

Catholic resistance stiffening against Castro tyranny in Cuba

By JIM FONTAINE

HAVANA—Cuba's Catholics are rallying around the Church in the face of increasing attacks upon it by Premier Fidel Castro's government.

Both priests and laymen are taking part in the struggle against Marxist propaganda and the Castro regime's accusations. These charges against the Church seem to be acting as a toxin calling Catholics to its defense.

Reports reaching here from many parts of the nation indicate that attendance at church services is growing. This is despite the fact that attacks on churches by Castroist mobs.

Observers report that everywhere in Cuba Catholics are opening their eyes to the menace of communist infiltration. This awakening has been greatly helped by the wide circulation of pastoral letters by the nation's Bishops warning against the Reds.

THE AWAKENING, moreover, concerns not only Catholics, but Cubans in general. An increasing number of leaders who once supported Premier Castro are leaving government posts. Some have gone into exile. More and more of the regime's opponents have taken up arms. Some of them, such as the rebel groups in Escambray, are being supported by the farm workers of the areas where they operate.

As Catholic resistance in particular, priests are not only remaining at their posts to aid and defend their people, they are also undertaking new efforts.

To unite Catholics in the face of mounting threats, rural pastors are introducing or increasing the use of dialogue Masses and family recitations of the Rosary. They are also setting up groups to study the social teachings of the Church. Attendance at group meetings is increasing.

One priest, who has received opposition and set up a Catholic library. When he bought books for the library in a city near his parish, he was told by Communist drivers who had been influenced by government propaganda that they would not transport



VOL. I, NO. 4 INDIANAPOLIS, IND., OCTOBER 28, 1960

WARN CATHOLICS

Puerto Rican bishops issue voting pastoral

SAN JUAN, P. R.—Puerto Rico's Archbishop and Bishops have forbidden Catholics to vote for candidates of the Popular Democratic Party led by incumbent Gov. Luis Munoz Marin.

Archbishop James P. Davis of San Juan, Bishop James E. McManus, C.S.S.R., of Ponce and Auxiliary Bishop Luis Aponte of San Juan, issued a pastoral letter containing the ban.

The prelates condemned the Popular Democratic Party's philosophy on morality and religion, as expressed in the platform of the island's strongest party.

Catholics should not vote for a party, the pastoral said, which accepts the "anti-Christian, anti-Catholic philosophy based on the modern heresy that the popular will, not the Divine law decides what is moral or immoral."

The pastoral is dated October 15. It was read in all churches on this island October 23.

THE PASTORAL centers its criticism on a paid advertisement published in local papers by the Popular Party explaining its official program. The pastoral charges the moral and religious philosophy of this program is contrary to beliefs of the Catholic Church.

The party's announcement said, in part: "The democratic philosophy of our party implies that only those acts which the general consensus of Puerto Ricans consider immoral, such as murder, theft, perjury, etc., can be prohibited with punishment but is not left in a regime of liberty to prohibit with punishment those acts which a respectable part of public opinion holds as a criterion that they are not immoral."

The Bishops' pastoral called it evident from this statement that

Vatican publishes initial documents for coming Council

VATICAN CITY—The first official collection of documents pertaining to the coming ecumenical council has been made available to the public.

The volume, "Acts of the Supreme Pontiff John XXIII," is the first in a series entitled "Acts and Documents of the Preparatory Work of the Second Vatican Ecumenical Council."

The series will comprise four volumes.

1. The Acts of the Supreme Pontiff John XXIII (the present volume).

2. "The Councils and Wishes of the Bishops and Prelates."

3. "Proposals of the Sacred Congregations of the Roman Curia."

4. "Studies and Recommendations of the Ecclesiastical and Catholic Universities and Faculties."

The present series, dealing with the preparatory phase of the council, will be followed by a second series on the current preparatory phase. The volumes of the second series have not yet been enumerated.



PLAN RICHMOND YOUTH WEEK OBSERVANCE—To climax the Catholic Youth Week observance in the Richmond Deaneery, CYO officers have planned a special "D for Deaneery" Day celebration on Sunday, November 6. Showing above at an organizational meeting are, left to right: Linda Dehner, John Moorman, Nane Byrnes and Joseph Hoch. Father Lawrence Moran is the Deaneery CYO Director.

VARIED ACTIVITIES

Youth Week to open Sunday

Parishes throughout the Archdiocese will join next week in the annual observance of National Catholic Youth Week, October 30 through November 6. Special religious, cultural and social activities are planned in a number of deaneries.

The most elaborate program will be held in Indianapolis under the auspices of the CYO Office. The annual Communion Breakfast for Junior CYO members at Little Flower parish will open the week-long observance, which will be highlighted by the traditional CYO Banquet set for 6:30 p.m.,

"Reformation Sunday" bias campaign hinted

Controversy has erupted over alleged plans of some Protestant groups to use "Reformation Sunday," October 30, as an occasion for attacks on the Catholic Church.

In Chicago, Dr. George L. Ford, executive director of the National Association on Un-American Activities, a fundamentalist Protestant group, denied that his organization's "Reformation Sunday" plans were aimed at derailing the candidacy of Sen. John F. Kennedy.

But at a news conference Dr. Ford distributed copies of a leaflet the NAU is issuing in connection with "Reformation Sunday." Called "Stand Up and Be Counted," it notes that "some suggest" that public opinion in this country is favoring the Catholic Church.

IT ADDS: "It is time for us to stand up and be counted as Protestants. We dare not sit idly by—voiceless and voteless—and lose the heritage for which others have died. . . . You have your faith—your voice—your vote—at your disposal. The future events of history will depend upon how well these three are used."

Dr. Ford's press conference was held (Oct. 19) to reply to a warning by Bruce Pollock, executive director of the Fair Campaign Practices Committee. Mr. Pollock said in New York on October 16 that plans are underway to make "Reformation Sunday" into "a gigantic anti-Kennedy rally."

Mr. Pollock responded (Oct. 21) to Dr. Ford's protest by saying he did not mean to link the evangelical group with "bigotry."

However, he quoted from literature distributed by the NAU including a publication listing "outrage and concern" of the "Church of Rome" as evil forces. "He said in a letter to Dr. Ford that he would 'love to see' any NAU publications which 'contradict' those he quoted."

IN WASHINGTON, D. C. a committee of Protestant ministers announced plans (Oct. 21) for promoting nationwide "religious liberty" observances during the week before the presidential elections.

The committee was organized by the Rev. J.E. Hewlett, pastor of the Southwest Baptist church, St. Louis. He outlined plans at a press conference for the "religious liberty" observances starting October 30.

He made public a letter which his group is sending to Protestant religious freedom pledged in Burma

RANGOON, Burma — Prime Minister U Nu has given his "strongest approval" to the adoption of Buddhism as the state religion of Burma will not affect constitutional guarantees of freedom of religion to all.

The Premier spoke at a banquet here in honor of His Eminence Gregorio Pietro XV Cardinal Agostini, Prefect of the Sacred Congregation for the Propagation of the Faith.

Indianapolis to be host to Serra district parley

"The Serra: Informed in Divine Truth and Conforming to It" is the theme of the District Sixteen Convention of the International Serra Society, which will convene in Indianapolis, Oct. 28-30.

Archbishop Schulte will celebrate a 5:30 p.m. Mass in St. Peter and Paul Cathedral to open the convention on Friday, October 28. A reception will follow in the Marriott. Special guest will be Ralph W. Hauserstein, president of Serra International from Grand Rapids, Mich.

SERRA International is an organization of Catholic business and professional men who promote vocations to the religious life. The Indianapolis chapter recently promoted the successful Vocation Exhibit at Secema Memorial High School which attracted 15,000 persons.

Magr. James P. Galvin, archdiocesan superintendent of schools and Serra Club chaplain, will address the Saturday luncheon with the topic "Thinking With the Mind of the Church."

A SPECIAL program for the delegates will include a tour of the Marian College campus.

"BLUE LAWS" WASHINGTON, D. C.—The Retail Clerks' International Association (AFL-CIO) has filed an amended curiae (friend of the court) brief in the United States Supreme Court asking the court to uphold the constitutionality of the Sunday "blue laws" which are now before it.

COMING

IN NEXT WEEK'S

CRITERION

A Catholic tells why he's voting for Nixon

A Catholic tells why he's voting for Kennedy



AT CLERGY CONFERENCE ON NEGRO WELFARE—Three Indianapolis parishes—St. Bridget's, Holy Angels and St. Rita's—played host to the Midwest Clergy Conference on Negro Welfare on October 18, 19 and 20. Some 40 priests, all from Negro or mixed parishes in various parts of the United States, participated. Among them 11 Negro priests. Participants in the conference are shown above in the sanctuary of St. Rita's Church with Archbishop Schulte.

Employer tells why he's opposed to any right-to-work legislation

Q. For the purposes of this interview, would you prefer to remain anonymous, or shall I give your name and the nature and location of your business?

A. That is a matter of indifference to me. I am not ashamed of my views, and I do not care who knows that I hold them. However, I do not want to appear to be looking for publicity. You may do what you think best in this matter.

Q. Maybe this would be best. Suppose I leave your name and address anonymous here, but inform our readers that they will be made known to anyone who writes to us and ask them in that way we shall give no reader reason to suspect that this interview is in any way rigged or fictitious. Would that be satisfactory?

A. Yes.

Q. We have agreed to discuss so-called right-to-work laws, which involves discussing the union shop. What is the nature of your business?

A. I am an automobile dealer, selling new and used cars, and maintaining a large service and parts department. My operation is one of the largest in the state.

Q. How many people do you employ?

A. That varies from time to time but it averages out to between 90 and 100 people.

Q. What types of work do your people do?

A. Apart from management, there are the office workers, the salesmen, the skilled mechanics, the apprentice mechanics, parts department clerks, and the unskilled laborers.

Q. Are your employees covered by a union agreement?

A. All but those working in the office and in the auto department.

Q. Do you have what is known as a union shop agreement, that is, one according to which any new employee must join the union within a certain period after being hired?

A. Yes, we do. Actually we have contracts with two different unions. One is the International Machinists of the A. F. of L.; the other is the Truck Drivers Union, also of the A. F. of L. With both unions we have contracts according to which new employees must

The following question-and-answer interview with a businessman, whose identity will be protected by the editors of the *Laborator* upon request, see Father Donald F. Miller, C.S.S.R.

Q. In your contract, do you have grievance adjustment provisions?

A. Yes. There are stewards in the shop, and they, together with union representatives, come to us with grievances of employees.

Q. Have their demands ever been unreasonable?

A. In cases of theft or drunkenness on the job, when I felt I had to fire an employee, the grievance committee has never raised an argument. Sometimes we have a dispute over lesser things, but usually reach agreement.

Q. Does the union contract with your men place you at a disadvantage in respect to your competitors?

A. At first I did, yes. There were open and non-union shops undercutting prices and making competition stiff. Today, however, whether an automobile shop is unionized or not, the employer has to pay union rates to get good mechanics because there are not enough to go around.

Q. Are there many non-union shops operating in your field of business?

A. Oh, yes. In fact, only about one-third of the automobile shops in this area are union organized. But, as I said, the men working in the non-union shops profit by

Q. Was a contract finally hammered out?

A. Yes. Some time later they came up with a contract calling for a lease rate of a dollar an hour. (Remember, these were still depression days.) We signed and had our first union. Since then, wages have increased many times.

Q. No for the union shop?

A. No. For the first few years it was an open shop agreement, that is, we could still hire men without requiring them to join the union.

Q. How long did that last?

A. Only a few years. About 1941 the unions asked us to sign a union shop contract and we did so.

Q. Have you ever had a strike since that time?

A. Never.

Q. In your experience with your employees, have you been made aware at any time that they felt themselves unreasonably covered, or, as the promoters of right-to-work laws say, victims of compulsory unionism?

A. Absolutely. It gives me security in holding my employees. Without it, a man might, for various reasons, fall behind in paying his union dues, and after a certain time the union would have a right to insist that he pay them off. Thus I might lose a good employee. With the check-off system, that can't happen.

