

Suppressed letter tells Poles' plight

NEW YORK—In the pastoral letter suppressed by the communist regime in Warsaw, the Polish Bishop declared that the Church and the clergy are being systematically defeated but given no chance of retreat.

The text of the pastoral was released here by the Inter-Catholic Press Agency, which specializes in news from Poland. The pastoral, agreed on by the Polish hierarchy at a meeting at the national shrine at Czestochowa in early September, was to have been read from pulpits throughout the country on September 18. It was reported that Cardinal Stefan Wyszyński, Primate of Poland, had to withdraw it because the government feared it would embarrass Wladyslaw Gombocz, Poland's top communist leader, while he headed the Polish delegation to the U.N. General Assembly.

THE PASTORAL, as released here, puts the Polish Bishops on record as seeking "not to breach that greatest of Christ's commandments—charity, even toward the oppressors of God, whom He also commands us to love."

Deering attacks on the Christian faith by "atheism which from its roots in materialism, its activity and fights against the Church with truly inhuman fanaticism," the Polish Bishops declared.

"Our holy Faith and Church are attacked without any restraint, yet when Catholics try to defend themselves, they are branded as enemies of progress. Precisely this dishonest trickery is the special trait of godlessness, which on the one hand seeks to discredit us, as alleged foes of everything which is progressive and seeks to put us in opposition to the State, the nation, the community, and on the other hand, attributes to us opinions that we do not proclaim."

DENYING the constantly repeated charge of "fanaticism" on the part of Catholics, the pastoral said:

"We would be religious fanatics only if accents of hate, calls to violence and vengeance resounded in our churches and our places of pilgrimage. But nobody has yet heard this either at Jasna Gola, the site of the national shrine at Czestochowa, or anywhere else. Instead, everywhere—in every confessional and in every pulpit—the Catholic not only hears words of mercy for himself, but also admonitions to justice and conscience for his neighbor. These include both the ones which concern the worship of God and those which through love regulate our attitude toward the State, and private and public property."

THE BISHOPS then protested charges that the Church is "backward," saying:

"We do not in the least wish a return to bygone social forms, which were not always good. We look calmly into the future, which opens to us in the form of increased technology, new forms of civilization and a more socialized way of life."

"We are well aware that, as in the past, we still sincerely desire new forms in the name of the Holy Trinity. If we have sufficient measure of Faith and divine grace,

We take from the past only what is lasting, still living and capable of life. Let whatever is withering away be bygone together with its sins and faults!"

TURNING to the charge that the Church is "capitalistic," the Bishops pointed out that the Church in Poland has been "successively deprived of all the major material means" of its expression—hospitals, schools, social institutions have been taken away. And the recurrent left to the Church as so heavily taxed that "in spite of our best intentions, we are unable to pay."

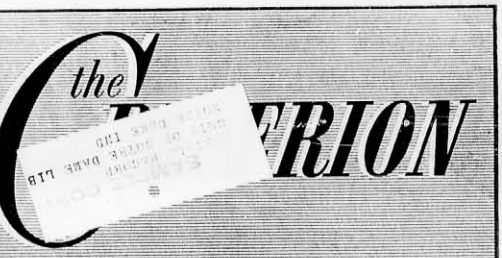
The Bishops said that the little money priests and Religious have to live on today comes literally from "the labor of their hands" and the Christian generosity of the faithful, the pastoral said.

Then, in what would be taken as a reference to the Soviet practice of siphoning off a large share of the income of the satellite nations, the Bishops said:

"Those amounts they (priests and Religious) supposedly 'retract from the people' remain in the homeland, serving to stimulate the national economy, and to bring to the people in the form of reconstructed, kept-up churches and countless forms of social service."

THE POLISH press, according to the Bishops, is seeking to undermine the confidence of the broad masses of the people in the clergy. "When a priest is charged with some transgression, the press plays it up. But when he is found innocent in court, no retraction appears in the press, only a brief news item in one newspaper."

The Bishops also spoke out against the depopulation of religion classes in public schools. While the picture was bad last year, it is "even worse" in the current year, the pastoral states.



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NEW PROVIDENCE SHRINE—Archbishop Schulte on October 3 blessed a new shrine to Our Lady of Providence, located on the grounds of Our Lady of Providence High School, Clarksville. The statue, above, is made of white Carrara marble, while the base is constructed of St. Meinrad sandstone. Over \$2,300 for the project was raised by the Sodality and through direct donations. Other contributions included architectural plans, concrete work and stone masonry.

Pope said to be for cooperation with Anglicans

LIVERPOOL, England — His Holiness Pope John XXIII is "all for having the greatest cooperation" with Anglicans, one of the 10 members of the secretariat on Christian unity of the coming ecumenical council said here.

Archbishop John C. Sheenan of Liverpool, one of two British clerics named to the secretariat by the Pope, said that while there can be no compromise in doctrine, Pope John hopes for "as close a unity as possible for good works."

THE ARCHBISHOP spoke out on the Christian unity question in a statement issued through his secretary. He said he is "now awaiting detailed instructions from the Vatican before making informal contacts" with Christian bodies in Britain which are not in communion with the Holy See.

The path to Christian unity will be slow, with many obstacles to be overcome, the Archbishop's secretary told the press. He said for this reason, the Vatican discourages undue optimism. But he said the creation of the secretariat—under Cardinal Augustin Bea, S.J., German-born Scripture and liturgy scholar—does make it possible for other denominations to have talks with the Catholic Church. It provides machinery, for the first time, for passing on to appropriate Vatican offices reports on the results on such talks, he said.

ARCHBISHOP Sheenan said in his statement:

"When I was in audience with Pope John in August, he expressed a great affection for the Anglicans. He is all for having the greatest cooperation which is compatible with truth. In other words, no compromise in doctrine, but as close a unity as possible for good works. That's the Pope's personal outlook."

OFF FOR BRAZIL

OTTAWA — Archbishop Marie Joseph Lemieux, O.P., of Ottawa presided at a departure ceremony in Ottawa cathedral for five diocesan priests who will work in Brazil.

OBSTACLE TO REDS

Castro agents launch campaign of persecution against Church

By JIM FONTAINE

HAVANA — Agents of Cuban Premier Fidel Castro are waging a vigorous campaign of persecution against the Church, which they see as the main obstacle to a Red Cuba.

The Ministry of Education is forcing Catholic schools to use texts containing Marxist propaganda and making public schools continue to exclude religion classes.

The regime's extremes of agrarian reform have deprived priests in rural areas of the support they used to receive from plantation owners.

Agents are trying to set up a schismatic Cuban National Church served by apostate priests.

The government-controlled press and communist speakers are attacking the clergy. Castro agents have put out to Catholic radio and television broadcasts. No daily or radio station has mentioned the protest issued by a dozen national Catholic organizations against the suppression of Church broadcasts.

In Pinar del Rio province, police arrested a priest for distributing food among the poor and questioning him to the point of nervous collapse.

In another province Castro agitators are forcing a community of nuns engaged in welfare work to leave their convent.

Persecution efforts, however, have not been entirely successful. People generally support the priests and nuns who have been targets of attack and many privately jobless Catholics are rallying to the defense of the Church. The regime's attempt to isolate the Bishops and priests from the laity is being answered

by a flood of Catholic pamphlets published in secret.

While no Catholic schools have been forced to close, a number of government measures are making their existence increasingly difficult.

The Ministry of Education has imposed a rigid program which obliges all public and private schools to teach the same subjects of the new course. The Catholic schools have to teach religion outside regular school hours and religious instruction is being kept out from public schools.

All schools are likewise required to give a course on the Castro regime's agrarian reform program. In the course they must use a text supplied by the government which contains communist propaganda.

Because of the fear of government seizure, enrollment at Catholic schools has dropped. This means Catholic schools are operating at a deficit, which is made worse by demands for higher wages by custodial employees led by union leaders loyal to the Castro regime.

Priests in rural areas, particularly those who serve the workers on sugar plantations, are finding themselves to support the masses. Because of the nationalization of

the plantations, owners can no longer aid priests by providing lodging and other necessities. The government also refused to let priests use the automobiles they used to borrow from plantation owners to visit Catholics in surrounding areas.

Rural priests are targets of the ridicule of Castro and Marxist agents, who also keep Catholics away from church services by threats.

These agents are also recruiting lay Catholics and resending priests to act as a fifth column inside lay organizations and confuse Catholics. This is regarded as a first step toward the establishment of a schismatic national church such as the one set up in Red Cuba.

It has been reported that Father Ramon O'Farrill, now in exile in Miami, was offered the "papacy" of such a church, which would be in Havana. Meanwhile the government is praising Father German Lence Gonzalez, who supports the Castro regime in his diocese of Havana, who offered a Mass of Thanksgiving for the Premier a few hours after the release of the Bishops' pastoral against communism on August 7 of this year.

In September, Father Eulogio Aguirre, O.F.M., pastor of

San Cristobal in Pinar del Rio province, was arrested and taken to police headquarters where he was questioned for an hour. When he was released he was near nervous collapse and his superior sent him away from the parish for a period of rest.

No official charge was filed against the Franciscan priest, but later Castro agents admitted that his "crime" was distributing food to the poor from supplies sent by Catholic Relief Services—National Catholic Welfare Conference.

On hearing of this, the pastor of the neighborhood of San Cayetano, consulted with officials who told him that distribution of food among the poor is prohibited. But anger is acute in many regions of the country as a result of the Castro regime's economic policies.

At the same time, communist agitators in San Cristobal are questioning the priest at the town's church as a food storehouse for the agrarian reform institute.

In Sancti Spiritus in Las Villas province a community of Discalced Carmelite nuns was arrested by its superiors to move to Havana as a result of Castro demonstrations. Groups of agitators gathered at the convent gate and shouted to its residents to the wall, which is a demand for execution.

The government is also persecuting a number of prominent Catholics who served the Castro regime in its early days but left it when it began to turn toward communism. These men have had to go into exile, hide or seek asylum in the embassies of various nations in Havana. Former Premier Jose Miró Carmona has sought refuge in the Argentine embassy. Andres Valdespino, former Undersecretary of the Treasury, is in the Peruvian embassy. The government has refused to grant them safe conduct out of the country.

Throngs are expected at Vocation Exhibit

More than 15,000 pupils and parents are expected to view the gigantic Religious Vocation Exhibit sponsored by the Serra Club of Indianapolis at Secunia Monour High School on Sunday, Monday, and Tuesday, Oct. 16, 17 and 18. Special "Family Nights" are planned on Sunday and Monday.

Claretian Fathers; Crosser Fathers; Divine Word Missionaries; Franciscan Friars; Glenmary Home Missions; Marist Brothers; Holy Cross; Holy Cross Fathers; Holy Ghost Fathers; Jesuit Fathers; Brothers and Brothers; Josephite Fathers; Laborer Fathers; Little Brothers; Priests of the Sacred Heart; Salesians of St. John Bosco; Order of Servants of Mary; White Fathers of Africa.

Exhibits will fill all corners of the spacious Secunia gym. The display of religious vocation literature, including the unique St. Augustine Nun-Doll exhibit, will fill all corners of the spacious Secunia gym. The display of religious vocation literature, including the unique St. Augustine Nun-Doll exhibit, will fill all corners of the spacious Secunia gym.

ONE of the most interesting attractions for many people is the unique St. Augustine Nun-Doll exhibit, which includes 125 dolls authentically dressed to represent the various vocations of communities of Sisters and Nuns.

Robert J. Aldering, general chairman for the project, reminded the general public that the vocation exhibit is free to all. He stated that his committee was hopeful of attracting upwards of 100,000 persons, and at least as many school children, during the reviewing periods on all three days.

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Warns U.S. risks defeat in cold war

WASHINGTON—A mission sponsored by the United States risks defeat in the cold war by failing to live up to its democratic traditions.

Father Frederick McGuire, C.S.B., executive secretary of the Catholic Conference for International Peace (CAIP), said in the address.

"The interests against us are growing," he said. "We have to defend ourselves, not only in the face of colonial despotism.

We have thrown up barriers against the entrance of immigrants from certain countries and certain races to such an extent one would think we had done in the days of the Black Plague."

"While we talk so much about other understanding our religious convictions," he added, "we sometimes manifest an utter ignorance about the Eastern Empire. Perhaps more than any other single factor, this ignorance might be the major obstacle to ending the serious today or for many tomorrows. The Orthodox Church can scarcely think in terms of reunion when the atmosphere is such that they do not feel truly welcome. We should make every effort to correct this misconception which tends to strain our relations with our separated brethren and substitute kindness rooted in love."

The Cardinal said the presence of both Catholics and Orthodox at the ceremony honoring the Blessed Mother proved that there was a desire for greater love and understanding among separated Christians. Mary, he said, offers great hope of reconciliation.

