

# Decries giving socialism tag to public welfare legislation

GALVESTON, Tex.—Archbishop Robert E. Lucey of San Antonio said here that opposition to public welfare legislation on the grounds that it is "socialism" is a "shopworn" argument.

"I find no cause in logic or in history for giving socialists the credit for the credit for giving sufficient legislation in the field of human welfare," he told the state AFL-CIO convention.

"Civil government should seek the common good, and if it has police power to defend the rights of the strong, it also has a duty to assist the weak and the needy. This is not socialism. It is love of neighbor. It is patriotism and good common sense," the Archbishop added.

Archbishop Lucey made his comments in a four-minute speech in which he charged that "selfish interests" are blocking adequate public assistance programs in Texas, defended the right of workers to organize, and protested exploitation of migrant farm workers.

He said there are "powerful lobbyists" who are blocking sufficient funds from being appropriated by the legislature for even a minimum of decent care for those who need it worst.

Among the groups for whom he said there is inadequate public assistance in Texas, the Archbishop listed inmates of prisons, delinquent children in state institutions, the mentally ill, workers injured in industrial accidents, the blind, the aged, and dependent children.

He said a "philosophy of opposition" to welfare services is "neither intelligent nor honorable."

AS FOR the argument that use of tax money for welfare services is "socialism," he commented: "It is passing strange that all the decent and humane citizens in our society are socialists because they believe that the government should take care of the weak even with public funds, if private charity cannot do the job."

"Surely some of us have learned to love our neighbor without becoming subversive," he continued. "We can believe in the sublime dignity and surpassing destiny of our fellow men without giving allegiance to a socialist state."

"Citizens can defend the right of all men to private property and still be moved to compassion by the signs of bad housing, slum areas that ought to be cleared up by the public authority and malnutrition."

## Ask non-Catholics to Liturgy Week

OKLAHOMA CITY—A special reception year is being prepared for non-Catholic clergy and laity invited to attend the North American Liturgical Week here August 21 to 24.

Many non-Catholics are expected to attend, according to liturgical conference leaders, because of the signs of bad housing, slum areas that ought to be cleared up by the public authority and malnutrition.

Bishop Victor J. Reed of Oklahoma City-Tulsa will be host to more than 70 experts in the Scriptures, Catholic worship, liturgical art and Christian life.

nutrition that wrecks the lives of even little children."

ARCHBISHOP Lucey also referred to the "generally unfavorable" attitude of "powerful individuals in corporations in Texas" toward labor unions.

"Conceding that there have been instances of abuse of power by a few labor leaders, he nevertheless insisted that this is not an adequate reason for opposing unions."

"This opposition to unions based on the conduct of so-called racketeers and hoodlums does not deserve any of us," he stated.

"It is a phony argument, it avoids the real issue, which is the right of working people to organize, the necessity of organization and its value," he said.

"If all the working people in Texas were organized so that they received an honest day's wage for an honest day's work, the progress and prosperity of our state would be enormous," he declared.

Archbishop Lucey said migrant agricultural workers "are at the bottom of the ladder" economically speaking, in Texas, and "people at the bottom of the social ladder get precious little consideration in this state," he added.

He commented that exploitation of migrant workers is "almost inevitable for three reasons: the moral weakness of human nature, lack of labor organization and the absence of protective legislation."

## POAU unit would stop bus riders

AUGUSTA, Maine—Opponents of Maine's new school bus law

are meeting today to rally 42,000 signatures they need to force a state referendum on the law which goes into effect on September 1.

This was reported by State Rep. Ernest D. Smith, a Nazarene minister from Strong, Maine. He also announced that he will support for the referendum cause.

Smith cautioned his audience "not to give up now" and expressed confidence enough signs would be gathered.

Maine's law authorizes tax-paid school bus rides for all eligible school children, regardless of the school they attend. Rides will be given in each town after approval by voters.

The meeting itself was sponsored by the "Maine Citizens for Public Schools."

## Use encyclicals against Commies

MEXICO CITY—The Mexican Association of Catholic Youth called on young people to work actively in spreading the principles of Christian social doctrine in papal encyclicals as part of their campaign against communism.

Youths were urged to "resist with courage the defeatist attitude that Christians are not men" and to be "mistakenly in their economic system and change what should be changed."

## Colleges advised to stress business ethics courses

CLEVELAND—Teaching future business executives ethics in college would be a major step forward in elimination of improper business practices, a priest-psychologist said here.

Father Theodore V. Purcell, S.J., associate professor of industrial relations and psychology at Loyola University, Chicago, declared that recent disclosures of price-fixing and other unethical practices have shocked people into wondering how corrupt the once respected business world had become.

The Jesuit priest told the Cleveland First Friday Club that because of the competitive nature of modern business, unethical practices often seem necessary for its operation.



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INDIANAPOLIS, INDIANA, AUGUST 11, 1961

## New office will assist S. America

WASHINGTON — A Latin American Secretariat for Academic Services will be established here in October to promote closer cooperation between the Catholic school systems of North and South America.

The new secretariat will be headed by a Latin American priest to be named by the Latin American Bishops' Council (CELAM). It will have its headquarters on the campus of the Catholic University of America.

Chief purpose of the secretariat will be to help Catholic educators in Latin America, where Catholic school systems are expanding, in drawing on the experience of North American Catholic educators.

It will also be concerned with inter-American teacher exchange programs and with matters relating to Latin American students studying in the U.S. But it will not function as a clearinghouse for Latin American students.

Plans for the secretariat were made public here following conferences between representatives of CELAM and the U.S. Bishops.

Those taking part in the talks included Msgr. Julian Mendoza Guerrero, general secretary of the CELAM secretariat in Bogota, Colombia, and Father John J. Conidine, M.A., director of the Latin America Bureau, National Catholic Welfare Conference.

## English get secretariat for unity

LONDON—The Bishops of England and Wales have set up their own committee to second the efforts of the Holy See's Secretariat for Promoting Christian Unity.

This was announced by Archbishop Heenan as chair of the new committee.

Archbishop Heenan said the committee will give guidance to priests and laymen in its headquarters in Liverpool. He asked both clergy and laity to write for help or guidance in particular problems.

He called on all to share in this apostolate of unity, so close to the heart of His Holiness Pope John XXIII.

Archbishop Heenan is a member of the Secretariat for Promoting Christian Unity, which was created by Pope John to help prepare for the coming Second Vatican Council.

HE POINTED OUT that a recent survey of 1,700 Harvard Business Review readers — most of them top management executives — disclosed that the majority knew about such unethical practices in their plants as the use of gifts, bribes, cut girls and price fixing. But few of the executives knew what to do about such things, he added.

"Many executives would like to do the right thing," Father Purcell stated, but often they do not "know what the right thing really is. They need help."

And one method of helping, he said, is for colleges to treat ethics on a par with other courses. (Continued on page 9)

## Belgian cardinal dies; foe of Nazis and Reds

BRUSSELS — Requiem Mass has been offered here for Cardinal Jozef van Roey, who defied the nazis, battled the communists and brought school peace to his nation after more than a century of Church-State strife.

The Archbishop of Malines died (Aug. 6) at the age of 87. He was the third member of the College of Cardinals to die within eight days. Cardinal Domenico Tardini died on July 30 and Cardinal Nicola Canali died on August 3. Their deaths reduce membership in the Sacred College to 81.

CARDINAL van Roey was born in Vorselaar, Belgium, on January 13, 1874. After studying at the Malines seminary he was ordained a priest on September 18, 1897.

After earning a doctorate at the Catholic University of Louvain, he taught theology there until 1907, when he was made vicar general of the Malines archdiocese. He was named Archbishop of Malines in 1926 and created a cardinal a year later.

The cardinal took a special interest in Catholic Action activities and set up a Catholic Action committee in every parish to coordinate the work of various organizations.

THE RISE of nazism in Europe brought the Cardinal perhaps the greatest challenge of his career. His reaction was among his greatest achievements.

Even before the outbreak of war, in December, 1938, Cardinal van Roey condemned Nazi race theories as an expression of materialism. The Cardinal stated: "to consider the will, morality and even religion as coming from the blood is to reduce high values to mere material things." Such theories, he added, are "inherent for men" what stockbreeding is for cattle."

With the fall and occupation of Belgium in the early days of World War II, the Cardinal became a center of resistance to the Nazi invaders. When Belgian publishing began a violent attack on the Church, the Cardinal fought back.

"The unjustified invasion of a country," he declared in an address to a Catholic Action group.

## Name Terre Haute couple to receive papal honor

A father and mother of the Archdiocese who have given all eight of their children to the Holy See, will participate in a special ceremony in Terre Haute, the parents of two priests, five nuns and a seminarian, were selected by Pope John XXIII for the Benemeriti Medal.

The medals will be awarded to Mr. and Mrs. Dede by Archbishop Schuler in a special ceremony in their home parish at 7:30 p.m., Monday, August 14. Father Amos McLoughlin, pastor, will participate in the ceremony, which will conclude with Benediction.

Mr. Dede, who is a Civil Service employee at the Federal Prison in Terre Haute, was cited for his exemplary Catholic life, his liberal support of the Holy See and his cooperation in parish activities. Mrs. Dede was lauded for her personal piety, her participation in the Holy Eucharist, her religious callings and for her service as a substitute teacher in the parochial school.

The two priests in the Dede family are Father John F. Dede, S.S., an instructor at St. Mary's Seminary, Baltimore, Md., and Father James Dede, assistant pastor at St. Vincent de Paul parish, Bedford. The nuns in the family include four members of the Providence Order and one Benedictine. They are Sister Anita Theresa, S.P., Sister Mary Mark, S.P., Sister Marie Arthur, S.P., Sister Angèle, S.P., and Sister Mary Helene, O.S.B. The eighth member of the family, Paul Dede, is a theologian at Kenrick Seminary, St. Louis.



CARDINAL VAN ROEY

In September, 1941, "cannot be defended on moral grounds. There are those who say that the Church can adapt itself to any regime. We must distinguish. The Church adapts herself to any regime, that safeguards liberty and does not violate conscience. If a regime violates the rights of conscience, the Church does not adapt herself."

FOLLOWING the war the Cardinal was quick to recognize and speak out against the threat of Communism.

He also warned against a post-war wave of anticlericalism in Belgium, which manifested itself especially in efforts to reduce the subsidies granted by the government to Catholic schools. Typical of his many statements on this subject was his 1957 Lenten pastoral, which declared that such a campaign to impede Catholic education "hurts freedom of conscience and violates equality among citizens."

His efforts led to the 1958 school pact—signed by Belgium's three main political parties—which ended the generations-old controversy over government aid to Catholic schools. The pact doubled the subsidies granted to Church schools and put them on a par with provincial and local government schools in regard to state aid.

## Pro-Castro priest exposed as fake

MEXICO CITY—Ecclesiastical authorities here disclosed that a representative of the Catholic Church in Mexico at the opening of the Mexican-Cuban Institute of Cultural Relations, a pro-Castro organization.

Spoken for by the Archdiocese of Mexico said the spurious priest, Jose Javier Cortes, had attempted to pass himself off as a clergyman and had used many aliases in the past, such as Enrique Cortes Almos, Enrique Cortes Hermandor, and Jose Javier Cortes. At times, they said he posed as a director of the Mexican Society for the Protection of Underprivileged Children.



NEW NOTRE DAME MOSAIC—A mosaic panel depicting engineering symbols has been designed and installed in the lobby of the University of Notre Dame's engineering building by summer school students of Rev. Anthony Lauck, C.S.C. (right), head of the art department. Shown here putting the finishing touches to the \$65 foot mosaic are (left to right) Sister Mary Ignatia, S.P., of St. Agnes Academy, Indianapolis, Ind.; and Sister St. Denis McCarthy, C.N.D., of Notre Dame convent, Ottawa, Canada. Fifteen summer students, many of whom worked on the mosaic which contains approximately 22,000 pieces of Venetian glass.

## WHAT THEY HOPE FOR Laymen 'view' Council

DAVENPORT, Iowa — What hopes do the laity have for the coming Vatican Council?

In an attempt to find out, in a Catholic Messenger, newspaper of the Davenport diocese, opened its letters-to-the-editor columns to comment on the council.

The response has touched on a wide variety of Church affairs, the editors report. One letter urged "a rethinking of the whole system of Catholic education."

Another asked for the inclusion of laymen on diocesan councils and a simplification of breviary and missal.

However, the most common topics are the role of the laity and lay participation in the liturgy.

"MUCH HAS BEEN said in recent years about the role of the layman in the work of the Hierarchy and in Catholic Action," wrote Stanley Grabowski of Cliffside Park, N.J. "Maybe the council could spell it out for everyone concerned, for laymen so that they may know where they stand, for pastors so they will understand the rights of the laity in the apostolate; and for the bishops so that they might use the laymen more fruitfully," Stanley Vodraska of Lakota,

Editor to Readers: Several months ago The Criterion editors announced plans for a series of articles based on letters received from readers expressing their hopes and reactions to the coming Vatican Council. Quite a number of readers have responded to our appeal for letters, but more are needed to give a comprehensive picture of what the laity expects from the Council. The accompanying article may stimulate other readers to write in. Address letters to: The Criterion, P.O. Box 174, Indianapolis 6, Ind. Names will not be used, however, you are urged to indicate your occupation or station in life.

Iowa, said he thought the role of the laity could not be clarified until "the theology of the parish" is more widely understood. "Secondly," he went on, "the role of the laity almost necessarily will be defined in contrast to, if not in opposition to, the role of the priest."

"The problems of the contrast between priest and layman is succinctly stated by Father Jacques Leclercq: 'So long as priests continue to believe that they must concern themselves with the temporal order and laymen continue to believe that they must seek holiness in the imitation of Religions, the Church will not accomplish her work.' (Christians in the World, pp. 62-3)."

"Are we laymen sharers in the Priesthood of Christ?" asked another correspondent. "If the answer is yes, then I would think dioceses should be encouraged to make greater use of lay talent by having lay architects, planners, engineers, doctors, editors, educators serve on diocesan advisory groups."

LETTERS on lay participation stressed that the layman is often

no more than an observer at Mass, the editor said. Often this comment would be followed with a plea for more liberal use of the vernacular in the Mass.

"I'd like to see the Church so unified and brought up to date," said Frances Sullivan of Oak Park, Ill., "that the word liturgy would be just a word, but an actuality, so that my family and I could actively participate in the fullest."

Another wrote: "Pope John seems to favor greater lay participation in the liturgy, particularly in the Mass, as did the late Pope Pius XII. I hope that resolute action by the council will result in the Holy See's will being carried out in all dioceses of the world."

ONE LAYMAN, the religion editor of a 100,000-circulation daily newspaper, warned the Church to see to its public relations. Very often, she wrote, editors of the general press are frustrated in their attempts to get news from the Church, and the result is poor coverage or unnecessary antagonism.

Other suggestions called for a formal council pronouncement on interracial justice, a hard look at the machinery for handling matrimonial cases, dialogue with other faiths, and a modernization of catechetical instruction, the editors reported.