Q. Have you ever heard any employees complain about the check-off of union dues?

A. No.

Q. In your bargaining sessions with the union, have you ever felt that they were trying "to take you for a ride," that is, to hike wages so much that you could hardly operate profitably?

A. The pattern is this, and it seems to be set by the fact that so many owners fight against making any concessions to unions. The pattern is for the bargaining committees to start with very high demands, both as to wages and fringe benefits. As the bargaining goes on and we prove ourselves to be fair, reason usually prevails. Sometimes a strike is called, and it takes time and patience to reach agreement. For example, if we are making a profit in one department, such as direct sales, and a loss in another, such as repairs, the union will often argue that

the profit of the one department should sustain losses in the other. We always argue that each department should be self-sustaining.

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Two viewpoints on an explosive issue of the day

the wage standards the unions have set.

Q. You said that there is a shortage of good mechanics today. Is anything being done about that?

A. Yes, the union, in cooperation with state vocational schools and employers, has worked out a so-called indenture plan which, without flooding the market with mechanics, helps us a great deal. The union authorizes us to hire a certain number of apprentices, who both work for us and go to training school at the same time. Some of my best men today came up through this training program.

Q. Are you being urged or pressured by any groups to support right-to-work laws, which would make it legal for you to run an open shop, that is, to hire persons who would never become members of one of your unions?

A. Yes. I receive considerable propaganda, which is apparently sent to all owners of businesses in the United States, urging me to support right-to-work laws wherever they are proposed.

Q. I too, as an employer, have received much of the propaganda you speak about. The authors speak about the union shop as representing "compulsory unionism." Do either you or your employees feel that this phrase is justified?

A. My employees and myself

Q. In short, you would say that the principle of collective bargaining has not been really accepted by a large number of employers?

A. I would.

Q. What would be your principal criticism of the unions?

A. As I said, the fact that they know that with most employers they are going to have a battle to get any concessions makes them start out by demanding impossible things. If the employer is obviously unreasoning and against the union, then there is bound to be an impasse. One other criticism I must offer of unions is that the rank and file do not take enough interest in their unions and the important decisions that the unions hold. It is this that leads to bad leadership, unwarranted strikes and other problems.

Q. But, all in all, your experience proves, does it not, that right-to-work laws are not the answer to the problems we face between capital and labor today?

A. That is right. I have no desire to return to the horse-and-buggy days of industrial relations.

Indiana State Senator explains why he backs right-to-work laws

Q. I think, Senator, we ought to begin by describing your association with "Right-to-Work" legislation in Indiana—a matter of which you are so proud. What is it, where, what is that association?

A. I was among those principally instrumental in guiding the Act through the Indiana State Legislature in 1957 and with the motion to repeal it in 1959.

Q. Apart from your interest as a State Senator, elected as a member of the Republican Party, are you personally convinced of the value of "Right-to-Work" legislation?

A. Yes, I am personally interested and convinced; but, first of all, let me point out that the vote in favor of the Act in 1957 was not a purely party vote. It is true that a majority of Republicans voted for the law but some Democrats voted for it, too. I am personally convinced that such legislation restores to the worker an essential democratic freedom, that of joining or refraining from joining an organization, just as he pleases. I personally believe membership of a union should not be a condition of securing employment.

Q. What about the Taft-Hartley Act? Is it not possible to think that this protects the democratic freedom you mention?

A. The Taft-Hartley Act allows a union shop agreement where a majority of the workers in a given business concern decide they want it, and the employer agrees to accept it. But, in a democratic state, the minority needs protection, too.

Q. This suggests to me two questions. The first is to ask you, for the sake of clarity, to define the "union shop" in your terms. So may I please to describe it in different terms?

A. I would define the "union shop" as a situation in which all the employees of a firm are represented by an agreed union and, in order to keep his job, an employee is compelled to join that union within 60 days of his being employed. Otherwise, the employer is compelled to dismiss him.

Q. My second question is, what sort of protection does a minority need that is not covered by the Taft-Hartley Act?

A. Protection from loss of employment because of their legitimately held objections to joining a union. Besides, there are those of the majority who might want to change their minds after they have experience of the union shop they voted for. They could have legitimate reasons.

Q. What sort of reasons?

A. Well, suppose a union is dominated by crooks or Communists. I am thinking of a very obvious case, the Harry Bridge union which is notoriously Com-

One of the most ardent promoters of right-to-work legislation in Indiana is State Senator John C. Ruckelshaus. Following is the text of an interview with Michael Bowles, Criterion associate editor, in which Senator Ruckelshaus explains why he favors such legislation.

A. Catholic whose conscience makes him disagree with Communist control cannot drop out of the union if he wants to remain as a longshoreman. If he does, he has to try for another kind of job altogether, not always easy when a man is 40 or so, for instance, with a young family to provide for. A "Right-to-Work" law protects the fundamental rights of such men.

Q. There are some who criticize the term itself, "Right-to-Work." What is your view?

A. I regard the term as something of a catch-all phrase, since those used in advertising media to give a brief description of the whole; a sort of recognizable label, if you like. But such a short term cannot be a complete description, especially of such an important matter as this. My principal objection to the term is that it leaves too much scope for the whole concept to be distorted by the opponents of "Right-to-Work" legislation. The legislation does not guarantee employment, for instance, nor is it intended to. I think I would prefer to call it "Freedom of Choice" Law, or something like that. It certainly gives the worker a freedom of choice he would not have otherwise.

Q. While you were engaged in preparing the legislation, did you receive many representations in its favor from small businessmen?

A. Yes, I received very many such representations. My impression was that a large majority of small businessmen were in favor of the Act.

Q. What were their principal reasons?

A. It helped them to avoid unfair union pressures and demands for working conditions their business might not be able to support. As you will agree, perhaps, the threat of a strike against a small business is much more serious and immediate than one against a large corporation with large resources. It also protected them against being unfairly pressured into so-called "sweetheart" contracts, which are open to all sorts of abuses. An employer can be ruined by inter-union conflicts which damage his business in quarrels he has nothing to do with.

Q. But isn't there administrative machinery in the union for dealing with rank and file complaints in a constitutional manner?

A. Yes, but in practice they are mostly a dead letter. By administrative delays, a complaint can be kept on ice for two or more years before being dealt with. The courts in Indiana cannot help because they will not deal with a worker's complaint against his union until he has exhausted all legal remedies.

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Migrant workers' unions proposed

MORAGA, Cal.—Organization of unions by migratory farm laborers for the "mutual benefit of the worker, grower and consumer," was urged here by the executive secretary of the Bishops' Committee for Migrant Workers.

Mrs. William J. Quinn told 500 persons attending a Latin American Conference on Migrant Workers that "the problem of the migrant is basically an economic problem. Labor organization of migrant workers should be encouraged."

He said the average wage in American factories is \$2.29 an hour, but for farm workers it is 80 cents. Further, in such a migrant works an average of one day in three.

SCORES OBSCURITY SYDNEY—Australia's top-ranking Anglican leader called here for concerted efforts to arouse the government and the people to the spread of immorality which, he said, is "a cancer eating at the nation's heart." He blamed the condition largely on the distribution of indecent literature.

APPOINTED—Father Bernardin J. Patterson, O.S.B., has been named superior of St. Maur's Priory, South Union, Ky. The appointment was made by Abbot Baldwin Dworschak, O.S.B., of St. John's Abbey, Collegeville, Minn., of which St. Maur's is a branch. Father Bernardin addressed a breakfast meeting of the Catholic Interracial Council of Indianapolis several years ago.

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How to build a church

PARIS—A conference of 500 French liturgical experts has urged pastors to consult not only architects but parishioners in building a new church.

The 500 priests and religious, meeting at Versailles for a three-day discussion on the construction and upkeep of churches, said: "The construction of a church cannot be an individual work, that of the pastor, it must express a community which is at the same time the parish of today and of tomorrow, and of the Universal Church. "To build a church supposes a dialogue. A dialogue with the parishioners. A dialogue with the Christian needs of our times. A dialogue with the architect."

The conclusions of the conference, which have been published here, also urged:

- That the porch of the church be a place of welcome. "The Christian people have need of a zone of transition between the street and the church. . . . The porch and its surroundings must therefore have an atmosphere of welcome. Today's pastoral care thinks of the sick and tries to organize Masses for invalids. The paths of access must permit all to get into the church easily."
- That the choir be near the sanctuary, since it "interprets the sentiments and prayers of the congregation."
- That pastors tread warily in altering churches. "Whatever new outfitings are necessary for the churches, pastors should avoid innovations that are too fast-moving, and above all should avoid brutal suppressions and modifications."

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● That pastors tread warily in altering churches. "Whatever new outfitings are necessary for the churches, pastors should avoid innovations that are too fast-moving, and above all should avoid brutal suppressions and modifications."

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Pope speaks on history - Lodge clarifies stand - Warns Catholic schools

THE VATICAN Pope John XXIII, whose hobby is history, told a group of historians that "history is life's teacher."

by Osservatore Romano for "violating the truth." The Vatican City daily took Mr. Togliatti to task for telling newsmen that religious persecution is not continuing in communist-dominated countries.

AT HOME WASHINGTON, D. C. - The Republican vice presidential nominee said he does not advocate direct Federal aid to schools operated by church groups.

MIAMI BEACH - Democracy under American leadership is winning the fight against communism throughout the world, the Vice President of the Philippine Republic asserted here.

Italian communist leader Palmiro Togliatti has been criticized

ATLANTIC CITY - Members of the Catholic Laborer Church in America were called upon at its 22nd biennial convention here to exert "valiant efforts" to keep their Catholic-related colleges and universities as strong as possible.



ACNM WORKSHOP PANELISTS-The 308 delegates to last Sunday's biennial convention of the Archdiocesan Council of Catholic Men were treated to five excellent workshops.

Protestant monastery site of unity meeting

PARIS - The Protestant monastic community of Taizé in eastern France has announced that Catholic bishops and Protestant pastors met at the monastery to discuss Christian doctrine.

The Protestant commune described the talks as "the first after four centuries of division." The commune read: "From the 26th to 28th of September some Roman Catholic bishops and some pastors of different Protestant confessions met at Taizé for a discussion. They examined the question of the parish and the world."

This talk was the first after four centuries of division. The pastors were able to express their views and their appreciation of a meeting for three days to share

Handwriting seen personality key

ST. PAUL, Minn.-Handwriting analysis can find a key to the personality of the child whose writings are studied, a certified grapho analyst who is a Sister said here.

Mother Mary Cecilia of Ursuline Academy, Paola, Kan., spoke to the Minnesota Chapter of the International Grapho Analysis Society here (Oct. 22).

Speaking on "Grapho Analysis: A Key to the Child's World," Mother Cecilia said analysis reveals weaknesses in the personality of a child but also can be used to build a strong personality.

Senator

haunted all the union procedures open to him. The last resort is at a national convention and many unions do not even hold conventions every year. Some hold them at five-year intervals. Some even longer. And no worker, with family responsibilities, can afford to stick it out as long as a union organization.

Q. Do you think the "Right-to-Work" legislation has had a good effect in Indiana?

A. I believe it has, although it is yet too early for its full benefits to be seen. I think it has helped to attract industry to Indiana. I have especially in mind, off hand, the big Westmouthe plants, one in Bloomington and two in Muncie.

Q. I have one more question. But first, a definition. How would you describe the "agency shop"?

A. The "agency shop" allows a contractual provision between the union and the employer whereby a worker cannot be dismissed for being a non-member of the union. At the same time, he can be compelled to pay the union an amount equivalent to what his dues would be if he was a member. Personally, I think the "agency shop" is against the whole philosophy of the "Right-to-Work" legislation and, as long as it is there, it will prevent the Indiana law from having the effect intended by the Legislature of the State of Indiana.

Q. Do you think it would have been better to repeal the Act of 1959 than to try to operate it under this "agency shop" arrangement?

professor of theology at Gettysburg (Pa.) Theological Seminary, and president of the ULCA's Board of Higher Education, warned that "the voice of the privately-supported college—particularly the church college—is fading."