Very Rev. Harold B. Perry, S.V.D., director of St. Augustine's Seminary, Bay St. Louis, Miss.; "Convent Making in a Changing Parish," Magr. Louis F. Mittenberger, pastor of St. Martin's Church, Washington, D.C.; and "Reuniting an Injurious Class," Rev. Edward McLean, St. Joseph's Cathedral, Hartford, Conn.

Berlin—The Soviet Communist party magazine has expressed alarm over the revival of the sacrament of Baptism in the Soviet Union.

Kommunist, organ of the party's central committee, said most of the children born in the region around Moscow since World War II have been baptized. The magazine said this is because of the influence of grandmothers in peasant families. Many of the parents of the baptized children have not been baptized, the magazine stated.

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A word from the Archbishop

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

Greetings:

It has been with pleasure the announcement of another Vocation Exhibit to be sponsored by the Indianapolis Serenans at Secunia High School, October 16, 17 and 18. All through invitations have been extended to adults and school children throughout the Archdiocese, distance may make it impossible for many to attend. Wherever it is possible, we do urge all who can to visit what we consider to be a most unique demonstration of the diversity and variety of religious vocations.

Beyond this we would designate these three days as days of special prayer for the increase of religious vocations to the priesthood and religious life. We feel certain that Providence, in view of the increasing needs in our parishes and schools, is calling more boys and girls to serve as priests, sisters and brothers. And yet the number of young men and women entering increasing numbers being graduated from our elementary and secondary schools.

Are we perhaps being victimized by the materialistic values and pleasure-seeking principles of the society in which we live? Are we failing to teach our children by word and example the importance of sacrifice and self denial, in consequence of which many of our young people who have been given vocations find the religious life too forbidding? As the young man in the Gospel, they sadly turn their backs on Christ's invitation. Perhaps even more disturbing, is the fact that boys and girls eager to accept Christ's bidding find parents placing obstacles in the way. How tragic, spurring a way with Christ for a way in the world!

In our own Archdiocese we are witnessing a gradual decline in the percentage of priests and sisters compared to the increase in our Catholic population. When we came to Indianapolis as your Archbishop 14 years ago, there were 100,000 Catholics in the Archdiocese cared for by 221 priests. Today there are 263 priests. Ninety thousand Catholics are cared for by only 42 more priests.

At the same time, 1946, there were 11,900 children in our grade schools taught by 328 Sisters. Today we have over 31,000 children in our grade schools and only 480 Sisters to teach them. Two hundred and forty teachers make up the deficit in teaching—Sisters for grade schools. If this decline in the number of priests and sisters continues, we might find ourselves in the same situation as South America, where there are thousands upon thousands of Catholics without priests or sisters.

Considering then the dire need for an increasing number of vocations and the conditions all too frequent of our young people's accepting Christ's invitation, we feel it a serious obligation of our pastoral duty of urge all, young and old, to make these three days one of fervent prayer and serious contemplation. We suggest as special devotions on these days attendance at Mass, recital of the Holy Communion and family rosary, where it is not already a daily practice.

Restowing upon you our own humble benediction and begging God to bless you most heartily, we remain,

Faithfully yours,

Paul C. Schulte
Archbishop of Indianapolis

Monignor from England brings Newman's message to Indiana

By PAUL G. FOX

Were Cardinal John Henry Newman living today, he would stress the importance of the individual soul of God. This is the message that the 19th century scholar and churchman would have for modern Catholics, according to his most enthusiastic supporter, Msgr. H. Francis Davis, a recent visitor to Indianapolis.



HONOR NEWMAN SCHOLAR—Msgr. H. Francis Davis, right, Vice Postulator for the Cause of the nineteenth century scholar and churchman, Cardinal John Henry Newman, was a recent visitor to Indianapolis as a guest of James A. Eldridge, left. Among the other guests who attended a reception to honor Msgr. Davis were Rev. Robert Malvin, Newman Club chaplain at Purdue University, second from left, and Msgr. James P. Galvin, Archdiocesan Superintendent of Schools. (Staff photo)

Newman, a convert to the Church at the age of 45, spent his remaining 45 years promoting the Oxford Movement, a movement which largely responsible for the conversion of many of our Anglican clergymen. He died in 1890.

Former vice rector and professor at Oscott College, Msgr. Davis was appointed Newman's Postulator by Archbishop Joseph Grisham of Birmingham, Newman's home diocese. The Monignor also is pastor of St. Gregory's Church in Bearwood, a Birmingham suburb. It is ten minutes from Newman's old home at the Oratory of St. Philip Neri.

Just how far along is the Cause?

Monignor Davis smiled. "It's moving very slowly, chiefly because we don't have a permanent secretariate. There are just two individuals, including myself, working on the project. And we also have other responsibilities. The examination of Newman's correspondence alone is very time consuming. His letters would fill 20 volumes."

What would Newman think of today's lay participation movement in the Church and the trend toward more liberal use of the vernacular?

"He would indeed favor it. Newman was ahead of his time in this notion of the layman's proper role in the Church. But he would say that more important than any of these things was the personal relationship of the soul with God, which of course is Catholicism all the way through. He stressed this at a time when people were more apt to forget their relationship to God."

What has Newman to offer for modern Catholics?

"He has many messages for modern Catholics. He had a special vocation which of course was not the same vocation of anyone else. The importance of the individual personality to God is something very much needed in today's world. With its communism and totalitarianism which sacrifices the individual to the state. The idea of sin has diminished a great deal today."

Will the publicity surrounding the work on Newman's Cause bring about any new trend toward the Catholic Church in England?

"It's bound to. Any study or devotion of Newman is sure to incline people toward the Church. You can't really study Newman without realizing that his conversion reflected the final decision of a brilliant mind—one that had made the matter serious and scholarly for a number of years."

What can be done today to present Newman to a wider audience?

"First, we must create an image of a youthful Newman—dynamic, accessible, and modern. Too often we have stereotyped Newman as a bent, aged scholar tucked away in his study. Rather, he was known for his many visits with individuals and groups seeking spiritual counsel—the role of an approachable and benevolent curate."

Catholics in public life

How much should his religious influence as a Catholic in public life? Does it tend to make him a conservative or a liberal in politics? William Clancy, editor of *Worldview* and formerly associate editor of *Catholicism*, answers these questions in the following excerpts from a talk he gave May 23, 1950, in East Ford, N. J.

When we as Christians go out into the temporal city and act as citizens of the temporal city, we cannot pretend to act as Catholics as such but only as Catholic citizens of the temporal city. Here we cannot, we dare not, we must not seek to involve the Church in our own fallible political judgments because the Church does not tell the individual Catholic what attitudes he should adopt on most of the specific temporal questions—political, cultural, educational—with which the Catholic will be concerned in his lifetime.

On most of these questions there is no "Catholic" position. There is only the attitude of the particular Catholic, and his attitude on political specifics passes for greater measure of authority, and certainly no greater guarantee of infallibility, than the attitude of any other citizen.

BUT HAVING said this, does it mean that a wall of separation exists between the believer-as-believer and the believer-as-citizen? Catholic thought would reject such a view. The Catholic tradition cannot admit such schismatism. Indeed, the whole of Catholic tradition warns us against the attempt to make such a cleavage between the believer-as-believer and the believer-as-citizen. Because, though the Church does not ordinarily direct us in political activities, it does provide us with clear principles and sometimes with clear directives for our approach to the temporal order. Our vocation as Christian citizens, as Christian journalists or as Christian educators, is to apply these principles in specific political circumstances. And here we have wide latitude for freedom in the exercise of our own judgments. We have a wide area for disagreement among Catholics.

Certainly, I think, all of us should recognize something that is too infrequently recognized: it is not a scandal that Catholics disagree on political specifics; the scandal would be if they all agreed. They would then have indicated their vocation of independence in the political order. The only thing that the Church asks is that in making our political judgments we should not, and must not, do violence to the general principles which the Church has set before us for our guidance. We must not advocate or advance policies which directly contradict these principles.

In our approach to the major political and social problems of our age, therefore, there is no "Catholic" program or a "Catholic" party, but there are Catholic principles to illumine and guide and finally to judge whatever program or party we choose to advance.

We must ask: do these principles as they emerge in modern Papal teaching, in the mind of the Church tend to be "Liberal" or "Conservative"?

Now, the terms "Conservative" and "Liberal" are obviously a cause of more confusion than clarity in our national life, and the Church's social teaching does not fit into either easy category. Some Liberals regard the Church's social teaching as merely too conservative and certainly some Conservatives think of it as much too Liberal. But to the Church, this is of no matter. The Church is not interested in labels; it is not interested in the easy categories that are so convenient for the sake of our polemics. The Church is interested in eternal principles of justice and of truth.

SOMETIME, in her journey through history, the Church seems to be Liberal, and rebukes the Conservatism of an age. Such was the case in France twice with recent history: when Leo XIII admonished 19th Century French Catholics to accept the Republic, to forget their ancient hatred of the Revolution, and to cease identifying the cause of the Church with the cause of the monarchy; and, in the 1920's when Pius XI condemned the Conservative movement among French Catholics called *L'Action Française*.

At other times, the Church rebukes, equally strongly and certainly as frequently, certain Liberal tendencies of the age. The point is that the Church is both Liberal and Conservative. And she is neither. She is simply the Church.

Veteran missionary 17 lay missioners ask overseas duty

LOS ANGELES—Seventeen lay persons pledged here to work for three years in missions overseas. They will bring to 99 the total number of lay persons who have been sent overseas by the Lay Mission Helpers Association since 1956.

THE CATHOLIC IN AMERICA Bigotry during the Reconstruction Period

By REV. P. J. RAHILL, PH.D.

This is the 14th in a series of articles reviewing the position and experience of the practicing Catholic in the life of the American community from Colonial times.

No public acclamation of the valorous participation of Catholics was uttered by the Federal Government after General Lee's surrender at Appomattox. In the prostrate South was throbbing too low to be heard on any subject. Catholicism, Washington prized the public commendation of President Lincoln on his courageous contribution to the success of the American Revolution.

By REV. P. J. RAHILL, PH.D.

When the plan—soon known as Grant's Peace Policy—was announced, the Catholics hailed it with enthusiasm. With a record of continuous care of the aborigines since 1654, it appeared that the problem of the Church would be staffing all the reservations which were so difficultly arose. Out of approximately 80 agencies seven were assigned to the Church. The Indians living on these particular reservations numbered about 17,000. In contrast, such intercomers in the evangelization of the Indians as the Methodists were entrusted with 54,000 tribesmen.

Another anti-Catholic "first" was the attempt at constitutional amendment of 1875 against Catholic schools. In the machinations of the Peace Policy came another unwelcome innovation in the open hostility of high government officials. Undismayed by prestige and power, Catholic leaders sought religious liberty for all Indians, as well as a rightful share of agency assignments. In the second respect failure was complete; years of striving brought not a single additional Indian reservation. Defeat it was, but however important it seemed at the time, today it must be admitted that no permanent harm was suffered. Religious liberty, on the contrary, is a fundamental right. Regarding freedom of conscience for the Indian was a tremendous achievement by the Church, and deserves to be numbered among the major glories of Catholics in America.

By REV. P. J. RAHILL, PH.D.

One by one western bishops made their way to Washington they could ill afford. Vague and indefinite promises were the most any prolate obtained, and none of them was fulfilled. As months added into years the hostility to the Church of executives of the Indian Bureau became evident.

A Paulist priest's intercession offered a happy method of circumventing them. Before his own conversion to Catholicism and study for the priesthood this George DeShazo had been both classmate and roommate of Ulysses Grant at West Point. The chief executive received him in the national capital and in his summer home in Long Branch, New Jersey.

Perhaps it was a mark of the progress of the Church that after the Civil War her members were not singled out for praise. By 1865 most Americans recognized that their Catholic fellow citizens would do their part for God and country.

If anti-Catholicism was dormant during the Reconstruction Era among the Catholics and their Catholic fellow citizens, by no means had it disappeared entirely. There was no recurrence of the Know-Nothing period when mobs were aroused to an unreasonable fury against the Church by harangues on street corners. The bigotry was in high places. In some of the position was directed against the Church fulfilling the final commission received from our divine Lord when He was on earth: "Go, therefore, and make disciples of all nations" (Matt. 28:19).

By REV. P. J. RAHILL, PH.D.

Strike At Schools

Antagonism to the Church by the Indian Bureau may have been pronounced, but it was no isolated phenomenon. The "bloody shirt" Republican party had been waving since the Civil War became a bait ragged. In its stead some G.O.P. candidates substituted the Pope, a traditional punching bag for anti-Catholic pugilists.