## Shawe Memorial teacher designs novel monstrance

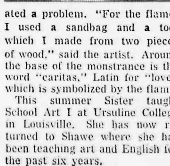
MADISON, Ind.—"I am come to cast iron on the earth, and I will build it, but that I be kindred." (St. Luke XII, 49) is the text that inspired Sister M. Benedicta, O.S.U., a teacher at Shawe Memorial High School, here, to design and execute a sterling silver monstrance.

The material for the vessel was given to Sister Theodolinda, O.S.U., as a golden jubilee gift, and the finished product will be placed in the residence hall chapel at Ursuline College, Louisville.

SISTER BENEDICTA created the monstrance for the completion of her M.A. from the University of Notre Dame last summer. She began by drawing exact plans, then making a paper model, and finally the vessel itself.

The only pieces on the monstrance which were not made by Sister Benedicta are a bolt through the stem and the glass plate covering the host, but the figures about 500 hours of labor have gone into the execution and she is still refining and making minor improvements.

SINCE THE BODY of the monstrance is in the shape of a flame, finding the proper instruments on which to shape the silver cre-



NEW CRUCIFIX FOR FRANCISCANS—To commemorate the 100th anniversary of the death of their founder, Mother Theresa Hackmeier, the Sisters of St. Francis, Oldenburg, have adopted a new type crucifix as part of their religious habit. It was designed by Sister M. Doloretta, art instructor at Marian College, Surrounding the realistic corpus is a stylized, triple-knotted cord, symbolizing the vows of poverty, chastity and obedience. At the foot of the cross are the initials DMED for the Franciscan motto, "Deus Meus Et Omnia" (My God and My All).

# The public forum

## OPINIONS OF OUR READERS

### Dispute stand on socialized medicine

To the Editor:

Your editorial SOCIALIZED MEDICINE you chide the doctors for being under the spell of A.M.A. They may be "pleasant fellows" but their intelligence and altruism leave them at the door of the A.M.A. convention hall. But, thanks for saying we had some "mink of human kindness." Traditionally, only the liberals are opposed to possess this; certainly not flint-hearted conservatives!

It is hard to believe that all the doctors of your acquaintance are dupes of the A.M.A. Some of my colleagues developed their attitude against socialization by reading criticisms of Lord Keynes' economic theories, informing themselves on actuarial mechanics of the insurance business, and reading the daily news.

Your readers could come to the independent conclusion that social security is a tax and not insurance with a funded reserve, a contractual obligation to pay, recovery of unearned premiums, etc. . . . The Supreme Court states that social security system is a welfare program supported by taxation. When the Internal Revenue Service last month seized the Amish's horse tax pay for overdue social security taxes, the implication was obvious.

Facts are hard to come by these days. No one has proven that the aged who have no private insurance and are indigent lack adequate medical care to the extent that of the aged, regardless of need, should be included in a "free medical care" plan. The aged couple in Trenton who petitioned the Supreme Court in their fight against the Social Security Act's pre-emption TV campaign

"quickie" turned out to have private insurance coverage at that point. Then there was the recent case of the burned lady from Texas whose plight made the Congressional Record only to explode on investigation.

Perhaps you take the stand that if any one lacks medical care, sufficient reason exists to include everyone in a give-away plan. We know some people who honestly believe that if the government is to solve poverty, disease will vanish from the land (heaven on earth). This skirts dangerously close to what Khrushchev is promoting this next generation of Russians.

Your reference to "last century economic theories" prompts me to inquire if a third objective—a balanced federal budget un-patriotic? Each of my five little children already owes about \$2,000 on the federal debt.

While the collectivism of the ancient Christian community was laudable for those times, application of this old remedy to a complex modern world's face is economically stratified society, is naive. Can we outlaw poverty as we have outlawed millionaires? Ed Wiley, in his weekly magazine put it nicely some years ago: "Since we as Catholics are concerned about material goods, let us be equally disposed to men to virtue or to vice, it would be misplaced zeal to seek the alleviation of material distress with instruments which of themselves would generate a climate of irresponsibility unfavorable to Christian virtue."

So, let's let's face it—economic responsibility of each to try to provide for himself and family and—of the community to provide for those whom the contingencies of life have rendered unable to help themselves. The statement of the American Bishops on responsibility last year should be read by everyone.

It brings to mind the scene re-enacted daily in the public hospitals in every large city: young relatives dumping aged grandparents at the receiving room door, and running before physicians can obtain an adequate history necessary for treatment of the patient. Months later, grandfather is a dismal problem to the hospital authorities.

Might not personal irresponsibility increase with socialized medicine? It is assumed that the inevitable expansion of federal welfare will be accompanied by a general lessening of contributions to Catholic charities. Scrooge, I recall, in *The Christmas Carol* brushed off solicitors for charity with the rebuke that paid heavy taxes to support the government poorhouses.

William L. Drake Jr., M.D. Webster Groves, Mo.

## CHOICE

### The National Review or Pope John XXIII

An editorial in the Central Catholic Register, Fresno

On Page one we publish the text of a comment on the Papal Encyclical, Mater et Magistra. It appears that the ultra-conservative National Review, edited by William F. Buckley, Jr., considers the new Encyclical as a "sprawling document" and a "venture in triviality."

Catholic meep and parochial ecumenics all over the country, jumping on the bandwagon of anti-Communism, and urge fellow Catholics and others to do the same. He espouses the view that such a device that all other evils are relegated to a second-class status.

Nobody will deny Mr. Buckley's right to express his opinions. However, we do think it is rather reckless for any Editor, let alone one revised by a Catholic, to call an Encyclical of the Pope "triviality."

What authority has an encyclical? Here again we must listen to the voice of the Church rather than the voice of Yale. In his Encyclical "Humani Generis," Pope Pius XII gave us the clear answer:

"Nor must it be thought that what is expounded in encyclical letters does not itself demand consent, on the pretext that in writing such letters the Popes do not exercise the supreme power of their teaching authority. . . ."

"Generally what is expounded and indicated in encyclical letters already, for other reasons, according to Catholic doctrine. But if the Supreme Pontiffs in their official documents purport to pass judgment on a matter up to that time under dispute, it is obvious that the matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians."

The National Review complains that Pope John made scant mention of Communism. He did not accuse the Pontiff of "being soft" on Communism. However, if the same had been written by a "liberal" journalist, we are sure it would have gone through with its accusation.

There is, of course, one serious consideration which has to be made: When the divinely appointed teacher, the Vicar of Christ, issues an encyclical, it is not something that can be treated as "trivial" by anyone, least of all practicing Catholics. We venture to suggest that the National Review's comment is motivated by sour grapes. The Pope did not follow their party line.

We have said before that one of the troubles with our Catholic Conservative brethren is that they tend to be obedient to the Voice of the Church only when the "Voice" agrees with them. They appear to be more willing to accept political theories than spiritual direction.

THE NATIONAL Review tries to split Catholics with the observation that the Papal Encyclical might suffer in comparison with statements of the American Hierarchy, especially their annual message. Last year, which is entered Individual Responsibility. We note, however, that the National Review did not get overly excited over the Hierarchy's statement of 1958 concerning Catholic responsibility in the racial problem. We assume that article on "Socialized Medicine," which appears that the content of the article can only hinder the cause for which you speak.

In spite of our stand on this vital issue, attempts at sarcasm and distortion do not reflect good journalism. These attempts do not help to clearly decide any issue.

In the future, I hope that your editorials will be more guided by more mature and virtuous frames of reference.

Thomas W. Stach, M.D. Indianapolis

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## PROMISE OF THE FUTURE

### Automation and Society

EDITOR TO READERS: Occasionally a newspaper gets into the happy situation of having too many letters-to-the-editor. That's our problem this week. Since we can't begin to fit all the letters we have in our regular Opinions column on Page 4, we have decided to use this page for the overflow. Along with the letters on this page we are carrying three significant editorial reprints from other dailies papers—all under the general heading of "The public forum." We'll carry it again from time to time—whenever the volume of letters warrants it. Meanwhile, keep those letters rolling in. We love to get them.

## TWO DOCUMENTS

### Next 20 years

The newspapers of the Soviet Union had their hands full last week carrying the text of the third Communist party program, a 45,000 word document, which, when it is presented to the twenty-second congress of the Soviet Communist party in October, will establish fundamental guidelines for the Communist world during the next twenty years.

Coincidentally, two weeks ago Catholic newspapers of the world were busy with the text of Pope John's encyclical *Mater et Magistra*, a studied restatement and development of Christian social and economic principles and a fervent appeal for their implementation in the modern world.

Coincidentally again, each document was the third in its series. The Communist party program of 1961 is a sequel to those of 1960 and 1959. *Mater et Magistra* is a sequel to *Pacem in Terris* (1961) and *Quadragesimo Anno* (1931). Both documents were considered front page news by the newspapers of the world. But here all similarity ends, for each presented a totally different vision of man and of the world.

The Soviet document contained the renewed prediction of the ultimate triumph of socialism, a forecast of the productive capacity within the same period of time, of the material benefits and improvements that the Russian people would receive. The promise included modern apartments, free health service, the reduction of the work week to 34 or 36 hours, free lunches in factories and other state enterprises, free nurseries for children and old age benefits.

In 20 years, the party predicts, "Soviet society will come close to a stage where it can introduce the principle of distribution according to needs, and there will be a gradual transformation to one form of ownership—public ownership."

The document even went so far as to predict the Communist millennium, the "withering away of the state," within this generation.

The Communist document deals in specifics. The ultimate goal the Communists have set for themselves is material prosperity in an earthly paradise. The party program tells the Russian people what some of those material benefits they can expect to receive within the next twenty years.

His vision of man can at no time be any larger than the sum total of those material benefits put at man's disposal by technology. It promises an inevitable happiness, asking no more than a faithful submission to the master plan and a per annum increase of so many billion kilowatt hours of electrical power.

In *Mater et Magistra*, on the other hand, Pope John, though deeply concerned with the poverty and injustice that continue to plague mankind, rejected any solution that was not based on the fundamental concept of the dignity of man, any vision of the world that was not based on God, "the final being of all reality."

Pope John called for determined efforts to equalize, on all levels of society, conditions that support the dignity of man. He appealed to the more advanced countries of the world to aid, without self-interest, the underdeveloped peoples and he encouraged socialization "within the limits of the moral order."

Essentially, Pope John called for a vision of man that goes beyond the individual, immediate society, class, nation, ideology or religious belief. He underlined once again that there can be no hunger, despair or injustice in any corner of the world that does not pierce the truth of Christian heart.

He made no promises of inevitable happiness either material or spiritual. He did not tell us what we would receive but what, as the richest nation of the world, we must in justice give. He set no earthly goals but placed before our eyes one more, and in the focus of these goals to follow so that we may come to Him.

Pope John dealt with world problems in broad and eternal terms. He did not speak of time tables or production schedules, for his vision of man is made up of more than work hours and units of production. He spoke to free people who have a serious responsibility to convert principles of social justice into practical and concrete realities in keeping with the conditions of the society in which they live.

Within the next twenty years, the Soviet Union may well accomplish the goals that it has set for itself in terms of production and standard of living. How far, within the same period of time, will we have gone in putting the message of *Mater et Magistra* into practice?

The teachings of Christ can admonish us and plead with us but they cannot force us to act. Paradoxically enough, or so it seems, the free individual can sometimes move with less speed than the immense structure of the totalitarian state.

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## PROMISE OF THE FUTURE

An editorial in the Pittsburgh Catholic

What does the employment future look like under automation? Consider some of the newest devices which the Holland subcommittee was told of during its recently concluded congressional hearings on automation and unemployment:

—An automatic law clerk gadget, which performs seven man-hours of legal research in minutes. This machine, in order to get the answers to a question involving tax exemptions, analyzed 400 laws from 50 States, typing out in less than 10 minutes all of the statutes and case citations involved.

—A phonetic typewriter which automatically transcribes from the spoken word. The present model, still imperfect, puts down exactly what it hears and therefore is not orthodox in spelling. But a union official stated that when perfected it could eliminate the jobs of 1,500,000 secretaries, stenographers and typists.

—An automatic sales clerk which dispenses as many as 30 varieties of merchandise, accepts payment up to \$5 and gives the customer the exact change.

—A reading machine that scans and transmits entire typewritten pages at the rate of 1,800 words a minute, doing the work of 24 key punch clerks.

WHAT WILL BE the impact on employment in this country when the trickle of these devices becomes a flood? Some idea is available from industries where technology has already taken over in varying degrees. Union and industrial leaders who testified before the Holland subcommittee painted this picture:

—From 1950 to 1960 the number of workers in factory production in the U.S. fell ten per cent while production rose 43 per cent.

—Railroad productivity rose by 65 per cent during the postwar period, while employment fell by 240,000. Productivity in the soft coal industry in this same period rose by 96 per cent, while employment was falling 262,700.

—In the steel industry, steel production and shipments were almost identical in 1950 and 1960, yet in 1960 there were 80,000 fewer production workers employed and the work week averaged 3.3 hours less than in 1950.

—It is estimated that 10,000 computer installations will be

made in 1961, each affecting 140 jobs or a total of 1,400,000. Twenty-five per cent of the jobs affected will be eliminated.

The committee noted that the United States is the first nation in the world in which the number of productive workers has declined while total output continued to rise.

DOES ALL THIS mean that automation is bad? Of course not. In the Holland committee's words, " . . . automation is the promise of the future. It is the means whereby the conquest of natural forces can be opened to the abundant benefit of mankind. Automation is not something to be feared and avoided. It is something to be harnessed and encouraged."

But the tendency is to spotlight automation's benefits to the neglect of the human problems it creates. Says the Holland committee: " . . . the obvious and highly publicized advantages of automation should not be allowed to overshadow the plight of the little man searching for a place in a growing economy." It adds: "Certainly a great injury will be inflicted on this generation and future generations, if nothing at all is done to halt the relentless growth of the mass of jobless, rootless, disillusioned and frustrated workers displaced by technological changes. Workers should not be forced to match wits with machines but should be given the opportunity to rise as high above the moron mentality of machinery as their God-given talents permit."

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NUNS RECEIVE DIPLOMAS—The first public summer Commencement exercises of St. Mary-of-the-Woods College, held last Saturday morning, August 4, saw this group of Sisters receive their bachelor degrees from Archbishop Schulte. In all, 73 Sisters—some in absentia—completed their undergraduate work this summer, for their degrees. Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, gave the Commencement Address.

POLITICS IN GERMANY

Catholics, Protestants cooperate in one party

By MANFRED WENZEL

BONN, Germany — The party expected to sweep to its fourth straight victory in Germany's September 17 parliamentary election... Catholics-Protestant desire to bring Christian principles into government.

1933 when it was dissolved by Hitler. During the early 1800s it regularly had the backing of the Evangelical People's Service deputies in Parliament.

BEFORE THE 19th century

Germany's Catholics and Protestants were to a great extent divided geographically. What is now Germany was split up into many small states whose people generally had to accept the religion of their rulers.

At the national level the CDU is allied with the similar Christian Social Union (CSU) of Bavaria. In the first postwar years the CDU also functioned in Soviet-occupied eastern Germany.

THE CENTER PARTY was also revived after the war, but it was only three per cent of the votes in the 1949 elections and less than one per cent in 1953.