ST. LOUIS - Archbishop Joseph E. Ritey of St. Louis warned here that Catholic schools which might graduate students ignorant of Christ. He told 3,000 grade and high school teachers attending an archdiocesan teachers' institute: "It is almost unbelievable that we can have Catholic schools and not have Christ taught in them, and yet it is entirely possible."

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ABROAD PANAMA CITY - Panama's new president has promised a social action program to fight Red propaganda with real progress.

BAD NEUENHAIR, Germany - The International Union of Catholic Employers Associations (UNIAPAC) during the next few months will concentrate its activities on South American countries, according to Dr. Peter H. Workman of Bonn, president of the organization.

ROME - Rome's year-long program for commemorating the 19th centenary of St. Paul's arrival here has opened with an address by Cardinal Giuseppe Siri, Archbishop of Genoa.

In 1940 Pastor Schuetz and some companions began to gather regularly for the common recitation of a form of office, like many Catholic religious communities. He and his followers purchased their present monastery in 1944. It is a chateau set atop a hill amid forests, farms and pasture land.

THE MONKS who live at Taizé are known as the Grand Community. Most are members of the Calvinist persuasion. They take vows of poverty, chastity and obedience, and dedicate themselves to work and prayer for Christian unity.

Taizé also has a sort of third order of men living in the world, known as the Grand Community. In Taizé the Protestant ceremony of the Lord's Supper is celebrated according to the form published in Geneva in 1931. The community follows the liturgical calendar of the Roman Missal in feasts of Jesus Christ and the saints of the Old Testament. August 15 is set aside as a day of special devotion to the Blessed Virgin.

The community has sought and obtained permission to use the Catholic church in the village as a place of prayer. Twice in the past few years Cardinal Pierre Gerber, Archbishop of Lyons, has visited the community during trips through Burgundy.

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Pontifical Angelicum University were 30 cardinals of the Holy See's administrative offices in the Vatican.

EDINBURGH - A Catholic editor's criticism of Queen Elizabeth's speech to the General Assembly of the Church of Scotland was scored in a quick reply by a prominent denominational minister.

DENVER - The Jewish National Home for Asthmatic Children here will be honored by St. Anthony's Hospital here on November 3 for outstanding service in the field of health.

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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.

It's confusing

If there is one thing emerging from all the discussion of the religious issue in the present political campaign it is the extent and depth of the confusion connected with Church-State relations in a democracy.

Both sides exhibit confusion. Just as some Protestant spokesmen have had to rebuke their Southern Baptist colleagues for trying to impose an unconstitutional religious qualification for the presidency, now Cardinal Spellman has felt it necessary to clarify the confusion occasioned by the recent pastoral of the Puerto Rican bishops regarding the gubernatorial race in that Territory.

The pastoral of the Puerto Rican bishops surprised many and shocked some. It will be roundly denounced by the very Protestant ministers who mount their pulpits to point out the sinfulness of voting for a political party that would threaten the religiously released time from public schools for religious instruction. It is hardly surprising then that the Puerto Rican bishops openly oppose the P.D.P. Indeed, it is, as they state, their duty to condemn the immoral programs it fosters and its attempts to silence the voice of the Church.

Cardinal Spellman's reassurance that Catholic voters would not commit a sin by voting contrary to the instructions of the Puerto Rican bishops' pastoral seems to remove the issue from the area of morality—where a bishop's authority is unquestioned for Catholics. The issue then seems to fall squarely in the political arena—where obedience to a bishop's instructions is by no means automatic or required.

Time magazine quotes Archbishop Davis of San Juan as saying that the order against voting for the Popular Democratic Party does not bind under pain of sin. The New York Times quotes him as saying, "It is a matter between a Catholic and his conscience." There is surely confusion here, for if the directive is purely political, why did the bishops make it at all?

Anyone aware of the struggle going on in Puerto Rico between the Church and the Popular Democratic Party of Munoz Marin would understand the desire of the bishops to see that party voted out of power or persuaded into some common sense. The P.D. Party has preserved the birth control clinics set up by do-gooders from Washington and it has obstinately refused to allow released time from public schools for religious instruction. It is hardly surprising then that the Puerto Rican bishops openly oppose the P.D.P. Indeed, it is, as they state, their duty to condemn the immoral programs it fosters and its attempts to silence the voice of the Church.

Where confusion arises is in the direct prohibition against Catholics voting for a specific political party. Here the facts of political life intrude to complicate matters. Prohibiting a vote for one party automatically favors the other party or parties. One either votes for them, or at least doesn't vote against them, and their chances of success are thereby increased. But the other parties may conceivably be an even worse evil, and laymen may know considerably more about these other parties than do the bishops.

The Church certainly cannot guarantee that the leadership of the other parties will be competent and beneficial to the community, no matter how free of moral error their platform may be or how saintly their candidates. Voting for them if evils are not clearly between good and evil, it is more likely to be a choice of the lesser of two evils.

It may be that to the embattled bishops, fighting for the preservation of Catholic values, the situation appears to present a clear-cut choice between good and evil. But many Catholic laymen may, with no less political sagacity and in all loyalty to the Church, judge that a party whose program contains much that is objectionable is, on balance, more worthy of support than its opposition. The Popular Democratic Party has admittedly accomplished many good things for the people of Puerto Rico.

Bishops undoubtedly have the obligation and the right to instruct the faithful regarding the moral issues involved in democratic political campaigns and thereby exert an indirect influence over the State, but to forbid people to vote for one party or to demand they vote for another is to confuse the distinction between the ecclesiastical and temporal authority.

We feel that Cardinal Spellman's brief comment on the Puerto Rican pastoral indicated a useful distinction between moral directives which bind in conscience and prudential judgments which do not. The distinction is not clear because what the Puerto Rican bishops of our internal security situation." The organization describes its staff roster as reading "like a Who's Who of Catholic clergy-men and laymen militantly in the fight against internal subversion."

It all goes to show how much confusion still exists on the question of Church-State relations in a democracy and points up once more the inadequacy of simple slogans and pat formulae in such a complex matter.

A warning

We have just received a press release announcing that a Catholic Freedom Foundation, after a gestation period of nine months' intensive organization," is ready to commence operations.

One of the Foundation's mottos is "Pro Pace Mundi," which might not accord altogether with its statement that "the purpose of the movement is to sound the alarm among Catholics to the extreme seriousness of our internal security situation." The organization describes its staff roster as reading "like a Who's Who of Catholic clergy-men and laymen militantly in the fight against internal subversion."

From the rest of the information it gives about itself, it seems quite clear that the Foundation is more interested in political action than in Catholic Action—as the term is generally understood. It seems to embody all the more tiresome elements of the Dean Manion Forum, which it so heartily commends, and that dubious Foundation, tagged—all unknown to him, it is likely—with the name of Cardinal Mindszenty, which issued that astonishing set of "Questions for Election Candidates" we saw recently in the pages of our distinguished contemporary, Our Sunday Visitor.

The trouble about enthusiastic organizations of this kind, which take to themselves the description "Catholic," is that they tend to involve the Church officially, in the minds of uninformed people. They only add to the Church's real problems, many as they are.

We have a very large question-mark in our mind about this new organization and its declared objectives but we hope that for anything so trying we may not be included in its classification of "domestic communists, fellow-travelers, pseudo-liberals, opportunists and dupes."

Right-to-Work

We are still opposed to Indiana's right-to-work law. We thought you might want to know how we stand now with the Indianapolis Star has reprinted a statement by a Jesuit sociologist who claims that Pope John has spoken in favor of the right-to-work principle and that Catholics tempted to disagree had better forever hold their peace.

(By the way, has anybody ever seen anything in the Indianapolis Star written on the subject by the Catholic sociologists and bishops who oppose right-to-work laws?)

Even Jesuits can be wrong, as the Rev. John E. Coogan, S.J., of West Baden College, demonstrated in the article that delighted the editors of the Indianapolis Star. Monsignor George Higgins, head of the Social Action Department of the National Catholic Welfare Conference in Washington, D. C., has issued a warning that Father Coogan and a few other ultra-conservative Catholic commentators have misinterpreted a letter sent by the Vatican to the French Catholic Social Week this past July.

This letter, written by Vatican Secretary of State Cardinal Tardini on behalf of Pope John XXIII, pointed out the danger of excessive association of human life today and the important contribution that labor unions and other free associations afford as a buffer between the State and individuals.

QUESTION BOX

What about Nixon's birth control stand?

By MSGR. J. D. CONWAY

Q. Our priests in this diocese make it very plain (and I know it is correct) that to practice unnatural birth control is wrong and is breaking God's law.

Mr. Nixon has made it very plain that if he is elected and foreign countries ask for financial aid in promoting birth control he would give it to them.

Many of our priests say they are going to vote for Nixon. They say Nixon will be fair or so much fair or semi-fairly. But can we conscientiously vote for a man who has this wicked thought in his mind and heart?

Some young people say we can practice birth control; the priests advise us not to. This does not mean that it is morally right to practice birth control. It is second for us if it is second for the country, why should it be first for us?

A. First of all, I don't believe birth control is a real issue in this campaign. It was injected on a hypothetical basis to embarrass the Catholic candidate. In some future campaign it may be a real practical issue, but for now it is not. We are not so much concerned with it as we are with the other 48 States. Government exists for the common welfare, and it rightly forbids those things which endanger the good of society: like theft, murder, and speeding on the highway. The government is not supposed to act like a god, forcing us to be good in our personal lives—sending policemen to enforce morality in our bedrooms.

I am not suggesting that you vote for Nixon. I am merely recommending that you make your decision after study of the character, the ability and the candidates, the platforms of their respective parties, and the records of the candidates in respect to these platforms.

This might be the place to discuss the distinction between personal morality and public law. I believe only two of our states have laws restricting birth-control information use. This does not mean that it is morally right to practice birth control in the other 48 States. Government exists for the common welfare, and it rightly forbids those things which endanger the good of society: like theft, murder, and speeding on the highway. The government is not supposed to act like a god, forcing us to be good in our personal lives—sending policemen to enforce morality in our bedrooms.

Likewise, let me voice my disapproval of the action taken by some irresponsible people in the town of Cayce, Puerto Rico, when in turn retaliated the Archbishop's action with a sign found at the parochial holding reading, "Death to the priests. Long live Munoz Marin."

We are now going through a vigorous campaign to elect the man who is to guide the destiny of our beloved country. No church, not just the Catholic Church alone, has the right to forbid its membership from exercising a fundamental right guaranteed by the Constitution. The separation of Church and State is a reality which long has been accepted by all churches in these United States of America. If this present election is to be decided on a religious basis, it is sheer mockery of our democratic principles. There is no doubt in my mind that the incident in Puerto Rico will have its repercussions in the present campaign here in the mainland.

If the criterion to measure a particular form of government is the relation that exists between the individual and the state, i.e., the extent to which individual rights are respected so that they may enjoy freedom, and if we subscribe to a democratic form of government, we can not permit any church to arbitrarily jeopardize these rights.

Guillermo E. Davila Bloomington, Ind.

Q. About a year ago one priest told me that a couple aren't permitted mixed marriages in the afternoon. Is this still true and if it is, why is it? I really can't see the difference between getting married in the morning or afternoon.

A. The Nuptial Mass can be celebrated only in the morning—actually means not later than 1 p.m. The Church strongly urges a Catholic couple to be married at a Nuptial Mass; so if they heed this exhortation they cannot be married in the afternoon. The privilege of an afternoon or evening Mass is granted for the spiritual benefit of the people generally—to permit them to get to Mass and Communion.

Catholics are not strictly obliged to be married at Mass. So if they were insistent on a simple ceremony in the afternoon the law of the Church would permit it, but they should not expect the pastor to be happy about it.

Most dioceses permit mixed marriages in church. Since this is a privilege which they themselves grant they can restrict it as it may judge best. So some bishops will not permit mixed marriages in the church in the afternoon or evening. Others do not make this restriction. The rules of the diocese in which the marriage takes place must be observed in this regard.

