who apparently didn't even get his name).

In their irony, these are Shakespeare's words: "And men ne'er spend their fury on a child." On this boy some fury has been spent, even if a dog never lunged at him or if one drop from a fire hose never touched him. How else do you explain that his child's face is an empty mask asking Why?

In Birmingham and other places of violence and disorder, some things will disappear. A fiery cross will crumble into ashes, to be swept away by the wind; a tear gas canister will rust in the grass; the warm sun will dry up the water from fire hoses; and a plot of ground, torn by scuffle, will grow green again.

But just what can we do to heal that fury that has touched the precious mind and heart of this small, nameless boy?

Dirty duty

Notes from the diary of a Birmingham Police Dog

Dear Diary:

What a day I've had. Riot control is usually my favorite duty—but this was ridiculous. The shouting and shouting and dodging of a real first class riot is stimulating, challenging. A really decent riot, too, makes a dog feel he belongs. Rioters really can be quite beastly. I can feel at one with a maniacal, screaming rioter before I even bite him.

But who arranged this "kiddies' day" in the streets? It's humiliating to professional police dogs to be forced to do the fang-baring and leash-straining bit against a bunch of women and kids. It lowers the tone of riots to have frightened kids and hymn-singing women in the crowd.

And who made that new rule: "Bite the brown ones?" Used to be a dog had to use a little judgment, separate the law-breakers from the law makers. "Bite the right one" was a cardinal principal with us riot dogs and a tricky duty it is. You had to read the clues fast: Who's cursing and tossing bricks, who's half-drunk, got a wild look in the eye? Bite him. Sometimes it was hard to tell.

Now this new rule: "Bite the brown ones." I don't like it. Takes no skill, discernment. Why waste the time and talent of us highly trained and intelligent dogs to bite little brown children? It makes me feel unclean. Tomorrow I think I'll bite the fire hoses instead.

QUESTION BOX

May Catholic use new 'rhythm' drug?

By MSGR. J. D. CONWAY

Q. In the Kansas City "Reporter" last week I read a story about Duphaston, a new drug designed to regulate the menstrual cycle and make rhythm reliable. Bishop Helmsing and Father Gerald Kelly, S.J., were quoted as saying that the use of this drug would not be contrary to Catholic moral principles. May this be the answer to violent conflicts in our country on the subject of birth control?

A. First of all, I want to say that Michael J. Greene, the Managing Editor of the Reporter did a great job of research for his article on this subject. At times his story overstates my knowledge of chemistry and biology, but it would seem that this new medicine does not interfere with normal ovulation, but rather aids and regulates it. It is not a birth control pill in the same sense as those steroids which inhibit ovulation.

For the past couple of years, or more, I have known of the restricted clinical use of drugs of this or similar type, and when questioned about their use have given my private opinion that they were morally unobjectionable when their use was reasonably indicated. I am very happy to have such admirable authority give me backing.

I note that Bishop Helmsing qualifies his statement: "If the claims of this drug are truly verified . . ." And Father Kelly places a condition: "Unless there are some harmful side effects . . ." Only time will give us the answer to these questions they imply. And only doctors can determine the condition in which the use of this new medicine may be indicated.

With his usual clarity of thought, Father Kelly points out that if this drug is used and regularizes ovulation as hoped, the reasons, etc., which justify the present use of rhythm will not be changed. Its use will merely become easier and more reliable.

At first glance this new drug looks like a step towards the realization of that hope expressed by Pope Pius XII, in speaking of rhythm: that "science will succeed in providing this licit method with a sufficiently secure basis."

Q. I'll bet you are the most read part of our paper. Thanks for your guide for examination of conscience. Few of us go about stealing, killing, etc. Our textbooks are so inadequate for a thorough examination.

A. As a mother who has had experience with both public and parochial schools in several parts of the country, I wish to say a word in defense of the grading and marking systems in our own diocesan schools, not at all peculiar to them.

All children learn at a different pace, as any mother of several children will know. Educators in recent years have taken this into account and have planned the curricula to allow for the various abilities for each age and grade level. No longer are the "fast learners" kept waiting for the slower children to catch up.

Since it would be unfair to the mother as well as the child to limit their which group the child fits into, the marking system was devised to fit the ability of the individual child.

Where two children in the same grade level do the same quality work and one receives an "A" and the other "B" one is working to the top of his capacity, the second child is not.

The old days of grading from 65 to 100 for all the children of each grade are fortunately gone. We no longer educate herds of children; programs are tailored to suit the needs of the different levels of learning ability.

In our school, notices are sent home informing us of our children's standing scholastically. I have never yet found a teacher unwilling to help when asked.

Any deviation from the "lalf path" always brings a cry, and rightly so, but when the reason is explained for having new traits, cooperation is forthcoming. Understanding of a situation usually brings harmony among open minds.

Mrs. William Fulton Indianapolis

Q. In the past I have attended Sunday Mass in a chapel. Not until recently did I learn that one does not fulfill his obligation unless Mass is heard in a church. Is this information correct?

A. No, you may fulfill your Sunday obligation by assisting at Mass in any church, any public or semi-public chapel (e.g. in a hospital, school, college or convent), in the open air, or even in private cemetery chapels. The only restriction pertains to private chapels, occasionally permitted in private homes.

You may assist at Sunday Mass in any Catholic rite.

Q. How does one confess lack of resignation, absence of tranquility?

A. Just like that. But remember that such things are not serious sins until they become open rebellion. They are problems, which may lead us to minor sins, and with which we need God's help and maybe that of a priest. The ultimate reality is through God's love and grace, and our confidence in His personal concern for us. How much better than the sparrows or the lilies of the field are we for whom Jesus died. No greater love has any man . . .

'CINDERELLA OF THE CHURCH'



OPINIONS

Reader defends report card system

To the Editor:

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of life? John Dewey would say—and Nehru still comments—that to emphasize the other life takes away our desire to make this one a better one for all. While this is hardly sound doctrine—there is no doubt that some Christians are too quick to sanctify the status quo—especially if God has blessed them with this world's goods?

Do we leave no doubt about our zeal for the autonomy of reason? Or do secularists think we go along with Kant's claim that he "suppressed knowledge to make room for faith?"

No real student of Aquinas would say that. Rather he would point to that incisive remark of Emilie Meyerson, who did not belong to us, "reason is catholic." Do we have too many Thomists who applaud—rather than imitate—their teacher?

Obviously, I could be taken to be saying that all our problems with secularists are misunderstandings. I don't mean that. I don't think so. But a great many are—especially in this country. And if the air is going to be cleared—it seems to me that those of us who believe have primary responsibility.

Henry C. Mayer Louisville, Ky.

Guest comment

(Reprinted from Ave Maria)

We stand in awe of the little Capuchin priest who has for his regular congregation in Rome not only the Pope but all the Cardinals, the chiefs of the Church's administrative staff and the superiors general of religious orders.

According to an NCWC News Service reporter, Father Ilario da Milano, O.F.M. Cap., as Apostolic Preacher, sometimes spends days debating the use of a single expression in his sermons. The whole year he spends studying and meditating to prepare a small number of sermons—normally no more than 20 to be given on special occasions.

Is there a lesson here? If such time and effort is put into a sermon for the members of the

would say that. Rather he would point to that incisive remark of Emilie Meyerson, who did not belong to us, "reason is catholic." Do we have too many Thomists who applaud—rather than imitate—their teacher?

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Teaching Church" itself, should there not be a similar concern to get the message over to the "Church Taught"?

We are not suggesting that the ordinary over-burdened parish priest become a recluse in order to improve his Sunday sermons. But perhaps a Bishop might appoint two or three priests for his diocese as diocesan preachers. Their single duty would be to study, and meditate and prepare sermons to be given on successive Sundays at different parishes in the diocese. Their topics might range over those important subjects that are rarely heard from the pulpit: the annual Bishops' statements, the Church's social doctrines, the great concerns of our Catholic people.