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Antagonism to the Church by the Indian Bureau may have been pronounced, but it was no isolated phenomenon. The "bloody shirt" Republican party had been waving since the Civil War became a bait ragged. In its stead some G.O.P. candidates substituted the Pope, a traditional punching bag for anti-Catholic pugilists.

THE CIVILIZATION influence of the Episcopalians

The Episcopalians were early recognized by the Federal Government. During Washington's administration \$200 was allotted annually to two Catholic seminaries and conversion agreement with the War Department to conduct a school for Indian boys brought the Jesuits to Maryland in 1863.

Among the group was Pierre-Jean DeSmet, who became the most famous of all apostles to the redmen. Years later came dramatic reports that he had recognized him as the ambassador of the Prince of Peace. After sitting in his messianic office at Fath deSmet visited the mighty chief and obtained a peace treaty.

But the Indian was bound to be disturbed as waters less as grass grows and water flows." In a message to Congress on December 8, 1850, President Ulysses S. Grant offered a new approach. The President's own words were: "I determined to give all the agencies to such religious denominations as had hitherto established missionaries among the Indians."

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Catholic chided for neglecting sex instruction

LONDON—Auxiliary Bishop Thomas B. Pearson of Lancaster told the National Council of Catholic Mothers at a meeting in Keele, Staffordshire, that "the Catholic boy as a whole is lamentably lacking in self-responsibility in the matter of the sex instruction of children."

"It is for you," he said, "to decide what you are going to do, I trust that if the subject you launch will be vigorous enough to make an impact, and to shake the Catholic community out of its present leave-it-to-someone-else attitude."

Bishop Pearson, who was recently named ecclesiastical assistant to the Catholic women's organization, said that great numbers of Catholic parents who ought to be preparing their children for the battles they have done enough to win the way of sex instruction if they answer a few questions about the physical aspect of life. "A certain amount of negative training is given, he said, "and often a false sense of shame is put across the children's minds." "Surely," he added, "our children have a right to something positive from the supernatural angle. Too often there is nothing either supernatural or natural, but the result is misery, fear and zin."

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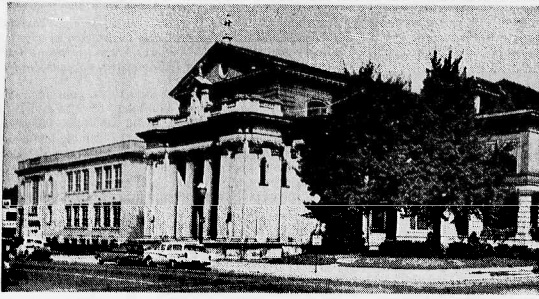
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TO NOTE JUBILEE—St. Mary's parish, Richmond, will observe the 100th anniversary of its founding on Sunday, October 16. An evening Mass at 4:30 p.m., in the presence of the Archbishop, will highlight the observance. In the photo above the school is at the left and the rectory at the right.

SUNDAY, OCT. 16

St. Mary's, Richmond to observe centennial

RICHMOND, Ind.—St. Mary's Church here will observe its 100th anniversary with a Solemn Centennial Mass on Sunday, October 16, at 4:30 p.m. Archbishop Schulte will preside at the Mass, to be celebrated by Father Robert Kitchin.

Officers of the Mass include Father George Todd, deacon; Father Richard Lawler, subdeacon; Father John Scarra, master of ceremonies; Messrs James F. Calvin will deliver the sermon.

A dinner in honor of Archbishop Schulte and the visiting clergy will follow the Mass. Visiting Sisters will also have a dinner in honor of Reverend Mother Rose Angela, Superior General of the Sisters of Providence.

On Friday, October 21, a Solemn Requiem Mass will be offered for the deceased members of the parish. Some time in November a reception and homecoming will be held for present and former parishioners.

St. Mary's pastor is Father Maurice Dugan. He was named administrator of the parish in 1941, succeeding Father Edward Cobb as pastor in 1949.

EXTENSIVE remodeling and restoration of the parish plant is being completed in conjunction with the parish reorganizations. Among the improvements are new church entrances, change of confessionals, 14 new art glass windows and a three-car garage behind the rectory, covered passageway between the school and church and between rectory and church.

Following is a brief historical sketch of the parish:

The first Church of St. Mary was purchased in 1859 from a Lutheran congregation. From the beginning, St. Mary's was an English-speaking parish, and the numerous German immigrants in Richmond attended St. Andrew's Church, which was founded in 1856.

Father Augustus Merz was the first pastor, appointed in 1860 after extensive remodeling was completed on the former Lutheran church. Much of the early organization work and ministrations to early parishioners was done by Father John Contin and Father Guegan.

He was succeeded in 1863 by Father John M. Villars, who remained five years. Father Francis Moutrier, pastor from 1868 to 1872, built the two-story brick school and purchased a cemetery site on the Boston place.

The first school was conducted in the partitioned gallery of the old church. When the space was needed for a choir loft, the school was moved to a second floor location on Fort Wayne Avenue over a blacksmith shop. Since one year there the school was again moved to a second floor location on F Street, between Eighth and Ninth Streets.

The school was abandoned for two years until the building of the old St. Mary's School on the southeast corner of Seventh and North A Streets. The building opened in the fall of 1876 and was used for 70 years. Three Sisters of Providence formed the first faculty. Their service was interrupted between 1871 and 1873 because of inadequate accommodations. They returned in 1873.

FATHER MOUTRIER was succeeded in 1872 by Father Dionysius J. McMullen who was pastor until 1880 and again from 1885 to 1901. Father McMullen was largely responsible for establishing the parish on sound financial framework. Upon his death in 1907, Father McMullen's body was interred in the parish cemetery.

Between 1883 and 1885 the pastor was Father John Ryves.

Father Julius Mattingly served as pastor from 1901 to 1912. During his administration the parish plant was rebuilt. He was buried in St. Mary's cemetery in 1933.

FOLLOWING Father Mattingly's tenure was the long pastorate of Father Walter J. Minchin (1912-25). He completed the church begun by his predecessor. The

Lutheran women hit exploitation of sex

KANSAS CITY, Mo.—Augustana Lutheran Church Women in a resolution adopted at their second biennial convention here condemned the exploitation of sex and violence in American entertainment.

Such exploitation, the resolution stated, "results in the undermining of the manners, morals and living habits of the people at home and abroad."

new church was dedicated by Bishop Joseph Chartrand on November 19, 1942. Father Contin became a prominent community leader and was regarded among Richmond's most effective citizens.

The old church became a community center in 1921.

Upon Father Contin's death in 1924, Father Edward Cobb became pastor, remaining until his death in 1938. During his administration the present St. Mary's School was constructed. Father Cobb was remembered as a kind, gentle and gentle individual, a great friend of many priests.

The present pastor, Father Dugan, became parish administrator in 1941. He was responsible for establishing the cemetery association and reorganizing the cemetery, liquidating the parish debt in 1947, buying and remodeling the Sisters' convent, and adding parking and playground areas.

In 1951, St. Mary's and St. Andrew's parishes contributed a large part of the cost of the new Holy Family parish school in Richmond. This project is the largest of its kind in the archdiocese.

Warns U.S.

(Continued from page 1)

communism over capitalism, an attitude which makes true peace impossible until either the Western democracies or the Soviet bloc nations have prevailed.

In this situation, he continued, it is the so-called "monomaniacs" nations which control the world balance of power.

He said of these countries that "the grinding poverty under which the masses of the people have lived for generations bodes ill for ideological intervention."

Father McGuire stated that economic intervention is the primary interest of all the new nations.

HE CONTINUED: "They want more food, they want better housing, they want relief from the debilitating diseases such as malaria, yaws and peenonous anemia.

"Understandably they are envious of the United States, where the per capita income is more than \$2,000 a year while their per capita income is between \$100 and \$200 a year.

"They are not philosophers nor specialists in political economy. They have been told by intelligent propagandists that the Soviet Union freed itself from the tyranny of the Czars and in a short span of 40 years has come to be recognized as the second greatest power in the world. They want not only economic improvement, but they want it today."

Father McGuire called on the United States to live up to its aspect for the rights of man in its traditions of democracy and dealings with the newly independent nations.

Pope resumes audiences - Ark church and the world - 'Great Mission' opens

THE VATICAN

● **Pope John XXIII** has resumed regularly scheduled audiences given to top ranking Vatican officials. The audiences have been canceled for almost three months. About 40 officials have established weekly or bi-weekly appointments with the Pope. It is during these meetings that the Pope is informed of the progress, plans or problems of the many administrative sections over which he presides.

● The Holy See has announced that Archbishop-designate Joseph F. McGough and Bishop-designate Edward E. Swanson will be consecrated in St. Peter's Basilica on October 28. They will be consecrated along with a number of other bishops-elect by Pope John. Archbishop-designate McGough has been named papal envoy to South Africa, while Bishop-elect Swanson is executive director of the U.S. Catholic Conference, National Catholic Welfare Conference.

● The Holy Father, who will be 79 on November 25, confided at a general audience that he is thinking more and more of death and of the reward in heaven. "It is my personal experience," he said, "that as a person grows older and realizes his life is brief, he feels increasingly familiar with those who have preceded him looking to the other shore where there are so many of his friends."

● **Pope John** held Vatican commemoration of the second anniversary of the death of Pope Pius XII. The actual anniversary (Oct. 9) fell on Sunday, and the Requiem Masses were offered the following day. Then Pope John went down to Pope Pius' tomb in the crypt of St. Peter's Basilica. At his feet, he stopped to pray at the tombs of Popes Pius XI and Benedict XIV.

AT HOME

● **FORT WORTH, Tex.**—A Catholic university president said here that communities owe financial support to universities "as a payment for value received." Father Paul C. Reinert, S.J., president of St. Louis University, said that among all the groups in society, only big corporations and large are fulfilling "their obligations towards higher education." He said universities "must support particularly private education, not from a motive of charity, but because the university's functions of teaching and research are essential to the life and welfare of each and every citizen."

● **HIGH POINT, N. C.**—The Home Enterprise, local daily newspaper, announced it will no longer print letters to the editor which deal with the religious issue. The newspaper stated that it never has regarded religion as an "improper issue in a political campaign," but "some of the things done under the name of religion have been so revolting on earth as they must be in heaven."

● **NEWARK, N. J.**—Educational television sponsored by the State of New York has been incorporated into the curriculum of more than 300 elementary schools in the Archdiocese of Newark. The TV classes in language arts, reading, mathematics, science, Spanish, music and art are now a regular part of the daily schedule in grades four through eight.

● **DUNKIRK, N. Y.**—Thomas E. Heaney, superintendent of schools here, said that relaxation time privileges for Protestant and Catholic students in Dunkirk Junior-Senior High School will continue despite an order from the State Education Department that school property no longer be used for religious education.

● **FARGO, N. D.**—The first American prelate to become a

member of the Roman Curia said here: "It's so good to be back home in Fargo. It makes me very happy." Among the participants of the welcoming parade in honor of Cardinal Aloisius Monahan, former Bishop of Fargo, was the 13 Zagal Shrine motorcycle patrol. The chimes of a Lutheran church across the street from St. Mary's cathedral rang out with familiar hymns during a Solemn Pontifical Mass of thanksgiving.

● **BIKINGHAM, Mich.**—Awards totaling more than \$3,000 were announced at the second National Religious Art Exhibition here. Lester Raymer of Lindsay, Kan., was awarded \$275 for his bronze and mosaic, "Madonna and Child." The \$200 painting prize for the most outstanding painting in any medium was given to Ray J. DeFrancisco of Mount Clemens, Mich., for his watercolor of "Jesus Before Pilate."

Report on 'fervor' of Italy Catholics

TURIN, Italy—Only 10 per cent of the people of the Piedmont area in northern Italy can be classed as " fervent Catholics," it was estimated by the 18 bishops who met here in a regional conference.

The bishops estimated only 300,000 out of the area's five million people are Catholics in the full sense of the word. Another 300,000 are avowed enemies of the Church; the bishops urged to secularize all schools in Germany.

● **FULDA, Germany**—The bishops of Germany have spoken out against current attempts to strip schools of their religious aspect, under the pretext of educational reform. In a statement issued at the end of their annual meeting here, the bishops urged Catholics to oppose any efforts to secularize all schools in Germany.

● **LIMA, Peru**—Thousands of Lima's citizens are wearing purple cloaks reminiscent of Christ's Passion to implore safety for the city from earthquakes. The custom was started after an earthquake that virtually leveled the city in 1655. About the only wall to remain standing was a mud one on which an unknown artist had painted a picture of Christ.

RELECTED

JEFFERSON CITY, Mo.—Bishop Joseph M. Sharkey, C.P.S., of Jefferson City was relected president of the National Catholic Rural Life Conference, at its 36th national convention here.