"But this is to be done," Cardinal Tardini warned, "on the condition that each of these institutions remains within its own sphere of responsibility, that it be offered to, not imposed upon, the free choice of mankind. They must under no circumstances look upon themselves as an end, making their members an instrument of their activity."

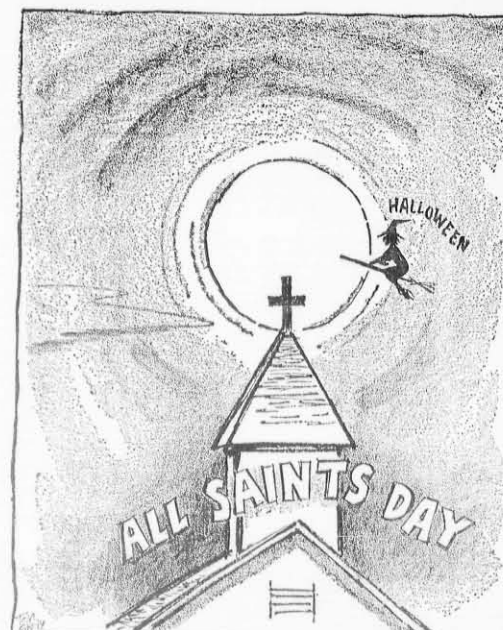
These sentences, according to Father Coogan, put an end to the discussion in favor of those Catholics who support right-to-work laws. Msgr. Higgins respectfully disagrees, and so do we.

The Cardinal's warning was not directed against the union shop as we know it in the United States. It was directed against what he called "all forms of usurped collective domination" and against the exercise by a union or by any other intermediate body of "a kind of ownership or right by virtue of which it freely controlled the worker . . ."

The union shop in the U.S. is not a form of "usurped collective domination" nor do our unions exercise "a kind of ownership" over the worker.

It seems to us that anyone who says that the American union shop fits the description of Cardinal Tardini's letter is maligning all the bishops of the U.S. As Msgr. Higgins argues, "Isn't it reasonable to assume that if the union shop as we know it were a form of 'usurped collective domination,' it would have been condemned by our bishops as an immoral practice?"

Eclipse



OPINIONS

Hits action of Puerto Rican bishops

To the Editor: As a Puerto Rican, I would like to voice my concern and complete disapproval of the action taken by the Most Reverend Archbishop James P. Davis of Puerto Rico when he authorized the reading of a pastoral letter forbidding Catholics to vote for the Popular Democratic Party of Governor Luis Munoz Marin. Likewise, let me voice my disapproval of the action taken by some irresponsible people in the town of Cayce, Puerto Rico, when in turn retaliated the Archbishop's action with a sign found at the parochial holding reading, "Death to the priests. Long live Munoz Marin."

SERMONETTE

God is mystery

By REV. RICHARD MADDEN, O.C.D. When you come up against the fact of God, you automatically come up against the fact of mystery. Theologians, in trying to throw some light on God, have taken the Holy Trinity and assigned to each Person a definite mission.

The mission of the Son is to redeem, and we like that because we know what they are talking about. Christ was our bridge to the supernatural. He was a man who slept and ate and bled and died in our prayers we can easily approach Him. Our imagination furnishes us with a clear picture of what He looked like. We know what He said. In a way, we understand Christ, the second Person of the Trinity.

The rest of it is not so easy. Take God the Father. His mission is that of creator. He made us. We know that. But He also, by His existence, confounds us. First of all, the idea that God never had a beginning can drive you crazy if you think about it enough. We're so used to things with beginnings. Then, if He never had a beginning, He existed before everything else. He made the earth and sky, He made the light and makes Him made these. He is older than the world, which makes Him pretty odd, because we know the world is a couple of million years old. So we make our first mistake by trying to picture God as an old man, with the long white beard, tottering upon His throne. His ancient eyes overseeing the running of His world. We are so wrong. And names like Supreme Being, Psychic Entity and Lord of Hosts do not help us understand Him better.

Then to further complicate things, here comes the Third Person, the Holy Spirit. Once again we walk in shadows. No matter how hard we try to picture Him as a person, we still come up with a holy spook scene or the divine dove, softly flapping His wings, as He hovers intently over the world. Again, God the Holy Spirit eludes us.

The important thing to remember about the Holy Spirit is that we need Him desperately. Our creation is finished. Our redemption is accomplished. What is left for us is to become saints. And this is the mission of the Holy Spirit. It takes far more than a bird. It takes a real God. As such, He pours his fruits into us and transforms us into sainthood.

True, the boycott as a big stick

In the U.S. a "union shop" is one in which management hires whomever management pleases. Within a certain period the person hired must join the union which represents him in collective bargaining.

The union shop is not imposed upon American industry and workers by the government as in the socialist pattern, but is established by majority vote of all employees in a carefully supervised election.

Union members have a vote in all union affairs and in selection of leadership. A strike cannot be called without membership approval, and agreements reached by union bargaining committees are referred back for a vote of the membership.

To compare our American unions with compulsory unionism in Russia, as Father Coogan did in his article is obviously unfair.

The Vatican letter to the French Social Week, Msgr. Higgins stated, simply restates the Holy See's traditional opposition to socialist-communist organizations which suppress the right of workers to organize freely and to control their unions and union decisions through democratic procedures.

Anyone who says that this description fits unions in this country acknowledges that he knows nothing about American unions.

STRAY LEAVES

How circumstances changed a career

By MICHAEL BOWLES

"There is a divinity," says the Bard, "which shapes our end, rough how them how we may." It implies in some degree that events take charge of our lives and turn them in directions we may not intend. We might wonder, sometimes, whether this is altogether true.

Certainly, it is silly for any man to think that, having a large intellect perfectly trained and formed, combined with a brilliant analytical capacity, he can hope to foresee every eventuality and absolutely plan and direct the course of his life. Such an attitude marks a departure from reality which, if carried far enough, leads to a sort of lunacy. The onset of such an attitude is a kind of occupational hazard, a disease, common among absolute dictators, for example, and brings them to personal disaster—distinct from that frustration of plans which happens to the best people. We might think of Napoleon, for example, or Hitler. In this sense, Shakespeare is completely right when he indicates that the course of no man's life is foreseeable or controllable.

But we might think that events do not affect a man's life in precisely the way indicated by Shakespeare. It might be more accurate to think of the impact of events and circumstances as producing a sort of atomic fission of the character, whereby the forces implanted in a man by Providence are released and his life is set in ways not originally possible to expect. That would seem to be what happened to Lord Edward Fitzgerald.

As we have seen, he was the younger son of a great, wealthy, socially prominent and politically influential Irish family, with many ramifications in England and in Europe. He had a warm heart, a good intelligence, a high personal courage, the ability and application likely to make him successful in his chosen career of professional soldier, everything likely to lead him into a reasonably long, happy and useful life. There was apparently nothing to insure him to become, as he did, a social and political changeling, to bring about circumstances in which, had he survived wounds received in resisting arrest, he would have been tried and executed for High Treason.

On his return to Ireland from America after the surrender of Cornwallis, he ran into a very ordinary situation. He fell deeply in love with a young lady and she decided to marry someone else. This intensified his innate restlessness of temperament, a very ordinary reaction. He decided to rejoin the army and had himself assigned to the 54th Regiment, then in New Brunswick, Nova Scotia.

In New Brunswick, the garrison duties were light and he had plenty of time for other activities. He explored the countryside. With another officer, a woodsman guide, and the Negro who saved his life during the American War of Independence, he walked from New Brunswick to Quebec in the middle of winter, "to see whether it could be done" and examine what was then a novel military theory, that large bodies of troops could be moved in wintertime.

He had plenty of time to read, too. Because he had spent most of his childhood in France, he could read French and this opened the pages of Rousseau and Voltaire for him. He saw around him the new settlements in the brave new world of America and observed with approval the contrast between the peaceful, simple pleasures of the settlers and the frenetic quality of the civilized life he remembered in Europe. His mind also came in contact with the thinking of Jefferson.

What he learned was all an oversimplification, of course, but one very much current in those days. Oversimplification or not, it released and enlarged his innate sympathies for humble people and his understanding of the essential nature of man.

It is interesting to find that the famous William Cobbett was a sergeant of the 54th Regiment in those New Brunswick days. Long afterwards, when Lord Edward was dead, Cobbett described him to William Pitt, the Younger, as "a most brave and excellent man, and the only really honest officer he ever knew in the army."

In April, 1780, Lord Edward got a leave of absence to go home and decided on a remarkable route. With his Negro servant and a guide, he walked through the woods to Detroit. At Michoud, mackinack, he visited with the Great Bear Tribe and was made an honorary chieftain. He then went west to the Mississippi. He then went down the Mississippi to New Orleans, where he took a ship to Spain. He arrived in London in May, 1780.

With his temperament, his early upbringing, his travels, his reading, and the ideas he absorbed on the way, he could not possibly fit neatly into any social pattern then in his country. He was, however, large and attractive if might be. He would be irrevocably the pioneer, the fearless explorer of new paths, whether in politics or any other activity.

The Society of United Irishmen, formed by Bel-

FAMILY CLINIC

Hubby has no interest in rearing the children

By REV. JOHN L. THOMAS, S.J. How can a mother rear children, particularly teenage boys, without the help of her husband? We're married 17 years, and have 4 children. My husband returns from work quiet and sulky, eats his meals and retires by himself to read or watch TV. Our oldest boys are doing poorly in school, can't even hold a summer job, and I'm the Boy Scout, but he ignores them or digs at my attempts to help. What can I do?

Your letter describes a man who apparently should never have married, at least, not in our society. He obviously does not enjoy family life, and would probably be much happier living in a bachelor's quarters. According to some reports, communities established by the Chinese Communists offer an ideal setup for such men since their husbands and wives live in separate barracks, come together only once a week, and hand their children over to trained nurses or teachers provided by the state. Of course, some people will

question how these children will turn out, then, many children reared in Western families apparently aren't turning out too well either. All joking aside, you do face a serious family problem, and there's sufficient evidence that the situation has already caused considerable harm to the older children. Failure in school by normal students, inability to hold summer jobs, and lack of stability in remaining or dreams of belonging to organized groups, are all clear indications that children are not being prepared to meet the routine demands of life. Your children are obviously headed for frustration and unhappiness so you have reason for concern.

Parents must avoid two extremes. Perhaps as the result of increased leisure, affluence, and the misinterpretation of recent findings related to child development, there exists a tendency to exaggerate the significance of normal infantile or long-range, overall character formation of their children. As a consequence, some parents have made of delicate china, too fragile to stand the normal shocks and pressures of life. Their children are growing up, too helpless to be ever left alone to their own devices, and too sensitive to take "no" for an answer.

A far cry from those lethargic "hoovers," however, is the parent who confines his parental role to protection and economic support. For rather obvious situational and psychological reasons, fathers in our society are more inclined than mothers to define their parental roles in this manner. Particularly if couples fail to achieve real companionship, that is, an effective, understanding partnership early in marriage, husbands tend to take either a negative or competitive attitude toward raising their children. Your husband has chosen the former approach and you are now faced with the results.

What can you do? Although it would be helpful, you could consult a marriage counselor as a

couple, you have probably written to me because such service is not available. Hence, I suggest the following steps. First, you should attempt to appeal to your husband's sense of responsibility as a father. Point out to him in detail the clear indications of serious problems your sons now reveal. Whether he likes it or not, these are his children, perpetrated by him in a free, responsible act, and he will answer to God for his part in raising them. He has no choice in this regard. His obligations do not depend on his personal likes and dislikes. He has chosen to become a father, and some day he must stand before his Heavenly Father and explain that he has done with the children confided to his care.

Chances are your husband wishes to save his soul, but he's probably convinced himself that he does all that he can for the rest of his job. Remind him that the responsibilities of parenthood are defined by the work he is accountable. Whether you are adequate or not, whether he loves you or not, is beside the point—the children are in trouble and he must do what he can to remedy the situation or face the charge that he has failed in his most sacred obligation, for his fatherhood involves human lives, and the Author of Life will demand a reckoning.