The experiment might be worth trying.

(Question Box Continued)

Q. What of people who say: "I'm taking care of me; let the other fellow take care of his own self?" Or the one who brushes aside all injustice with: "There's nothing you or I can do about it; might as well enjoy TV instead of going out to some meeting and getting all worked up over it."

A. It is impossible, of course, but just suppose our Redeemer had taken that attitude! The whole human race would be in hell.

Or suppose that even now He were to look at you and me and say: "Well I had enough for those poor wretched wretches. They can just take care of themselves from now on!"

The point is that as we Christians are "other Christs." We are worthy of the name only in the measure that we imitate Him—especially in His love for His fellowmen. "See these Christians how they love one another." If we are to be real Christians those words should be our inspiration.

The person who has no concern for the rights of his fellowman is forgetful of our common brotherhood as sons of God—of our intimate union with each other and with Christ in the Mystical Body. Whenever one part of the Body is hurt we all suffer. Whenever one part of the Body is hurt we all suffer. Whenever injustice is done to anyone anywhere, of any race, creed or nationality I should feel it in my own bones—if I am aware of the brotherhood of man—all brothers of Jesus Christ. Sure I am a "bleeding heart," but so was the Sacred Heart of my Savior.

One of my reversal seminary professors used to tell us that the most startling and amazing words in the Latin language were *cul bene!*—oh, what's the use? Why try? If we were all to say these words at once, and mean them, the world would need the H-bomb to put us out of our misery. And we would get it too "Cui Bene" would say the heads of states as they pressed the blast-off buttons.

CONTOVERSY

Exchange of views can be productive

(From The Boston Pilot)

We are hearing a great deal these days about free speech within the Catholic Church. The topic comes to the surface in connection with the sessions of the Vatican Council where the Bishops expressed themselves with candor and clarity and, quite often it appears, from distinctly variant points of view.

Because of the polarizations which have already been evident in the Council, long standing differences of opinion and emphasis have taken on colorations of a new character and occasionally have been attached to personalities rather than principles in a manner calculated much more to confuse than to clarify their essential meanings.

The error in judgment at Catholic University some weeks ago, and the more recent event in Los Angeles which made impossible the appearance of an eminent Catholic theologian on a secular campus there, have given a local habitation and a name to the tense relations which can sometimes exist between the exercise of authority and freedom.

The waters have been further muddied, to change the figure by the somewhat less than temperate assertions of certain observers, on the one side, and the thoroughly unproductive explanations that have taken on the character of excuses, on the other.

While everyone agrees that an exchange of views, even forcibly expressed, can be productive and helpful, it can also breed animosity and unrest, unless those involved on all sides are reasonable, realistic and responsible.

One of the points that must be continually kept in mind is the good faith of those on both sides of a controversy in this context. Even opposing views are held because each person believes that his proposals are best for the Church as he sees it at this moment.

Although the appraisals are different, the motives are the same and they must be mutually respected. To show disrespect, as some seem eager to do, because of disagreement is bound to scandalize many and cannot fail to bring harm to the Church itself.

The period of change through which the Church is passing at this time under the benign guidance of Pope John may be exciting for some and unsettling for others, but we can be sure that it will be difficult on all sides.

Those eager for change run the risk of finding as allies the over-enthusiastic and the impetuous; those reluctant to change find support among the traditionalists and the reactionaries; in either case extremists are on hand who find it convenient to use the time for their own purposes.

Against such a background many will prefer not to be identified with either one side or the other and, for caution's sake, do nothing less than let action lead to error. A decision in favor of inaction is, of course, itself the worst error of all.

History is a fair guide for our example and we recognize occasions, both sacred and secular, when men held too strongly to the past while other pressed too strongly toward the future. At this moment, as in times past, identifications like these are easy; what is difficult is to find the middle road that leads to success.

Perhaps we should imitate, more than we have up to this time, the spirit of Pope John with its notes of confidence and optimism.

This means to be unafraid of the future, to cherish along with truth, justice and peace that other fish which the life of man loses its meaning. It means to have an open mind and an open heart, not in the fuzzy sense of the extremist, but in the extreme sense of those who recognize God's dominion over all things. It means trusting less in ourselves and our wisdom and more in the Spirit of God that hovers over all. It means ultimately believing in the Church as Christ in the world, not merely for this moment and these members, but with a universal mission that involves every age and all mankind.

(Question Box Continued)

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LIL SISTERS

By Bill O'Malley



"—THROUGH THE CONVENT WINDOW!"



THE YARDSTICK

Labor unions are worth the price

By MSGR. GEORGE HIGGINS

Fortune magazine, which caters primarily to a select clientele of business executives, is just about the last place in the world that one would expect to find an article in defense of the American labor movement...

be much more costly in the long run. "Although collective bargaining is as it is now practiced in the United States, Mr. Ways pointed out, "does involve many serious departures from an ideal market system..."

Mr. Ways' defense of organized labor is aimed principally, though not exclusively, at those "liberal intellectuals" who were once staunch supporters of the American labor movement but, according to Mr. Ways, have now turned against it.

"The same group," he says, "that ten years ago gave labor leaders too much credit for the improved lot of the American worker now leaps on labor leaders too much blame for the disorders of American life..."

In my opinion, Mr. Ways' repeated criticism of this group of so-called "liberal intellectuals" is somewhat doctrinaire. Not all members of this group think that unions belong to the

past, and not all of them are looking to government as the main hope of the future in labor situations. Some of them—the majority, in my opinion—are still convinced that unions have an indispensable role to play in American economic life.

They are also persuaded that government arbitration would be much too high a price to pay for stability and peace in the field of labor-management relations. The fact that some of these intellectuals are severely critical of American labor unions doesn't necessarily mean that they have turned against the labor movement—it may mean exactly the opposite.

In any event, Mr. Ways has served a useful purpose in defending the labor movement against some of the more extreme charges which the "liberal intellectuals" and others are currently leveling against it. For present purposes, these charges can be reduced to one, namely, that the American labor movement is suffering from hand-feeding of the arteries and is no longer able to cope with the rapid changes of American industrial life.

According to Mr. Ways, this is so much "malarky." American labor leaders, he says, are not complacent; they are not insensitive to the problems and opportunities of the American future—they are not exhausted. They are, however, "haunted men." They are haunted by the specter of technological unemployment—as well they might be.

Rapid industrial change and not the cost of strikes, says Mr. Ways, is the real labor problem of this generation. He flatly disagrees with those who contend that labor's approach to this problem is listless and unimaginative. He maintains, that American unions "are teeming with innovation and efforts towards internal improvement."

There is obviously room for honest disagreement about the accuracy of Mr. Ways' appraisal of the current status of organized labor. My own opinion is that his article may, if anything, be too sympathetic to the cause of or-

ganized labor and, as previously indicated, too doctrinaire in its criticism of some of labor's critics. On the other hand, I am delighted that the article was written and doubly pleased that it was published in Fortune. It is Fortune's regular subscribers who are constantly told by so many other business publications that the American labor movement is, at best, a bloody mistake and, at worst a national menace.



STUDENTS ENTERTAIN PARENTS—"Fashions for Teens" will be presented by clothing students at St. Agnes Academy for mothers of prospective freshmen on Saturday, May 18, at 1 p.m. in the Academy. The students will model fashions which they made under the direction of Sister Margaret Ann, S.P. A tea will follow for the mothers. Three of the models shown above, left to right, are: Christina Schulmeyer, Kim Grabow and Reta Burroughs. (Staff photo)



ASSOCIATES PLAN CARD PARTY—The Associates of St. Joseph, lay auxiliary of the Brothers of Holy Cross, will sponsor their annual Festival Card Party at 1:30 p.m., Saturday, May 18th, in the William H. Block auditorium. Featured prizes will include the lovely ceramics shown above. In the photo are, left to right: Miss Nancy Lavelle, arrangements chairman; Mrs. John Henninger and Miss Lucy Lavelle, co-chairmen for the card party. Mrs. Henninger designed and created the ceramics.