It is the Christian Democratic party which has been in power since 1949 under Catholic Chancellor Konrad Adenauer.



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THE CHURCH AND THE WORLD

President's appeal—The law and sin—School aid fight

AT HOME

WASHINGTON—The need for public understanding of our problems abroad will continue, President Kennedy has told the presidents of the National Council of Catholic Women and Men.

can Bar Association attending their annual convention here that it is "naive" to think laws will work without reference to moral values.

KARACHI, Pakistan — Unless religion provides answers to world problems, it will be overwhelmed by communism, Bishop Mohammed Ayub Khan warned in a speech at ceremonies marking the centenary of St. Patrick's High School here.

SANTIAGO, Chile—A group of priests from rural areas in Chile have sent a joint letter to Jorge Alessandri Rodriguez and other government officials asking for "early and basic improvement in the conditions of the Chilean farm workers."

RESISTENCIA, Argentina — Bishop Jose Mariarte de Resistencia has protested against the removal of optional religious instruction from the public schools by Chaco province education authorities.

Sen. Barry Goldwater has pledged a floor fight to rid the Senate version of the National Defense Education Act of inconsistencies in aid for public and private schools.

RIOHABBA, Ecuador — An Andean bishop has called on the people of his South American nation to resist communist infiltration.

RIO DE JANEIRO—The rights of parents to give their children a religious education and of children to receive religious training was emphasized here by the sixth congress of the International Union for Freedom of Education.

BRESSANONE, Italy—Bishop Joseph Gargitter of Bressanone has suggested that communist agitation was responsible for recent disturbances in the Alto Adige area, which was once Austrian territory.

ROME — Cardinal Giovanni Battista Montini, Archbishop of Milan, arrived here by plane for a private visit that will last several days.

ABROAD

DAR ES SALAAM, Tanganyika—Bishops from five east and central African territories approved aspirations for independence in these areas, but warned their peoples against internal dissensions and the infiltration of false foreign ideologies.

ROME

MEXICO CITY—The government's denial of intentions that it plans to take over Mexico's private schools, most of which are Catholic, has quieted the fears of parents of students who attend them.

VATICAN CITY

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Rumors have the Pope naming new cardinals

VATICAN CITY—The recent death of three cardinals has led to speculation here that His Holiness Pope John XXIII may name new cardinals in the next few days.

The present 81 cardinals include 6 cardinal bishops, 5 cardinal priests and 10 cardinal deacons. There are 52 non-Italian cardinals and 29 Italians.

At the March 28, 1960 consistory the Pope announced that in addition to the seven new cardinals he was naming publicly, he has also elevated three others "in petto" (in the breast).

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PRATHE FILM

DAYTON, Ohio—The 18th annual meeting of the American Franciscan Society for Young Men went on record as recommending attendance at the film, "Francis of Assisi."

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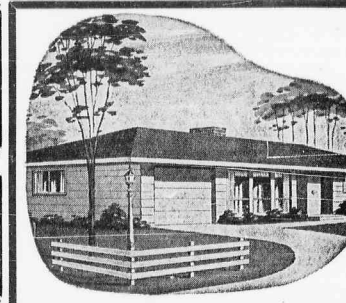
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Comment

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.

Unfair to bishops

It's tempting to believe the worst about bishops. They're the bosses; they lay down the law.

It's only human to want such things to be subject to the foibles and weaknesses of human nature like the rest of us—especially when somewhere along the line one of them has made a decision or laid down a law that to us seemed a mistake. And who has advanced beyond the pockmarked age and has not said many times to himself and to others, "the bishop is wrong"?

So it is not surprising that even some Catholics are accusing the bishops of the country of joining with the politicians and segregationists to kill all Federal aid to education because they can't have what they want for parochial schools.

According to the newspapers and newsmagazines—especially the omniscient newsmagazines—this is exactly what the Catholic bishops have been doing. The way some sections of the secular press have been telling the story, this is what the bishops have been up to:

They have organized a clever campaign aimed at sabotaging any and all efforts to obtain Federal aid to education unless parochial schools were to receive a share of the money. They goaded a reluctant lady into writing letters to congressmen. Perhaps (though this is only hinted at) they themselves picked up phones and surreptitiously advised congressmen with Irish and Polish names how the Church might best be helped with a strategic vote.

This is altogether unfair to the bishops. Several of them have spoken out publicly against all Federal aid to education, but this does not mean they are against it as a whole. The administrative board of the National Catholic Welfare Conference, as spokesmen for all the bishops, did publicly object to what they called discrimination against parochial school pupils in the proposal for Federal aid to education and stated that if some adjustments were not made they would continue to oppose such discrimination—but not Federal aid itself, as the press erroneously reported.

Officials of the education department of the N.C.W.C. did testify in congressional hearings against the exclusion of parochial schools in the Federal aid proposal. They made it clear, however, that not all Catholics agreed with them and that Catholic congressmen were morally free to make their own decisions on what to do about aid to parochial schools.

The National Councils of Catholic Men and Women did urge their affiliates around the country to encourage the Catholic laity to let Congress know their desires. In only two or three dioceses was there any serious attempt to follow this suggestion.

What put the pressure on Congress was none of the bishops' doing. It was something that surprised Catholics themselves, particularly the bishops. It was a grass roots movement that sprang from laymen and laywomen of their own show. Though many Catholic churchmen were undoubtedly pleased by the movement, he wrote, "let it stand as a fact that history will verify: They did not create it. They did not direct its strategy. They are no responsible for its success or failure."

We agree with Mr. Thorman that "this new position of the layman has significant practical consequences."

From now on "any civic groups set up to deal with the relationship between religion and civic affairs must include representative Catholic laymen as well as clergy," he explained. "This is essential in order to get a cross section of opinion from the Catholic community in matters which have both theological and civic implications and on which there is no official Catholic position."

The Federal aid to education hassle of 1961 may supply an important chapter in the history of the Church in the United States.

John Birch essays

As may be seen most weeks in our published letters from readers, there are those who disagree with our editorials, sometimes violently, in the good old, free-wheeling American style. We are always pleased to know when people agree with us, of course, but we are always much more pleased to know that whatever we address ourselves to the intelligent consideration of serious-minded readers.

Even when the treatment may have what is called a "light touch," the subjects we choose are, as we should hope, of serious import. We do have a sense of what we owe to our readers and to ourselves in this respect.

However, for once, and if our readers will pardon us, we falter in our general intention to resist treating a matter better left to the courts. We are referring to the national announcement that the John Birch Society has offered \$2000 for an essay competition among college students, the assigned subject being, "On the Grounds for the Impeachment of Chief Justice Earl Warren."

Interviewed on the announcement by the New York Times, Mr. Robert H. Welch, Jr., president of the society, said he had no quarrel with Chief Justice Warren, but was a Communist or not. "We're not going to run down specific facts," he said, "but we can draw an overall conclusion." To be confirmed by the essays of the prize-winning college students?

There is a severe temptation to be facetious about all this. It is made all the more severe by a letter from a friend of ours: to say he has received literature inviting him to join another society, entitled "Arizona Mothers for the Impeachment of Earl Warren," and to ask whether a chapter has yet been formed in Indiana.

But we must be prudent and resist the temptation. We might find ourselves included in a previously announced John Birch Society activity, the preparation of "a complete list and accurate files in America of the leading Communists, socialists and liberals, trying to change the economic and political structure of this country so that it would be completely merged with Soviet Russia in a one-world Socialist government."

If the John Birch and the Arizona Mothers societies ever get power in this country, it could be very bad for us to be on such a list; even in the company of the Chief Justice of the U.S. Supreme Court and, as we are given to understand, former President Eisenhower. Our best bet is into the same sort of discomfort as those who criticized the totalitarian policies of Adolf Hitler in the 1930's and Joseph Stalin in the 1920's.

TV policy

The amount and intensity of criticism of the TV industry is particularly impressive, especially since the flood gates were opened last May by that forthright speech from Newton N. Minow, chairman of the FCC. That the flood continues unabated may again be seen in reports of a TV conference and seminar at Chicago last week.

While we agree with the nation-wide criticisms, and could even add a few of our own, we are becoming a little worried, just now, that the whole trouble could so very easily be covered by the great heap of complaints. We could lose sight of the whole wood as we wander indignantly among the trees and undergrowth.

We must keep firmly in mind that the main cause of the trouble is a simple matter of basic organization. The public broadcasting services of this country have come to exist mainly to peddle program time and make a profit on the transaction for their stockholders. The buyers of program time have come to decide solely how best that time will be used in what they think is their own special

interest. Those responsible for the management of broadcasting as a public service have lost their way. The public tastes and natural requirements, instead of being fostered and developed, have come to be exploited and debased.

Until there is a radical change of attitude toward the responsibilities of our public broadcasting services, no protests, or committees of enquiry or utterances by public men, will have any permanent effect. Things will be bound to slide back into the old ways as soon as the heat is off and the public attention has been attracted to other exciting grievances. In the meantime, self-conscious cultural gestures, such as Sunday afternoons of a full-length opera—maybe in French or Italian, if not in poorly enunciated English—are ineffective. They even serve to obscure the issue.

We do not advocate an immediate and radical change in program design. Let the old stage coach roll out on to the wide prairie as usual. Let the law-enforcement agents come in with screaming sirens in the last few minutes, after the hero, as usual every week, has disposed of the villains and the villains.

But we do advocate, as essential immediately, a change in basic policy. When some commodity salesman decides

he might have more hot eyes glued to his TV commercials by altering the art-work (bought and paid for by his hard-earned cash), to include a little more sex and brutality, the managements of our broadcasting services must be able to say "No." They are unable or unwilling to do this at present.

We know the audience potential for TV programs is very great and that a very large number of daily hours must be filled with something or other. No one may reasonably expect a very high average artistic standard. Nobody expects miracles.

But we all expect a little commonsense, clear vision and a simple directness of purpose in the public interest. We expect managements of broadcasting to take back control over the program content from the commodity salesmen. We expect the managements of broadcasting then to turn their program policies toward higher things, not in the hope of achieving miraculously high levels today or tomorrow but to restore confidence that the ordinary, decent people of the country are at least being in the right direction.

QUESTION BOX

Why Holy Spirit is often neglected

By MSGR. J. D. CONWAY

Q. I am happy with recent additions to the Divine Praises, but I have always wondered about this point: Since the Holy Trinity is the central doctrine of the Christian religion why is there no prayer for the Third Person of the Trinity? I once wrote to the Holy Spirit and was told that this prayer be placed in the Divine Praises: "Blessed be the Holy Ghost in the most Holy Trinity." But I never received an answer.

A. There is no doubt about it: the Holy Ghost is the neglected person of the Trinity. I don't know why, but it has always been so.

The First General Council of the Church at Nicea, in 325, defined the equality of the three persons, but of course this Council was concerned primarily with the equality of the Son with the Father, since this was denied by Arianism. Anyway, their creed, naming up the true doctrine, went into a long paragraph stating our belief that the Son is consubstantial with the Father, begotten not created, existing before all ages, etc. And then at the end there was one short phrase, like an afterthought, "And in the Holy Ghost."

The first six General Councils of the Church were all devoted to various phases of the nature of the Son of God made man—but only in a few passing words did the Second General Council, at Constantinople in 381, condemn Macedonianism—the brief and local heresy which denied the equality of the Holy Spirit with the Father and the Son.

Apparently our problem is and always has been—that the Holy Ghost does not appeal to our imagination. The Father we can picture, and the functions we attribute to him are concrete, like creation and constant providence. The Son became man: He is one of us. So we have no trouble there. But to the Holy Spirit we attribute work which is hidden, spiritual, and mysterious. He inspired the writers of the Sacred Scriptures, effected the Incarnation, gave His charisms to the members of the Church to keep it alive and indelible, and lives in each of us, to make us holy, to share His own life with us, and to impel our every step on the road to heaven.

Really, His work should appeal to us deeply: it is a work of limitless love, of intimacy. It is a union, a sharing, a constant living, warming, inspiring activity. The trouble is we can't touch or see it; we can't picture it. Like a flame of fire it eludes us—and we may even shun its fervor lest it scar pet sins from our souls.

Q. The rhythm method of birth control works satisfactorily for most, but what about those women whose periods are irregular? I have been trying to sway some of my friends, friends and relatives who have been using artificial methods, but what can you say when they ask about the above. This sincerely troubles me.

A. I don't believe you have a very strong argument against those who see no moral wrong in artificial methods. Our argument for rhythm is that it is the only legitimate method available: we do not claim that it is the easiest or the surest.

Your question indicates the basic difficulty with rhythm: we can only hope that more medical study of the subject will reveal more accurate means of determining the time of ovulation or legitimate methods of making it more regular.

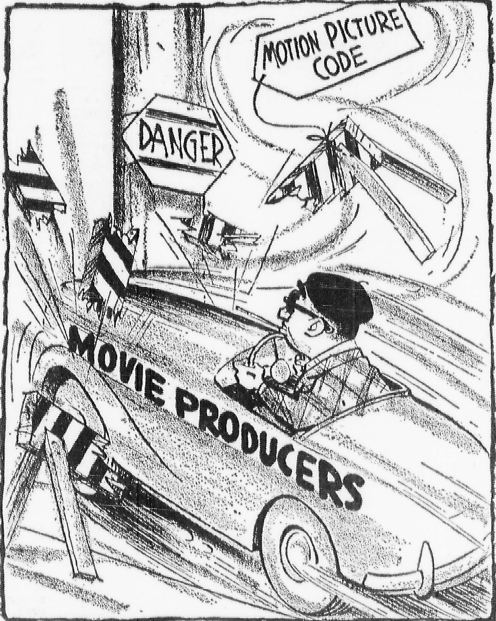
Q. Is it permissible for a Catholic girl who has had a baby to be married in the Catholic Church in a white dress? She was not married when she had her baby.

A. If she carries the baby up the aisle in her arms then I think some other type of dress would be more appropriate.

My answer is serious, in a figurative sense. If it is generally known that she had a baby then I think she would be wise to have her marriage simple and quiet, to slow down the speed of the wagging tongues. But if the fact of her maternity is not known then I would say: let her own prudence and taste be her guide.

The law of the Church is not involved—only social customs.

Reckless Driver



OPINIONS

Critiques stand on Freedom Riders

To the Editor:

Father Doran's article ("Baps Freedom Riders," 6/16/67) has just come to my attention since my return from vacation.

Father Doran seems to feel that St. Thomas would not approve of the Freedom Riders because they do not, according to his reading, at any rate, comply with the norms of fraternal correction.

It is indeed rather difficult to say what St. Thomas would have thought, and sometimes it is even more difficult to decide which of his writings would apply to a current sociological phenomenon.

It may well be that by this time Father Doran has changed his mind with regard to St. Thomas and the Freedom Riders, but I would respectfully suggest that he check Part III, Q.242, art. 2, reply to obj. 3 of the Summa Theologiae, where some rather interesting things are said about tyranny.

It would seem that a citizen acting in full accord with a law that is nation-wide—a law that has been promulgated for the benefit of the nation, as the degeneration of bus and train stations in interstate commerce has been—does not act in violation of a purely local tyranny which in fact exists.