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proposed nationalization of some 600 Catholic schools here and called it a violation of "fundamental human rights." The Bishops said that "the government may force us, but it has not persuaded us. And if it does force us, we cannot see how it will not be violating several fundamental human rights."

● **CAPE TOWN**—South Africa's Catholics will expect a new republican government to safeguard minority rights. Archbishop Owen McCann of Cape Town said here. The prelate was commenting on the referendum in which this nation's white citizens voted to make South Africa a republic. Archbishop Denis Hurley, O.M.I., of Durban, stated that the referendum results have "little immediate political significance," but that their "consequences could be of real importance."

● **BUENOS AIRES**—More than 100,000 persons attended the opening ceremony of the Great Mission of Buenos Aires in the Plaza de Mayo here. The ceremony marked the arrival of the statue of Our Lady of Lujan at the cathedral here—the first time in three centuries that it has been taken from its shrine. Our Lady of Lujan is the Patroness of Argentina, Paraguay and Uruguay.

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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.

Let's bury him

Once upon a bad time in dear old Ireland there was this mean old English rent-collector named Captain Boycott. The poor Irish folk got so worked up about his heartlessness that in desperation they invented a revolutionary social technique. They leagued together to ignore his existence. Nobody would cut his hay, or his hair; dig his potatoes, or cook 'em; drive his rig or deliver his mail. In short, they boycotted him.

"'Twas such a success that Captain Boycott never forgot it. Neither, unfortunately, did the Irish. Ever since then the boycott has been seen as the favored alternative—the civilized substitute—for the shillelagh. What's more the technique has become an important and, we think, somewhat questionable weapon in the Catholic arsenal.

Let any outfit offend the moral or religious sensibilities of a Catholic group and someone is bound to suggest retaliation with some form of boycott.

Last week a Catholic radio and television group threatened to urge a boycott of firms advertising on a British TV company which excludes regular religious programs.

Recently the Supreme Knight of the Knights of Columbus threatened to withdraw his organization's advertising from *Harpers* magazine in retaliation for a piece by an anti-McCarthy writer which outraged him.

To keep the record straight these columns once in our memory echo the shrill cry—"Let's boycott." Perhaps we are disenchanted with the technique it is that it is almost invariably ineffective. Worse still—if it works and some poor miscreant is put out of business—the public reaction is most unfavorable to the boycotting group. The American public is emotionally committed to the underdog. And it is quite uneasy about pressure groups who use crude power tactics to work their will in matters of public interest. There are ways of swaying public opinion in the U.S.A., but they are more complicated and subtle than boycotts.

Let's all get together and bury Captain B.

The Conant report

With Khrushchev pounding his desk at the United Nations and our two candidates pounding each other, we easily forget about issues that held our attention a short time ago.

You still hear some discussion of the scholastic standards of our high schools, but there is nothing like the lively debate of two years ago. Now, thank goodness, one of the most gifted voices in that debate has spoken again.

Dr. James B. Conant has followed up his famous report on "The American High School Today" with an analysis of America's junior high schools. Again, the heart of his report is an appeal for solid academic subjects. With his gaze on the upper highs, Dr. Conant begs most of all for basic reading, writing and math skills, with a chance for the gifted to forge ahead.

Conant's recommendations are often refreshingly direct: kick out the elaborate graduation ceremonies in junior high; they're meaningless. Stop the automatic promotions which are still being made. See that every student takes some art and music. Give two hours of homework in grades nine and ten. There are a few random choices from Dr. Conant's recommendations.

Despite all the post-Sputnik soul searching, there is still plenty of goo in the public educational system; there are still courses in "coed cooking" for boys who haven't learned to write a composition.

Catholic educators would do well to read Dr. Conant's report, even though it is an analysis of public schools alone. There is even less excuse for frills and non-essentials in Catholic schools, where the money must be spread so much thinner. Catholic superintendents and principals who read Dr. Conant's latest may want to take another look at the amount of time and money allotted in Catholic schools to bands, driver training and—yes—athletics.

Thanks to you

To all those who sent best wishes and many kind words to the editors on the occasion of the first issue of The Criterion we here publicly express our thanks.

To the editors of the Indianapolis Times in particular we are grateful for the flattering welcome they extended us in a Sunday morning editorial—and in a special way for the kindness of the Times' religious columnist, Emma Rivers Milner, who heaped pleasant praises upon the previous publication edited by The Criterion staff.

What we are now going to say may appear to be merely a return of compliments, but it is meant to be much more than that. The Indianapolis Times deserves the support of all Hoosiers interested in preserving a vigorous free press in the State of Indiana. The two other newspapers published in Indianapolis are the monopoly of one man, who as *Time* magazine said last week sets an editorial policy "on a hearing somewhat to the right of Warren Gammell Harding." Until recently the Times was a me-too paper, and Hoosier citizens who preferred to live in the twentieth century had to subscribe to out of State dailies—which they did.

But some changes have been made over at our neighbors, The Times, with the promise of more to come. We suggest that you see for yourselves.

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No appeal

The Law is very properly meticulous in the sifting of evidence before deciding upon the guilt of an accused person. It is equally meticulous in sifting the guilty person's background before pronouncing sentence. Are law enforcement officers always equally meticulous in the exercise of the powers entrusted to them?

One night last week, a man was seen near an Indianapolis store in suspicious circumstances. The merchant policeman guarding the place loosed a shot in his direction and then called the city police. When the city police arrived, a man was observed in a street nearby. He ran away when

• QUESTION BOX

Just what is truth anybody's guess?

By MSGR. J. D. CONWAY

Q. I have been in several discussions concerning truth. Is it relative or absolute? Or is it both, changing with the subjects and cases?

A. If a blind man holds the tail of an elephant and believes it to be a snake, is this belief truth to him? And would this indicate truth to be relative according to circumstances?

Catholicism teaches that the Catholic religion is the true religion, composed of truths. Also Catholics believe that a Protestant really believes that he has the true religion, and is therefore pleasing God, that this Protestant will attain heaven. This indicates that truth can be both absolute (Catholic truths) and relative (Protestant beliefs).

It is an interesting subject, but very involved.

A. You certainly stated a mouth-full of truth—both absolute and relative—in your last sentence. Absolutely both interesting and involved; and relative because it intrigues and baffles me personally.

Truth is existing reality. It has its ultimate source in the unlimited Being of God. And it has its revealed expression in the world as God made it. In this sense truth is absolute; things exist whether there is a human mind around to know them or not; and they exist in a certain way, whether we rightly understand them or not. But created truth is not so absolute that it cannot change—as creation itself does. In your own letter you gave an example of the change of one physical substance into another. It was liquid water; now it is steam. So created truth is sometimes relative to time and space—but it is real and existing apart from the mind which knows it.

You and I have the problem of knowing truth, and we have imperfect minds with which to know it. Our senses do not tell us everything about external reality: I cannot see an atom or hear the thud of electrons when they collide; and my intellect often fails to grasp the data that science and philosophy may offer it. I can even get fooled up about the things God has told me about Himself. But my misunderstanding does not change the external fact. If the elephant steps on my toe my thinking that he was a snake will not cushion the bruise.

Now God knows our human limitations. He saddled us with some of them himself: He couldn't make us other gods. And He watched us commit sin and thus foul up the good work He had done for us. So in His fairness and mercy, God takes our ignorance and misunderstanding into consideration. The truths of religion are not so clear that we can all understand them right off, and the proofs of God's revelation are not so readily convincing as to keep us from honest error. So God often accepts good faith in place of understanding. And He accepts good faith as a substitute for the true faith.

Subjective error never changes objective truth, but sometimes it has to seem our practical needs until we get a better understanding of reality. Often we can escape harm; the elephant doesn't step on us—or the snake doesn't bite us; but it is none the less an elephant—or a snake.

Q. The question of interracial marriage came up recently in a discussion in our history class. I would appreciate it very much if you would please set us straight on what the Church's viewpoint is on this subject.

A. I am taking your question to apply to a marriage between a Negro person and a white person, since the basic point should be made thoroughly clear: There is no law of God against interracial marriage, and no law of the Church which forbids or discourages it. There is no biological argument against it—unless you consider it an argument that the hybrid child will inherit various characteristics of each parent including color.

Many of our State laws forbid marriages between people of different races. Marriages between Negroes and whites are forbidden in 29 of our 50 States—even in such northern and liberal States as the Dakotas, Nebraska, Oregon and Nevada. Orientals and whites are forbidden to intermarry in 15 States. And whites may not marry American Indians in four States. At least one State has the double standard: in South Carolina a white man may marry a Chinese woman; but a white woman may not marry a Chinese man. In North Carolina a Negro may marry any white except a "partly" Negro.

A California law forbidding interracial marriages has been declared unconstitutional; and it is quite possible that the future of all of them is in jeopardy. But meanwhile they present various legal problems of morality, and in many States other serious penalties as well. I think we can say with certainty that these State laws have no moral validity for baptized people—but the hard fact of them is inescapable.

In practice, there is one valid objection to these marriages: the rigid reality of prejudice. Social opposition is strong; interracial marriages fly in the face of our established order. And society is bitterly determined to see that those who defy its customs shall pay dearly the price of their nonconformity. It will persecute the defiant couple all the days of their life, and will put a curse on their children. The third and fourth commandments. Mutual friends will be few, in-laws will do battle, housing will be unavailable, brickbats will be thrown, and jeers will rival sneers in integrated schools.

Prejudice is a hard and heartless fact. We may hate it, but we can't ever get rid of it. It is an ignorant man's substitute for thought. It excludes charity and is blind to justice. It is tenacious and often ruthless. Yet we must live with it. We may fight against it with harmless arguments, but when

(Continued in outside column)

called upon to halt and was shot dead. He was afterwards identified to the press as one having a police record. It will now never be known "beyond reasonable doubt" whether he was guilty of any crime on the night of his death.

About a year ago, a man was arrested, drunk in charge of a car. He was searched, found to be unarmed, and put in a police car. Still apparently stupid with drink, he tried to run away. He was shot dead.

On another occasion, following a "peeping tom" complaint, a man was observed in the vicinity complained about. He failed to halt when called upon, was shot in the back and paralyzed for life.

In these cases—and there are others—a man was shot in the back, and running away. The circumstance, as every schoolboy addicted to TV Westerns knows, is *prima facie* evidence that the element of self-defense is not involved.

We do not seek to blame the individual policemen concerned in shooting affairs of this kind. That is entirely a matter between them and their lawful superiors. But we do feel it is time there was a review of the training and conditioning of personnel likely to be faced with snap decisions affecting the life and death of those who, although suspected of crimes against property, are still human beings.

A revolver bullet recognizes no rights of appeal.

• STRAY LEAVES

Anniversary of an Irish patriot

By MICHAEL BOWLES

Today, gentle reader, I would discourse on Lord Edward Fitzgerald. The fifth son of the first Duke of Leinster, with a family tree going back beyond the 10th century, he was born exactly 107 years ago, on October 15, 1753. He died in prison on June 4, 1798, from wounds received while resisting arrest as the national leader of the Society of United Irishmen.

At that time, Ireland was on the verge of an effective rebellion against the government of England; perhaps the first time when a really unified effort would have been possible. England was feeling its own weaknesses keenly; abroad, from the loss of the American colonies fifteen years before and now from the emergence of Revolutionary France as a powerful enemy; at home, from the spread of new notions of political rights and their expression in Republican political theories. For many reasons, an independent Ireland could be politically dangerous, and a policy of officially planned brutality against "the natives" was adopted in the hope of forcing a premature, and disastrous, popular national uprising. A beaten and cowed people would thereafter be easier to manage.

The Society of United Irishmen grew out of the new-style, revolutionary, Republican theories. It was founded in Belfast in 1791 by a group of Protestant Dissenters, mostly Presbyterians. Catholics in Ireland were then socially and politically debilitated after a century of anti-Catholic laws against their education, against their ownership of real property, and against their very existence as human beings.

The Protestant founders of the Society were liberal. They did not contemplate the redress of grievances for themselves only; that is, for a section of the people. They called on "all sects and denominations of Irishmen to join them in one great common cause for the fundamental principles of justice, to express the unity of the whole people, Theobald Wolfe Tone, a Protestant, first founder of the Society of United Irishmen, was appointed secretary of the Catholic Committee.

Lord Edward Fitzgerald was drawn into the Society by his strong interest in the new social and political theories, and also by his sense of duty, as a nobleman, of his obligations to try to relieve the great misery he saw everywhere around him. It was natural that one of his social standing, with entrance to the most influential circles in any European country, should quickly come to leadership. When armed movements are formed, and inevitable, and the Society was re-organized on military lines, it was all the more natural he would come to that leadership; he had had an impressive record in military affairs, both as a student of military theory and as a hardened veteran of active duty.