WHAT OF THE DAY

Did Pope endorse UN?

By REV. JOHN DORAN

One of the parts of "Pacem in Terris" which will be talked about and argued about is the section dealing with international solidarity and the United Nations. Some will maintain that the Holy Father gave a considerable endorsement to the United Nations as it now exists; others will say that the qualifications he placed upon his endorsement reduced it to a condemnation. The truth probably lies somewhere in between these two views.

The Holy Father speaks, I think, quite carefully when he is talking about the United Nations. He begins by mentioning its purpose: "the maintenance and con-

solidation of peace between peoples, fostering between them friendly relations based upon the principles of equality, mutual respect, and varied forms of cooperation in every sector of human society." He then goes on to praise the United Nations Universal Declaration of Human Rights which, he says, "represents an important step on the path toward the juridical-political organization of a world community."

That the Holy Father is not giving an unqualified approval of the United Nations as it now exists is quite clear when he says: "It is our earnest wish that the United Nations Organization—in its structure and in its means—may become ever more equal to the magnitude and nobility of its tasks, and the day may come when every human being will find therein an effective safeguard for the rights which derive di-

rectly from his dignity as a person, and which are therefore universal, inviolable and inalienable rights." (Emphasis added). The use of the future tense "may become" is most telling in this matter.

But when I say that, by no means imply that the Holy Father is condemning the present United Nations. He undoubtedly knows the universal common good. He writes, as Father John Courtney Murray puts it, "in a spirit of confident hope."

All this the Holy Father knows, but he knows also that the United Nations is the one existing organization which has any hope of becoming an organization "aimed at satisfying the requirements of the universal common good." He writes, as Father John Courtney Murray puts it, "in a spirit of confident hope."

Assuredly the Holy Father speaks the minds of many of us when he says: "The public authority of the world community is Catholic, its citizens and action of the public authority of the individual political community, much less to take its place. On the contrary, the purpose is to create, on a world basis, an environment in which the public authorities of each political community, its citizens and intermediate associations, can carry out their tasks, fulfill their duties and exercise their rights with greater security."

It would seem to me that those who would like to settle the United Nations, its citizens and backing from the Holy Father; but also it would seem to me that those who want to "atomize" it would find little backing from him.

If I read him right, the Holy Father wants to see the United Nations as an organization set up cooperatively by all the peoples of the world to create an environment of respect for the human person and his liberties all through the world, and to seek the common good of all humans. This he sees as a hope which is yet to be fulfilled.

Don't take priest role, psychiatrists warned

ST. LOUIS—Moral judgments have no place in the relationship between a priest and his patient, a nationally known Catholic psychiatrist said here.

Dr. John R. Cavanaugh, special psychiatric lecturer at the School of Sacred Theology of Catholic University of America, spoke at the 15th annual scientific session of the Guild of Catholic Psychiatrists. The two-day meet was held at St. Louis University.

Noting that the two major areas of conflict between psychiatry and theology are guilt and responsibility, Dr. Cavanaugh said that "the clergy is God-oriented, and the psychiatrist is patient-oriented."

"THE CLERGYMAN as confessor should deal only with the conscience, while the psychiatrist, as analyst deals with the unconscious. The clergyman deals with voluntary sin, the psychiatrist with involuntary sickness." He said that "the priest who has the attitude that the sacrament of Penance is sufficient for undoing the burdens of the soul and that psychiatry is unnecessary, clearly manifests his ignorance of psychiatry as it was taught, for example, by Pope Pius XII."

The present task of psychiatry, Dr. Cavanaugh continued, "is to help the patient recognize his repressed needs as such, and to disengage him from these repressions. The aid is for good social adjustment."

"The psychiatrist is dealing with illness which, although it may result from sin, is not sin in itself. Therefore, his aim should be to liberate the patient, not as regards attitudes of moral guilt, but as regards those anxieties which have nothing to do with objective morality." "Hence, moral judgments have no place in the relationship between the psychiatrist and his patient," he said.

He added that over the years psychiatry and religion have attained a state of "peaceful coexistence."

"But some psychiatrists still view the clergy's attitude toward psychiatry as immature and guilt provoking," he said. On the other hand, there undoubtedly still exist sincere and devoted clergymen who maintain the view that it is essentially wrong for man to consider mental illness—"spiritual disorder"—to them—as suitable for treatment by a physician."

He concluded by noting that "brightened students of medical and theological viewpoints now

believe that while religion and psychiatry have extensive mutual areas of cooperation, it is not the practice of the clergy to treat mental illnesses."

ANOTHER SPEAKER, Dr. Dermot Smith, associate professor of psychology at St. Louis University, talked on "The Choice of a Psychiatrist by the Catholic Patient."

"I sometimes feel that when a patient says 'Catholic psychiatrist at all,' Dr. Smith said, "I think he has in mind, rather, some kind of paternal figure who will not, on the one hand, probe into his sexual history or feelings, and who will, on the other hand, give him some sound advice and admonition which will stress his moral rectitude and protect him against future emotional mishaps."

He said that some patients who are burdened with real moral guilt about some past experience often seek from the psychiatrist what they should obtain from a priest.

There is also the patient "who uses religious homogeneity as a byword," Dr. Smith said. "Sneaking beliefs, this kind of patient feels, gives him a glorious opportunity to dwell on the scrupulous aspects of his illness and to ruminate endlessly on the morality of his behavior without making much attempt to seek its further meanings."

"I am not saying Catholic patients should not see Catholic psychiatrists," Dr. Smith said. "But I am saying that Catholic psychiatrists should assess this patient's illness as unrealistic, interpret it as such. 'Frequently, this is as good a place as any to move into real treatment.'"

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LEBANON: A TREE DIES The other day one of the famed CEDARS OF LEBANON died. Obituary notices appeared in four Middle East newspapers... THUNDER OVER JORDAN Jordan is much in the news today. Political unrest, plans to divide the waters of the Jordan River in the Negev, the financing of the oldest theater of the Middle East in the "rose red city of Petra"... TAKING A CHANCE ON LOVE Billy P., a nine-year-old from Las Vegas, Nevada, writes me: "I have a great desire to help orphaned children... I receive a dollar a month for my chores and I would like to give it to the orphans..."

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VIEWING WITH ARNOLD

Audience gets told off in 'The Ugly American'

By JAMES W. ARNOLD

Some impossible and occasionally funny things happen in "The Ugly American," but this much may be said in its favor: it's one of the few movies in history that is bitter and caustically tells of its own country.

Like the Lederer-Burdick best-seller on which it is based, the movie is an ordinary product with an extraordinary message. Oddly enough, even in the book the title did not refer to a bad guy; although the novel had plenty of them, but rather to a good guy with a homely visage working as an unassuming good will missionary in the backwoods of an underdeveloped country.

The unsuspecting viewer may suppose for a while that the movie title refers to insensitive U.S. diplomats handling away the Cold War in a mystical Southeast Asia country (much of the film was shot in Thailand). But the real target is eventually clear: the arrogant apathy of the ordinary American, cut off from the surging revolutions of the world by a wall of freezers, neon signs, TV antennae and barbeque pits.

Part of the message, hopefully, may be out of date. The book, published in 1958, was a diatribe against overseas Americans who judge foreigners on a strictly East-West (for or against) basis, associate chiefly with local big shots, live apart in swank handroomed golf and martial compounds and build beautiful roads to nowhere while the people suffer from starvation, beri-beri and anti-Yankee hate. Since then, we have befriended a few neutral revolutionaries, snubbed some dictators, staffed the Peace Corps

with the cream of our idealist youth, and supplied fewer tanks and more medicines.