John Kearney, National Director, Friendship House, Chicago, Ill.

The Indian

To the Editor:

I have been following your articles on "Civil Rights" and, while I do not agree with everything you say, particularly when you go far afield into political issues, the purpose of this letter is not to argue but, rather, to pose questions in his mind.

Why, in writing on civil rights, you and almost every other writer use the subject, refer only to Negroes. I have searched your paper in vain for even the slightest reference to the American Indian, the only real American in our country since its creation. I can only conclude that the lack of interest in his race is because he is not allowed to vote. For some strange reason, he is not permitted even the basic rights that the Negro has enjoyed since the Civil War. He is denied almost all civil rights, kept in concentration camps called "reservations" and lives in abject poverty. He cannot even buy a drink to drown his troubles if he should be fortunate enough to have the price.

As editor of a Catholic paper, how about something on the In-

dian's rights as a human being? My mail is filled with pitiful appeals for charity for these people from such fine men as Father Frank Huleman of St. Augustine Indian Mission, Winnebago, Nebraska, and others with whose work I am sure you are familiar. I am sure they can supply you with plenty of material on the subject.

Indianapolis J.A.W.

Robin Hood

To the Editor:

The current issue of National Review (Father Smith's "favorite" journal of opinion) carries an article on "The Strange Drift of Liberal Catholicism." In it, the writer considers the phenomenon that virtually all the Catholic journals of opinion are dominated by the so-called "Liberal" line.

Indianapolis Edward J. Dowd

SERMONETTE

Goodness and greatness

By REV. JAMES D. MORIARTY

Alex de Toqueville, a famous French politician and author who visited the United States about 100 years ago to make a study of our country later wrote: "I sought for the greatness and genius of America in her large harbors and her great rivers. It was not there. In her fertile fields and boundless prairies and it was not there. Not until I went to the churches of America did I understand the secret of her genius and power. America is great because she is good and if America ever ceases to be good, America will cease to be great."

Would it not surprise Frenchmen, if he could, say the same today of the United States? When we talk about losing its greatness we are not referring to the reports informing us that we are behind in the race to outer space. We refer rather to the ideals which have ever been held up before our young people as goals worthy of their utmost efforts.

It is goodness a necessary quality for leadership in our country today? We mean moral goodness or the conformity of our life with the laws of God. We do not mean just excellence or proficiency in the developing of certain talents whether it be in the power to please on the stage or screen or the ability to make a fortune in business. We are not talking in terms of athletic prowess or oratorical ability but when we speak of goodness we mean the measure of a man in the light of God's commandments.

The era of specialization has prepared us to accept a man for a particular ability rather than measuring and seeing the total man. Before we offer our acclaim perhaps we should examine our would-be heroes more closely. For publicized heroes will ever be imitated by our young people.

Before we applaud let's ask ourselves, "Are these really good men and women or are they only talented? There is a world of difference between the two. It is important because if America is going to continue to be great then its leadership must be good."

We must be unwilling to settle for talent only. We must demand true goodness.

STRAY LEAVES

Parents hold key to dating problems

By MICHAEL BOWLES

On looking through recent issues of The Criterion, my eye was attracted to the columns of Father John L. Thomas, S.J., and Anne Culkin. It was attracted because of the astonishing number of questions put to them, at least one every week, on that—as I believe—unique aspect of The American Way of Life, dating and going steady among school children.

In almost successive weeks, Anne Culkin was asked for advice: by a high-school junior girl of sixteen, whether she should drink at parties when her boyfriend invites her; by a young schoolgirl who wants to know how many boys she is supposed to date before she decides on the boy she wants to marry; whether a girl should accept a boy dates when he always rings up only at the last minute.

The problem which particularly took my fancy was not one of these but one addressed to Father Thomas. It is worth quoting in full. It is from a mother, presumably of adult maturity.

"Our 17-year-old son has gone crazy over a girl of fifteen—the looks older, as they all do these days. The other night he was to take her to a dance and return early. He got back at 2 a.m., admitted he'd been drinking, and had wrecked the car chasing a boy who had dated his girl. What punishment should we give him? My husband says I can't go out until he graduates (from high school, I suppose?) Won't that make him bitter?"

Well, now, I do not intend to comment on these problems within the framework and terms of reference of current life in this country. Father Thomas and Anne Culkin have already done that, wisely and well. I propose instead to narrate an adventure from my young days. It is "foreign" inasmuch as I don't think so; it may be due to the fact it happened in another generation, when everyone had attitudes so very much different from nowadays.

My father, God rest him, was never a hard-headed, dogmatic kind of a man. In fact, he was sometimes altogether too easy-going in many ways. One day he was patently pulling the wool over my eyes in a business or a social matter.

There were occasions, very few, when he produced a dictum on some subject or other which was not open to further discussion, not by nobody. The dictum, without any fuss, would assume the character of a granite proberance. You might try to get over it or under it or around it, but it would be completely immovable.

One of these was when he conveyed to me the information that I could take a girl out any time I liked, but not until I was earning my living. If I was not earning the price of it by my own efforts, I was not ready, in his view, to have his consent. Anyway, he did not regard it as a proper charge on his household expenses.

Even when I was earning my living, I had not entirely free from his parental authority. I had begun and was continuing in the Irish civil service at just over sixteen.

There was one period when I was out late some nights in succession, not much after midnight, at an 8:12 dance or two and a movie or two, and had become more than a little difficult to arouse betimes in the morning. My father announced that this had to stop. Period.

This was on a Thursday. So it happened I had a date for the following Saturday so, like a dutiful son, I went to bed yawning about 9:30 p.m. and, when all was quiet, snaked out through the back door to a window at about 10:30. At about 11:00 p.m. I was returning the same way when a torch-light shone on me from the lane. A policeman: there had been a mild epidemic of burglary in the neighborhood.

"Well, well. Me boy, and what are you doing up there?"

"I live here."

"And indeed, I'm glad to hear that. But isn't a quare way to be getting into the house?"

"I've lost the latchkey."

"Ye have, hegor. Maybe ye should come down now or is it you'd like me to be coming up after and give you a hand?"

At such hanging at the front door, my father was brought down out of a deep sleep and identified me to the satisfaction of the policeman.

Was I bitter? I certainly was.

Did anybody care. What do you think?

(Question Box Continued)

Q. Why are some people against birth control buffards? Wouldn't salvation be easier if bigoted buffards of all faiths were permitted to let themselves die off?

A. I have had to tone this question down a bit. But you get the point: it is not that classical reproach to only objection to birth control, Sir, is that your parents did not practice it."

FAMILY CLINIC

Wife hasn't grown up

By JOHN L. THOMAS, S.J.

How do you handle a childish wife? We're married three years and have one child. My wife is just not grown up. She likes to go out every night, forgetting that I have to work the next day and we have limited funds. She dislikes housework, leaves beds unmade, dishes unwashed, floors swept, and dirty linen in the closet until I complain. She claims I don't respect her, because she came from a broken home, and so on. She's a good housekeeper if she wants to be, but she prefers to be away from the house and among people, though somebody must care for the baby. Any suggestions?

There are several reasons why some young wives find it difficult to adjust to the roles of motherhood and home-making. Many of them have received little training for such work. Much of their previous education and experience was related to holding a job outside the home. ... In this connection it is worth noting that modern women are discovering that they face a difficult dilemma. Without adequate education and experience they are as capable of holding a job or following a career as are their brothers. ... On the other hand, in contrast to their brothers, when young women marry, they are expected to give priority to the demands of home, that is, to the principal breadwinners, men face this dilemma in marriage and continue to give prior attention to job or career.

What can you do? Well, Fred, your ultimate goal is to help her to see that her real happiness and fulfillment must be defined in terms of her roles as wife and mother. Unfortunately, because she has no adequate experience, she has no adequate insight of these roles or their personal implications so that she tends to think of her happiness as something to be sought outside the home. ... Knowing her mistaken attitudes and the changes required, it will prove most helpful to lose no opportunity to praise and encourage her when she does well around the home or in caring for the baby. Try to build up her esteem for these roles and to give her self-confidence by showing her that you love and appreciate her in line with what you are trying to accomplish. ... Be firm when you must, yet avoid criticism that reflects on her as a person. Your letter suggests that your wife has not been able to reconcile herself to her new role and that she has exaggerated demands for social life and her avoidance of routine household tasks. ... What appears to be the source of her difficulty? Why should she remain childish and irresponsible? She knows how to keep house, so in contrast to many young wives, her problem is not lack of adequate "know how." I think you uncovered the root of the trouble when you remarked

Judging from the description in your letter, Fred, you're in for a rough future. After five years of marriage and the arrival of a child, most couples are ready to accept the routine of life and domesticity. It appears that your wife hasn't quite made up her mind whether she wants marriage as a vocation or not.

Of course it's a little late to start thinking about that at this stage in the game, but some persons evidently take their marriage vows without giving any thought to their practical implications. In every marriage there are some unforeseeable and unpredictable elements, though babies, housework, and restric-

Chinese Brother dies in Red jail

ROME — A Chinese Marxist Brother has died in a communist prison, it was reported here by a mission news agency.

Arrested in 1958, Brother Chou-Kuo-Piao was sentenced by the communists to 15 years in prison but was released because of continued illness. He was later arrested for refusing to collaborate with the Red regime.

ND scholar hits dither over moon

NOTRE DAME, Ind.—An educator was critical here of America's "fearful dither" about getting to the moon. He said it would be better to spend U.S. money on foreign students.

Dr. George N. Shuster, former president of Hunter College, New York, said he would like to see the U.S. spend more money on foreign students.

He said, "This is not because it would be amusing or even instructive to be there but because we think that landing on the moon would be good propaganda."

Meanwhile, he said, the Soviet Union has several thousand young students from Ghana enrolled as university students for three years.

"Bringing these to the United States, or better still to some well-equipped university in Western Europe, would have cost a fraction of what the first fumbling experiment in moon travel will," he said.

The Ghanians in Russia, he said, will return to their homeland with, with communism on their lips, adding that "what we are still half way to the moon, there can be a lot of the wrong kind of people, from our point of view, in Ghana."

Mexico trains 100,000 catechists

MEXICO CITY—A ten-year program is underway here to train 100,000 Catholic catechists to give religious instructions throughout Latin America.

The catechists, who include men and women of all ages, will be trained by the National Bureau of Catechists, a new organization of the National Press Association.

EDITOR, Rev. Raymond T. Boster, ASSOCIATE EDITORS, Rev. Paul J. Courtney, Rev. James J. Dolan, S.J., Rev. J. C. Bowler, MANAGING EDITOR, Rev. Fr. A. J. ...

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WHAT OF THE DAY

Students build center

COASELLO TORINESE—Fifteen French students, members of the international organization of Building Companions, are constructing a building to be used here as an oratory and medical center.

The parish priest here obtained the plans for the building from an architect some months ago, but construction costs were too great for the small parish. When the Building Companions heard of the problem they volunteered to help. The first group of 15 students began work in July. A second group is completing the project during August.

The Building Companions were organized by a Belgian priest and include students, seminarians, professionals and laborers who give their time and labor to the service of the Church in many European countries.

THE YARDSTICK

The new encyclical

By MSGR. GEORGE HIGGINS

I had the good fortune to be at the Vatican Press Office in the Vatican City on July 14 when Pope John XXIII's new social encyclical, Mater et Magistra, was released to the press. I went there in the company of an American priest, Fr. Francis Murphy, an American demagogue who wrote one of the first biographies of Pope John.

The long-awaited encyclical was scheduled to be released at 11:45, and literally within a matter of seconds the assembled reporters numbered 25 or 30 in number, were rushing back to their respective offices in the center of Rome to start transmitting the text by telephone and cable to all parts of the world.

Incidentally, our own very competent NCWC Rome correspondents, Monsignor James T. McManis and Mr. Joseph J. O'Neil, were off and running ahead of the crowd. Leaving their car at the Vatican, they returned to their office in Rome by the time they arrived they had penciled the highlights of the encyclical and were ready to get down to work immediately.

By 11:50 the press room at the Vatican was deserted except for the editor of L'Osservatore Romano, Raimondo Manzini, who was graciously invited to the press room by Fr. Murphy and myself to his office for an informal conversation about the new encyclical. He was along these past few days as a truly important step forward in the development of Catholic social teaching, signaling out, as he was, along these past few days, which he thought to be most significant. I wish I had taken detailed notes on his summary of the text of the encyclical, for it was most perceptive.

I am frank to say that when I read the text of the encyclical a few hours after it was released I had the feeling that Mr. Manzini might have been exaggerating in his comments.

Catholic medical educator supports aged health plan

WASHINGTON — A faculty member of the Seton Hall University College of Medicine testified here in favor of providing medical care for the aged through the Social Security program.

Dr. Benedict Duffy, head of the department of preventive medicine at Seton Hall, testified before the House Ways and Means Committee on H.R. 4222, the administration's health care bill. Dr. Duffy appeared on his own initiative and not as a representative of Seton Hall.

He told the committee that "it has been amply demonstrated that there is a widening gap between the financial resources of the aged and the present cost of medical care."

"His own experience, he said, indicates that it is not true that the aged do not have medical problems in getting hospital care."

"Many of the older patients," Dr. Duffy said, "have hospital bills far beyond their possibility of settlement or their family's payment and the only solution for many becomes public welfare."

However, he asserted in asking passage of the administrative bill, "patients on public welfare generally receive a cut-rate charge of medical care which is medicine at a price."

Earlier in the hearings economists from two Catholic schools testified in opposition to the bill. They were Father Stanley J. Pargy, C.S.C., of Notre Dame University, and Austin S. Murphy, dean of the business administration school at Canisius College, Buffalo, N.Y.

What of the Day

A social phenomenon

By REV. JOHN DORAN

It is interesting to notice how modern "authorities" at times catch up with the old Church. These learned ones on some subject or other at this time get national write-ups for advocating things which the ancient Church has been teaching all along.

The current MacFalls carries an article by Doctor David Mace, executive director of the American Association of Marriage Counselors in which he calls upon American parents to reverse the dangerous and unhealthy trend toward dating in the early teens, and urges that they "outlaw" dating of children under fifteen. In his reasoning behind this conclusion he refers to many dangers which the Church has ever emphasized.

Doctor Mace points out in his article that the custom of early dating here in America has no counterpart in any other present or past civilization. It is a social idea which grew up here at the same time that this bit of non-sense about sex education securing sex behavior was becoming popular. Both ideas are based on a misunderstanding of fallen human nature, the misconception that knowing what is right will make a person do what is right.

I usually bore and disappoint my teen agers in any discussion of future dating and courtship by beginning my talk with a review of the effects of Original Sin. They, and often their parents, think strange to start a talk on social behavior of teenagers by referring to the "religions" subject of Original Sin. They are at first unwilling and unable to see is that this week and fallen human nature of ours has within it always the proclivity to sin.