As a leader of men, Lord Edward had many failings. He was boyishly impetuous. He relied on his nobleman's emotions and was imprudent about taking unreliable persons into his confidence. But, whatever his faults, he had one quality which at least atoned for everything. He was loyal. When it had become obvious that the whole resurgent movement needed for its success a leader, he decided that, whatever came, he could not honorably withdraw. "The poor people look to me as their leader," he said. "I cannot fail them."

Officials of the English Government, both in England and in Ireland, sent him repeated and it should be said—friendly warnings of the personal consequences of his activities. The messages were conveyed to him directly and indirectly, through his family connections at all political and social levels. But he stood faithful and did not turn from the furrow. For that, he is still remembered as one of the great men in Irish history.

Lord Edward first came to America in 1780, as an officer in reinforcements for the British Army operating against the American insurgents near Charleston, S. C.

But first, as the saying is, we bring you this important message. The St. Thomas Aquinas Discussion Group begins its 13th year next Wednesday, October 19, at Marian College, 8 p.m., as usual. This year the discussions will be based on the philosophical writings of Etienne Gilson. There will be a few evenings, including the first, given to more detailed information, you could write to Mr. Arnold at the address mentioned above. It should be noted that the discussions will be in the philosophical writings of Etienne Gilson. There will be a few evenings, including the first, given to more detailed information, you could write to Mr. Arnold at the address mentioned above. It should be noted that the discussions will be in the philosophical writings of Etienne Gilson.

More about Lord Edward Fitzgerald next week. We frankly defy it we find it harshly inflexible. We might as well batter our heads against an opposing wall.

By profession and instinct I am an idealist, especially where justice and charity are concerned. I would like to be able to counsel a man to marry whom he would like to ignore narrow prejudice, to rise above carping reactionaries, and to scorn superstitious taboos. But when people actually come to me for advice I find it better to put my ideals under the restraint of unpleasant facts: social facts, man-made facts, immoral and unjust facts, but inescapable realities none the less.

Everybody?



• OPINIONS

Methodist reader deplors election bias

To the Editor:

To me it is unthinkable that members of the Catholic Faith can be trusted to serve their country loyally and well in every position of government except that of President of the United States. From the ranks of the armed services, through the Congress, and even in the Supreme Court, Catholics have proved beyond question their devotion to their country. Yet today, other Christian denominations are being aligned themselves with atheists and patriots of doubtful hues in order to prevent a member of an alien Christian religion holding the highest office in the land.

For the second time in history, the Democratic Party has nominated a member of the Catholic Church as its candidate for President. Already the murmurs are going the rounds, as are scurrilous, bigoted publications which appeal to fear and ignorance as reliable sources. I am not sure how people who are supposedly educated and fancy themselves to be tolerant and wise are lending themselves to these contemptible forms of propaganda.

How, in the name of sweet reason, do Senator Kennedy's adversaries think that this country's government, with its complex branches of government as checks and balances, the secret ballot, and its constitution, could be manipulated by the Pope? Kennedy was the intention of the candidate in question (I refuse to believe that it is). He could not possibly accomplish such a coup.

I, an attending, contributing Methodist, have been a teacher in a Catholic school for the past two and one-half years. Naturally, I am not a religious bigot or I could not have accepted the position originally. Since I have been in very close association with the members of the Catholic Faith, no attitude on their part has inspired less than deep respect in me. I, perhaps better than the average Protestant, know how well their children are taught to be good, law-abiding, loyal citizens.

To me it is as foolish to fear that Mr. Nixon would abolish our national defenses, in keeping with Quaker beliefs, as is the notion that Senator Kennedy would fail in the administration of his duties because of his Catholicism.

In anticipation of some readers' reactions to this letter, I must state that I am, indeed, a Democrat. I am not, however, a young glibbie "brain-washed" female.

In fact, I'm a grandmother, 43 years old, and can't refrain from the (sometimes witty) comment that it's been quite a while since

I have been termed "too young" for anything!

Harriett Lee Montgomery
 Bushville, Ind.

Mariette Seminary, Normandy 21,
 Missouri.
 Richmond Judith Hilterman

Foreign aid

To the Editor:

I noticed in Anne Cullen's article several weeks ago that she received a request for information about the Daughters of Charity of St. Vincent de Paul, She gave an address at Emmitsburg, Maryland.

The Daughters of Charity are divided into two provinces in the United States, viz. the Eastern and the Western Province. The Western province includes Indiana. The Eastern does not. It is the same community but because there are so many Daughters of Charity in the U.S. it is necessary to divide it up that way.

I thought perhaps since her article appears in your paper that you would like this information. Anyone in Indiana interested in information about the Daughters should write to: Sister Bertrande,

Let me to say a few words on what I consider to be one of the most pathetic and scandalous situations of our time, namely, the storage and rotting of vast quantities of grains and other farm commodities in tax-supported government bins and warehouses while thousands of people in the world are hungry and starving.

I realize that some programs are being carried on, at home and abroad, to relieve this situation but I think that much more can and should be done. I also think it's our duty to insist that more be done.

If I'm not mistaken it was St. Paul who said something to this effect: "Of the three Virtues, Faith, Hope and Charity, Charity is by far the greatest."

Charles R. Gatezk
 Richmond, Ind.

SERMONETTE

Fear of the Lord

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

When the Holy Spirit intuses into our souls the fear of the Lord, He gives us the one gift that matters, more than all the others, keep our worthless carcasses out of hell.

The really great danger of our times is that, year by year, we are growing more careless and less ethical, less moral. The eroding forces of payola, padding of expense accounts, automobile-damage fakery, income tax cheating, petty thievery from the stalls of supermarkets have all given us to surmise that it is not wrong anymore because so many people are doing it.

As far as modern morals go, marriage in some quarters is nothing more than legalized immorality. When pleasure ceases, so does the marriage bond. And the promiscuous search for new mates begins all over again. Among our teenagers, passionate love-making is becoming an acceptable phase of growing up.

Unfortunately, we are prone to excuse all this, as our national conscience grows larger and broader. We begin to muse, "Well, after all, we are only human." And we try to wipe the slate clean. The big mistake we are making today is this: because we condone and overlook evil, God will follow along with the crowd. Well, He won't. God, through the lips of His Divine Son, made many definite pronouncements concerning sin. Evil doers of all types will just get out to heaven. And God does not change His mind because He cannot.

It is the gift of the fear of the Lord that will constantly remind us that although God is merciful (and proved it in so many ways), He is also just.

And to this just God, each one of us must someday answer for all the graces we have rejected and for all the evil we have tolerated and sheltered in our hearts. Remembering this we might well seek out a little fear of the Lord.

For such fear will prevent our offending God by sin. Such fear will put us straight and lead us surely to our eternal destinies.

• FAMILY CLINIC

Marriage is for keeps

By JOHN L. THOMAS, S.J.

Where does the modern generation get the idea that if things don't work out in marriage, they can get a divorce or separation? We have a lovely twenty-year-old daughter who has picked up this idea, and though I've talked to her until I'm blue in the face, she thinks I'm old-fashioned. Fortunately, she's not going steady yet, but her attitude is all wrong. What's happened to the "for better or worse" that we were taught?

Although it is difficult to judge whether your daughter's attitude stems from confusion or more delayed adolescent desire to be contrary you have reasons for concern. Couples can achieve happiness and success in marriage only if they are willing to make the unselfish adjustments and adaptations normally involved in living together and raising a family. The attitude that "if things don't work out, I'm going to make my own life" means they are unwilling to make the necessary adjustments.

In the final analysis, "things

don't work out" in marriage because one or both partners refuse to make the required adjustments. It is a commonplace among marriage counselors that "if a marriage fails, it is because one of the partners is unwilling to give up his or her life for the other." As they say, it is not "what" happens, but "to whom" it happens that is the deciding factor. Couples stay married because they want to.

However, it's easy to understand why young people may be confused by the present situation. As one cynical observer has remarked, Americans really have several different types of marriage. There's a kind of trial marriage, that is, the couple live together for a time to see if they are compatible; there's the companionate marriage, in which the couple live together only as long as they feel they are in love; and finally, there is the business marriage, in which the couple live together as long as they need each other. Fortunately this latter type remains dominant, but the roughly 400,000 divorces that are granted annually may lead young people to believe that the marriage contract is conditional—"if things work out."

How does one deal with this attitude? You say you've talked until you are blue in the face, but to no avail. Let us assume that your daughter is serious, that she is really not willing to accept the "for better or worse" clause in the marriage contract. Why does she feel this one can divorce marital love from the inherent demands of the situation is the basic error in the modern view.

Second, what does marriage imply at the supernatural level? Because a Christian is baptistically dedicated to Christ at baptism, when a Christian marries, he dedicates himself to each other in marriage, they are dedicating themselves to the service of Christ in the person of their partners. Since their marriage is a sacrament, they remain as visible sacramental signs to each other. The shallow belief of a special function in the development of the Mystical Body.

Here again, the inherent demands of the situation leave them no choice. Marriage involves them in a sacred companionship that permits no reservations or commitments. They remain not only "one in one flesh" but sacramental signs as long as they live. Neither divorce nor separation can modify the bonds that unite them.

Rather than ask your daughter, ask her to think through the above questions. Remind her that she is not ready for marriage until she has compared to make the total commitment implied in the "for better or worse" of the marriage contract.

(Father Thomas will be unable to answer any personal letters.)

Nuns help elect Protestant

MILWAUKEE, Wis.—Twenty-nine Catholic cloistered nuns who cast absentee ballots in the September primary election here voted for a Methodist candidate who won over a Catholic.

That was disclosed when J. Jerome Finn, the defeated Catholic challenger, a recount of the ballots by the Milwaukee county election commissioner. Mr. Finn lost the Democratic nomination for state assemblyman in the 16th district of Milwaukee county to Wayne F. Whitlow by a vote of 1,474 to 1,471. Mr. Whitlow is a member of Kinsey Methodist church here.

The nuns live at the House of God Shepherd here. They were charged that the absentee ballots were improper because at many as three nuns voted in a room at the same time. He also complained that City Attorney John Fleming signed the envelopes containing the 29 ballots as a notary public but did not place his notary seal on them, and that Mr. Fleming took the ballots to the city election commission where a law requiring that absentee ballots be mailed or delivered in person.

In overruling the objections, Circuit Judge Myron L. Gordon said no evidence was offered that one nun saw how another voted; that the notary seal was a mere technicality, not enough to negate the will of a voter, and that Mr. Finn had failed to prove that Mr. Fleming was not acting as an agent in delivering the ballots.

Distorted view of Church 'our own fault,' priest says

CHICAGO—Difficulties and humiliations which Catholics have undergone in the current presidential campaign mainly have been "our own fault," a priest-editor asserted here.

Speaking at honors convocation (Oct. 6) at Mundelein College, Father Neil G. McCluskey, S.J., associate editor, American Weekly World magazine, said that Catholicism appears to be on trial in the campaign.

"WHY IS IT that our neighbors and friends have this twisted notion of our Church and its teachings? Isn't it true that if they have a false impression, they got it from us?" Father McCluskey asked. "The side of the Church that we have made familiar to our neighbors is not the lovable side.

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THE LIFE OF OUR LORD

Sending of the twelve

By F. J. SHEED

Our Lord had had the Twelve with him in His company when He sent them forth on their first mission without Him. "He gave them power and authority over all devils, and to cure diseases. And He sent them to preach the Kingdom of God" (Luke IX, 1-2).

They were to go to the Jews only—not to the Gentiles, not even to the Samaritans, but "to the lost sheep of the house of Israel" (Matthew X, 6)—the sheep whom He had Himself seen, as Matthew tells us a few verses earlier, distressed and shepherdless.

They were to go in pairs (Mark VI, 7). One wonders which of them went with Judas—that other Simon, perhaps, whom Matthew pairs with him in the list of the Twelve. The mind reels at the thought of Judas preaching his mission. What indeed, did the sermon mean to him? Was a first zeal still in him? We may doubt it, for it was only a month later that our Lord said of him "one of you is a devil" (John VI, 71). There would have been excitement for him, of course, in casting out devils — an ironical amusement for the devils, if they knew the way he was going. But what did he teach?

What, indeed, did any of them teach? They must have been thronged about by people wanting to know who their Master was, still more who He meant to do. They could not have said very much in answer. Not only did they not yet know that the Carpenter was God, they were not even certain that He was the Messiah, though His assertion and our Lord's acceptance of it settled that question for them, but they did not yet know that when the assertion was made the accepted did come. Our Lord commanded (Matthew XXV, 20) that they should tell men that He was the Christ. So that we may assume that this was not part of their message on the first mission—whatever people wanted to know, the apostles were in no position to tell them that.