But even if some Washington-thinkers are beginning to realize what is happening in the world, one wonders about the Average Man, who each day reads a few inches of foreign news in the newspaper and then turns on the TV set for 5 1/2 hours.

This fellow, who may complain if a news special interrupts a comedy show, often is puzzled that he has paid so much in foreign aid and got back so little love. "The Ugly American," contrived as a Congressman's voting record, will reach more people with some of the answers.

The message, unfortunately, is loud enough to drown out most of the film's pretensions to art. What remains is in the acting of Marlon Brando, who is incapable of a dull performance, and such notable Broadwayers as Arthur Hill ("Virginia Woolf"), Pat Hingle ("J.B."), Sandra Church ("Gypsy") and Jocelyn Brando, the actor's gifted sister.

The mustached Brando is cast as an improbable ambassador who is alternately bright and stupid, suave and tough, given to hooing with an old wartime buddy (FJH Okada), Sarkhan's out-of-office George Washington, (Scenarist Stewart Stern tips us to the Okada character's true feelings by having him shout, at the climax of a baraque, "Sarkhan for the Sarkhanes!")

The two friends, who effectively synthesize wartime cooperation between the U.S. and Asian nationalists, have a loud falling-out. Okada: "Your democracy is a fraud, for while people only," Brando: "You're a cheap ingrate . . . leading your people to the slaughterhouse?" Since Okada

is new to the language and Brando is a notorious number, the verbal slugging is sort of a Great Debate in Broken English.

But there is a point: after 15 years and a separation of 8000 miles, the old friends are reduced to shouting slogans at each other. The ambassador walks away thinking his pal is a Communist (that insufferably smug, paranoid senator back in Washington was right).

Producer-director George England provides only one action scene that rises above routine melodrama—a mass riot at an airport, bristling with hate, that ends with a frantic, spitting mob ramming the windows of the ambassador's staff car.

Often telling are the potshots at general American incompetence (a diplomat arrives at a staff conference in tennis shorts) or the USAIA man shouts directions to photographers during a Buddhist ceremony). England shows us a mother and child watching their family being shot by Red guerrillas, then cuts to a U.S. visitor worrying about the effect of the fighting on his factory.

The real American heroes are Peace Corps prototypes Homer and Emma (Hingle and Miss Brando), just plain folks who have built a hospital in the wilderness. When Communist troops come to arrest them, they are protected by a human ring of women, children and old men.

Which brings us to Dr. Tom Dooley's "foreign policy" of honest dedication, service and love. Its effect is perhaps best indicated by the recent news item that several bush hospitals in southeast backward countries are now being established by the Russians. (Legion of Decency: A-1)



SOCIETY ENTERTAINS PROSPECTIVE MEMBERS—Prospective members of the Queen Margherita Society were entertained at a tea recently in St. Mary's Church hall, Indianapolis. Shown above, from left, are: Mrs. Ralph La Grotte, Miss Barbara Anata, Mrs. Deenie Goloff, Mrs. Felix Lucas, Mrs. Vincent Maroccia and Mrs. Louis Battista. The group will hold a Card Party at 1:30 and 7:30 p.m., May 22, in St. Mary's parish hall.

BOOKS OF THE HOUR

The prevention of war

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

It is suggested often enough these days that, in the absence until now of any definitive and official Church teaching covering the whole area of nuclear war, the modern Catholic has to work hard at making up his own mind.

How difficult the problems of the area are is brought out by books like John Strachey's "On the Prevention of War" (St. Martin's Press, \$5.50). A former Secretary of State for War in Britain, Mr. Strachey belongs neither to the "better-dead-than-alive" school of opinion nor to that which might be paraphrased as "better-dead-than-alive"; someday, somehow, Mr. Strachey believes, a stand-off between the great powers can be found that will indefinitely preserve the peace.

But he is very indefinite about how this is to occur. He rejects unilateral disarmament as unrealistic, as he rejects the idea that, the lower the nuclear capabilities of one or the other great power, the less likely the possibility of war. He sees test bans as unworkable and the search for a formula thereof as futile. And yet his own formulas for the working out of a "balance of power" are equally unrealistic.

One of the most depressing aspects of the book, perhaps, is the absence of any indication that Mr. Strachey has investigated Catholic thought on the matter—the writings, for instance, of Frs. John Ford and John Courtney Murray in this country, or Archbishop Roberts in England (to take examples of disparate views of the topic).

The late Thomas E. Murray, one time Atomic Energy Commissioner in the U.S., had some valuable things to say on these matters also.

When he speaks, toward the end of his book, of the necessity for some sort of world organization, better and more solidly grounded than the U.N. is at present, Mr. Strachey writes much as does Pope John in his latest encyclical, "Pacem in Terris" (Peace on Earth).

And—again in the absence of clear and definitive formulations from the moral theologians—Mr. Strachey's warning has validity for the "average Catholic" today.

Mr. Alex Jones, wife of the president of Butler University, will be the honored guest.

Mrs. Charles Stimming is general chairman assisted by Mrs. Hugh Reynolds, co-chairman.

FASHION SHOW SET INDIANAPOLIS — The latest spring-into-summer apparel will be shown at the luncheon-fashion show sponsored by the Holy Angels Women's Club on Saturday, May 25. The affair begins at 1 p.m. in the school auditorium, 28th and Northwestern. Admission is \$2.00. The general public is invited to attend.

Banquet to honor nurse graduates

INDIANAPOLIS — Miss Mary Anne Dolan of Indianapolis was elected state regent of the Daughters of Isabella at the group's recent convention held here. Other new state officers include: Mrs. Margaret Bonners back, Hammond, vice regent; Mrs. Leora Osborne, Evansville, past regent; Mrs. Rose Marie Kehoe, Shelbyville, secretary; and Miss Loretta Eckstein, Shelbyville, treasurer.

INDIANAPOLIS—The annual alumnae banquet, honoring graduating seniors of St. Vincent's School of Nursing, will be held at 7 p.m. Thursday, May 23, at the Indianapolis Athletic Club. The guest speaker, Dr. Robert P. Scott, will be introduced by Miss Mary Ann Eske, the toastmistress. Mrs. James E. Commons is chairman of the affair, assisted by Mrs. Lawrence E. Connor.

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# Tic Tacker

Three Catholic high schools in the Archdiocese will have new principals when school reconvenes in September. None of the three is new to the Archdiocese.

Swapping positions will be **Sister Mary Xavier, S.P.**, principal of **St. Agnes Academy**, Indianapolis, and **Sister Miriam Joseph, S.P.**, principal of **Our Lady of Providence High School**, Chicago. The new principal of **Sacred Heart Central High School**, Indianapolis, will be **Sister Noreen James, C.S.J.**, who previously served there for seven years as a commercial instructor. She succeeds **Sister M. Placide, C.S.J.**, who was named principal of Little Flower High School, Chicago.

**JUNIOR GREAT BOOKS PROGRAM**—Several changes have been made in the board of directors of the Junior Great Books program, according to **Msgr. James P. Galvin**, archdiocesan superintendent of schools. Newly appointed president of the board is **Miss Mary Lou Felton**, who retains her position as chairman of the East Region. She succeeds **Mrs. Patrick Fisher**, North Region chairman, who has served as president since the program's inception five years ago. **Mrs. Rudy Mueller**, program supervisor, has been named a consultant. New supervisor is **Paul G. Fox**, who has served as South Region chairman the past two years. He will be succeeded by **Mrs. Thomas Maxwell**, a group leader for three years. Other members of the board include **Mrs. Thomas Carney**, Northeast Region chairman, **Mrs. Kenneth Smith**, West Region chairman, **Mrs. John Boyle** and **Dr. Paul Miller**, Southwest Region chairman.