Yet we notice a marriage counselor like Doctor Mace saying: "Anyone who imagines that immature teenagers are to be put in pairs, in the complete privacy that the automobile affords, in a culture saturated with sexual suggestion, and not indulge in sexual experimentation is just not being realistic." Not being realistic in this case is simply not

Doctor Mace urges that parents and schools abolish all dating under the age of fifteen. Sixteen might be a better age limit, but even fifteen, if the Doctor could achieve that, would do a wonderful favor to the children of the land.

Perhaps this word of the Doctor's might remind us of our own fondness, and return us to the traditional knowledge that immature boys and girls must be protected from the dangers involved in pre-mature dating, and gone right along with the customs of our pagan society.

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Edited by the Cleric Seminars of West Baden College

# Mama

Settlement-house social work, the Big City—Summer, 1961. People, people, and more people. Big and little, light and dark, English-speaking, Spanish-speaking, Polish-speaking, Italian-speaking, An ancestor, matriarchal great-grandmother on a front porch on Erie Street in the middle of a hot summer afternoon.

"Padre, Padre" she calls out to the two young clerics walking by. "Come here." They come and sit and listen to an old woman's incredibly pious conversation, to her lists of favorite saints and feast days, to her tale of almost countless children and grandchildren begun by her on a life of day-to-day piety. "I tell them all ways to start each day with some prayer, to offer their days to God." She meant it, too. Her hands wavered, fortifying English expressions that she felt just so much unsure of.

"But this Father understands Italian," said the Chicago-born cleric, pointing to his companion. "Oh good, come here, Father." And he who understood Italian got an earful of saints and feast-days.

Too long did the Fathers stay on the small porch, considering what they had to do that day. Finally, they did take leave, were begged all the while to pray for the great-grandmother, please pray for her. The Fathers' opinion was that she should do the praying for them, but they promised their prayers and went their way.

## Carberry street

Serrano, Sierra, Ruiz, Vargas, Marquez, Lopez, Diaz, Acevedo, off the names all roll, of the kids in our reading class in the settlement house. And then there's Fernandez, little Mimi with the dark skin, big eyes, black unruly hair. And there are Mimi's nine brothers and three sisters; there's Mrs. Fernandez, born in Texas of Mexican parents; there's Mr. Fernandez, Mexican-born; the mother and father of thirteen children, church-going people whose family circle is a pleasure to be in, citizens of the Big City going on twenty years now.

And then there's the street they live on. Let me describe it. It's name is Carberry Street. At one end of the block is Green Avenue, full of car and truck traffic from dawn till dusk and the same. At the other end is Hamilton Street and the tracks, which are up on a raised trestle that stretches some eighteen track-widths wide.

You walk down Carberry Street and you notice two things before you notice anything else—lots of people (especially kids) and very little space. The oldest of the Fernandez daughters estimates

that there are at least sixty children living in the one block on Carberry from Green to Hamilton. The visitor wonders that she estimates so low.

So where do kids play who live on Carberry Street? The public park which is big enough most of the time to accommodate them is two extremely busy thoroughfares: a way (which routes out the little ones) and is usually dominated by late-teen-agers not in school, not working, who make younger teens prime target for pushing around, taking balls and bats away from them. The other way (which routes out the little ones) and is usually dominated by late-teen-agers not in school, not working, who make younger teens prime target for pushing around, taking balls and bats away from them. The other way (which routes out the little ones) and is usually dominated by late-teen-agers not in school, not working, who make younger teens prime target for pushing around, taking balls and bats away from them.

Or sometimes they play ball on Hamilton Street, in the early evening, when traffic is lighter. But even in light traffic, accidents can happen. Cruz Fernandez was hit by a car a year ago and knocked into the air, while chasing a flyball on Hamilton Street. Miraculously he was not even bruised; Cruz is a tough boy.

But tough or not, Hamilton Street is no place to play ball. Some six and a half miles west of Carberry Street along those same tracks, I played ball when I was Cruz and Roberto Fernandez's age; but when I played there, there was a suburban playground; and the tracks were "out of the park." I climbed the tracks in my day, but no detective ever chased me on them, not even when I had put stones and rocks on the tracks so the train would make noise when it roared past. I just got a talking to, and I never even considered doing it again.

But Cruz and Roberto and Pedro Fernandez, ages 16, 14, and 12 respectively, think often of pulling their tricks—there's not that much else to think about. The police come to their door so often that it gets to be a joke, and not a bad one, either. But it isn't so funny when you think what might be Cruz's or Roberto's future. One is on probation now for breaking and entering. Another has been pulled in three times now. Their little brother, an ever-smiling imp who yells for flies to be hit to him out in right field, has been told in all seriousness by a detective that he is being watched all the time.

When your FTO-editor-turned-social-worker talks to Cruz and Roberto and Pedro and their friends, he doesn't tell them they are the playthings of a leached-up urban civilization that doesn't give them enough play-space, education-space or attention, or living-space. He tells them that it's up to them to wise up and stay out of trouble and get through school.

But he doesn't think it should be up to them to desert the idea of themselves in such an environment. Your FTO editor thinks that such an environment is a shame. He thinks that such an environment, multiplied as it is all over this huge city, can do every big city is a national scandal. He thinks we can do better. And he thinks you agree with him.



BASEBALL RUNNERS-UP—This is the Little Flower baseball crew which took runners-up honors in the Indianapolis CYO Cadet Spring Baseball League. They were posed out by St. Roch's in the championship game, 4 to 3, after grabbing the Division Two title. From Fidler, back row, right, coached the Little Flower team, with assistance from Robert Tuttle, back row, left.

## Cy Cipher

TENNIS FINALS — Final matches in the annual Archdiocesan Junior CYO Tennis Tourney will be held Saturday and Sunday at the Riverside courts in Indianapolis. The tourney has drawn more than 400 participants. Novice and Open singles will be completed Saturday beginning at noon. The doubles competition will be held on Sunday beginning at noon. Trophies will be awarded at the end of each day's play.

SOFTBALL CHAMPIONS—Sacerdotal Heart finished in the runner-up spot in both the boys' and girls' Junior CYO softball championship games at Garfield Park last Sunday. Undefeated St. Catherine's won the girls' title, 9 to 6, while the Holy Cross boys grabbed the championship, 11 to 7. Assistant CYO Executive Secretary William Kautz made the trophy presentations. More than 1,000 persons attended the games.

TALENT SHOW AUDITIONS—The CYO Office announced this week that auditions for this year's CYO Talent Show will be held at Del'47, Knights of Columbus, 1311 and Delaware St. Auditions for instrumental contestants will begin at 6:30 p.m. with the variety contestants to follow at 8 p.m. The Talent Show will be held at 8 p.m., August 20, at Holy Name parish, Beech Grove. There is no admission charge.

KICKBALL DEADLINE—The entry deadline for the Indianapolis CYO Girls' Kickball League, both Cadet and Junior, is Monday, August 14.

FOOTBALL JAMBOREE—The CYO Office has announced that the annual CYO Football Jamboree will be held at the CYO Stadium on Sunday, September 17. In preparation for the annual sports classic, a meeting of coaches will be held at Council 437, K. of C. at 8 p.m., August 22. Ticket chairmen will meet at the CYO Office at 8 p.m. on August 24.

## Havana school reopens in Florida

MIAMI—A new Catholic high school, similar to the 58 million Belen school in Havana seized by Castro, will be erected in south Florida.

Bishop Coleman F. Carroll of Miami announced that Father Ramon Calvo, S.J., exiled rector of the Belen school, has accepted an invitation to establish a new school in southern Dade County. It will accommodate English and Spanish-speaking high school juniors and seniors from the U.S. and Latin America.

All properties of the Belen school, conducted by the Jesuits, were confiscated by Castro militia, who occupied the buildings and converted the chapel to a dance hall.

## ANNE CULKIN

# Likes adult movies

Dear Miss Culklin: I'm sixteen and love movies more than any other fellow I know. But, Miss Culklin, the pictures I want to see more than any of the others are pictures my parents forbid me to see. I don't mean they are dirty pictures, but pictures that are supposed to be for adults. If at sixteen you are expected to behave like an adult, why can't you see adult movies?

Dear John Henry: It is true that being an adult is not a matter of chronological age, but you will agree that, in general, the average teenager is still impressionable and has not reached full maturity nor attained the judgment powers of an adult. The fact that you are expected to act like an older person when it comes to



the ordinary courtesies has nothing to do with your age, for it is not required of all civilized human beings between seven and seventy?

Your parents, who have their responsibility to God, do not frown on your love of movies. Yet, as Christians, they are guided by certain standard-setting agencies. Catholics follow the listing of the Legion of Decency. Interested only in their determination that you shall become a morally mature gentleman, they forbid you to see films which glorify the immoral, excuse adultery; in brief, justify perverted lives.

Quite honestly, John Henry, do you feel that you will be a better person if you see the type of film that ridicules God's commandments? Think it over! Your parents already have.

Dear Miss Culklin: Is it proper for a girl to call a boy on the telephone?

Dear Doris: That depends. If the girl has a definite reason (such as to invite him to a social affair or change plans already made) then the call would be legitimate. But aimless chatter, personal quizzes and pointless talkathons—all of

## Vatican weekly backs teenagers

VATICAN CITY—Christianity is still deep-rooted in today's Italian teenagers despite their frequent rough and rowdy appearance, Osservatore Della Domenica, Vatican City weekly, reported here.

Citing a poll on moral attitudes held by young Romans, it concluded that adults who call teenagers "indolent, lazy and undisciplined" are attaching labels without investigation.

It quoted the dean of one of Rome's best known schools, the Virgilio, as saying that "today's youth has a well-developed cult of independence. They have ideals and strongly defend them, but these ideals are sound."

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Chicken Dinner and Festival ST. PAUL'S CHURCH - NEW ALSACE Between Sunman and Harrison Take Ind. 46 or Ind. 1, Follow Markers Sunday, August 13 MODERN DINING ROOM GAMES and AMUSEMENTS Dinners Served 11-12-1-2-3 DST. Adults \$1.50; Children Under 10, 75c Lunch Served Afternoon and Evening Quilt Display at New Alsace, Sunday Afternoon, August 6 For Dinner Reservations Write: St. Paul's Church, Rte. 1, Guilford, Ind.

FISH FRY St. Thomas Parish Hall FORTVILLE, INDIANA AUG. 11, 1961 5 P.M. to 9 P.M. DINNERS CARRYOUTS

St. Bernadette's (4838 Fletcher) Annual Festival Aug. 18-19-20 Friday FISH DINNER Serving from 5 p.m. Saturday SANDWICHES & PIZZA At All Times Sunday ROAST BEEF DINNER Serving from 3 p.m. Rides—Games—Booths \$2100 Cash-Prizes Free Parking Dancing Niteily

Notre Dame head announces change in freshman year NOTRE DAME, Ind.—A new program affecting the admission and instruction of freshmen at the University of Notre Dame beginning in September, 1962, was announced today by Rev. Theodore M. Hiesburgh, C.S.C., University president. The first-year student will not enter directly into any of Notre Dame's four undergraduate colleges as heretofore, but instead will commence a new Freshman Year of Studies, Father Hiesburgh said. He explained that while the freshman applicant will be required to make a "declaration of intent" indicating a preference for liberal arts, science, engineering or business administration, his decision will not be final until the spring of his freshman year. One of the chief values of the new Freshman Year of Studies is that the freshman will have the advantage of a year of actual experience at Notre Dame as well as Notre Dame counseling, before making final educational plans. Father Hiesburgh pointed out. No longer will he be required to make these important decisions while still in high school, he said.

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WHERE ARE THEY GOING? THEY'RE HEADED FOR Holy Family Parish's OLD FASHIONED PICNIC Daisy Lane at State Street, U.S. 150, New Albany THIS SUNDAY Get set to go now... Follow the fun loving crowds of Indiana families to the world's most famous old fashioned picnic. It's Holy Family Parish's Old Fashioned Picnic that happens once a year. So, for real old fashioned fun Sunday, don't miss it! CHICKEN OR HAM DINNERS Served 11 to 3 Adults ..... \$1.25 Children ..... 75c SNACK BAR OPEN From 4 'til 9 featuring Fried Chicken and good Old Fashioned German Potato Salad FUN FOR ALL! RIDES FOR THE KIDDIES! BOOTH! GAMES! HANDMADE QUILTS Holy Family's Picnic is the BIG one!

MOTHER AND TEACHER

Pope's confirmation of Church's right to speak in social matters

(This is a continuation of Pope John XXIII's encyclical on the social order, Mater et Magistra.)

Pius XI, Our predecessor of holy memory, after a lapse of 40 years, commemorated the encyclical "Rerum Novarum" with an other solemn document, the encyclical "Quadragesimo Anno."

In it the Supreme Pontiff confirmed the right and duty of the Church to make its irreplaceable contribution to the correct solution of the pressing and grave problems that beset the human family. He confirms the fundamental principles and the historic directives of the Leonine encyclical.

In addition, he took the opportunity to make more precise some points of teaching on which, even among Catholics, some doubts had arisen, and to reformulate Christian social thought in response to the changed conditions of the times. The doubts that had thus arisen concerned particularly private property, the wage system and the attitude of Catholics towards a type of moderate socialism.

CONCERNING private property, Our predecessor reaffirms its natural law character and emphasizes its social aspect with its corresponding function.

Turning to the wage system, he rejects the view that would declare it unjust by force majeure, but, at the same time, he condemns the inhuman and unjust forms under which it is often found. He repeats and enlarges upon the criteria to be used and the conditions to be satisfied if the wage system is not to violate justice or equity.

On this point, Our predecessor clearly points out that, in the present circumstances, it is advisable that the contract of work be modified by elements taken from the contract of partnership, in such a way that "the wage earners are made sharers in some sort in the ownership, or the management, or the profits."

Of the greatest doctrinal and practical importance is his affirmation that "if the social and individual character of labor be overlooked, it can be neither equitably appraised nor properly recompensed according to strict justice."

HENCE, the Pope declares that in determining wages justice requires that, in addition to the needs of the individual workers and their family responsibilities, one should also consider both the conditions in the productive organizations in which the workers carry on their labor and the demands of "the public economic good."

He emphasizes that the opposition between communism and Christianity is fundamental, and makes it clear that Catholics are in no way permitted to be supporters of moderate socialism because its concept of life is bound up by time, inasmuch as it places its supreme objective in the welfare of society, and because it either proposes a form of social structure that aims solely at production, thus causing grave loss to human liberty, or lacks every principle of true social authority.

Pius XI was not unaware that, in the 40 years that had passed since the appearance of the Leonine

encyclical, historical conditions had profoundly altered.

In fact, free competition, due to its own intrinsic tendencies, had ended in almost driving itself. It had caused a great accumulation of wealth and a corresponding concentration of economic power in the hands of a few who "are frequently not the owners, but only the trustees and directors of invested funds, who administer them for their good pleasures."

Therefore, as the Pope discerningly notes: "Free competition is dead; economic dictatorship has taken its place. Unbridled ambition for domination was succeeded by the desire for gain; the whole economic life has become hard, cruel, and relentless in a ghastly measure," thus subjecting the public authority to the interests of groups and issuing forth in financial affairs.

TO REMEDY such a state of affairs, the Pope points out as fundamental the reinstatement of the wage system and the striving for individual or group interests within the framework of the common good.