Their message was about the Kingdom and its near approach. But even here we are left wondering. They had heard the Sermon on the Mount, they had heard the parables of the first year and received instruction about them given to themselves alone. They knew, at this time, did they really understand of the Kingdom?

Even after our Lord had said that He would build His Church upon Peter, we find the apostles arguing among themselves on the road to Capernaum as to which of them should be greatest in the Kingdom. Months later, actually at the Last Supper, the argument was still raging. And it is between James and John to pre-empt the highest places for themselves. None of this suggests any very profound grasp of the Kingdom of God.

Our Lord's Ascension, they are asking "Will you at this time restore the Kingdom to Israel?" and indeed it would be years after the Ascension before they did not know where it would come, or how, or what it would look like. But at least they knew the change of heart that entry into the Kingdom would require. They had been told to preach, and this would probably be mainly at the services in the synagogues where these words will be no heaving to bother them. With the service

POAU film barred in public school

LORAIN, Ohio — The Lorain Board of Education cancelled permission for use of the local public high school for a showing of a film critical of Catholicism.

The movie, "Captured," was produced by Protestants and Other Americans United for Separation of Church and State (POAU). It deals with an alleged Catholic plot to take over control of the public schools.

The Board of Education Assembly of God church had contracted for use of the high school auditorium to show the film. When permission was withdrawn, it was shown instead in a local hall.

over, they would work their miracles—"deal the sick (anointing oils) with oil, as St. Mark adds), raise the dead, cleanse the lepers, cast out devils" (Matthew X, 8). Questioners would get no chance. Their subtleties would be lost in the dead men brought back to life, devils growling resentment at their own impotence to refuse the commands of these nobodies.

Anyway the problem does not seem to have troubled the apostles. Later our Lord sent out not twelve only but seventy-two of His followers—who would hardly have been better equipped—on a similar mission. And when they returned all their talk was of devils they had cast out with never a word of questions they could not answer.

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JUBILARIANS — Mr. and Mrs. William H. Jones of Holy Cross parish, Indianapolis, will observe their Golden Wedding Anniversary this weekend. A High Mass of Thanksgiving will be offered in Holy Cross church at 10 a.m. on October 15. A reception will be held on Sunday afternoon, from 2 to 5 p.m. in the parish hall, 725 N. Oriental Street. No invitations have been issued. They have four children—John Mack Jones, Mrs. David J. Murphy, Mrs. A. O'Connor, and Mrs. Alice G. Weldon.



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Vatican observer upholds refugees

GENEVA—A Vatican observer told the Executive Committee of the Office of the United Nations High Commissioner for Refugees at its fourth session here that the year's work has been successful in solving the problem of the displaced and homeless and "more help must be contributed than ever before."

Father Henri de Riedmann, O.P., said it was of "capital importance" that "the increased concern for refugees aroused during the year should not be allowed to slacken."

Noting that private contributions to the Year have surpassed government allocated funds, the priest urged that governments should not "relax their efforts as a result of the success of private initiative."

THE VALLEY OF THE KINGS,

Luxor in Upper Egypt, draws tourists from all over the world. Centuries before the time of Christ, the rulers of Egypt were buried here in tombs of magnificent splendor. The visitor is amazed at the evidence he sees of a civilization which existed thousands of years before the Christian era. He is also appalled at the thought of the slave labor involved in bringing these monuments into being. An excellent illustration is the poverty of thousands of people living in this area of former palace creations.

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Prelate sees Latin as global tongue

VATICAN CITY—The Church's most noted Latinist, Cardinal Antonio Bacci, hopes that Latin will once again become the common language of the world's intellectuals.

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Theologians told 'keep abreast' of modern science

BOSTON — Cardinal Richard Cushing, Archbishop of Boston, warned here that too many theologians are failing to keep abreast of the scientific developments of the secrets of God's universe.

"The daring and imagination which have carried men of science to the brink of atomic energy, he said, 'have not been matched by those equipped by God to explore the scientific concepts in their spiritual benefit, and not destroy mankind.' He called for 'a closer participation of theologians and scientists in the working out of their mutual problems.

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SOCIAL REFORM

S. labor leaders of the future

By WILLIAM J. SMITH, S.J.

Predictions on the future of the American Labor Movement are becoming a dime a dozen. Some are sane and some are silly. The sane ones are those who see the real cause of the labor problem as the lack of a social life. Propagandists who conjure up a picture of "labor domination" (the American labor leader as the ideal of labor leadership).

Nor will the value of a battery of lawyers be lost to those who know their own minds and are confident in the law. The adult use of artificial publicity to keep the "image" clear and clean before the mind is the public, regardless of what the reality may be, will also be an added inducement to those who look for lucrative returns in the labor field.

Chamberlain's prediction of an increase in the study type of labor leader will likely prove correct unless there is a much more vigorous and honest enforcement of law than has been shown to date.

The steady rise of the second type is inevitable, namely, the competent, talented but uneducated potential leader—will be nothing more than a house on the sand. The traditional source of recruitment for aspiring young men in the ranks of labor. It was not until the rise of the CIO that college graduates in any number were found in the ranks of the labor movement.

The Great Depression caused them to gravitate toward the trade union area. Smart men like Philip Murray encouraged the trend and the Communists, ever alert to such situations, capitalized on their desperation and exploited their inherent youthful spirit of idealism.

rather than one, could be said to be in operation.

Jimmy Hoffa's success in fighting our Lord's Church are so enormous that you people can't afford to dally," he said. "You are obligated to be more serious about it and more serious about the future of our Church and our generations." He charged the students with the responsibility of gaining respect for the church as a place where knowledge and wisdom are respected.

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Edited by the Jesuit Clerics at West Baden College.

A dirty word

Like me to talk about a dirty word. Gather round and listen to me, your old friend from West Baden. This dirty word, my friends, is individualism, in this case, economic individualism. Nor is it original with me to call it dirty. Pope Pius XI beat me to it over 29 years ago in his dynamic and inspiring encyclical, Quadragesimo Anno (On Reconstructing the Social Order) when he referred to the "evil of what we have termed individualism" and when he called individualism one of the "two rocks of showbread" to be "carefully avoided," along with "collectivism" the other end of the dirty stick. Individualism's errors, wrote Pius, arose "as from a poisoned spring." That mucky spring being the ordering of economic life by a "free competition of forces... justified and unrefuted it is kept within certain limits." Thus, one is wrecked upon, or comes close to, individualism "by denying or minimizing the social and public character of the right of property," just as he runs into "collectivism" by rejecting or minimizing the "private and individual character of the same right of property." COMMUNISM is collectivism but good—as in China right now, where huge "collectivized" farms have replaced small, individually owned ones. But individualism—that's our home-grown product: the steel, oil, railroad, etc. "robber barons" of the 19th century, who cut some another's throats to get to the top and, neither on the way there nor having gotten there, saw any reason why they should pay workers

Crucial grid tilts on tap this Sunday

Three crucial battles at the C.Y.O. Stadium this Sunday may well decide the championship. Divisions One, Three, and Four, as Little Flower and Holy Name, undefeated Division One Titans, collide on Field No. 1 at 2:30 p.m. Two upstarts from Division Three, St. Roch and Immaculate Heart, precede them on the same field at 1:15 p.m. St. Rita plays St. Monica at 3:45 p.m.

Other Division One games at the Stadium include St. Michael vs. Our Lady of Lourdes on Field No. 2 at 3:45 p.m., and St. Joan Arc vs. St. Philip on Field No. 2 at 1:15. St. Lawrence plays host to St. Andrew in the remaining game, and starting time is 2:30. IN DIVISION TWO, where St. Patrick, Christ the King, and Holy Spirit are going at it hammer-and-tongs for the division lead, all three contenders are rated as favorites in their last week of play before the head-on competition begins. St. Pius X is at home to St. Thomas at 2:30 p.m., and St. Thomas could be tough after two scoreless ties. Holy Spirit also plays at home, hosting Sacred Heart at 2:30 p.m., and St. Rita travels down to the Stadium to take on Holy Trinity on Field No. 2 at 2:30. St. Mark meets St. Thomas at Southport High School, 2:30 p.m. Division Three could take on a new look after Sunday's competition, with a new leader assured as a result of their week's play in the Heart clash (except in the event of a tie). St. Catherine, running in third place, has a chance to move into the lead for good as they play St. James at St. James. Also Sunday, St. Joseph of Shelbyville travels in to Eagle Creek Park to take on St. Christopher, a climactic ending of last week's decisive defeat at the hands of St. Roch. Game time is 2:30 p.m. St. Bernadette and St. Anthony round out the C.Y.O. Stadium, Field No. 1, at 12:00 noon, another switch (originally slated for 1:15).

DOWN in Division Four, where at least four clubs seem to have a crack at the title, the two top contenders, St. Monica and St. Rita, will slug it out on C.Y.O. No. 1 at 2:45. St. Ann moves up to Mount Carmel for a game with the last-place club, St. Monica and St. Rita, while traveling with one loss at 2:00 p.m., and Holy Angels will play St. Matthew at 2:00 p.m. St. Mary, Babe's gridiron, Cathedral, the fourth tie possibility, has the afternoon off. Here is the "100" League Schedule for Sunday:

Table of football games for Sunday, including Division 1, 2, 3, and 4 matchups.

Seminarians taking course in atheism

By JAMES C. O'NEILL. ROMÉ—Less than a thousand yards from St. Peter's basilica a priest is teaching militant atheism to hundreds of seminarians with the Church's blessing. For the first time in the history of Christian Rome, denial of the existence of God has been given the status of an academic subject. The first chair of atheism was established at the Urban College of Rome in 1956, and is directed by the Sacred Congregation for the Propagation of the Faith. "It's new, somewhat bold, but necessary," said Father Corrado Fabro, C.P.S., who is professor of atheism at the pontifical college. AIM OF THE course is to equip the future priests of Africa and Asia to deal with the rapidly changing situation of their lands which once had some form of pagan religion. "The old gods are dying fast, the Stigmatiser priest explained. "The intellectuals and leaders of these new nations—many of them exposed to higher education in their first years—in their contempt of the faith—often abandon tribal or religious traditions based on nature worship and superstition. "Too often they are attracted by communism and its atheistic philosophy because God is excluded from their concept of reality as the center of their new world." "A crisis of death" faces many in these countries, Father Fabro declared. "Look at China... see the cheap, atheistic literature you can buy for pennies in Japan... or talk to (Buddhist) monks in Thailand who no longer believe in their gods or themselves." "The MARXIST stress is on 'the roll of humanity in history' and they make 'man the center of nature and vice versa.' The Italian-born priest explained. "This has a tremendous attraction for those who have lost their old faith, for those who cannot see that the concept of God and His mercy are connected. Why substitute a Christian God for the old gods? Why not seek to solve all problems of the present and future in terms of man himself, alone, unaided and supreme?" To answer these questions it was felt that the future priests of mission areas needed a thorough grounding in the origins, history and arguments of atheism. Behind the new chair of atheism is Cardinal Gregorio Pietro XV Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith. "Traditional training for seminarians of mission countries is no longer enough. Father Fabro declared. If seminarians of Africa and Asia are to meet the challenges that will face them, they must know thoroughly the ground on which their adversaries stand, he said.

Eastside Seniors elect new officers

The new president of the Eastside Senior CVO is Ed Trumphy, of St. Francis parish. Other officers are Mary Kathryn Amsdin, Holy Spirit parish; vice president, Bill Schopper, St. Francis de Sales parish; secretary; and Marilyn Atwell, St. Andrew's parish, secretary. Meetings are scheduled at 8 p.m. on the 2nd and 4th Wednesday of each month. Little Flower parish, 4729 E. 13th St. Membership is open to single persons between the ages of 18 and 30. The group reconvenes in a splunkin' trip to Southern Indiana.

FOREIGN STUDENTS WASHINGTON—U.S. Catholic colleges and universities enrolled 5,055 foreign students last school year, according to a report from the National Catholic Educational Association.

Red 'apostles of atheism' seen challenge to youth

CINCINNATI — Catholic youth faces a critical challenge to outstrip the "apostles of atheism" being trained in Soviet leadership schools, according to a Catholic layman who has observed the Reds in action. Edward J. Kirschner, UN representative of Pax Romana—international organization of Catholic student and cultural organizations told a Xavier University forum last week. The Soviet government spent an estimated \$100 million on the recent Youth Festival at Vienna. "They consider the money well spent if it will lead to the overthrow of another nation," he said. MR. KIRSCHNER said that on a recent visit to Moscow he learned that some 10,000 youth were being trained in Africa as "apostles of atheism." He viewed the results of their training, he said, when he went to Ethiopia, where he saw Soviet-trained technicians busy in the



ENTERS CONVENT — Miss Betty Lou Schimmoller, daughter of Mr. and Mrs. Erwin Schimmoller, of St. Joan of Arc parish, Indianapolis, recently entered the Monastery of the Poor Clares in Cleveland, O. She is a 1960 graduate of St. Mary Academy.