**NAMES IN THE NEWS**—This is the busy season at the Indianapolis "300" Track at Speedway. Located within **St. Christopher's parish**, the pastor, **Father Leo Lindemann**, or his assistant, **Father Paul Richard**, are both available to provide for the spiritual welfare of the crowds. A few days ago, a spectator suffered a heart attack. But before Father Richard could reach the scene there were four priests at the mortuary. Incidentally, **St. Christopher's School** will "give away" a new quarter midget car (with motor), autographed by "500" race personalities, on June 1. The car can be seen at the track next to the official pace car. Proceeds of the "give away" will benefit the school's library. . . . Two St. Joseph's College students have been elected to the **Delta chapter of Delta Epsilon** in Sigma, National Catholic Honor Society. They are: **Robert J. Blackwood** of Richmond, and **Howard M. Allg of Cedar Grove**. . . . **A. H. Rittenhouse**, psychologist at the **St. Mary's Child Center**, Indianapolis, will talk on the intellectual, social, emotional and academic problems of children at the May 22 meeting of the **Alta Society of Nativity parish**. . . . Students from **Christendom High School**, Indianapolis, were called upon to display their dramatic abilities recently when they helped stage a mock "disaster" to test emergency facilities at **St. Francis Hospital**, Beech Grove. . . . **St. Paul's parish Council** of Catholic Women, Tell City, honored the parents of priests, Religious and seminarians recently at their May meeting.

**DOWN BLOOMINGTON WAY**—**Miss Mary Beth Fattu**, a member of **St. Charles parish**, has been assigned as a junior officer in Paris with the United States Information Agency. At **L.H.S. Kappa**, she is a 1960 graduate of L.U. and obtained her master's degree from the Fletcher School of Law and Diplomacy on a Woodrow Wilson Fellowship. . . . Founder's Day ceremonies at L.U. honored the following Dean's List scholars: **Patricia Bubb**, **Bernadette Cinkoska**, **Christopher Flaten**, **Philip Haffey**, **Maizea Hernandez**, **Marie Hertz**, **Marie McNeally**, **Blaise Napp**, **Elaïne Patterson** and **Erdine Zimmerman**. . . . **George Kalb**, a member of **St. Charles parish**, is justifiably proud of his three Cuban refugee ladies living with him. **Moises Hernandez**, a sophomore at Indiana University, was mentioned above. **Jose Novy**, a senior at Indiana High School, is a promising baseball star for his school. And **Francisco Hernandez**, also at I.H.S., is a promising scholar in his class. All of these accomplishments make Mr. Kalb very happy.

**SOCIETY FOR ALCOHOLICS**—A relatively new organization in the Indianapolis area is the **Calks Society** for Catholic alcoholics. Although organized in 1947 the group has been existing here for only six months. Meetings are held each month at **Alvina Retreat House**, Chaplain is **Father Gordon Knoss, O.F.M.** The group now number 38 members, who are planning a retreat at Alvina on May 17.

## Annual pilgrimage to Leopold shrine slated May 26th

**Calendar**

**FRIDAY, MAY 17**  
A Social at Little Flower, 14th and Bosart, from 8:30 to 10:30 p.m. Prizes awarded and food served.

**St. Rita Social** begins at 6:30 p.m. in the parish hall, 19th and Arsenal Ave.

**A Ladies' Party** from 7 to 11 p.m. at St. Christopher's Church, 5325 W. 16th St., Speedway.

**SATURDAY, MAY 18**  
A "Southern Bean Supper" (ham and beans with corn bread), prepared by Colonel Hurn, served from 5 until 8 p.m. in the parish hall, 555 Worcester Ave. Sponsored by St. Bernadette's Men's Club.

**Saturday Social** at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental.

**THURSDAY, MAY 23**  
Holy Angels Social begins at 6:30 p.m. in the school auditorium, 28th and Northwestern Ave.

INDIANAPOLIS—The sixth annual Pilgrimage to the Shrine of Our Lady of Consolation in Leopold, Ind., will originate on Sunday, May 26. Chartered buses will leave from St. Mary's Church at 9:30 a.m. Devotions at the shrine are scheduled at 2 p.m. Luncheon for the pilgrims will be served in Leopold by the ladies of St. Augustine's parish.

Organizing the pilgrimage from Indianapolis are Mr. and Mrs. Walter I. Davenport, 698 East Drive, Woodruff Place, Indianapolis. Reservations may be made by mail or by telephone—EL 6-3973 (day), or ME 1-2197 (evening).

The shrine is located adjacent to St. Augustine's Church in Leopold, where the devotion has drawn attention since 1897. A replica of the famed statue of Our Lady of Consolation in the Duchy of Luxembourg was made in Belgium and brought to Leopold to fulfill a promise of three Perry County men who served in the Civil War.

The statue is an image of the Blessed Mother holding the Christ Child on her arm. Each figure wears a crown of jewels and is dressed in a white garment and blue cape.

Pilgrimage devotions will include a procession, litany, sermon and Benediction. Pastor of St. Augustine's parish is Father Raymond Moll.

**St. Meinrad priest will study abroad**  
ST. MEINRAD, Ind. — Father Sebastian Leonard, O.S.B., a native of Holy Cross parish, Indianapolis has been granted a three-year leave from the faculty of St. Meinrad College to pursue doctoral studies in modern European history at Oxford University.

## Assumption plans dual card party

INDIANAPOLIS — Two pillow case card parties will be given each year. The first will be on Sunday, May 19, in the Assumption school hall, 1105 S. Blaine Ave. The event is sponsored by the Parent-Teacher organization and raises funds to create a book rental system. Playing begins at 2 p.m. and at 7 p.m. Euchre and miscellaneous card games will be played.

Refreshments to be served between sessions will include hot sandwiches.

The grand prize will be a power lawn mower. Mrs. John Mick, Mrs. Rose Vester, Mrs. Francis Hanley and Mrs. John Hoff, Jr., are in charge.

**ROSARY RITES**  
ST. PAUL, Minn.—Some 65,000 persons took part in two May Day Family Rosary processions here and in Minneapolis. An estimated 35,000 participated in the 15th annual rites at the Cathedral of St. Paul, while 30,000 joined in the 13th procession at the Basilica of St. Mary, Minneapolis.



**LITTLE FLOWER VARIETY REVUE**—The Junior CYO of Little Flower parish, Indianapolis, will present a "Golden Horseshoe" variety revue in Riedinger Hall on Sunday and Monday, May 19 and 20, at 8 p.m. Four members of the cast are, from left above: **Patsy Shanahan**, Ed Kleese, **Patty Mulhern** and **Tom Remmetter**.

## Cardinal briefs UN group

(Continued from page 1)  
according to the abstract logic of the ideologies they profess. "Every Christian," the Cardinal continued, "knows that the Christianity which inspires him is worth more than the practical translation which he gives it due to weakness and egoism in his daily life."

"He must know that the opposite is true: It happens that one may join and cooperate in social efforts emanating from those whose principles, for one reason or another, one cannot accept."

His Holiness John XXIII, at the conclusion of his letter, invites us to go forward to the discovery of men beyond the ideologies which oppose them to one another. And what is true for men is true for peoples. Neither can the latter be identified with the political systems in which they exist.

**THE ENCYCLICAL** states, the Cardinal said, that a first revolution will be made if men learn simply to speak to each other and not only to co-exist side by side.

The Cardinal concluded: "It is for qualified and wise statesmen, the encyclical tells us, to determine the stages, the means and the extent of reconciliation among peoples, but it is for each of us, starting now, to create the atmosphere thereof."

In a question period following his talk, the Cardinal was asked if by his reference to a "supranational power," he or the Pope meant an organization other than the U.N.

He replied: "Pope John speaks clearly in the encyclical of the U.N. There could be progress in the U.N. itself, and the U.N. itself might develop into another organization. We are here talking of a first step. We are by no means at the end of the road."

In the question-and-answer period that followed, the cardinal said, whether the Pontifical encyclical meant a softening of the Vatican's attitude toward communism. He replied by referring to the distinction between error and persons, which he said, was "true in every occasion and in every way. . . . We cannot identify the individual and the doctrine."