This implied, according to his teaching, the reconstruction of human society by the reconstituting of intermediate bodies, autonomous in their economic, professional finality and not imposed by the state but created by the respective members. Public authority should remain in the order and the striving for individual or group interests within the framework of the common good.

The first is that one cannot take as the supreme criteria of economic activities and institutions the interest of individuals or of groups, nor force Unbridled ambition for domination was succeeded by the desire for gain; the whole economic life has become hard, cruel, and relentless in a ghastly measure," thus subjecting the public authority to the interests of groups and issuing forth in financial affairs.

Instead, the supreme criteria of such activities and institutions are justice and social charity. The second is that men should strive to achieve a national and international juridical order with a complex of public and private permanent institutions inspired by social justice, to which the economic sector should be conformed, thus making it less difficult for economic agents to carry out their tasks in conformity with the demands of justice and within the framework of the common good.

IN DEFINING and developing the Christian social doctrine great contributions have been made by Pope Pius XII, Our predecessor of venerable memory, who, in the feast of Pentecost, June 1, 1941, broadcast a message "in order to call to the attention of the Catholic world a memory worthy of being written in letters of gold on the calendar of the Church: the 50th anniversary of the publication of the epoch-making social encyclical of Leo XIII, "Rerum Novarum" and "to render to Almighty God from the bottom of Our heart Our humble thanks for the gift which He bestowed on the Church in that encyclical of His vicar on the spirit and to praise Him for the life-giving breath of the spirit which through it, in ever growing

measure from that time on, has blown on all mankind."

In the radio message the great Pontiff claims for the Church "the indisputable competence" to "decide whether the bases of a given social system are in accord with the unchangeable order which God Our Creator and Redeemer has shown us through the natural law and revelation."

He confirms the perennial vitality and inexhaustible richness of the teaching of the encyclical "Rerum Novarum." He takes the occasion "to give some further directives moral principles on three fundamental values of social and economic life. These three fundamental values, which are also economic life. These three fundamental values, which are also economic life. These three fundamental values, which are also economic life.

THE LIFE OF OUR LORD

The raising of Lazarus

By F. J. SHEED

It is curious how small a place Bethany holds in the awareness of Christians, curious because its part in the death of Our Lord was decisive. In Bethany lived the one family in Jerusalem which Our Lord is known to have visited—Lazarus with his sisters, Martha and Mary.

It was the raising of dead Lazarus that made the Sadducees certain, as the Pharisees already were, that Jesus was the Messiah. It was there that Jesus complained of money wasted upon an alabaster box of precious ointment, and was publicly rebuked by Our Lord; four days later Judas agreed to sell the Master who had rebuked him.

To return to our narrative, We left our Lord in Herod's dominions, safe enough so long as He did not return to Judea. A message came to Him from Martha (who this time carries her sister and brother with her) that Lazarus was sick. They did not ask Him to come to them; they felt, quite rightly, that it would be sufficient to tell Him.

He left two days ago. Then He said to the Twelve "Let us go into Judea again" (John 11:7).

The Liturgical Week

By REV. ROBERT W. HOPDA

SUNDAY, August 12—Twelfth Sunday after Pentecost. Nowhere is it more true that the letter kills and the spirit gives life (Epistle) than in the liturgy of the Church. The 50th anniversary of the publication of the epoch-making social encyclical of Leo XIII, "Rerum Novarum" and "to render to Almighty God from the bottom of Our heart Our humble thanks for the gift which He bestowed on the Church in that encyclical of His vicar on the spirit and to praise Him for the life-giving breath of the spirit which through it, in ever growing

able and the invisible, between the body and the soul, between the letter and the spirit. This is why the external things—words, gestures, vesture, art—are to be taken so seriously and used with reverence and love because they both express and stimulate the spirit.

THURSDAY, August 17—St. Ilyacin, Confessor. Whether the confessor of the faith uses words (preaching) or deeds (alms, healing), he is confessing the Lord through things—words, signs, profane, material things. So when we worship, too, it is with things. The most important thing in our worship is the language. To have no common prayer, genuine congregational public worship, the language of the common prayer must be intelligible. Because it is by means of the language, the prayers and praise in which all hearts and deeper consciousness of minds and hearts is promoted and perfected achieves.

FRIDAY, August 18—Mass as on Sunday. But these "things" can kill the spirit as the Epistle says. Broken our forms of worship are an inheritance from the past, are very traditional. And even though the Holy Spirit has in recent years reformed the liturgy in various ways to make it more effective as a servant of the Spirit in our times, nevertheless there is always and naturally a lag. A practice which once was very expressive of a spiritual attitude may be so common that it does not disappear easily from the liturgy. A language which once was intelligible to the people may be so no longer, but tradition's resistance to change may keep it in the liturgy.

SATURDAY, August 19—St. John Eudes, Confessor. This transformation of our virtues as long as it is not adamantly opposed to all change. It is because the vigilance is waiting for the Master, who is celebrated in today's Gospel of a confessor. For example, it has been for a long period of several centuries of liturgical ignorance and decline, the riches of our own discovery in the Mass and the other sacraments. A Catholic will not reject tradition automatically any more than he will reject the new liturgy of modern. Because for him it is quite possible that the Spirit breathes in both.

the other, mutually complementary and dependent, are: The use of material goods, labor and the family."

CONCERNING the use of material goods, Our predecessor declares that the right of every man to use them for his own sustenance is prior to every other right of economic import and so is prior to the right to property. In the field of labor, the right to property in material goods is also a natural right.

Nevertheless, in the objective order established by God, the right to property should be so arranged that it is not an obstacle to the satisfaction of the unchangeable need that the goods, which are created by God for all men, should flow equally to all, according to the principles of justice and charity."

Taking up a point that occurs in the Leonine encyclical, Pius XII declares the work to be done by the father of a family the healthy liberty he needs in order to fulfill his duties as assigned him by the Creator regarding the physical, spiritual and religious welfare of the family."

In this also is included the right to emigrate. On this point Our predecessor observes that when the states, both those that permit emigration and those that accept immigrants, try to eliminate "as far as possible all obstacles to the birth and growth of real confidence" among themselves, mutual advantages result and together they contribute to the benefit of mankind and the progress of culture.

In dealing with the family, the Supreme Pontiff stresses the private ownership of material goods. He also considered as being linked with "the existence and development" of the family, that is to say with an intention to secure for the father of a family the healthy liberty he needs in order to fulfill his duties as assigned him by the Creator regarding the physical, spiritual and religious welfare of the family."

THE FAITH EXPLAINED

The spiritual works of mercy are more urgent

By REV. LEO J. TRESE

When we strive, by means of the corporal works of mercy, to lighten our neighbor's load of sickness and poverty and misfortune, heaven indeed does smile upon us. Yet man's eternal happiness is of immensely greater importance than his physical and temporal well-being. Consequently, the spiritual works of mercy exert an even more pressing claim upon the Christian than do the corporal works.

The spiritual works of mercy are traditionally listed as seven. They are: (1) to admonish the sinner; (2) to instruct the ignorant; (3) to counsel the doubtful; (4) to comfort the sorrowful; (5) to bear wrongs patiently; (6) to forgive all injuries; (7) to pray for the living and the dead.

"To admonish the sinner" is a duty that rests most urgently upon parents and only a little less urgently upon teachers and others who may be charged with the formation of youthful character. The duty is plain: what is not already clearly perceived in the heart of the child, that example speaks to youth so much more loudly than precept.

IF THERE IS impenitence in the home, if there is too great a preoccupation with money and worldly success, if there is unwarrantable talk in the presence of the children or constant angry bickering between the parents, if Dad makes, and brags of, petty chiding polle lies over the telephone—well, may God have mercy on the children when they are schooling in sin.

It is not only parents and teachers, of course, who have the duty "to admonish the sinner." To all of us belongs the responsibility of leading others to virtue, according to the degree of our influence. It is a duty that must be discharged with intelligence and prudence. Sometimes a sinner

is also considered as being linked with "the existence and development" of the family, that is to say with an intention to secure for the father of a family the healthy liberty he needs in order to fulfill his duties as assigned him by the Creator regarding the physical, spiritual and religious welfare of the family."

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THE FAITH EXPLAINED

The spiritual works of mercy are more urgent

By REV. LEO J. TRESE

When we strive, by means of the corporal works of mercy, to lighten our neighbor's load of sickness and poverty and misfortune, heaven indeed does smile upon us. Yet man's eternal happiness is of immensely greater importance than his physical and temporal well-being. Consequently, the spiritual works of mercy exert an even more pressing claim upon the Christian than do the corporal works.

The spiritual works of mercy are traditionally listed as seven. They are: (1) to admonish the sinner; (2) to instruct the ignorant; (3) to counsel the doubtful; (4) to comfort the sorrowful; (5) to bear wrongs patiently; (6) to forgive all injuries; (7) to pray for the living and the dead.

"To admonish the sinner" is a duty that rests most urgently upon parents and only a little less urgently upon teachers and others who may be charged with the formation of youthful character. The duty is plain: what is not already clearly perceived in the heart of the child, that example speaks to youth so much more loudly than precept.

IF THERE IS impenitence in the home, if there is too great a preoccupation with money and worldly success, if there is unwarrantable talk in the presence of the children or constant angry bickering between the parents, if Dad makes, and brags of, petty chiding polle lies over the telephone—well, may God have mercy on the children when they are schooling in sin.

It is not only parents and teachers, of course, who have the duty "to admonish the sinner." To all of us belongs the responsibility of leading others to virtue, according to the degree of our influence. It is a duty that must be discharged with intelligence and prudence. Sometimes a sinner

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Saints of East and West



ST. ISAAC I... This Isaac (Shkha Sahay) was called to rule the Armenian Church around 390, he being the son of the Catholicos St. Nerses the Great. During his rule he did away with the custom of married bishops, confirmed the autonomy of his Church, founded monasteries, and with St. Mesrop laid the foundations of Armenian vernacular literature. Feastday September 7.

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FRIDAY, Aug. 11—(Type Rev. Marlon Wash, O.S.B., and members of the St. Philip Neri League of Mary, Immaculate and the members of the Eastside Senior CVO. MONDAY, Aug. 14—(Type Rev. Randolph Marshall and members of the Eastside Senior CVO. TUESDAY, Aug. 15—(Type Rev. Paul Landweran. This program is requested by a listener for a special intention. WEDNESDAY, Aug. 16—(Type Rev. Patrick Smith and members of the Eastside Senior CVO. THURSDAY, Aug. 17—(Type Rev. Francis Van Bentzen and members of the NCCW.

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BOOKS OF THE HOUR

Truly great biography

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

Many books and several times more articles have been written, even in recent times, about the nature of biography, the techniques of the biographer, the question of what makes a great biography, and so on—but the widely-ranging reader learns that it is almost impossible to pin down the qualities that make for really great life-writing, at least in objective form.



But periodically one picks up a new book, gets through perhaps 50 pages, and says unequivocally, "This is really great biographical writing," though how he knows it might be hard to say. A book that has provoked that reaction in this reviewer is Father James Broderick's "St. Robert Bellarmine" (Newman, \$4.95). Father Broderick is an Englishman, but in this reviewer is Father James Broderick's "St. Robert Bellarmine" (Newman, \$4.95). Father Broderick is an Englishman, but in this reviewer is Father James Broderick's "St. Robert Bellarmine" (Newman, \$4.95).

Radio and Television

CATHOLIC HOUR (NBC-Radio)—Sunday, August 13, 7-8 p.m. Host, author, publisher and fan Whatan talks on the question "What is the Church?" (Repeat)

CATHOLIC HOUR, NBC-TV—Sunday, August 13, 7-8 p.m. Host, author, publisher and fan Whatan talks on the question "What is the Church?" (Repeat)

CATHOLIC HOUR, NBC-TV—Sunday, August 13, 7-8 p.m. Host, author, publisher and fan Whatan talks on the question "What is the Church?" (Repeat)

SACRED HEART PROGRAM—Sunday, August 13, 7-8 p.m. Host, author, publisher and fan Whatan talks on the question "What is the Church?" (Repeat)

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example, St. Robert was very much involved in the Galileo affair, and manifested the same sort of paternal interest in and concern for the beleaguered astronomer that he did in and for the erroneous theologians he was conscientiously being called upon to confute.

But theorists of biography tell us that the common reader's attention cannot be captured if the writer of his life concentrates only on the great things he did, in which we cannot share. We want to know what he ate, how he dressed, what were his favorite forms of leisure, what kind of friends he sought out—and, of course, in the case of the saint, we want to know what made him saintly.

St. Robert had but a short career as a resident bishop—in Capua for three years—but he proved himself a worthy companion in that task of his famous contemporary St. Charles Borromeo and St. Philip Neri. Most of his life was spent in controversy and in providing the materials which others—popes, cardinals, bishops, and theologians—used in their own theological wars.

Apart from the current value which St. Robert's theories on Church and State and the powers of the papacy may have, this wonderful biography is worthy of a permanent place on the shelves of any reader who needs reminders about the way in which sanctity, simplicity, and great human charm can be combined in one person.

Delaney still gunning for Federal school bill

WASHINGTON—The New York Congressman who choked off the administration's drive toward federal aid to public schools again has criticized the Kennedy proposal.

Rep. James J. Delaney said in a lengthy statement that the administration's drive toward federal aid to public schools discriminates against private schools and threatens democratic freedom.

"In a democracy," he said, "there should be freedom of choice in education. If and when the Federal government is to contribute to education, it should do so without discrimination."

Delaney, a Democrat who ordinarily supports the administration's proposals in the House Rules Committee, broke away when Federal aid came before the unit and voted against the Kennedy bill. The vote bottled up Federal aid.

In his statement, Delaney, a six-year-old lawyer who has served eight terms in the House, explained his "strong conviction that if Federal aid is to be granted then it should be made available to all students."

"It is in the interest of national defense and the interest of the general welfare to aid education," he said, "that the Federal government should accept as a fact the pluralistic educational system that now exists and help each and every pupil attending any and all of these schools."

Professor flunked Castro soldiers, flees to St. Louis

ST. LOUIS, Mo.—A Catholic history professor from the University of Havana who "flunked" 17 Castro militiamen has arrived here after fleeing Cuba.

Antonio Alvarez-Pedroso, professor of Latin American history in Havana since 1932, fled his home and three weeks ago with his wife, Graciela, and their 16-year-old daughter.

Army officials had demanded that he reinstate 17 militiamen who had not passed his exam, claiming they had failed because they had fought during the Castro rebellion and bled for their country.

The professor said that he had been repeatedly threatened during his last two years in Cuba, but that this latest attack on his academic integrity was the final indignity. The day after his flight to the U.S., the Castro army confiscated his home and library of 4,000 volumes and jailed his servants for three hours.

Alvarez-Pedroso, 41, left teach Latin American history at St. Louis University this fall as a participant in the school's Visiting Urban Scholar program. He also hopes to write a study of Latin American history while here.



ACCW OFFICIALS—Shown with Archbishop Schulte above are several of the new officers and committee chairmen for the Archdiocesan Council of Catholic Women. The photo was taken at a recent Board of Directors meeting in Indianapolis.