In the second place, I suggest that since his failure is longstanding and perhaps cannot be remedied, you take over full charge of raising the children. In situations such as you describe, it sometimes happens that mothers fail because they do not accept reality, that is, they keep looking to their husbands for help that never comes, instead of facing the unfortunate facts and assuming full responsibility themselves. Children are quick to take advantage of a situation in which nobody is really in charge. If your husband refuses to cooperate, step in with confidence and assurance as if you are raising the children depended on you. The older boys are probably beyond your direct control, but you can definitely handle the training of the others of you face the fact that the job depends entirely upon you.

Although your family situation is tragic, remember the sacrament of matrimony provides you with the supernatural strength you will need to meet all the demands of your vocation.

(Father Thomas will be unable to answer personal letters.) Louisiana bishop requests tithing in church support

LAFAYETTE, La.—Adoption of a system of tithing for church support has been requested of faithful of the Diocese of Lafayette by Bishop Maurice Scheunwyder of Lafayette.

In a pastoral letter read in churches of the diocese, Bishop Scheunwyder emphasized the importance of the Old Testament, God Himself established the method of what we now know as church support. That of nature, as well as the cost of tuition on our Catholic schools, and the different collections or offered from this office, one's donation to such causes might well make up 5 per cent of our income. In such cases, there is still the obligation of giving 5 per cent towards the support of the Church.

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P. O. Box 174 Indianapolis 6, Ind. MEIrose 5-4531

THE LIFE OF OUR LORD

Fifteen years old this week

Congratulations are in order. She is fifteen years old this week. Fifteen years old! It seems like only yesterday that she was born. It seems only yesterday that her god-parents were arguing over her name. Her god-parents are still arguing, but they have become very attached to her. Not one of them, no matter how angry, would ever honestly wish that she had never been born.

Do you remember fifteen years ago, how it was at Dumbarton Oaks, San Francisco, and in every corner of the world? The people everywhere knew something that her birth was the most important happening that our civilization had yet witnessed.

They finally decided upon her name. They called her "The United Nations". It was a wish more than a reality, and today it is still more a wish. But the wish remains, because with all her crowing pains, she is the center of our hopes, and of our dreams. Sometimes we thought she was growing too fast. But always she was growing, and we are beginning to grow.

This year, a whole mess of quarreling relatives came to visit her. They came with old complaints, and new ones, aimed at each other. Some of the relatives barely spoke to each other. And with others, it would have been better had they been quiet. But the point is that they came. They came, not to us, but to her. And so did we.

Children have always been able to make groups behave. A whole world of us preyed on our child shall be able to do the same, by teaching us that she has no favorite relatives.

SOCIAL REFORM

The role of unions in political arena

By WILLIAM J. SMITH, S.J. economic warfare approach to labor's problems was John L. Lewis. He was an out-and-out advocate of the "no labor laws" school of thought. "Fight it out at the bargaining table or on the picket line" was basic to Lewis' philosophy of labor.

In 1948 he made his last-ditch stand to have the AFL repudiated and refuse to cooperate in any way with the CIO. When the delegates to the annual AFL Convention, led by George Meany, repudiated Lewis rather than the Taft-Hartley Act, the king of the coal unions stormed from the hall, returned to his hotel and dispatched a two word telegram which read, "We disaffiliate." The miners have been out of the main stream of organized labor since that day, enjoying the isolated status of an independent union.

A NEW IMPETUS to political action by the unions, however, was given by the rise of the CIO. AFL was not slow in increasing the tempo of its own political programs to keep pace with the then-sparagated and rival CIO organization. The passage of the Taft-Hartley Act in 1947 lent more fuel to the fire.

If opposition to Taft-Hartley can be taken as a norm of the political power of the unions, however, they still have a long way to go to prove its effectiveness. For ten years they clamored for the repeal of this law, but they rammed the doors of Congress with every instrument and technique known to the lobbyist trade. Not a dent was made in the legislative door. Quite the contrary happened. Congress fashioned a new door of sturdy oak with stronger bolts and hinges in the form of the Labor-Griffin Law just last year.

This does not mean that union political activity has been totally inert and unavailing. Tremendous strides have been made in awakening drowsy citizens to register and vote, both on the national and State levels labor-endorsed candidates.

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TERIYAKI WINS Two months ago test runs were started on three new entrees... Teriyaki Steak A choice filet of beef, marinated to perfection then a cuddly date with the charcoal broiler, chaperoned of course—and so to your table. A Pacific Island gift to the gourmet—verily a dining delight. Now on Dinner Menus Monday through Thursday. KEY WEST SHRIMP HOUSE ST 6-1441 2861 Madison Ave.

Five loaves, two fishes feed the five thousand

By F. J. SHEED

There must have been special anguish for Our Lord in the slaying of the Baptist. John was His cousin — a few months older, thirty-two perhaps — the son of the one intimate friend whom we know. There was another reason too. John was His fore-runner: he had gone before Him in the preaching of the Kingdom, he was to go before Him to violent death.

Just a year earlier, with the Passover approaching, John had hailed Him as a Lamb of God, reminding Him of the death He must die for the sin of the world. Now, with a second Passover approaching, John's death was another reminder of His own: at the third Passover He Himself would die by a slaying even more violent. Christ lived always in the knowledge of the death He would die. He was God, of course, but He was true man too, with tears in Him, with a soul that could be sorrowful even unto death. Each new reminder would be a foretaste of Gethsemane.

The Evangelists do not tell us of Our Lord's reaction to the Baptist's death—not specifically, that is. But the reaction is there all the same. St. John tells us (chapter VI) that Our Lord proceeded, immediately afterwards, to give His first teaching on how His own body, so soon to be slain, would be given to the soul's nourishment. The teaching that His body would be the bread of souls He gave in Capernaum. He prefaced it by a miracle about bread—the feeding of the five thousand, and by a miracle about His body — the walking on the water.

The first of these is the only miracle that we find in all four Gospels. Our Lord had said to the apostles "Come apart into a desert place, and rest awhile." They crossed the northern corner of the Lake by boat, and came to a place with hills sloping to the

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ANGEL OF MONTH Planter—98c INDIANA CHURCH SUPPLY (Formerly Wm. F. Krieger & Sons) CATHOLIC SUPPLY HOUSE 107 S. PENNSYLVANIA INDIANAPOLIS

WEALTHY BENEFACTORS

of the Moslem and Hindu faiths have erected beautiful temples of worship in KALPAMANGALAM in INDIA. The Catholic Chapel in this town that it must be torn down since the foundation is crumbling and the walls are caving in. The people here have been able, during the past several years, to save a few hundred dollars so that they might be building a new Church, \$4,000 will be needed, however, to put up a suitable building. It would take many years, if ever, for the people to gather this amount of money. Father Joseph Kennaugh and his parishioners will be deeply grateful for any donation to help erect a Church which they hope will prosper favorably with the Hindu and Moslem houses of worship.

ALL SAINTS—ALL SOULS On the first day of November we will honor the countless souls who served God faithfully here on earth and who now enjoy the eternal happiness of heaven. On the second day of November we will remember those souls who, having served God well on earth, may now be atoning for their sins in Purgatory. Our remembrance of the Poor Souls will take the form of Masses and prayers offered for them. If you deceased loved ones are not already members of the CATHOLIC NEAR EAST WELFARE ASSOCIATION, you will enroll them this November so that they may, in their Purgatory, enjoy the benefits of the prayers and good works of thousands of Missionaries?

OUR MISSIONARIES NEED MASS OFFERINGS. "AN ETERNAL AND UNIVERSAL KINGDOM: a kingdom of truth and life; a kingdom of holiness and grace; a kingdom of justice, love, and peace"—all who are members of the special service of Our Lord as priests, sisters, and brothers, strive to make in this kingdom known and loved. In India, with whom they come in contact, IN INDIA, CYRIAC VAZHAYIL and MATHEW VAY. ALLI are preparing for ordination to the priesthood. In the United States, LOURDE MARIA and SISTER ANNE CELIA are preparing for profession as SACRED HEART SISTERS. By their dedicated lives, they hope to counter the evil that it implies, will be made known to countless numbers of their countrymen. By financing the education of a seminarian or a novice you help save the Kingdom of Christ. In Mission countries of the Near and Middle East it costs \$500 to educate a priest, \$200 to educate a sister.

A THOUGHT FOR NOVEMBER A fitting way to honor the memory of a deceased relative or friend is to donate a Sacred Article to a Mission Chapel. Mass Kit... \$100 Shrine... \$25 Altar... \$75 Ciborium... 40 Censer... 20 Mass Vestm... 50 Statue... 30 Suncy Lamp... 15 Confessional... 50 Altar Linens... 15 Monstrance... 40 Crucifix... 25 Suncy Bell... 5 PLEASE REMEMBER GOD AND HIS MISSIONS IN YOUR LAST WILL AND TESTAMENT Near East Missions FRANCIS CARDINAL SPELLMAN, President Mrs. Peter J. Tooley, N.E. Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. at 46th St. New York 17, N.Y.



Call of the Boor

Dumb animals come by the title honestly. They never say a word. It's humans that do the talking, but they can be mighty boorish at times. Take Mr. K...

With the recent departure of Premier Nikita Khrushchev from the United States after a series of sometimes shocking and sometimes simply silly antics...

President, others salute observance of Youth Week

WASHINGTON—President Eisenhower has saluted the theme of 1960 National Catholic Youth Week...

Grid Forecast

The PHITCU tie this week ruined three perfect handicappers, and we had to go to work on the tie-breaker...

As the season grows older and you get a better line on the teams, the race for the week's top handicapper gets tighter...

"Our society's achievements and future promise are based upon the concept of freedom... which in its highest sense is the opportunity for individual self-discipline."

Football Forecast

RULES: 1. Put an X next to the team you think will win. 2. Give the exact score of the football game. 3. Cut out this box and mail it to the FOR TEENS only Editor...

Table with 2 columns: Team and Score. Includes games for Arkansas vs Rice, Army vs Syracuse, California vs U.C.L.A., etc.

Form for entering football forecast scores, including fields for Name, Age, Address, School, City, and State.

Joan of Arc grabs cadet kickball title

By BILL SAHM St. Joan of Arc broke the seven-year monopoly held by St. Catherine, Immaculate Heart, and Little Flower on Cadet Kickball championships...

The game featured a power display from the new champions, who jumped off to a 6-0 lead in the first inning and withstood a number of Christ the King challenges...

At the end of four, St. Joan of Arc led, 11-0, and the game was over, for all practical purposes. Only a ceremonial with Cathedral was held...

The championship and runner-up trophies were presented after the game to St. Joan of Arc Coach Frank Lanch and Christ the King Coach Mary Kay Roberts...

Fr. Smith

(Continued from page 5) dates have been elected to office.

Specific failures to date simply mean that the unionists have not yet elected a sufficient number of labor sympathizers to office in their political parties...

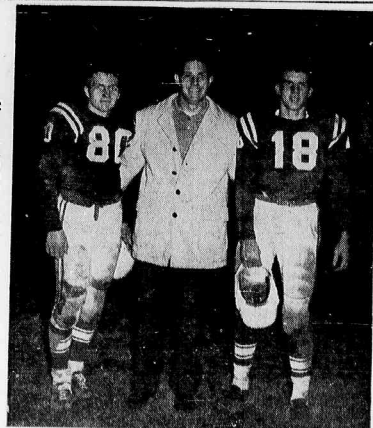
It has become trite to remark that we are living in very changeable times. The trade unions will have no exception to the southward social pressures which are bringing about those changes...

It is quite possible that the successes of the bargaining unit which George Meany pointed out with pride in his boast with his British counterpart may well be the cause of the trade unions' torments...

Entry blanks for all five C.Y.O. Basketball Leagues in the Indianapolis Diocese are due at the C.Y.O. Office this coming Monday, October 31...

The leagues include Cadet, "67" (for sixth and seventh graders), Freshman-Sophomore, Junior-Senior, and Senior C.Y.O.

Hoosier Monument-Biography 2026 N. Meridian Way, A-2088



JUBILANT SPARTANS—Sacred Heart Central coach Bob Springer and co-captains Mike Carson (left) and Ted Field had cause for jubilee last Thursday night after clinching a share of Indianapolis' mythical football championship...