He reminded the audience that Christians can be behind and below their own ideal, but that Christianity, which inspires the individual, is "worth more than the practical translation which he gives it due to weakness and egoism in his daily life." He emphasized that there was no change in the Pope's doctrinal point of view on the subject of communism.

Asked if he meant that national powers should give up some of their sovereignty in the formation of a supranational power, Cardinal Suenens replied: "I think so. It is impossible to have a state which is presently existing from some higher level." Citing the principle of subsidiarity, he said: "Some power must be seen to the supranational power. Therefore there would be a relative diminution of sovereignty."

**TO A QUESTION** whether the Pope would approve the United Nations in its present form, becoming a world government, Cardinal Suenens replied, "Probably not, as presently existing." He pointed out that the Pope did not refer to the U.N. in its present state, but in a perfected state. And he added that recognition of a universal jurisdiction by a world government must be arrived at only "by unanimous agreement and not imposed by force."

Questioned regarding the function of law in a world community, the cardinal said, "Law is always the result of public opinion among men." He explained that there is an appropriate law for every situation and that "new situations create new laws."

When he was asked about the role of women in the program for peace, Cardinal Suenens said he hesitated to quote Lenin in the U.N. conference room, but he recalled that Lenin had said: "The Revolution is the defending of the opinion of women." And he added: "You cannot exaggerate the role of women in peace."

**WOODS CAMPAIGN** hits \$1.4 million  
ST. MARY OF THE WOODS, Ind.—The 125th Anniversary Development Program Campaign to raise \$2.5 million for St. Mary of the Woods College has passed the halfway mark, according to an announcement here.

As of May 11, a total of \$1,453,212, has been pledged in the campaign, the initial phase of a present five-year program that includes construction of a library, science building and residence hall.

During the coming two weeks the Terre Haute committee, headed by businessman Robert S. Scott, will begin its efforts.

## Marian College holds annual honors program

INDIANAPOLIS — Honor graduates were recognized Thursday, May 16, at the annual Honors Day convocation at Marian College.

Speaker for the occasion was Father Thomas Heath, O.P., professor of theology at St. Mary's College, Notre Dame, Ind. Gilbert Tutung, of the Marian Evangelical department, chairman of the Honors Program Committee, presided. Honors were announced and awards bestowed by Msgr. Francis J. Reine, president.

Honors program graduates are: Mary Ann Armbrist, John Chapman, Peggy Knoll, Patricia Makovic, Mitchell Schubert, Marilyn Wembrecht, and Gerald Zore, all of Indianapolis; Virginia Halter, Washington, Ind.; Marie Matusier, Cincinnati; Patricia Palmer, Fort Wayne; and Cynthia Stokes, Baltimore.

**THREE MEN HAVE** accepted teaching assistantships for the next school year during which the extent of recalculation among the men, their fields and destinations:

William Boers, chemistry, Xavier University, Cincinnati; John Chapman, chemistry, University of Notre Dame; Joseph Kempf, English, University of Louisville. Those elected to honor societies are: Kappa Gamma Phi (Catholic women's scholastic); Miss Max Truesler, Miss Matkovic and Miss Palmer.

Delta Epsilon Sigma (Catholic educational scholastic); Miss Armbrist, Miss Halter, Miss Knoll, Miss Schubert, Miss Stokes and Miss Wembrecht. Delta Mu Delta (Catholic music); Mary Ellen Mueller, Rushville; Mary Ellen Timm, San

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AROUND THE ARCHDIOCESE

Annual Spring Social scheduled at St. Croix

ST. CROIX, Ind.—An evening of fun is in store for those attending the Spring social in Holy Cross parish hall on Sunday, May 19. The festivities begin at 7 p.m.

Favorite games for young and not so young will be played. A tasty lunch will be served all evening. Prize awards include a deluxe casserole and a beautiful month of May merrily. Also attractive attendance prizes will be given away.

The public is cordially invited to join in the fun. The new officers of St. Andrew's Parent-Teacher organization are Frank Schroeder, president; Mark Isen, vice president; Helen Lawler, secretary; and Dorothy Herold, treasurer; and Mary Brokamp, historian.

Plans have been finalized for the all-school picnic sponsored annually by St. Andrew's P.T.O. The event will be held at Clear Creek park, Tuesday, June 4.

**LAWRENBURG**  
Mrs. Elmer Lamping and Miss Magdalen Seiler are chairmen of

the reception Sunday, May 19, in presence of the 25 girl graduates of St. Lawrence parish. The local circle of Daughters of Isabella will entertain the reception of the Class of 1963 from 2 to 4 p.m. in the activities room of St. Lawrence School. Eighteen young ladies will be graduated from St. Lawrence Elementary School; eleven from Lawrenceburg Consolidated High School, and six from Immaculate Conception Academy, Oldenburg.

Members of the Women's Catholic Order of Foresters will honor their mothers as honored guests Wednesday, May 22. A covered dish supper will be given at 6:30 p.m. in the Knights of Columbus Hall. Special entertainment will follow the supper and brief business meeting.

**OSGOOD**  
Mrs. Ralph Forthofer, Deane Rural Life Chairman, will be the guest speaker at the meeting of St. John's parish Council of Catholic Women on Thursday, May 23, in the church hall. A new alb, purchased by the council, will be presented to Father Schweitzer.

**CLARKSVILLE**  
Our Lady of Providence Guild will meet at 6 p.m. Wednesday, May 22, in the school cafeteria. A covered dish dinner will precede the meeting. Following the meeting, a style show will be presented by Providence High School Home Economics class.

The Third Order of St. Francis will meet Sunday, May 19 at 3 p.m. at St. Anthony's Church. Recitation of the office and recitation of the Most Blessed Sacrament will be held in the Church, followed by a business meeting in the school.

Father Thomas Aeschbacher, O.F.M., Commissary Provincial of Our Lady of Consolation Province will make his annual visitation. The public is invited.

**CONTRIBUTORS**  
THE CRITERION will carry a list of parish and individual contributions for the annual Mother-Daughter communion breakfast at Holy Name parish, Beech Grove, on Sunday, May 19, following the 8 a.m. Mass. Co-chairmen for the affair are Mrs. Ralph Greek and Mrs. Everett Collins.

**SPEAKER**—Sister Florence Marie, O.S.F., of Marian College, will be the guest speaker at the annual Mother-Daughter communion breakfast at Holy Name parish, Beech Grove, on Sunday, May 19, following the 8 a.m. Mass. Co-chairmen for the affair are Mrs. Ralph Greek and Mrs. Everett Collins.

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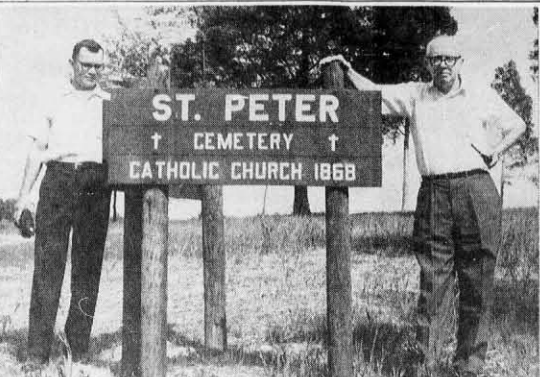
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CEMETERY ENTRANCE—Joseph Bruggenschmidt, left, and Carl Stuehrk, both of Tall City, admire an identification sign at the entrance of old St. Peter's Cemetery, which Catholic men in the Troy area have refurbished during the past year. A new cross for the cemetery was blessed on May 5.