Many say stations for Cuba Church

MONTEVIDEO, Uruguay—More than 50,000 Catholics braved bitter cold to take part in a Way of the Cross up Montevideo's main thoroughfare for the persecuted Church.

The throng stood silent at the station while a priest linked Christ's last journey to the sufferings of Christians in communist lands and in Cuba.

"Leads mercy on Cuba and give it liberty," went up from the crowd at the end of each station.

St. Mary-of-Rock parish sets annual pilgrimage

ST. MARY-OF-THE-ROCK, Ind.—Scores of pilgrims are expected to attend the annual pilgrimage to the Lourdes Grotto at St. Mary-of-the-Rock Church on Tuesday, August 15, for the ceremonies in honor of Our Lady's Assumption.

The public demonstration of Faith has been held every year since the popular shrine was erected 28 years ago.

Services will begin at 8 p.m. and will feature a colorful procession during which the people will carry lighted candles. Hymns will be sung and the rosary recited during the procession.

Benediction of the Blessed Sacrament will close the services.

THE IDEA of building the Grotto originated in 1918 when a substantial contribution was received for the purpose. However,

Popes

(Continued from page 7) the part of those with an average education.

Furthermore, the increased efficiency of economic systems in a growing number of political communities helps to underscore the lack of economic-social balance between the agricultural sector on the one hand and the sector of industry and services on the other; between economically developed and less developed areas within the individual political communities; and on a worldwide plane, the even more pronounced socio-economic inequality existing between economically advanced countries and those in the process of development.

IN THE POLITICAL field, the participation in public life in many political communities of an increasing number of citizens coming from diverse social strata; a more extensive and deeper activity of public authorities in the economic and social fields. To these must also be added, on the international level, the end of colonial regimes and the attainment of political independence of the peoples of Asia and Africa; the growth of close relationships between the peoples and a deepening of the interdependence; the appearance on the scene and development of an ever growing network of organizations with a worldwide scope and inspired by supernational criteria; organizations with economic, social, cultural and political ends.

Therefore We feel it Our duty to keep alive the torch lighted by Our great predecessors and to exert all to draw from it inspiration and orientation in the search for a solution to social problems more adapted to our times.

For this reason, on the occasion of the solemn commemoration of the Leonine encyclical, We are happy to have the opportunity to confirm and specify points of doctrine already treated by our predecessors and, at the same time, to elucidate further the mind of the Church with respect to the new and more important problems of the day.

(To be continued)

Indianapolis man to pronounce vows as a Benedictine

ST. MEINRAD, Ind.—Frater novice Joseph McGeehan, son of Mr. and Mrs. Myron J. McGeehan, of St. Thomas Aquinas parish, Indianapolis, will be among those who will pronounce three year vows as Benedictine monks during a Pontifical High Mass, Tuesday, August 15, the feast of the Assumption.

Frater novice Joseph, O.S.B., received his elementary education at St. Thomas Aquinas School in Indianapolis. He began his studies for the Priesthood at St. Meinrad Minor Seminary in September, 1954, and entered the Benedictine novitiate on August 14, 1960.

Others in the class are Frater novice Michael Heltz, O.S.B., Huntingburg, and Frater novice John White, O.S.B., Jasper.

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# Tie Tacker

The Tacker ties his battered panama this week to the hundreds of unsung, self-sacrificing individuals who give so generously of their time and energies to make a success of our parish schools and picnics. Have you noticed that each year when festival and picnic time rolls around, it's always the same people who are preparing the ham or turkey or mashing the potatoes?

For many a country parish (and some city parishes for that matter), the income from the festival or picnic often means the difference in whether a pastor is able to meet his financial obligations—to pay for such prosaic things as ink, heat and water. Why, then, do the family to a parish festival or picnic this week-end or next? There are a number of them advertised in this week's *Criterion*. The kids will enjoy the outing. Mom will have a chance to get out of that hot kitchen, and you'll be supporting a good cause. Just tell them The Tacker sent you.

**HELP! HELP!**—Sister Remedius, of St. Vincent's Hospital, is looking for school test books for distribution to poor families—either for high school or grade school. The one who has textbooks to spare may call Sister at WA 2-238, and arrangements will be made to pick them up.

**MILESTONE**—Congratulations to Mr. and Mrs. Charles Koehler, of Sacred Heart parish, Indianapolis, on their 25th wedding anniversary which they celebrated Thursday, August 10.

**NAMES IN THE NEWS**—Mary Janice Hamlin, of St. Bartholomew's parish, Columbus, will be graduated from St. Joseph's Infirmary School of Nursing, Louisville, on August 19. She is a 1958 graduate of Ladewood School, Indianapolis. . . . James R. Turk, member of Holy Trinity parish, Indianapolis, is on a five-week tour of the Soviet Union with St. other Indiana University students and faculty members. He attended St. Meinrad and is a Marian graduate. The party will return August 25. . . . James N. Haag, son of Mr. and Mrs. Arthur Haag, of St. Roch's parish, Indianapolis, is one of two Hoosiers awarded Fulbright scholarships for study in France next year. He will begin studies in solid physics at the Nuclear School, Orsay, France, next March, according to an announcement by Sen. Vance Hartke (D., Ind.). . . . Brother Kerice Dever, C.F.C., principal of Archbishop Curley High School, Miami, Florida, a Cathedral High School and Notre Dame graduate, was guest speaker at the monthly meeting of the St. Christopher Altar Society on August 2. His sister, Mrs. Elmer Cooper, president of the society, wielded the gavel. . . . Mrs. Laura Gaus, of St. Joan of Arc parish, Indianapolis, one of the founders of the now thriving Junior Great Books Program in the Archdiocese, will be moving soon to New York. Her interest and guidance will be sorely missed. . . . Bob Springer, of Holy Name parish, Beech Grove, athletic director and civil coach at Sacred Heart Central High School, was recently named assistant coach of the newly organized Indianapolis Warriors professional football team. . . . Betty Thrall is the new executive housekeeper at St. Francis Hospital, Beech Grove. She succeeds M. Dolores Scotlen, who resigned the post recently.

**FOR PROTESTANT CLERGY**—The National Catholic Retreat Movement will sponsor a special two-day retreat for Protestant clergy, interested in the Catholic Retreat Movement, at **Marydale Retreat House, Erlanger, Ky.**, on September 12-14. Conferences for the retreat, which has been authorized by Bishop Richard M. Ackerman of Covington, will be introduced by Bishop John J. Wright of Pittsburgh, episcopal adviser for the retreat movement in the United States. Interested persons are invited to write to Rev. Thomas F. Middendorf, Marydale retreat House, P.O. Box 222, Covington, Ky., for details.

## Bishop asks minimum wage in Spain

BILBAO, Spain—The Bishop of Bilbao has asked for the immediate establishment of a minimum wage to allow Spanish workers to live in a way "worthy of human beings."

"Little has been accomplished in the solution of the very urgent problem of a living wage," said Bishop Pablo Gupriede Beope in a pastoral letter.

"To establish this minimum it is not enough to carry out sociological studies," Bishop Gupriede said. "It is necessary to start at once, in a decisive manner, to put it into practice so that a worker may live with the dignity of a human being in all its aspects, in exchange for a normal working salary. The worker should not have to resort to the extra effort of overtime or of double employment."

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## Catholics

(Continued from page 3) party in all three postwar elections. Moreover, it has consistently increased its strength in 1949 it won 31 per cent of the popular vote. It raised its share to 37 per cent in the 1953 elections and in 1957 won an absolute majority of 50.2 per cent.

The CDU-CSU, the chief rival of the Social Democratic party, which won 31 per cent of the 1957 vote, its best effort to date. It is a characteristic of postwar German politics that the people are more and more concentrating their support on the two main parties. The Bundestag—lower house of Parliament—elected in 1949 had deputies from 11 parties. Only five parties were represented after the 1953 elections. In 1957, 18 parties put up candidates, but only four succeeded in winning seats: CDU-CSU, the Social Democrats, the Free Democrats and the German party.

**A YEAR AGO** the conservative German party ceased to be an official parliamentary group and joined the Bundestag committees. To have such a status a party must hold 15 seats in the Bundestag. In 1956 all but three of the German party deputies elected in 1957 had gone over to the CDU-CSU.

At present, the Bundestag membership is CDU-CSU, 287 seats; Social Democrats, 181; Free Democrats, a moderate rightist group, 45, and the German party, 10.

More than a dozen parties are again vying for seats in the September 17 elections. Small parties must overcome the handicap of having to win at least five per cent of the total vote before they can seat a candidate.

**SINCE 1957** the main opposition to the CDU-CSU, the Social Democrats, have drastically revised their platform and no longer adhere to Marxist policies. The party even claims to be as Christian as the CDU-CSU, an action strongly denied by Catholic groups.

With a man of great public appeal as their candidate for chancellor, Mayor Willy Brandt of West Berlin, the socialists are adopting a new method of campaigning. Up to now they have always emphasized their platform. In the current campaign—in which television is playing a bigger role than ever—by stressing the personality of Brandt and other candidates.

The Christian Democrats too are relying on the popularity and experience of their leader, Chancellor Adenauer, and the record they have made during 12 years of almost unparalleled prosperity.

## Six to receive habit, take vows in brotherhood

**NOTRE DAME, Ind.**—Six young men from the Archdiocese are among the 10 candidates to the Brotherhood and Brothers who will make advancement in religious life in the Congregation of Holy Cross at ceremonies of reception of the habit, first profession and final profession here and at St. Joseph Novitiate, Holland, Ind., The ceremonies are scheduled August 15 and 16.

Five of the religious are from Indianapolis: Roy E. Smith, son of Mr. and Mrs. A. J. Smith, Holy Angels parish; Brother John C. Lang, C.S.C., son of Mr. and Mrs. John A. Lang, St. Matthew's parish; Brother Joseph Patrick LeBon, C.S.C., son of Mr. and Mrs. Arthur F. LeBon, Christ the King parish; Brother Kevin J. O'Connor, son of Mr. and Mrs. Norbert S. O'Connor, St. Thomas Aquinas parish; and Brother Charles Mack, St. Thomas Aquinas parish.

Also Brother James G. Kinella, C.S.C., son of Mrs. Mae W. Kinella, of Holy Family parish, Richmond.

## NEW RADIO STATION

**LOYOLA, Spain**—Spain's 28th diocesan radio station has been built here in the birthplace of St. Ignatius of Loyola, founder of the Society of Jesus. The station will be operated by the local Catholics to serve the San Sebastian diocese.



**ST. BERNADETTE FESTIVAL AWARD**—Mrs. Mary La Fata displays one of the valuable awards to be given away at the St. Bernadette festival to be held August 18, 19 and 20. With Mrs. LaFara are, left to right: Father William O'Brien, pastor, Charles Dickman and Bernard Hines. A fish dinner will be served Friday night and a chicken dinner will be featured on Saturday.

## U. S. priest heads project to feed Peruvian children

**LIMA**—The Peruvian government has named a U.S. priest to direct a school lunch program in the Andes mountains of southern Peru.

He is Father Robert Kearns, M.M., of New York, who said here that the program will feed under way August 16 on a small scale and rapidly build up to feed 20,000 school children twice daily by October 1. Plans call for increasing the program to feed 70,000 children during the 1962 school year.

"This year's program will reach children in 200 schools located in and around Puno, the 12,500-foot high city on the shores of Lake Titicaca.

**NONE OF THE** workers involved in the preparation of the meals will be paid. Teachers and parents in the various schools will prepare the powdered milk, wheat and corn flour provided by the U.S. Food for Peace Plan.

The steaks, dishes and other essentials for serving the meals will be purchased by Father Kearns with money provided by the Peruvian government. Next year the U.S. government will donate wheat to Peru to the value of \$150,000, which the Peruvian government can sell to defray the costs of maintaining the program.

The program was delayed in starting when the Peruvian government approved the \$35,000 appropriation, which the U.S. demanded to provide for transportation of the food from the port cities to Puno.

**THE INTERNATIONAL** Petroleum Company, the Peruvian subsidiary of Standard Oil of New Jersey, has offered to donate the kerosene necessary to cook the food. The company has been under fire by Peruvian nationalists who want to nationalize all petroleum companies here.

According to Peruvian Prime Minister Pedro Beltran, who proposed the idea to President Kennedy, Father Kearns will have complete control of finances and it will be his responsibility to police the project to prevent misuse of funds and food.

**KOREA SEE GROWS**  
KWANGJU, Korea — Bishop Harold W. Henry, Vicar Apostolic of Kwangju, said here that during the past year the number of Catholics in his vicariate rose from 37,485 to 60,836, an increase of 53.41.

"The alternative," Father Purcell concluded, "is to identify right with the will of the majority, thus right equal to might. That we are not willing to do."

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## INTERNATIONALLY AGREED

# Let mother stay home

**WASHINGTON** — An international meeting of family life specialists, both Catholic and non-Catholic, agreed that mothers who work outside the home are "paying too heavily" for what they get from it.

This was reported here by Msgr. Irving A. DeBlanc, director of the Family Life Bureau, National Catholic Welfare Conference, who attended the recent congress of the International Union of Family Organizations in Madrid.

Msgr. DeBlanc, who was re-elected to the executive board of the IUFO during the meeting last month, said delegates to the con-

gress from some 50 nations "universally agreed" that women with pre-school children should not work outside the home "except in extremely dire circumstances."

**THE MONSIGNOR** said delegates agreed that the working mother situation leads to such disadvantages as a "notable imbalance in the child's emotional life"; misunderstanding between husband and wife; increased household expenses; physical wear and tear on the mother; birth control; and an unhealthily extreme spirit of independence among women.

In view of these circumstances, Msgr. DeBlanc said, the IUFO delegates felt that "for the few economic, social and psychological benefits they receive, mothers who work outside the home are paying too heavily."

## Four young women near mission post

**WASHINGTON** — Four young women, including one from Washington in June are on the last lap of their journey to St. John of God Hospital, Nkwanta, Ghana, where they will serve for the next three years.

Trained by the Women Volunteers Association and supported by the Washington archdiocese, they are Carmie Kenney of Milwaukee, an anesthetist; Roberta Graham of Cincinnati, a registered nurse; and medical technologists Janie Lewis of LaGrange, Ind., and Jeanette LaVan of Red Wing, Minn.

The four volunteers will assist an American husband and wife team—Mrs. Leon and Matelone Atonek—in conducting the hospital, 200 miles inland from the coast, which is sponsored by Bishop Andrew Van Den Broek of Kumasi, Ghana.

**RESOLUTIONS** adopted by the 14-year-old IUFO reflect the concern of the organization of public and private family agencies with the problem of the working mother. Among the recommendations were these:

—That the father's salary be adequate to support his family in reasonable comfort.

—That there be general recognition of the need for family allowances by which large families would receive proportionately more assistance from the State.

—That, in cases where women must work out of necessity, they should receive as much money as a man doing the same work.

—That there be experiments in arranging part-time employment for mothers who must work outside the home at hours when their children are in school.

—That there be recognition of the wife's need for a day off each week and that efforts be made to promote family vacations.

—That mothers help each other in caring for children, shopping and doing housework.