Speakers named for Youth Week

Father James Higgins, Superintendent of Cathedral High School, and Father Charles Frazee, Professor of History at Marian College, will be the featured speakers at two of the main functions planned by the Indianapolis C.Y.O. for the observance of Catholic Youth Week, October 30-November 6.

Father Higgins will present the main service at the Assumption deary-day-wide Communion Breakfast, to be held at Little Flower on October 30, which is the feast of Christ the King and National Youth Communion Sunday. Approximately 500 Junior C.Y.O.s are expected to attend the Dialogue Mass at 9 a.m. and the breakfast at 10:15 in the cafeteria. John McMalon, Junior Council President, will be toastmaster. The Eighth Annual C.Y.O. Banquet will be the occasion for Father Frazee's address. Some 450 adults and youth connected with the C.Y.O. program are expected to attend the affair, which is slated for Secina High School Cafeteria on Wednesday, November 2, at 6:30 p.m. The recipients of the coveted St. John Bosco Medals and the "Junior C.Y.O. of the Year" award will be featured on the evening's program as the many adult volunteers integral to the C.Y.O. will be recognized.

First step taken to bring bus case to Supreme Court

HARTFORD, Conn.—Opponents of a state law allowing communists to provide bus rides for private school children have taken the first official step to bring their case before the U.S. Supreme Court. They have filed a notice of appeal to the high court with the Connecticut Supreme Court of Errors. That tribunal held in a 4 to 1 ruling last June that the 1957 law violates neither the Federal nor state constitutions.

Dance scheduled at Brookville

BROOKVILLE, Ind.—The Lawrence Deaneer C.Y.O. will sponsor a Halloween Dance on Wednesday evening, October 26, St. Michael's Junior C.Y.O. of Brookville will play host to the dance from 8 to 11 p.m. in the school gym. Live entertainment will be supplied by the "Squires" of Indianapolis, and light refreshments will be served. All gate profits will go to the deaneer treasury.

OPPOSE CASTRO MIAMI, Fla.—Members of the Christian Democratic Movement (MDC) in Cuba are now fighting in Las Villas province against the forces of Fidel Castro, it was reported in the Diario de la Marina, Cuban newspaper, published in exile here.

The decision, written by Chief Justice Raymond E. Baldwin, stated that the law "primarily serves the public health, safety and welfare, and fosters education. "In the light of our history and policy, it cannot be said to compel support of any church. . . . It comes up to, but does not touch, the wall of separation" between Church and State," Justice Baldwin said.

Advertisement for Renner's Express, Inc. offering same day service for mail, bills, etc. in Indianapolis, Ellettsville, and Terre Haute.

Advertisement for Fish & Shrimp Dinners at K.F.C. featuring Friday Evenings with catering to banquets, weddings, breakfasts and receptions.

Advertisement for Wm. Weber & Sons, purveyors of fine meats, beefs, and breaded fish portions.

Advertisement for Richmond Unit, holding installation of officers for the Assumption deary-day-wide Communion Breakfast.

Advertisement for Hoosier Monuments, Inc., featuring stone monuments and headstones.

Advertisement for BO-KA FLORIST, offering flowers and gifts for various occasions.

Advertisement for Harmon's Beauty Salon, offering a variety of beauty services.

Advertisement for Grinstead's Funeral Home, offering funeral services.

Advertisement for Central Business College, offering business education.

Advertisement for Providence Home For Retired Men, offering a place of peace and comfort for retired men.

Football Forecast section listing various games and scores for the week-end of October 22.

Deny bias charge at N. Y. college. The state agency, after a two-year "informal investigation," concluded that there was evidence of "resistance" to the progress of Catholics at the college.

Two Uganda nuns begin U.S. studies. SEATTLE, Wash.—Two members of an all-African community of nuns have begun studies at the University of Washington.

RECEIVES FROSH BENEDE—Nancy Kennedy, left, daughter of Mr. and Mrs. Kenneth Kennedy of Christ the King parish, Indianapolis, receives her freshman benediction during Freshman Week ceremonies recently at Webster College, St. Louis. Her "big sister", Rosalie Carmichael, presenting the cap, is from Birmingham, Ala.

Tic Tacker

SCHOLASTIC ACHIEVEMENT—Miss Margaret Hatcher, sophomore at St. Mary-of-the-Woods College, received the kappa Omicron Phi scholarship cap in recognition of achieving the highest scholastic average last year among home economic majors. **Sister Marie Perpetua**, college president, presented the bronze loving cup to Miss Hatcher at a formal tea in her honor on October 9. The daughter of Mr. and Mrs. William Hatcher, of Terre Haute, Miss Hatcher is a member of St. Patrick's parish.

CIRCLE YOUR CALENDAR—The major seminars of St. Meinrad Seminary will present George Bernard Shaw's "Saint Joan," a chronicle play of the 15th century, on two successive Sundays, November 6 and 13. **Father Gavin Barnes, O.S.B.**, drama department director, will direct the production. Reserved tickets may be obtained for \$1 by contacting: Mr. John Felten, St. Meinrad Seminary, St. Meinrad, Ind.

CLASS REUNION—The 1930 graduation class of St. John Academy, Indianapolis, is using Tacker's good offices to round up class members for a reunion. The affair is scheduled on Sunday, October 16, from 2 to 5 p.m. in the home of Mrs. Daniel J. Moriarty, 5455 N. Kenwood Ave.

CONGRATULATIONS—Best wishes to Mr. and Mrs. William H. Jones, members of Holy Cross parish, Indianapolis, who will observe their 50th Wedding Anniversary this weekend. ... Also to Mr. and Mrs. Gus Belvly of St. Paul's parish, Sellersburg, who recently marked their Golden Wedding Anniversary.

BEST IDEA OF THE WEEK—St. Joan of Arc parish, Indianapolis, instituted a new custom last week regarding the annual First Communion class. The parish circumvented the problem of accommodating all the parents and relatives of the youngsters on Sunday morning by scheduling the event on Saturday morning at 9 a.m. According to reports the church was filled to capacity.

ENTERS CONVENT—Miss Doris Joan Sauer, a member of Holy Trinity parish, New Albany, recently entered the Novitiate of the Sisters of Providence at St. Mary-of-the-Woods. The daughter of Mr. and Mrs. Joseph Sauer, she was graduated from the Providence Academy.

INFORMATION, PLEASE—Our Tell City correspondent, C. W. Schultz, performs a real service for conscientious movie-goers in his area. For more than ten years Mr. Schultz has taken the responsibility of listing Legions of Decency ratings for the people of Cannonville, Tell City, Troy, Fida, St. Meinrad and Rockport. Mr. Schultz informs us that he receives many calls at home from interested people, checking on certain films. A tip of the cap to you, Mr. Schultz.

ATTEND CONFERENCE—Three Marian College faculty members will attend an 80-college conference on October 22 at DePaul University, Chicago, to discuss the level of intellectual expectancy in Catholic colleges and universities in the United States. Participating will be Father Joseph Dooley, Sister Mary Jane, O.S.F., and Sister Miriam Clare, O.S.F.

TOP SCHOOL—Holy Trinity School, Indianapolis, was singled out last week by fire prevention officials for conducting the safest and most perfect fire drill. The distinction was even greater because of the number of schools involved—nearly 150. Holy Trinity has an enrollment of 527 pupils.

ENGINEERING PROBLEM—The current issue of The Indiana Consulting Engineer, the profession's bible, carries an interesting story of the technical difficulties surrounding the old church of St. Martin's parish, Siberia. The church was demolished in 1953 after it was declared unsafe because of shifting foundation. The journal's account is interesting.

FINANCIAL SAVINGS—An example of tax savings for Indiana residents because of the Catholic school system was demonstrated this week by the Chancery Office. Each of the three new archdiocesan high schools to be built in Indianapolis will save taxpayers \$458,400 a year in operation expenses. This does not include the initial construction cost of \$1 million each. The figure is reached by multiplying the current yearly cost of educating high school students in the public schools (\$873) by the projected enrollment of each of the new archdiocesan schools (800). Paradoxically, when allocating tax funds for the public schools, the city and state agencies count all children of high school age (including those in private schools). Yet these private schools pay their own way.



TOP VOLUNTEERS—More than 200 St. Vincent's Hospital Volunteers donated 9,979 1/2 hours of services during the first eight months of this year, according to Sister Scholastica, administrative director. Seventy-one of the high school girls recently received certificates for working over 30 hours during that period. The six young ladies above received official American Hospital Assn. Teen-Age Volunteer pins for contributing a total of 835 volunteer hours to the hospital. They are, left to right, Betty Schrist and Jo Anne Sztadtmer (front row); Beverly Jo Meyer and Sarah Jane Morris (second row); Janice Cooper and Pat Pendegast (standing). Miss Pendegast displays an engraved loving cup for working the most hours. Another pin winner, absent from the picture, is Marilyn Gagen. (Staff photo)

Movies and Television

NEW YORK — One of the world's most famous speakers, Mr. Frank Sheed, author, editor and head of Sheed and Ward publishing house, will be guest speaker on the Catholic Hour on radio during October. The series, entitled *Theology and Sacraments*, will be based on one of Mr. Sheed's best-known books of the same name, originally seen on the Catholic Hour-TV in August; this current radio series is in answer to many requests.

On street corners and in lecture halls all over the world, Frank Sheed has spent his life presenting, explaining and defending the Faith. The spoken word, in addition to his innumerable writings, (he is the author of "The Life of Our Lord," a weekly feature in The Criterion) have made him perhaps the most articulate lay spokesman living today. Mr. Sheed's singular contribution to the Church earned him several years ago the degree of Doctor of Theology, the first layman so honored in this way.

In his Catholic Hour broadcasts, Frank Sheed will appear in his favorite role, that of speaking to a "live" studio audience composed of college students from the metropolitan area.

Individual remaining programs in this series will be as follows: October 16th—Who is Christ?

Say distributors must accept share of blame for smut

NEW YORK — A Protestant clericman warned here that distributors must accept their share of the blame for the increase of obscene publications on the nation's newsstands.

"The public holds the distributors responsible, right or wrong," said the Rev. Mr. Dan M. Potter, head of the Protestant Council of New York and a member of the Mayor's Committee of Religious Leaders.

"The public image of the distributor is that he is primarily interested in making a buck," the Rev. Mr. Potter said in a panel discussion on the subject at the first annual international conference of the Council for Periodical Distributors Associations.

He said that a point can be made that the distributors were concerned enough about the problem to place it on the agenda.

However, the clericman declared ultimate responsibility for the material that appears on newsstands rests with the churches, homes, schools and mass communications media that set the moral tone of the community.

Other persons on the panel were Robin Williams F. Beccoloni, another member of the Mayor's Committee; Msgr. Thomas J. Fitzgerald of Chicago, executive director of the American Book Publishers Council; and John Butler, the distributors' lawyer.

Top lay apostolate work to Martin Work

WASHINGTON — His Holiness Pope John XXIII has named Martin H. Work, executive director of the National Council of Catholic Men to a key policy-making board in the lay apostolate.

Mr. Work will be the only American on the nine-member board of directors of the Permanent Committee of International Congresses for the Apostolate of the Laity, located in Rome.

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Urges symbolic church art

SYDNEY—A leading Australian Jesuit theologian declared that contemporary church architecture called for "modern symbolic paintings." He said art in Churches needs "revitalizing."

In a radio address on contemporary religious art, the Rev. J. P. Kenny, S.J., professor of theology at Canisius College here, scored representational art which he said produced "chocolate box girls and the most makeshift of our Christmas cards."

He criticized people "who say a painting is a good painting because it looks like the subject." "Given such a premise," he added, "the camera is, of course, the consummate artist."

Father Kenny said symbolic art paid little attention to describing the color of a man's eyes or to defining his jaw, and that is deliberately blurred details of physique in the interests of the "deeper target—an ideal or a principle."

"Representational art cannot bear the brunt of conveying the mysteries of Christianity," he declared. "If you plump for a representational solution, it seems logical that anyone who paints a picture of Joan of Arc should hang up a picture of Ingrid Bergman as she appeared in the title role of the film."

He asserted that the function of religious art was not to give a photographic portraiture, or historical or archaeological accuracy, but to be "a symbol of faith."

Logge hits discrimination in Federal aid to schools

SAN FRANCISCO — Henry Catho Logge said here national defense demands that no line be drawn between private and public school children in Federal aid to education.

The Republican vice presidential candidate expressed this statement on a nationwide television program ("Face the Nation," Oct. 9).

A reporter noted that Mr. Logge, when he was a senator, voted to supply Federal funds for textbooks and bus service for parochial and private schools.