Scores and Standings

Table of scores and standings for various football leagues, including Little Flower, Sacred Heart, and St. Joan of Arc.

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Key games on docket in Cadet football loop

With only two Sundays of play left in the 1960 Cadet and "100" Football Leagues, division leaders will have their hands full trying to consolidate their positions...

In Division One, Little Flower, fresh from a lopsided 33-6 win over neighborhood rival Our Lady of Lourdes, is into improving on C.Y.O. No. 2 at 2:30 p.m. St. Joan of Arc plays Lourdes on Field No. 2 at 2:45...

In Division Two, St. Pius X is at Holy Spirit for a 2 p.m. contest. Christ the King meets St. Patrick's on C.Y.O. No. 1 at 2:45 p.m. St. Mark's comes off its upset win over Holy Spirit to battle Sacred Heart...

Bigger role seen for Newman Clubs

CHAMPAIGN, Ill. — Newman Clubs at secular colleges will play an increasing role in forming Catholic lay leaders, according to a Catholic professor at a state university...

Newman organizations, he said, which were formerly strictly Catholic, are now being formed at secular universities as well as Catholic colleges...

YCA TO MEET

The Young Catholic Adults of Indianapolis will hold their next meeting on Thursday, November 3, at Holy Name parish, Beech Grove. The meeting will begin at 8:30 p.m.

Dr. Joseph E. Kernel, 104-106 N. Illinois St. Mch 3-8388

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Trophy up for grabs in Junior Kickball

With the Cadet championship safely locked up in the St. Joan of Arc trophy case, three division titlholders this week started after the crown in the 1960 Junior C.Y.O. Kickball League...

Yesterday at Christ the King, St. Joan of Arc met Immaculate Heart's Division One champions for the right to face strong St. Catherine's in the final game...

The final is set for Tuesday, November 1, 2 p.m. at Little Flower.



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CINERAMA advertisement with image of a person and technical details about the movie.

NEW Half Pepsi Quarts advertisement with image of a Pepsi bottle and promotional text.

Tops In Food St. Christopher's Annual Festival (or Baked Ham) Dinner and Fall Festival Sunday, November 6

W. O. JONES RUG CLEANERS advertisement with contact information.

Grinstein's Funeral Home advertisement with contact information.

Tic Tacker

'FLU BUG RUNS RAMPANT'—More than 250 seminarians and monks at St. Meinrad Archabbey were confined to bed for three to five day periods when an influenza "epidemic" swept the institution in recent weeks. Among the "victims" were Archabbot Bonaventure Knebel, O.S.B., and Prior Michael Keene, O.S.B. The word was received at press time that "the worst is over" and things are again under control. . . . Sidelights: Infirmary personnel at St. Meinrad's administered \$400 worth of antibiotics during the epidemic. The archabbey kitchen dispensed 150 gallons of soup during the seizure. Caught unexpectedly, the cooks did not have a stock of large containers of soup and had to open hundreds of small cans.

DUE CREDIT—The statue of Our Lady of Providence recently erected at Providence High School, Clarksville, and featured on our front page two weeks ago was an original design of F. Tonini & Son, church goods suppliers in Louisville. The model was carved by their sculpturer in Italy.

TO LEAD DISCUSSION—Father James J. Doyle, S.J., and Father Mural R. Vogel, S.J., faculty members at West Baden College, will direct the November 2 meeting of the St. Thomas Aquinas Discussion Group at Marian College. The topic will be "The Intelligence in the Service of Christ the King."

CONGRATULATIONS—Best wishes to Mr. and Mrs. Charles Goebel of St. Joseph's parish, Shelbyville, who will observe their 60th Wedding Anniversary on November 6.

NAMES IN THE NEWS—Miss Mary Ann Lewis, Ladywood School senior, has been named Queen candidate for Indianapolis in the Queen of Hearts competition sponsored by the Indiana Junior Heart Board. If successful she will reign throughout February, which is Heart Fund Month. . . . St. Mary's Academy senior Paul Young was recently elected secretary of the Indianapolis Chapter of the Student Council on World Affairs. . . . Father Lawrence Moran, assistant pastor at St. Andrew's parish, Richmond, offered a Field Mass for 150 Catholic boys attending the Whitewater Valley Boy Scout Camporee at Bear Creek Scout Reservation, near Connersville.

RETURN OF GLORY DAYS—The predominantly Catholic community of New Albany recalled its early history of the 1820's last Sunday at Hillcrest. The program featured folk lore, songs and dances typical of the pioneer settlers. Townspeople, some direct descendants of the pioneers, depicted the trades—wagon maker, carpenter, broom-maker, quilt maker, cabinet maker, blacksmith, grocer, merchant, shoemaker, tavern keeper and brewer, bakers, beautician, farmer, dressmaker and seamstress, gunsmith and others. Chairmen of the "New Albany Story" were Mr. and Mrs. Michael Klump, of St. Paul's parish.

QUICK EXIT—Holy Family School, Richmond, won a plaque for the best fire drill in a two-story grade school in their community. The award was presented by the Richmond Fire and Casualty Association, working with the city fire department.

GIVE A HAND—For the fifth consecutive year in Indianapolis and surrounding communities, gaily-dressed halloeeners and other teenagers will ring doorbells with the familiar chant "Trick or Treat for UNICEF." One of the participating organizations in the Indianapolis area is the Christian Family Movement in Christ the King parish. Last year American youngsters collected \$1,500 in their efforts to aid other children. The modern tradition of sharing a typical American holiday helps give our children a greater sense of responsibility and gives the children of other countries less fortunate than our own a chance to live healthier and happier lives. Let's part with a few nickels and dimes.

REFRESHING NOTE—The great equalizer—Southern fried chicken—provided a fitting atmosphere for a meeting of Methodist and Catholic men this week in Plainfield. Father Donald Cokley, pastor of St. Susanna's parish, and 10 members of the parish Holy Name Society were guests of the Methodist Men's club of the Plainfield Methodist Church. Discussion centered on the presidential election and the "religious issue." Principal spokesmen were the Rev. John Adams, host pastor; William Bender and Vernon Johnson of the Methodist Men's Club; Father Cokley; and William Hygh and Harold Whitmore of the Holy Name Society. Father Cokley relates that the discussion was healthy and fruitful.

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ARCHBISHOP'S SCHEDULE
October 29, Saturday
Terre Haute, Gibault School—Morning Meeting—12 Noon.
October 30, Sunday
Fort Wayne—Centennial of Cathedral—Pontifical Mass—4 P.M.
November 2, Wednesday
Indianapolis, S e e c i n a High School—C.Y.O. Banquet—6:30 P.M.
November 3, Thursday
Batesville, St. Louis Church—Kick-off Dinner—6:30 P.M.
November 4, Friday
Starlight, St. John Church—Kick-off Dinner—6:30 P.M.
November 6, Sunday
Indianapolis, St. Catherine—Confirmation—4 P.M.
Indianapolis, St. Jude—Confirmation—7:30 P.M.
November 7, Monday
Indianapolis, St. Roch—Confirmation—7:30 P.M.



PLAN CARD PARTY—The Women's Club of St. Thomas Aquinas parish, Indianapolis, will sponsor a Card Party on Thursday, November 3, in the Riviera Club. Playing will begin at 1 p.m. Proceeds from the affair will benefit the parish school. Committee members, above, are (left to right): Mrs. Howard S. Young, Jr., ticket chairman; Mrs. M. L. Fogarty, awards co-chairman; Mrs. John K. Knippen, banquet chairwoman; and Mrs. Edward J. Lanagan, apron booth chairman. (Staff photo)

Presbyterians hit religion as issue

NEW YORK—The United Presbyterian Church in the U.S.A., through its General Council here, expressed its "outrage and concern" over the "exploitation of the religious issue" in the current Presidential campaign. Such efforts are causing American voters "chiefly to hear extremists in the discussion of the religious aspects of the election," the council declared in a resolution adopted unanimously.

Quakers pro-Kennedy; Catholics are pro-Nixon

HAVERFORD, Pa.—Villanova (Pa.) University, a Catholic school, and Haverford (Pa.) College, which is Quaker-affiliated, are two neighboring church-related institutions where there is no "religious issue" in the Presidential campaign among faculty members.

Most of the faculty at Villanova are supporting Vice President Richard M. Nixon, a Quaker, while those at Haverford are favoring Sen. John F. Kennedy, a Catholic.

Professors from both of the schools point out that Catholics and Quakers in the Philadelphia area get along together and cooperate in helping each other. They recall that members of both groups were persecuted because of their religion in Colonial days. At Villanova, where nearly all the teachers are laymen, a conservative philosophy seems to be behind the support of Mr. Nixon.

Explaining his position, Prof. John Langston of the Science Department said: "I'm for Nixon because I'm normally vote Republican, and I don't feel Kennedy is any different from Roosevelt or Truman."

A Halloween party will be held Saturday, Oct. 29, in Assumption school hall, 1105 S. Blaine, beginning at 7:30 p.m. The affair is being sponsored by the parish Altar and Rosary Society. Mrs. John Cocomis is general chairman.

Movies and Television
NEW YORK—A Catholic and a Protestant scholar will discuss the relationship of Church and State November 1 as part of a nationally broadcast series of programs illustrating the religious "dialogue."
Father Gustave Weigel, S.J., and Dr. Robert McAfee Brown will discuss Church-State relations on the program, which will be carried by the National Broadcasting Company radio network.
The November 1 discussion will be one in a series of discussions between Father Weigel and Dr. Brown broadcast by NBC under the general title "An American Dialogue."
Father Weigel is professor of ecclesiology at Woodstock (Md.) College, a Jesuit seminary. Dr. Brown is professor of systematic theology at Union Theological Seminary, New York.
After the program on Church and State, other discussions will cover "Questions Protestants Ask Catholics," "Questions Catholics Ask Protestants," "The Kennecial Issue," and "Next Steps in the Dialogue."
The programs will be carried by NBC each Tuesday through December 4, except for November 8 election day.

Players Inc. slate Merchant of Venice at Marian College
Players Incorporated, a touring repertory company from Catholic University, will present Shakespeare's "Merchant of Venice" in the Marian College auditorium on Wednesday, November 9, at 8:15 p.m.
The play is being sponsored by the Parents and friends of Marian College and the Marian Alumni Association. Co-chairmen are Anthony R. McCann, 528 Eastern Ave., and Patrick J. Tracy, 4447 Guilford Ave., for the respective organizations.
Now in its 12th year, Players Incorporated is composed of graduates of the speech and drama department of the Catholic University of America. The group is on the road from fall to spring, and has given more than 1,600 performances of Shakespeare, Shaw, Moliere and Sophocles.
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6:30 a.m.—Catholic Hour	WAVE
7:00 a.m.—Catholic Hour	WAVE
7:30 a.m.—Catholic Hour	WAVE
8:00 a.m.—Catholic Hour	WAVE
8:30 a.m.—Catholic Hour	WAVE
9:00 a.m.—Catholic Hour	WAVE
9:30 a.m.—Catholic Hour	WAVE
10:00 a.m.—Catholic Hour	WAVE
10:30 a.m.—Catholic Hour	WAVE
11:00 a.m.—Catholic Hour	WAVE
11:30 a.m.—Catholic Hour	WAVE
12:00 p.m.—Catholic Hour	WAVE
12:30 p.m.—Catholic Hour	WAVE
1:00 p.m.—Catholic Hour	WAVE
1:30 p.m.—Catholic Hour	WAVE
2:00 p.m.—Catholic Hour	WAVE
2:30 p.m.—Catholic Hour	WAVE
3:00 p.m.—Catholic Hour	WAVE
3:30 p.m.—Catholic Hour	WAVE
4:00 p.m.—Catholic Hour	WAVE
4:30 p.m.—Catholic Hour	WAVE
5:00 p.m.—Catholic Hour	WAVE
5:30 p.m.—Catholic Hour	WAVE
6:00 p.m.—Catholic Hour	WAVE
6:30 p.m.—Catholic Hour	WAVE
7:00 p.m.—Catholic Hour	WAVE
7:30 p.m.—Catholic Hour	WAVE
8:00 p.m.—Catholic Hour	WAVE
8:30 p.m.—Catholic Hour	WAVE
9:00 p.m.—Catholic Hour	WAVE
9:30 p.m.—Catholic Hour	WAVE
10:00 p.m.—Catholic Hour	WAVE
10:30 p.m.—Catholic Hour	WAVE
11:00 p.m.—Catholic Hour	WAVE
11:30 p.m.—Catholic Hour	WAVE
12:00 a.m.—Catholic Hour	WAVE

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FRIDAY, October 28, Father John Biediger and members of Little Flower Parish. (1:30)
MONDAY, October 31, Father James Hodge and members of St. James Parish. (1:30)
TUESDAY, November 1, Father John Elford and members of C.Y.O. (1:30)
WEDNESDAY, November 2, Father John Wells and members of Catholic Daughters of America. (1:30)
THURSDAY, November 3, Rev. Bernard Sheridan. (1:30)

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• ANNE CULKIN

Grid star has a problem

Dear Miss Culkin: Maybe you can help me with this one. I made the Varsity football team in my second year in high school, and last year I was picked the All-County Center. Now I'm a senior and am getting write-ups on sport pages. This is o.k. with my girl, but her parents are making a big deal about it. They claim I've got a big head, and the other night her Dad sounded off about being humbled. I don't get it. Lots of fellows get on the papers and some of them have better records than mine. I never brag about myself. I just know I'm an o.k. football player. Is this hanging a case on myself?