Remember them in your prayers

- INDIANAPOLIS: MARGARET A. MARTIN, 92, Our Lady of Mercy Church, 1000 N. 10th St., Indianapolis; son, Walter E. MARY & BEVELY, 79, Holy Cross Church, 1000 N. 10th St., Indianapolis; son, Walter E. MARGARET A. MARTIN, 92, Our Lady of Mercy Church, 1000 N. 10th St., Indianapolis; son, Walter E. MARGARET A. MARTIN, 92, Our Lady of Mercy Church, 1000 N. 10th St., Indianapolis; son, Walter E.

Father John Walsh

(Continued from page 7) living with him on equal terms? Natural feelings of aversion for a Negro or, for that matter, for a fellow white, are not sinful because they are merely feelings and, as such, beyond our control. Deliberately to foster such feelings and to give them outward expression constitute, however, sinful acts of malice; and a person who thinks otherwise needs training in the fundamental principles of morality. A white has no more right to indulge his aversion toward racial sinners than he has to yield to temptations against chastity. Racial prejudice is an evil passion, and like any other dangerous emotion, it must be disciplined and controlled.

Q. How can a person train himself to control his racial prejudices?

The actual practices of racial discrimination current today are symptoms of a warped mental outlook. They are the outward manifestations of a deeply rooted pride, smug conceit and conceit in the fancied superiority of the white race to all other races. The totally unfounded impression is abroad that whites are somehow "better" than Negroes; that they are cleaner, more fastidious, more sensitively endowed, more finely constructed, more intelligent, more virtuous, as a race, than Negroes. It is this truly devious pride which is at the root of the whole racial problem, and it is uprooted from the mind and heart of the white no lasting solution of the problem can be expected. A person afflicted with racial prejudice, therefore, must train himself to see the pride within him and endeavor to expiate it. This can be done only through prayer and prolonged reflection on the basic religious truths which underlie man's existence. Since the Negro has been created by God and endowed with a spiritual, immortal soul, since he is destined to behold God face to face in heaven; since he possesses the same moral rights and obligations as the white man, his dignity as a human being is unqualifiedly equal to that of the whites. The Negro, then, has a strict right to be treated with the same deference, respect, and consideration which are normally accorded to such other human beings. To regard the Negro as inferior, therefore, is not only insulting to him it is also insulting to his Creator. It is equivalent to calling God a liar, for God has repeatedly stressed the equal value of all souls before him.

Q. What is racial prejudice?

A person cannot see the sin of racial judgment when, without sufficient evidence, he believes something harmful to another's good name and reputation.

Q. What does stealing a secret mean?

Stealing a secret means unjustly trying into the private affairs of another person; for example,

Race justice stand urged

CLEVELAND — Msgr. Daniel M. Cantwell, chaplain of the Catholic Interracial Council of Chicago, said here that the Church has little time left if it is to be "an effective witness in interracial activities."

"It takes courage to take positions now that everyone will be taking in 15 years," he said at an awards dinner of the Catholic Interracial Council of Cleveland. "But Catholics must realize that the greatest blasphemy against the altar is to deny social equality."

It is unfortunate for the Church, he stated, that because of entrenched attitudes, interracial feelings in a predominantly Catholic neighborhood usually are no different from those in a non-Catholic one.

Msgr. Cantwell said taken acceptance of integration is harming the cause of interracial justice. Some institutions, even Catholic ones, he said, often accept one Negro into their group and think they have satisfied the law of justice.

Auxiliary Bishop John F. Whealon of Cleveland presented the council's awards to Sister Miriam, head of Ursuline College's sociology department; Patrolman Joseph Dura of the Cleveland Police Department; and attorney Nicholas A. Bucur.

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Providence nun dies in Chicago

ST. MARY OF THE WOODS, Ind.—A Funeral Mass was offered here Tuesday morning for Sister Joseph Ann Belz, S.P., who died at Resurrection Hospital, Chicago, on May 10, following heart surgery.

A native of Chicago, Sister Joseph Ann entered the Sisters of Providence in 1925. For a number of years she served as superior at St. Ann School, Terre Haute. Her last assignment was at Immaculate Conception School, Norwood Park, Chicago. Surviving her is one sister, Sister Mary Alfred, S.P., inman at late Heart School, Galesburg, Ill.

**CHURCH DESTROYED**  
CLIFTON, N.J.—Nationally known St. Philip the Apostle church here was completely destroyed in an early morning fire which also leveled the rectory. Msgr. Francis H. Murphy, pastor, estimated the loss at far in excess of \$1 million. A showpiece of the Paterson diocese, the church was built in 1894.





Good Shepherd nuns schedule fiesta
Catholic nurses set annual breakfast

Catholic nurses set annual breakfast
INDIANAPOLIS—The Communion breakfast held annually for the Catholic nurses of the Archdiocese is scheduled Sunday, May 19.

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TERROR IN HAITI

Church a major target of the Duvalier regime

SANTO DOMINGO, Dominican Republic — The Church has been a major victim of the terroristic regime of President Francois Duvalier in neighboring Haiti, now facing the threat of revolution and invasion.

Since 1959, the Duvalier government has expelled three of the predominantly Catholic nation's seven bishops, ousted 17 priests and closed down the Catholic newspaper. In 1961, the Holy See excommunicated everyone who had anything to do with the bishops' expulsions.

The last prelate to be ousted—French-born Bishop Paul Robert of Les Gonaives, who was expelled last November 19 — has said that the reason for Duvalier's anti-Church drive is the regime's desire to end Catholic opposition to the widespread pagan cult of voodoo.

Most recent anti-Church incident in Haiti was the desecration of a church in Saint Marc in March. The church's tabernacle was broken into and consecrated hosts were strewn about the floor.

The current crisis stems from President Duvalier's attempt to retain power in defiance of Haiti's constitution. His six-year term in office ended on May 15 and the constitution forbids his re-election. But two years ago he declared himself re-elected in a rigged election. The U.S. regards Duvalier's government as corrupt and inefficient and in 1962 suspended economic aid to the nation after giving it close to \$100 million since 1946.

As his constitutional term neared an end, political unrest grew. In retaliation, President Duvalier stepped up the efforts of his private militia — the so-called Tonton Macoutes (loosey men)—to crack down on all opposition, sought asylum in foreign embassies in the Haitian capital of Port-au-Prince, including the embassy of the Dominican Republic.

The Duvalier regime has been in power since 1957 in Haiti, a nation the size of Maryland and with only one-tenth of the Caribbean island's population. The Dominican Republic holds the rest.

The first nation of the Americas after the U.S. was independent from colonial rule, French-speaking Haiti has since rarely known political, social or economic stability. It has approximately four million people—85 per cent of them Negroes—has the hemisphere's lowest standard of living. Catholics make up about 70 per cent of the population.

ing the embassy of the Dominican Republic.

When Haitian police illegally broke into the Dominican Embassy to arrest 22 Haitians who had sought refuge there, Dominican President Juan Bosch mobilized this country's armed forces and told President Duvalier he would invade Haiti unless those seeking asylum were granted safe conduct out of the country.

A five-man commission was then named by the Organization of American States to mediate the conflict, which led to Haiti's granting of safe-conduct to the refugees. The Dominican Republic, however, broke off diplomatic relations with Haiti and kept its troops on a war footing.

CHURCH-STATE relations began to deteriorate in August, 1959, when the Duvalier regime, on the pretext of maintaining the "safety of the state," expelled two French priests: Father Etienne Grisenberger, C.S.Sp., superior of the Holy Ghost Fathers in Haiti, and Father Joseph Marc, pastor of a big parish in St. Marc.

The Duvalier regime was forced by a government order to leave his See after a government-organized mob broke into his residence and looted it. In MAY, 1961, President Duvalier announced that he had rigged parliamentary elections held April 30—that he had been re-elected unanimously to a second term which his old term still had two years to run. In connection with inauguration ceremonies on May 22, a Te Deum was celebrated.

The government used threats in demanding the Te Deum in the name of the concordat and tradition. The government said that if the church refused to comply with the concordat provision allowing the Te Deum, it would refuse to comply with other provisions.