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# Investiture, profession scheduled at Oldenburg

OLDENBURG, Ind. — Investiture and profession for 53 Sisters of St. Francis will take place at the motherhouse here, Saturday, August 12, at 10 a.m. Archbishop Schulte will officiate.

Solemn High Mass will be offered in honor of St. Clare of Assisi by Father Floribert Blank, O.F.M., St. Joseph Brothers' School, Oldenburg.

To receive the religious habit and the novice's white veil, as well as a new name, are 28 postulants, including 11 from the Archdiocese of Indianapolis. From Indianapolis are Sharon Orr (Sister M. Janine), St. Monica parish; Katharine Teipen (Sister Philip Neri), St. Michael, and Pamela

Werton (Sister Mary Cynthia), St. Lawrence.

Others from the Archdiocese include: Teresa A. Bachus (Sister Mary Vivian), Holy Family, Oldenburg; Judith Borkware (Sister Mary Ann), St. Mary, Danville; Dorothy Kirchner (Sister M. Rosa), St. Anne, North Vernon; Marilyn Johnson (Sister Mary Joannita), St. Louis, Batesville; Marjorie McCarthy (Sister M. Aniceta), St. Martin, Yorkville; Alice Betner (Sister Mary Francis), St. Nicholas, Sumner; Elaine Thomas (Sister Marie Angèle), Holy Family, Richmond; and Karen Wunderlich (Sister M. Chiara), Immaculate Conception, Aurora.

Completing this group are 15 from the Archdiocese of Cincinnati and one each from La Rue, Ohio and Old Monroe, Missouri.

Profession of the religious vows of poverty, chastity, and obedience for three years will be made by 15 novices. Among them are the following from Indianapolis parishes: Sister M. Felicia, St. Patrick; Sister Mary Giovanni, St. Catherine; Sister M. Leon, St. Francis de Sales; and Sister Margaret Marie, Nativity of Our Lord.

Also from the Archdiocese are: Sister Mary Cecilia and Sister Mary Verma, both of St. Mary, North Vernon; Sister Mary Clare and Sister Mary Lamberta, both of St. Anthony, Morris; Sister Mary Justine, St. Mary, Greensburg; and Sister Mary Lenore, St. Michael, Charlestown.

To renew the vows for life will be 10 Sisters, including the following from Indianapolis parishes: Sister Ellen Mary and Sister Mary Eleme, twin sisters from St. Roch; Sister Mona, Our Lady of Lourdes; and Sister M. Davida, St. Theresa. Others from the Archdiocese are: Sister M. Francis Assisi, Holy Name, Beech Grove; and Sister M. Melanie, St. Andrew, Richmond.

**CHURCH BUILDING**  
WASHINGTON, D.C.—Church construction totaled \$84,000,000 during June, the Department of Commerce reported here, equaling a record for the month established last year.



PLAN NEW ALBANY PARISH PICNIC—Holy Family parish, New Albany, will hold their annual Old Fashioned Picnic Sunday, August 13. Mapping plans for the affair are, left to right: Mrs. William Schmidt, Ladies Booth chairman; Mrs. Red Fach, Dinner chairman; Larry Day, Men's Booth chairman; Art Libs, General Chairman; and Frank Dolan, General Co-Chairman. A delicious chicken dinner will be served from 11 a.m. to 3 p.m. The evening snack bar will feature German potato salad. Twenty-six separate booths and rides will provide entertainment. The public is invited.

## St. Vincent's to graduate 36 on Aug. 13

Archbishop Schulte will preside at the Commencement Exercises of St. Vincent's School of Nursing at 3 p.m. on Sunday, August 13, in SS. Peter and Paul Cathedral. The address will be given by Rev. Richard Mode, chaplain at St. Vincent's Hospital.

Music will be provided by the student nurse chorus directed by Mr. Renato Pacini. There are 36 members in the graduating class.

Graduates from the Archdiocese include the following from Indianapolis: Marianna Cahill, Marilyn Dunn, Barbara Evans, Sharon Feeney, Becky Williams Fenoglio, Rita M. Gannon, Edith Harrison, Linda McPhail, Mary A. Mello, Nancy Muesse, Linda Narquis, Claire Russell, and Judith Ann Sinclair.

Also Mary Ann Bahman and Ann Olliver, Batesville; Kay C.

Cox, Columbus; Barbara Farmer and Wanita VanDevanter, Bloomington; Eileen Conrod Gatz and Mary A. Huether, Richmond; Sue Heisler and Louise Wollia, Speedway City; Marion C. Landick, Greensburg; Jo Ann Leland, Rushville; Dorothy Megel and Fairy Rose Ray, North Vernon.

Others in the graduating class are: Nancy Audritsch, Carmel; Lois Bergman, Kokomo; Ann Garrard, Muncie; Judith Hawkins, Anderson; Carolyn E. Koors, Marion; Joan H. Raker and Margaret Gehlhor, Jasper; Joan Strange, Logansport; Mary Ann Waldron, Frankfort; and Ann Dickson, Chickamauga, Georgia.

## FARMER'S VIEW

### No children

By DANA JENNINGS

Anyone who went house-hunting during the post-war housing shortage will remember the plethora of NO VACANCY signs, and a few years later, house for rent ads which built you up to a terrific letdown with always the final words, NO CHILDREN.

About this time there was a magazine cartoon showing the bridegroom in top hat and tails carrying his bride over the threshold of a cheap rented room. The landlady, mop and pail in hand, was hollering up the stairs at them, "Remember now, no children!"

Today we see a slight brightening of the picture. Today the ads read, CHILD ACCEPTED.

"These landlords are saying in effect, 'As long as you accept but one gift from God you can live in my house. Should you accept more blessings from God than one child, then I will have to throw you out!'"

You will find when you go househunting in its country and in the small towns, children are accepted as a matter of course.

has the time and the energy to take care of the unfortunate family's children? Childless couples or those with only one or two are usually "too busy" to lend a hand in time of need when children are involved.

These unfortunate landlords who think they are going to get to heaven by permitting "A child" to occupy their property are, I fear, going to be appalled at what they hear one Day before the Judgement Seat.

Photo on Page 12

## Ferdinand convent elects superior

FERDINAND, Ind.—Sister M. Julia, O.S.B., former novice conception at Immaculate Conception Convent here was elected to head the 280 member community of the Sisters of St. Benedict at an election held here last Sunday.

She succeeds Rev. Mother M. Clarissa, O.S.B., who has served as head of the community for the past 12 years. Mother M. Julia is a native of St. Philip, Posey County, Ind.

Of the 280 members in the community, 75 are in the Novitiate and Juniorate.

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BY CHEVY.

## Franciscans name 17 new superiors

OLDENBURG, Ind.—Seventeen changes in convent superiors have been announced here by Reverend Mother Mary Cephas of the Sisters of St. Francis. The Sisters staff 43 elementary schools in the Archdiocese.

Four Indianapolis schools will receive new superiors: Sister M. Angela, Holy Trinity School; Sister Rose Clare, St. Christopher School; Sister Gilbert Marie, St. Mark School; and Sister M. Cherubine, St. Michael School.

Other changes include: Sister Mary Judith, St. Michael, Charlestown; Sister Conrad Marie, St. Mary, Greensburg; Sister Clarence Cecile, St. Lawrence, Lawrenceburg; Sister M. Gertrude, St. Anthony, Morris; Sister Mary Clement, St. Mary, New Albany; Sister M. Patricia, St. Vincent, Shelbyville.

Also, Sister M. Antonia, St. John, Dover; Sister Francis Marie, Enochsburg; Sister Teresa Clare, St. Mary, Lanesville; Sister M. Salome, St. Paul, New Albany; Sister M. Harriet, St. Joseph, St. Leon; Sister M. Colette, St. Mary, St. Mary-of-the-Buck; and Sister M. Doretta, St. Martin, Yorkville.

**CONTRIBUTORS**

THE CRITERION will carry a list of parish and organizational contributions and other who have reported news for the current issue. The following persons submitted items for this week.

MRS. PHILomena SAAB, Batesville

MRS. LUCIA BERLINGER, Indianapolis

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## Picnics

**NEW ALBANY**

The old-fashioned picnic sponsored annually by Holy Family Parish will be held on Sunday, August 13 on the parish grounds in Daisy Lane. Plenty of old fashioned food and fun will be featured beginning at 11 a.m. A \$200 cash award will climax the fun fest at the end of the day.

**NEW ALSACE**

Country style chicken dinners will be served hourly from 11 a.m. to 3 p.m. at St. Paul's annual parish picnic on Sunday, August 13. Games, and amusements will be provided throughout the afternoon.

Proceeds from the affair will be used to purchase new desks for the school.

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# Laud positive aspects of Pope's encyclical

His Holiness Pope John XXIII's new social encyclical has been described as a "blueprint" for a society which is "liberal in the finest sense of that term."

The comment on the encyclical "Mater et Magistra" was made by Father L. J. Twomey, S.J., director of the Institute of Inter-

national Relations at Loyola University, New Orleans.

Noting that the encyclical contains only one mention of communism as such, "and this in passing," Father Twomey said: "It is as though (Pope John) would have us quit the line of panic over communism and get on with the urgent business of removing the causes which give communism deceptive plausibility, especially in the eyes of the spiritually and materially underprivileged."

FATHER Laurence J. McGinley, S.J., president of Fordham University, New York, said the encyclical is "a landmark in the long stream of tradition of the Church's concern for the total human person, bringing up to date and applying to our own time the wise counsel of Leo XIII and Pius XI and XII."

Father Robert G. Howes, director of the Department of Community Relations of the Worcester, Mass., diocese, said "all available media" must be used to spread the encyclical's message.

"We must resolutely move out beyond study and generalism to specific action," he said.

FATHER HOWES noted that by coincidence Soviet Premier Nikita Khrushchev issued his program for Soviet society soon after the encyclical was made public.

He said it is certain that communists everywhere will study and act upon the Khrushchev document, and added that it would be a "tragedy" if Catholics failed to do the same with the encyclical.

"Reels in many nations will rally to the total sense of the Khrushchev statement," he added. "What a tragedy it would be if Catholics picked from 'Mother and Teacher' only what pleased them and ignored the rest."

ARCHBISHOP John Kodwo Amisah of Cape Coast, Ghana, was celebrant of the Mass. The 30-year-old African-born priest was an honored guest on the convention here. He is on a goodwill tour of the United States.

Archbishop O'Boyle reminded that Christ said love of neighbor was the second great Commandment, second only to love of God.

"In terms of modern America," he said, "this means that it is the concern of all that thousands of our brethren live in slums, that they cannot find work, that hopelessness often leads to despair and violent resentment."

"Helplessness and resentment in turn may be factors in the wave of vice and crime that is constantly and dangerously growing throughout our land."

"CATHOLICS, he said, "may not withdraw into isolation and pass by our wounded brethren..."

"We must practice at home the justice and democracy that we preach abroad," he said, "then our youth will have the opportunity to get good jobs."

"This will give them the incentive for proper education. It will give them the chance for good housing and proper medical care."

"When society respects their human dignity, they will be more concerned for the welfare of their own souls and for the rights of others."

PERUVIAN SISTERS will study in U.S.

LIMA, Peru—Twenty-two Peruvian nuns are leaving here August 12 to study in the U.S. on scholarships furnished by 10 communities of Sisters there.

The Overseas Project of the Sister Formation Conference of the U.S., headed by Sister M. Josefa, R.S.M., president of Xavier College, Chicago, has organized the scholarship program in collaboration with Archbishop Rumbold Carboni, Apostolic Nuncio to Peru.

The 10 U.S. communities of Religious will pay all expenses for the 22 Peruvian Sisters from 10 communities here. The scholarships include round trip passage, board, tuition, books and all other items necessary for studies that will last from two to four years.



OLDENBURG POSTULANTS FROM ARCHDIOCESE—The young postulants, above, from the Archdiocese, are among a class of 28 who will receive the religious habit in ceremonies at Oldenburg on August 12. First row, left to right: Teresa A. Bachus, Elaine Thomas, Marilyn Lehman and Alice Retzner. Second row, left to right: Karen Wunderlich, Sharon Orr and Pamela Werten. Back row, left to right: Judith Bouliware, Marjorie McCarty, Katherine Teigen and Dorothy Kirchner. Story on Page 10

# Believes future of world rests with Latin America

NEW ORLEANS—The future of the world will rest with Latin America for the next decade, Father W. Patrick Donnelly, S.J., president of Loyola University of the South, said here.

Father Donnelly made the comment as he reported on a 15-nation Latin American tour which he made to set up a new teacher exchange program of the Cordell Hull Foundation scholarship committee.

"THE COLD WAR has shifted from Europe and Asia to Latin America, because Latin America offers tremendous potential for leadership and economic development," he said.

Noting that Latin America's future development depends on the universities, Father Donnelly said he was encouraged by the growth of private universities in Latin America. He said their influence would help counter that of some established schools where communists and leftists hold key posts.

LATIN Americans differ in their attitudes toward the U.S., he stated, but "the vast majority have a fine regard and a close association and feeling of familiarity with the United States."

But, he added, "some feel disappointed that the United States

# Country pastor becomes bishop

ST. LOUIS—A "country pastor" became a bishop here on the feast day of another country pastor, St. John Vianney, patron of parish priests.

The new member of the hierarchy is Bishop George Joseph Gottwald, 47, who was chosen in June by His Holiness Pope John XXIII to be Titular Bishop of Cedoniana and Auxiliary Bishop of St. Louis.

Bishop Gottwald, until last year pastor of a small rural parish in the east-central Missouri town of Desloge and now administrator of the St. Louis cathedral, expressed his gratitude that he could be consecrated on the feast-day of the patron saint of parish priests.

Joseph Cardinal Ritter, Arch-bishop of St. Louis, was consecrating prelate. Cardinal Ritter announced that Bishop Gottwald, in addition to his diocesan duties, will continue to serve as administrator of the St. Louis cathedral—the first Bishop-administrator the cathedral has had.

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# Brennan heads Brebeuf advisors

W. A. Brennan, Jr., a member of Immaculate Heart of Mary parish, has been named chairman of the Board of Advisors of the President's Council of Brebeuf Preparatory School, new Jesuit institution to be constructed by the Jesuits in northwest Indianapolis. The announcement of Mr. Brennan's appointment was made by Father William J. Schmidt, S.J., the school's president.

The Board of Advisors, consisting of business and civic leaders in the community, will give "advice and guidance to the school in all areas of administration," Father Schmidt said.

The school is scheduled to open in September, 1962, with an initial enrollment of 200 ninth grade boys. Capacity enrollment of 700 is expected to be reached by 1964. Of the estimated \$2 million required to finance the project, more than half has already been assured, Father Schmidt stated, and the remainder is being sought from private sources in Central Indiana.

# Patronage system doomed in Bolivia

LA PAZ, Bolivia — Bolivia's Congress has expressed its recognition and support of the Church and voted by a large majority to do away with the old national patronage system regarding the Church.

The national patronage dates from colonial times and gave the government a voice in the control of Church property and the naming of bishops and other Church authorities.

The votes came during a special congressional session studying constitutional reforms.

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