Paul K.

You don't have to be mealy-mouthed, nor quick to silence praise. For my money that always sounds phony. But the truly humble person—winlist, writer, or football star—is not slow to give credit where credit is due. In your case there are your parents, your coach, your teammates, more important, Paul, there is the God who made you and gave you the strength, dexterity and skill to be a fine player. A boy who remembers these things and who speaks of them is humble—truly humble.

Dear Louise: If you mean that a close girl-friend arranges for you to have a date with her brother, then the answer is "yes". Or if another girl you've known for some time wants to "fix you up" with a boy in her neighborhood, the answer is still "yes". But if an unfamiliar voice greets you on the telephone and its owner claims that he has long admired you at a distance and now he etc., etc., etc. then the answer is "no". Be polite about hanging up, but do hang up!

Dear Miss Culkin:

When people bump into each other on the subway, they say "excuse me" or "pardon me" or "sorry". Of course you don't say a word. What is the right thing to do?

Sophia L.

Dear Sophia: "Excuse me" is the accepted phrase of regret for causing another some slight inconvenience while "pardon me" apologizes for a more serious breach of good manners. Silence, under the circumstances that you describe, would amount to rudeness.

Dear Miss Culkin:

Do you believe in blind dates? Louise K.

Dear Paul: The word "humble" is often misunderstood. It doesn't mean that a football player, or a pilot for that matter, denies his ability.

Remember Them In Your Prayers

- INDIANAPOLIS**
 - † DANIEL A. SWEENEY, 66, Immaculate Heart Church, Oct. 21, Calvary Cemetery. Survivors: wife, Mildred C. (nee) Bradley; Anthony P. sisters, Sister Catherine Rose, S.P., Catherine (nee) and Mary Sweeney.
 - † MICHAEL J. KEANE, 72, St. Philip's Church, Oct. 21, Holy Cross Cemetery. Survivors: wife, Francis; brother, Joseph; sister, Mary K., and Margaret Galinsky.
 - † WILLIAM A. WEIDEMAN, Our Lady of Lourdes Church, Oct. 22, Calvary Cemetery. Survivors: daughters, Dorothy Cunningham, Rita Steiner, Alice Kelly; sons, Walter, Leslie, Frederick, and Andrew; Frank and Flavia; brother, Albert; sister, Vera.
 - † PETER KEIFER, 82, Sacred Heart Church, Oct. 24, St. Joseph Cemetery. Survivors: daughter, Sister M. Helen Agnes, O.S.F.; Sister M. Thelma, O.S.F.; and George F. Sincetta; sons, Joseph A. and John H. May.
 - † WILLIAM A. LEPPER, 58, Assumption Church, Oct. 24, Calvary Cemetery. Survivors: wife, Margaret; sons, Martin, John, and Joseph; six sisters, Sister M. Theodora, C.S.N.
 - † GEORGE A. COSOVIC, 68, St. Philip's Church, Oct. 24, Holy Cross Cemetery. Survivors: wife, Margaret; sons, Walter, Joseph, and Joseph; six sisters, Sister M. Theodora, C.S.N.
 - † FRANK O. REED, 68, Sacred Heart Church, Oct. 24, St. Joseph Cemetery. Survivors: wife, Margaret; sons, Walter, Joseph, and Joseph; six sisters, Sister M. Theodora, C.S.N.
 - † JOSEPH ADAM STREET, 65, St. Patrick's Church, Oct. 24, Calvary Cemetery. Survivors: wife, Ida McDuff.
 - † LOUIS MAIER, 58, St. Peter and Paul Church, Oct. 25, Holy Cross Cemetery. Survivors: brother, Joseph; son, Theodore; Frank; and sister, Mrs. Mary Weber.
 - † GEORGE P. McDONELL, 56, St. Joan of Arc Church, Oct. 26, Calvary Cemetery.
- ELLETTSVILLE**
 - Survivors: wife, Lucetta; sons, Robert C., Thomas J.; daughter, Mrs. John Macdonald, brother, Edward.
 - † MARTIN FINNEGAN, 76, St. Peter and Paul Church, Oct. 27, Holy Cross Cemetery. Survivors: daughter, Mary Oltersbach.
 - † JOSEPH M. BUEHLER, 90, St. Andrew's Church, Oct. 24, St. Andrew's Cemetery. He was a retired organist and choir director in the parish school. Survivors: wife, Dorothy; daughter, Mrs. Margaret Macdonald; sons, Joseph, John, and Ralph; grandsons, Joseph and Louis.
 - † MRS. LUTHER C. TURNER, 85, St. Mary's Church, Oct. 18, St. Mary's Cemetery. Survivors: son, Mrs. Agnes; daughter, Mrs. John.
- JEFFERSONVILLE**
 - † CLARENCE C. CONNOR, 65, St. Aloysius Church, Oct. 22, St. Aloysius Cemetery. Survivors: wife, Mrs. A. A.; daughter, Mrs. Lillian; and Reba; son, all of retired service.
- FRENCHCROFT**
 - † ELLA STEINBERGER, 80, St. Bernard Church, Oct. 22, Calvary Cemetery. Survivors: daughters, Mildred, Thompson, and Margaret; sons, Walter, Joseph, and Joseph; six sisters, Sister M. Theodora, C.S.N.
- ST. MERRILL**
 - † NICHOLAS J. KAUSER, 76, St. Bernard Church, Oct. 24, Calvary Cemetery. Survivors: wife, Mrs. Robert; daughters, Mrs. Elizabeth, Mrs. Josephine, Mrs. George; sons, George, Charles, and Joseph; six sisters, Sister M. Theodora, C.S.N.
- BATESVILLE**
 - † THESSA HANAMBLE, 81, St. Louis Church, Oct. 25, Sacred Heart Family Cemetery. Survivors: one daughter, six sons, and a stepson.



At ACCM CONVENTION—Among the 300 men who attended the biennial convention of the Archdiocesan Council of Catholic Men in Indianapolis last Sunday were a sizable delegation from the Richmond Deacons. Posing at the registration desk with Mrs. Thomas Brune, central office manager, are (left to right) Wayne Tolon, of Holy Family parish; Joseph Neirbach, of St. Mary's parish; and Father Francis Eckstein, assistant pastor of Holy Family parish. All three are from Richmond. Key-note speaker at the convention was Martin H. Work, Executive Director of the National Council of Catholic Men. (Staff photo)

Blessing set Oct. 30th for shrine at Leopold

LEOPOLD, Ind.—The new marble statue of Our Lady of Consolation that was enshrined in the Church yard shrine at St. Augustine's church here last spring will be formally blessed on Sunday, Oct. 30.

A Solemn Field Mass will open the special ceremonies. The Rev. Raymond Moll, pastor, will be the celebrant. The Rev. Ernest Strahl will act as Deacon and the Rev. Donald E'ward will be Subdeacon. The Very Rev. Albert Lois, O.F.M. Conv., will preach the sermon.

Following the Field Mass, the Very Rev. E. J. Heule, pastor of St. Paul's in Tell City and Tell City Rural Dean, will bless the statue and shrine.

The shrine is the scene of an annual pilgrimage to Our Lady of Consolation on the last Sunday in May. The erection of the original statue was the result of a vow made by a group of Perry County men who were Civil War prisoners in the ill-famed Andersonville prison. They promised God that if they returned to their homes they would erect in the Leopold church a replica of a statue of Our Lady of Consolation in a famous shrine in the Duchy of Luxembourg.

They returned to their homes after eleven months as prisoners and made good their vow. Through the efforts of John P. George, who often made business trips to Belgium, a replica of the original shrine was purchased and arrived in New York on July 4.

Shelbyville couple will note jubilee

SHELBYVILLE, Ind.—Mr. and Mrs. Charles Gehdel will celebrate their 60th wedding anniversary on Sunday, November 6. An open house will be held in the couple's home at 541 N. Franklin St. from 2 to 4 p.m. No formal invitations have been issued.

Mr. and Mrs. Gehdel are the parents of four children: Mrs. Iva Smith, of Antioch, Cal.; George, of Houston, Texas; William and Louis of Indianapolis.

16 Archdiocesan women to attend ACCW parley

Sixteen women from the Archdiocese, including 12 from Indianapolis, will attend the 30th annual convention of the National Council of Catholic Women in Las Vegas, Nevada, October 31 to November 4. Some will attend as delegates and others will participate in the convention program. Those attending from outside Indianapolis include Miss Faith Tigue, New Albany, national chairman for literature and libraries; Mrs. Russell Wilson, Clinton, president of the Archdiocesan Council of Catholic Women; Mrs. Myron Busby, Terre Haute, Deacons' president; and Mrs. Louis Marietta, delegate at large for the Perry County Deacons. Mrs. Tigue will conduct a three-day workshop in connection with her post as literary and literature chairman.

Attending from Indianapolis will be Mrs. William W. Miller, Archdiocesan chairman of the committee cooperating with the Confederation of Christian Doctrine; Mrs. William J. Morgan, Archdiocesan chairman of the legislative committee; Mrs. Marie Seidler, Holy Cross parish; Mrs. John Clark, St. Catherine's Altar Society president; Mrs. Leonard Sauer, vice president of St. Catherine's Altar Society; and Mrs. Julius Ambrose, also of St. Catherine's. Mrs. Miller will be one of the convention speakers.

CALENDAR

OCTOBER 28
A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

St. Rita's Social begins at 8:30 p.m. in the Auditorium, 19th and Arsenal Ave.

OCTOBER 29
The Saturday Social begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

OCTOBER 31
A Card Party, sponsored by the Blue Ladies of Our Lady of Lourdes, at Union Federal Hall, 3646 E. Washington St. Proceeds to be used for the benefit of patients in Veterans Hospitals.

Dinner turkey shoot slated at Nativity. The first of a series of dinners and a turkey shoot will be held at Nativity Parish, 7200 South eastern, from 12 noon to 6 p.m. on Sunday, October 30. The menu will feature turkey or ham, dressing, sweet potatoes, mashed potatoes, green beans, salad, hot rolls, and home baked pie.

Mrs. Arlie Ulrick and Mrs. Austin Tabler are co-chairmen for the dinner. Mr. Carl Fisher is in charge of the turkey shoot.

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'Next-to-New' sale set November 8th by Hospital Guild

Members of St. Vincent's Hospital Guild are preparing for their second annual Next-to-New sale scheduled for Tuesday, November 8, from 10 a.m. to 5 p.m. in the Nurses' Residence. Patrons of this year's sale will find a variety of the potpourri of like-new toys, bouliques, millinery, jewelry, clothing and small housewares. A refreshment table is also planned. The public is invited.