Church authorities in Haiti maintained that the excommunication decree was fully valid. But they took the position that the government's request did not involve the reception of a sacrament by an excommunicated person, not only a disciplinary measure. Therefore, in view of the obligations of the concordat and to avoid a refusal being made the pretext for retaliatory steps against the Church, they decided to suspend the application of one particular consequence of the decree and permit the Te Deum.

LAST NOVEMBER, Bishop Robert — charged with opposing voodoo and "defaming" President Duvalier during the 1957 presidential campaign—was expelled along with four priests. In December, seven more French priests were ousted. On reaching Paris, Bishop Robert reported that he was expelled because the Haitian regime wants to put an end to Church opposition to voodoo by any means. Declaring that Haiti's problems all center on voodoo, the Bishop said that the pagan practices and superstitions are so interwoven into the ways of the people that it is hard to know whether those seeking the sacraments do so with the right intention or whether they connect them with some voodoo cure or magic.

in Miami that his expulsion was due to the hostility of the Duvalier government which was making a constant effort to interfere with the Church's work.

He branded as "absolutely false and utterly without foundation" the government's charge that he had given money to communist-influenced university students who were staging a strike.

Early in 1961 the government also expelled Auxiliary Bishop Remy Augustin, S.M.M., of Port-au-Prince, who had administered the following Archbishop Poirier's ouster.

Along with Bishop Augustin the regime also ousted four French priests and closed down the Catholic newspaper, La Phalange.

The Holy See, in a January 12, 1961, decree of the Sacred Consistorial Congregation, then excommunicated all persons who had had anything whatever to do with the expulsion of the two bishops.

A month later Bishop Robert was forced by a government order to leave his See after a government-organized mob broke into his residence and looted it.

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'CATHOLIC FIREMAN OF THE YEAR'—The sixth annual 'Catholic Fireman of the Year' award will be presented to this year's recipient on Monday, May 20, during ceremonies to be held at 8:30 p.m. in Mater Dei Council 437, Knights of Columbus, award sponsors. There are 230 Catholics on the 754-man Indianapolis Fire Department eligible for the honor. Shown above are the winners of the five previous awards. From left are: Lieut. Charles J. Keers of St. Philip Neri parish, Capt. James P. Wade of St. Joan of Arc parish, Capt. William V. Wyss of St. Roch's parish, Battalion Chief Francis E. Comons of St. Matthew's parish, and Fire Prevention Chief Charles P. Hill of St. Michael's parish.

Central fund for schools suggested

CLEVELAND, Ohio—Auxiliary Bishop Clarence E. Ellwell of Cleveland has urged that the economic burden of operating parochial schools be eased by having parishes pool funds and appeal to business for aid.

Bishop Ellwell, who is diocesan superintendent of schools, recommended setting up central funds on a diocese or district basis. Each parish would contribute according to its income, and receive according to its need.

Money from the central fund, Bishop Ellwell explained, would help meet all school expenses—including salaries, maintenance and replacement or expansion of facilities.

Bishop Ellwell explained that setting up central funds would require a change in canon law. At present, he said, each parish manages its own income except for certain very specific diocesan assessments.

It is not likely that a change will come from the Second Vatican Council because the problem isn't worldwide, he said. But a change could be made in other ways, he said, including joint action by the U.S. Bishops.

Class schedules revised to permit enrollment hike

APPLETON, Wis. — Xavier High School here will adopt a revolutionary class schedule next year in an effort to raise the school's student capacity without new construction.

The co-institutional school, governed by pastors of six local parishes, expects to permit increasing student numbers from the present capacity of 1,100 to 1,600. The new plan, approved by the North Central Association, an accrediting group, will involve longer class periods, school day and school week.

It will give students a greater freedom because some classes will be scheduled with hours of free time between. An intensive guidance program is being developed to help students use their free time profitably. Classes will run from 7:30 a.m. until 4 p.m. Monday through Friday. School will open at 7:30 a.m. Saturday and continue until 12:15 p.m. Classes will run for 70 minutes as compared to 55 today.

Archbishop's Spring Schedule

- Unless otherwise indicated, the following appointments are continuing: Thursday, June 6—West Baden College—Tonsure. Friday, June 7—West Baden, Ordinations; Paoli, Christ the King, 7:30 p.m. Saturday, June 8—West Baden, Ordinations; French Lick, Our Lady of the Springs, 7:30 p.m. Sunday, June 9—West Baden, Ordinations. Monday, June 10—Indianapolis, Ordination Class of '58 Jubilee at St. Philip Neri, 11 a.m. Saturday, June 15—Indianapolis, Carmel Veiling Ceremony, 9:30 a.m. Sunday, June 16—Indianapolis, Cathedral, Confirmation of Adults, 3 p.m. Sunday, May 19—Indianapolis, Cathedral, Confirmation of Children, 3 p.m. Wednesday, May 22—Oldenburg, Immaculate Conception Academy, Graduation, 10 a.m. Saturday, May 25—Terre Haute, Carmel, Mass and Clothing Ceremony, 9:30 a.m. Sunday, May 26—Indianapolis, Catholic Physicians' Guild Breakfast, Marrot Hotel, 9:30 a.m.; Madison, Shawe High School, Graduation, 3 p.m. Monday, May 27—Indianapolis, Ladywood School, Graduation, 10 a.m.; Clarksville, Providence High School, Graduation, 8 p.m. Tuesday, May 28—New Albany, Blessing of Providence Retirement Home, 9 a.m. Wednesday, May 29—Indianapolis, Sacred Heart High School, Graduation, 8 p.m. Thursday, May 30—Beech Grove, Our Lady of Grace Investiture and Profession, 9 a.m. Friday, May 31—Reech Grove, Our Lady of Grace Academy, Graduation, 8 p.m. Saturday, June 1—Indianapolis, Secunia High School, Graduation, 8 p.m. Sunday, June 2—Indianapolis, Latin School, Baccalaureate, 9 a.m.; Marian College, Graduation, 3 p.m.; Terre Haute, Schulte High School, Graduation, 8 p.m. Monday, June 3—St. Mary-of-the-Woods, Graduation, 10 a.m.; Indianapolis, Cathedral High School, Graduation, 7:30 p.m. Tuesday, June 4—Indianapolis, St. Agnes Academy, Graduation, 8 p.m. Wednesday, June 5—Indianapolis, St. Mary Academy, Graduation, 8 p.m.

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS FESTIVAL CARD PARTY Saturday, May 18 — 1:30 P.M. Wm. H. Back Auditorium — Tickets: \$1.00 ANNUAL '5000' BALL Saturday, May 18 — 9 P.M. — 12 A.M. St. Jude Church — 5353 McFarland Road \$2.50 Per Couple — Res. — ST 4-5171, ST 7-5728 IMMACULATE HEART OF MARY Mother-Daughter Communion Breakfast Sunday, May 19 — After 8 A.M. Mass School Cafeteria Program: Dismas Did It — Adm.: \$1.00 SPRING CARD PARTY — Ave Maria Guild St. Paul Hermitege — 401 N. 17th St., Beech Grove Sunday, May 19 — After 2 P.M. All Games Played — Door Prizes HARRY J. FEENEY MERIDIAN AT 19TH STREET

HONOR TREASURER LOUISVILLE, Ky. — Mrs. Kathryn O'Hay Granahan, Treasurer of the United States, will be awarded an honorary degree by Ursuline College here on May 22 at a spring convocation. Room Air-Conditioners Sales & Service 24 Hour CHRYSLER AIRTEMP Call Anytime FL 9-9571 Be an early bird... Beat the rush. Power SALES & SERVICE of Goodall Hand & Power Rotaries Pennsylvania Hand & Power Reeis Simplicity Lawn and Garden Power Equipment Lambert Hand & Powered Sweepers ME 4-2825 HERBERT A. DAUM CO. INC. 650 VIRGINIA AVE.

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