ASKED IF HE still supported that, Mr. Logge replied affirmatively.

"If you are taking a private school into the Army and a public school into the Army to operate as a guided missile," he said, "you want the private school to be just as good at mathematics as the public school."

"You want him to be healthy; if the public school gets glasses, he ought to get glasses," he said. "If the public school gets hot lunch, so should the private school."

"As far as the United States is concerned, in this national emergency, at this moment of crisis, it draws no line between the private school and the public school," he said.

MR. LOGGE'S statement made him the second of four major candidates to express themselves on Federal aid of some type to parochial grade and high schools.

Sen. John F. Kennedy, the Democratic presidential nominee, has repeatedly made his position known. He first outlined it in a *Look* magazine interview in March, 1959.

He said then that "there can be no question of Federal funds being used for the support of parochial or private schools. It is unconstitutional under the

Mexican Bishops appeal to U.N. rig hts

MEXICO CITY — The Mexican Bishop's spokesman on education has called for repeal of Mexican constitutional prohibition against religious instruction in a line ground that it violates the United Nations Declaration of Human Rights.

Bishop Sergio Mendez Arceo of Cuernavaca, president of the Episcopal Committee for Education, pointed out that the 1948 Declaration of Human Rights upholds the parents' right to decide how their children should be educated.

Article 3 of the 1917 Mexican constitution forbids religious groups from having "any conception whatsoever" with schools. Article 28 of the United Nations

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First Amendment as interpreted by the Supreme Court."

However, in discussing auxiliary aids to parochial schools, Mr. Kennedy said:

"As for such fringe matters as buses, lunches and other services, the issue is primarily social and economic and not religious. Each case must be judged on its merits within the law as interpreted by the courts."

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Announce annual Thanksgiving Day clothing appeal

WASHINGTON — The 1960 Thanksgiving Clothing Collection conducted under the direction of the U. S. Bishops will take place throughout the country from November 20 to 27.

In a letter to the U.S. hierarchy announcing the collection, Archbishop Karl J. Alter of Cincinnati cited the "great need" of "millions of people" throughout the world whom it will benefit.

Archbishop Alter, chairman of the administrative board of the National Catholic Welfare Conference, said those aided are "people who would otherwise be left with only sufficient clothing to cover bodies already suffering from impoverishment and privation."

This year's drive will be the 12th annual Thanksgiving Clothing Collection sponsored by the U.S. Bishops. As in previous years, the usable clothing, shoes and bedding collected will be turned over to Catholic Relief Services—National Catholic Welfare Conference for distribution to the needy.

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Cities need to aid modern woman to fulfill her role in life

OMAHA, Neb.—A Catholic family expert has called for "organized help" to assist modern woman in fulfilling her traditional feminine role as wife and mother. "Today," Msgr. Irving A. DeBlanc declared, "there is a great deal of confusion concerning the role of woman. . . . Woman once seemed to have had a surer sense of her purpose. . . . Now many are confused."

Msgr. DeBlanc, director of the Family Life Bureau, National Catholic Welfare Conference, spoke at the annual convention of the Omaha archdiocesan Council of Catholic Women.

Out of the modern confusion over woman's role, "many fatherly mothers and motherly fathers have been developed," Msgr. DeBlanc said.

Nevertheless, he insisted, modern women "does not want to perpetuate an even greater wrong against modern man, who has been distorted frequently by society as a smaller and smaller

one in the always vaster machine." "Woman's career is to be a mother — physically, spiritually, or both — not mainly to be a success in the outside world, even when she chooses a 'profession' in the purely masculine sense of the term she should exercise a form of spiritual maternity," he said.

"In the hierarchy of her interests—in the home or out of it — 'motherliness' must have priority if she is to follow her natural vocation."

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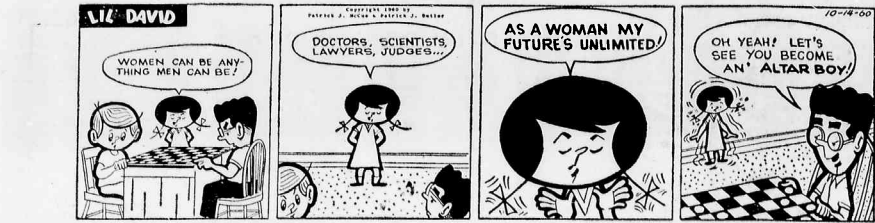
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PROTESTANT DEAN

Says Church has a right to influence legislation

NEW YORK — Dean John C. Bennett of Union Theological Seminary here declared that the American concept of Church-State separation has never meant that churches and synagogues should not seek to influence legislation.

The noted theologian also cautioned that discussions of the "religious issue" in the national campaign must not leave the impression that religion "is quite irrelevant to public life."

Churches and synagogues, he said, have a responsibility to keep the public conscience "instructed and disturbed." For the most part, he stated, they "work on the conscience of their own members who are citizens . . . as part of the general process of the formation of public opinion."

Dr. Bennett spoke on "Church and State in a Pluralistic Society" to the fall assembly of the Manhattan Division, Protestant Council of the City of New York.

He told the assembly that churches are concerned with laws which "protect the weak against the strong, which humanize punishment, which give to all children access to education and the means of health, that safeguard the freedom of persons."

"They are interested in the state's responsibility to keep order, so that men are preserved from violence. They are interested in a foreign policy by which our country seeks to help other nations find their way to a better standard of living and to political and cultural and spiritual freedom. They are deeply concerned about peace between the nations."

The dean observed he was not implying that churches or religious people have a "monopoly



of concern" about these issues, but he stressed, "they can do much to provide the resources which enable a nation to achieve them."

Parallel to the "wide areas of a common Christian conscience," Dr. Bennett said, there is the need of "restraint on the part of the Churches when it comes to imposing their own distinctive conceptions of the moral law by legislation on the whole community."

"The things that I have just emphasized belong to a religious consensus but some Churches have their distinctive moral doctrines that are rejected by other Churches," he noted.

In this connection, the Protestant leader praised Father Gustave Weigel, S.J., of Woodstock (Md.) College, widely-known Jesuit theologian, for helping to "clear the air" with his statement that a Catholic officer holder is not religiously bound to accept legislation to impose Catholic views of the moral law on non-Catholics.

Dr. Bennett noted that Father Weigel had said that the

idea of "restraint on the part of the Churches when it comes to imposing their own distinctive conceptions of the moral law by legislation on the whole community" is quite irrelevant to public life.

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Dr. Bennett noted that Father Weigel had said that the

Catholic who holds public office "takes his lead from the consensus of the community" in matters of morals.

"I do not of course speak for him (Father Weigel), Dr. Bennett said, "but I do not think that he means that on all moral matters any Church, least of all his own, should leave the consensus where it happens to be. The Churches—both Protestant and Catholic—should try to raise the level of the consensus; this I am saying as a Protestant."

Dr. Bennett observed that "often I find that thoughtful Catholics who know the best in their tradition make important contributions to my own thought about the moral problems of the social order."

There are some issues, however, he added, "usually in the realm of medical ethics or of regulations concerning marriage which I shall always ask Catholics to observe the kind of restraint of which Father Weigel speaks."

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Religion and foreign aid

"Our relationships with our neighbors overseas do not, in essence, depend upon how much we give, so much as how we give what we give. Where we Americans are failing today is in the vital areas of understanding and appreciation—understanding that the great majority of the poor of the world would much prefer to be able to stand on their own feet; appreciating country customs and traditions and recognizing their importance in our efforts to be of help."

"The concept of human dignity and individual worth which is the basic difference between the Western world and the communist world rests upon our appreciation of our fellow men as children of the same God. This concept has its origin in and is fostered by religion. From this one would conclude that, as a people and as a government, if for no other reason than to combat more effectively the menacing thrust of world communism, we should demonstrate a high regard for the vital role that religious institutions and organizations play in the daily lives of individuals overseas and the importance of preserving and strengthening them."

"This is not a question of favoring one religion against another. It is a matter of understanding the vital role which religion has played in the development of Western civilization—that way of life which all of us, Gentile and Jew alike, are fighting to protect and defend—and, consequently, of helping to preserve these faiths and traditions."

"The growth and development of the existing overseas mass feeding programs, utilizing government-donated surplus foods and other aid under religious auspices, have been a great stride forward."

—Archbishop Karl J. Alter of Cincinnati

Church-State separation called obligatory in U.S.

NEW YORK — "The Catholic Church in America," according to the Rev. John Courtney Murray, S.J., one of America's foremost theologians, is committed "by the totality of her experience in American history" to the religion clauses in the First Amendment.

"As far as I know," Father Murray asserts in a forthcoming book, *We Hold These Truths: Catholic Reflections on the American Proposition*, (Sheed & Wadsworth), "the only ones who doubt the firmness, the depth, the principled nature of this commitment are not Catholics. They speak without knowledge and without authority; and the evidence they command has its origins in emotion."

"The American Catholic is entirely prepared to accept our constitutional concept of freedom of religion and the policy of no establishment," the Jesuit theologian continues. "The American thesis is that government is not jurisdictionally omnipotent. Its powers are limited, and one of the principles of limitation is the distinction between state and church."

"To speak of the American Catholic attitude on Church-and-State as 'expediency,' Father Murray claims, "is altogether to misunderstand the moral nature of the community and its collective moral obligation toward its own common good. The origins of our fundamental law are in moral principles; the obligations it imposes are moral obligations, bind-

ing in conscience. One may not, without moral fault, act against these articles of peace."

FATHER MURRAY describes the American pluralistic society as a "turning point in the long and complicated history of church-state relations. Religion itself, and not the least the Catholic Church," he states, "has benefited by our free institutions, by the maintenance, even in exaggerated form, of the distinction between church and state."

Under American conditions, he contends, "any other course had freedom of religion and separation of church and state would have been disruptive, imprudent, unpractical, indeed impossible."

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Seminary 'accreditation' urged by priest-educator

CHICAGO — Accreditation of seminaries, whenever possible was advocated by the president of the Franciscan Educational Conference.

Father Pius J. Barth, O.F.M., former Provincial of the Franciscans' St. Louis-Chicago Province of the Sacred Heart, said that in cases where a theological seminary is under the same board of control as a liberal arts college, accreditation of the seminary as the college's professional school should be sought.

Father Pius, who now resides at Alverna Retreat House, Indianapolis, spoke to delegates at a meeting of college departments of seminaries in the North Central area. The Seminary Department of the National Catholic Educational Association sponsored the meeting.

FATHER PIUS said increasing numbers of priests who teach in accredited high schools are frustrated over the nonaccreditation of their own seminaries.

This situation, he said, in no way indicates an inferior quality of seminary education, but "it remains, nonetheless, distressing to all concerned with Catholic secondary education."

Father Pius has been an examiner for the North Central Accrediting Association since 1944. He said that the association has resisted evaluation of specialized

institutions for many years. He said the association took the view that these institutions "frequently narrowed the general program to favor their single specialty, which consisted of a single major concentration that was too often not of a truly liberal character."

"In unifying the approach to the evaluation and accreditation of seminaries one must consider as the outcome of seminary education the liberally educated person who will become priest and teacher," Father Pius declared.

"The broadly conceived liberal arts major in philosophy must be undergirded by a thorough general education program in the humanities, communication skills, health, biological and physical sciences, social studies, fine arts, and so forth, as are expected of

other institutions of higher education," he stated.

HE ADDED: "The general education curriculum is not preparation and is not to be narrowed because of later specialization. Its importance for the individual person is paramount; in and of itself it must be given first-class attention by the professor and the librarian, the dean and the rector."

The former provincial stressed that the broad general education and the liberal arts programs should be just as strong in U.S. seminaries as they are in the prestige colleges.

"The Church in the United States can ill afford to have them less strong in times like these," he stated.

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Pope has words of admonition for Biblical Scholars

CASTELGANDOLFO, Italy — His Holiness Pope John XXIII has urged Bible scholars not to close themselves off "from the needs of the pastoral life and the requirements of the faithful."

The Pope welcomed participants in the 16th Italian Biblical Week at a general audience (Sept. 21) before his return to the Vatican from his summer residence.

The Catholic people, he said, "hang and thirst for the word of God and are waiting to draw from it light, comfort and counsel."

The Pope said he was glad to see among the participants in the biblical week priests engaged in all levels of the apostolate—seminary professors, spiritual directors and ecclesiastical advisers to groups of laymen.

He urged them to make "ever more widely known the wisdom of the Divine Book."

Encouraging the study of the Bible, the Pope cautioned his audience to observe "absolute faithfulness to directives of the Holy See, as contained in the documents and discourses of our predecessors, and to avoid . . . every rashness of judgment which might put opportunity to dangerous doctrinal deviations."

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