Chairman for the affair is Mrs. Webb G. Arnold, assisted by Mrs. Harry M. Trausch as co-chairman. Contributions of salable items may be left at Curley's Cleaners, 3888 N. Illinois, before November 4, or Mrs. Arnold may be contacted at WJ 6-0200.

The Next-to-New sale is one of the several fund-raising projects through which the Hospital Guild has been offering volunteer assistance to the hospital and children's wards of the hospital for the past twenty-eight years. The Guild also operates the Hospital Gift Shop.

Mrs. Arthur W. Fulton is Guild President for the 1960-61 season. Assisting her are: 1st Vice-President, Mrs. Nicholas J. Reinhardt; 2nd Vice-President, Mrs. Harry M. Trausch; Treasurer, Mrs. Richard W. Tubbs; Recording Secretary, Mrs. George M. Manuel; Corresponding Secretary, Mrs. Webb G. Arnold; and Administrative Secretary, Mrs. F. M. Antibus, Jr.

Pakistan honored by Pontiff

KARACHI, Pakistan — Pakistan's President M. A. Jinnah and Ayub Khan has been presented a medal from His Holiness Pope John XXIII.

Presentation was made by Msgr. Emmanuel Clarrizo, Apostolic Delegate to Pakistan, in accepting it. President Ayub Khan voiced his gratitude and his admiration for Pope John.

GUILD TO MEET

The St. Francis Hospital Guild will hold their regular monthly meeting in the hospital auditorium on Tuesday, November 1st, at 12 noon. A covered dish luncheon followed by a business meeting is planned. Mrs. Joseph B. Wade is chairman and Mrs. Julian B. Wallace is co-chairman.

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First Friday

Members of the Nocturnal Adoration Society are reminding that the First Friday of the month, the customary watch will be held Friday night and Saturday morning in the Blessed Sacrament Chapel at 55, Peter and Paul Cathedral.

Annual festival set at Marydale

The annual Fall Festival and Open House at Marydale School will be held Sunday, November 6, at Marydale Hall, 111 W. Raymond St., Indianapolis, from 12 noon to 6 p.m.

A special attraction for the children will be the presence of Rocky Lane, a grandson of famed Indian War Chief Sitting Bull.

Fried chicken dinners will be served from noon and also snacks will be obtainable. There will be special prizes, door prizes, sweet booths, Christmas and miscellany booths, while elephants, and many others. Proceeds from the festival, sponsored by the Marydale Guild, will be used for the girls at Marydale School.

Homecoming Set

RENSSELAER, Ind. — Alumni of Rensselaer High School will be returning to St. Joseph's College Friday through Sunday, Oct. 28-30, for the annual Homecoming weekend. Highlight of the festivities will be the St. Joseph's Ball State football game on Saturday, Oct. 29, at the St. Joseph's field.

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D of I card party plans announced

The Mother Theodore Circle, No. 56, Daughters of Isabella will hold their South Side Card Party at 7:30 p.m. on Friday, October 28, at the Shelby Street Savings and Loan Auditorium, 1522 Shelby St. All games will be played. The public is invited.

REAFFIRMED

HARRISBURG, Pa. — The Pennsylvania Attorney General's office has reaffirmed its 1951 opinion that private or parochial school pupils can take driver training courses offered in public schools.

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Seeking to 'revitalize' Holy Name Society

(Photos on Pages 3 & 8)

A bold plan to revitalize the Holy Name Society in each archdiocesan parish was outlined to delegates at the Archdiocesan Council of Catholic Men's biennial convention held last Sunday in Indianapolis.

The proposal, as suggested, would offer a choice of three commitments by which members could achieve personal sanctity and also be active in community and parish affairs.

The First Commitment, named in honor of St. Dominic, requires its adherents to 1) recite the

requirements were cited by ACCM officials as "no longer challenging for the practical Catholic man." In most instances, they indicated, the Holy Name has become a men's club organized to plan parish socials or raise money for school athletics.

Other facets of the reorganization program would include:

- Have a monthly Holy Name Society to its status as a Confraternity.
- Morning Offering and the Holy Name.
- Adopt the Apostleship of Prayer program as a spiritual project, promoting the monthly intention of the Holy Father.
- Restore the Holy Name night service conducted exclusively for men.
- Eliminate the monthly Communion in a body and urge family Communion on Holy Name Sunday.
- Promote the "Code for a Catholic Layman," a 10-point program for personal sanctification, as an ideal to be striven for by all members of the Holy Name Society and embraced by some.

NEW OFFICERS

James J. Russell of New Albany was elected president of the Archdiocesan Council of Catholic Men during last Sunday's biennial convention. Other officers include: Charles E. Strimming, Sr., of Indianapolis, vice president; Daniel M. Higgins, of Richmond, secretary; and James Hauser, of Terre Haute, treasurer. Moderator is Father Raymond T. Bosler.

Name pledge each day; 2) receive Holy Communion at least on Holy Name Sundays, with the family if possible; 3) strive little by little to adopt and live up to the "Code for a Catholic Layman."

REQUIREMENTS of the Second Commitment, named for St. Albert, include: 1) observe obligations of first commitment and pledge self to live by the "Code for a Catholic Layman;" 2) be an active member of a Catholic organization; and 3) attend Holy Name night services regularly.

The Third Commitment, the Commitment of St. Thomas, would require: 1) strict adherence to the "Code for a Catholic Layman;" 2) daily Mass and Communion; 3) Confession every two weeks; and 4) fifteen minutes of spiritual reading and meditation each day.

Dominican saints were chosen as patrons of the commitments because the Dominican Fathers direct the Holy Name Confraternity.

PRESENT Holy Name Society

Bowles

(Continued from page 4)

fast Presbyterians in TDJ, with its intention of reaffirming human rights, would inevitably claim his attention. When the Society has come a direct challenge to the British Government of the day, his military training and his proven personal courage would only confirm him in his new course. When the submerged Irish population had to have a leader who combined social, political and diplomatic connections, combined with a knowledge of military procedures, his being chosen was inevitable.

This, as we must suppose, is how history is made; by the refinement of the human individual and the enlargement of his innate qualities and forces.

Addition to Divine Praises

VATICAN CITY—The Holy See has issued a decree adding an invocation in praise of the precious Blood of Christ to the Divine Praises, which are normally recited after Benediction of the Blessed Sacrament.

With the new addition, the Divine Praises are as follows: Blessed be God. Blessed be His Holy Name. Blessed be Jesus Christ, true God and true Man. Blessed be the name of Jesus. Blessed be His Most Sacred Heart. Blessed be Jesus in the Most Holy Sacrament of the Altar. Blessed be His Most Precious Blood. Blessed be the great Mother of God, Mary most holy. Blessed be her holy and Immaculate Conception. Blessed be her glorious Assumption. Blessed be the name of Mary, Virgin and Mother. Blessed be St. Joseph, her most chaste spouse. Blessed be God in His angels and in His saints.

American priest appointed to unity post for Council

VATICAN CITY — A Paullist priest from Milwaukee has been assigned to a full time post with the preparatory secretariat for Christian unity of the ecumenical council to handle communications with English-speaking non-Catholics.

He is Father Thomas P. Stransky, C.S.P., who will serve directly under Msgr. Jan G. Willebrands, secretary of the unity secretariat.

Father Stransky's work will be to carry out along the English speaking the charge given to the unity secretariat by His Holiness Pope John XXIII—that of keeping non-Catholic Christian bodies informed on the course of the ecumenical council's work, particularly with regard to Christian unity, and to communicate information concerning the views of non-Catholic Christians to the proper offices of the ecumenical council.

Father Stransky has a broad background of experience and education in dealing with non-Catholics.

Another U.S. Paullist priest, Father James Cunningham, is a member of the Secretariat on Christian Unity. Father Cunningham is rector of the Church of Santa Susanna, the American church in Rome, and procurator general of the Paullist Fathers. Presiding officer of the secretariat is Cardinal Augustin Bea, S.J., German-born Scripture scholar.

Mr. Wine is a Presbyterian elder who resided as associate general secretary of the National Council of Churches to become Sen. Kennedy's director of community relations, with special emphasis on religion.

Mr. Wine said that the religious issue is "not so vocal at the present time as it was earlier," but that much literature is being disseminated by "professional hate mongers who make a lucrative business of it."

Reformation

(Continued from page 3)

make churches appear irrelevant to American life."

"The current efforts to make Protestant convictions appear to be bogus."

"The propaganda implying that Roman Catholics are irresponsible citizens."

Roy A. Sheaff, minority counsel of the Senate Subcommittee on Privileges and Elections, said Oct. 23 that the subcommittee may investigate the mailing of anonymous anti-Catholic literature in the campaign.

IN WASHINGTON, D. C., James W. Wine, special assistant to Sen. Kennedy, said the distribution of anti-Catholic literature has "increased tremendously" in recent days.

Mr. Wine is a Presbyterian elder who resided as associate general secretary of the National Council of Churches to become Sen. Kennedy's director of community relations, with special emphasis on religion.

Mr. Wine said that the religious issue is "not so vocal at the present time as it was earlier," but that much literature is being disseminated by "professional hate mongers who make a lucrative business of it."

The Justice Department announced Oct. 26 it is conducting a number of investigations of campaign literature, including some material dealing with religion.

The Jewish War Veterans of the United States of America urged the Treasury Department to investigate whether some expenditures for anti-Catholic literature are being claimed as tax deductible.

THE WASHINGTON Post and Times Herald said it had learned that an official of the supreme council of Scottish Rite Masons has distributed a Baptist minister's warning against the election of a Catholic as president.

The newspaper said Luther A. Smith, sovereign grand commander of the Scottish Rite southern jurisdiction, had circulated reprints of a sermon by the Rev. Harold E. Lindsey of the First Baptist church, Waco, Tex.

The sermon warns that if a Catholic is elected President "direct stipends" may be paid to Catholic priests, and the nation's press will be "censored" by the Church.

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Puerto Rican bishops

(Continued from page 1)

party which admits it in its programs," they wrote.

"It is not our intention," they said, "to impose Catholic morality on government or citizens; but it is certainly our obligation to prohibit Catholics from giving their vote to a party which accepts morality of the liberal regime denying Christian morality."

The Bishops also charged that they see in the Popular Democratic Party's program an "anti-democratic attempt to limit the clergy's safety to religious functions and deny them their rights as citizens."

The party's program does not even recognize the clergy's right to protest against political acts harmful to moral and religious doctrine, they said.

THE BISHOPS also point to what they call an "enormous contradiction" in the Popular Party's claim that religion is a profound part of the great civilization to which it aspires, and the party's other position "limiting religious instruction to five per cent of our children of school age, those who attend parochial schools."

The Bishops labeled as "a big lie" the party's charge that Catholics want to impose dogmas of personal conduct on public opinion because "at no moment do we want to impose by political means Catholic dogmas of personal or moral conduct on anybody."

A high Church official had said on an earlier occasion: "One very important thing to observe is that there are basic differences between the situation in Puerto Rico and that in the United States. Number one: Catholics in the continental United States..."

Opinions

(Continued from page 4)

anything—even a doily—from the department store in my city that won't serve Negroes at its lunch counter; I'll still "boycott" joining the Knights of Columbus because I don't like its boycott of Harper's!

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Pope John visits Rome seminary

ROME—Pope John XXIII visited the Pontifical Beda College here and bestowed a blessing in English on the faculty and students of the institution, which is conducted especially for late vocations to the priesthood.

Occasion of the Pontiff's visit was the opening of the College's new building near the Basilica of St. Paul's-outside-the-Walls. Attending the opening were many former students and friends of the College brought from London, England, in chartered planes.

Hart is reelected to head Knights

NEW YORK — Luke E. Hart, Supreme Knight of the Knights of Columbus since 1953, has been re-elected unanimously for another one-year term.

The election was held here at the regular quarterly meeting of the board of directors of the fraternal benefit society of Catholic men.

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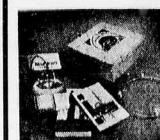
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