

Germans Aid Storm Victims

Freiburg (AP)—German Catholics have contributed \$10,252 to assist victims of a storm in Madagascar.

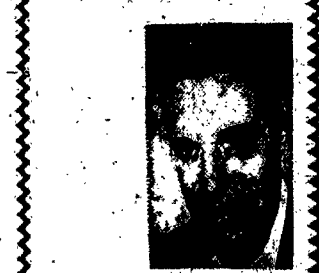
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Pope John's First Encyclical

(Continued from Page 4)

At the same time, friendly joint planning and cooperation between the various ranks of citizens will be fostered so that all can not only be called, and really be free citizens of the same society, but also, brothers of the same family.

For the rest, if the advantages and conveniences which the wage contract has obtained during recent times are calmly considered, it has to be admitted that they arise from the same action which Catholic men, following the precepts and repeated warnings of Our wise predecessors, skillfully and efficiently introduced into the social field.

Those, then, who claim to be defending the rights of the proletariat, already have in the Christian social teaching, sure and correct norms which, if only they are put into practice under proper control, provide sufficient grounds for those rights. Consequently, they ought never to hand themselves over to the supporters of a doctrine condemned by the Church.

Indeed, those who lure them by false promises, wherever they have control of the state, have no scruples in their actual attempt to deprive the souls of the citizens of those things which are the soul's highest goods. We mean the Christian Faith, Christian hope and the Christian commandments.

In addition, what men of the present age and civilization esteem above all else — true liberty, the true and proper dignity of the human person — those men either weaken or entirely suppress. And thus they endeavor to overthrow the very foundations of social and Christian culture. Those, therefore, who have a real desire to preserve the Christian name, must entirely suppress, and thus they endeavor to overthrow the very foundations of social and Christian culture. Those, therefore, who have a real desire to preserve the Christian name, must entirely suppress, and thus they endeavor to overthrow the very foundations of social and Christian culture.

We are aware that not a few of our children, because they are poor or nearly destitute, often make it a ground of complaint that the Christian social teaching has not yet been put into practice.

Work in this field, then, must be done with zeal and enterprise, not only by private citizens but particularly by those who hold public office in the state. To hate Christian social doctrine which Our predecessors on several occasions clearly and wisely proposed and proclaimed, and which We ourselves rally, may be a serious matter.

To refugees

We feel no less anxiety for the lot of those who, from the need to seek a means of livelihood or because of the wretched conditions in the native countries or on account of religious persecution, have been forced to leave their own lands.

The difficulties and hardships these have to endure in consequence are numerous and considerable, for they have been brought from their father's home to distant lands, and often have to live in crowded cities and amid the noise of factories, a life very different from that based on their ancestral customs and sometimes what is worse, greatly harmful and opposed to Christian virtue.

The not infrequent result of such circumstances is that many are led into grave danger and gradually stray from the sound religious practices which they had inherited. Further, since husbands are often separated from their wives and parents from their children, the bonds and relationships of home life are weakened, with damage to the family tie.

We therefore give Our fatherly support to the competent and zealous work of those priests who, out of love of Jesus Christ and in obedience to the instructions and wishes of the Apostolic See, becoming voluntary exiles, spare no pains to care for the spiritual and social needs of these children and, in the best of their power, protect their interests. They do this in order that these exiles may everywhere feel the charity of the Church as more present and effective, the more they are in need of its care and assistance.

Likewise, we have observed with very great pleasure and we value the praiseworthy efforts made by various nations with regard to this important matter, as also the plans and undertakings recently set in motion by the same nations so that this problem, which, indeed, is a serious one, may be brought as soon as possible to the desired solution.

It is Our earnest hope that all these measures will contribute not only to the opening up of a wider and easier entrance to emigrants, but also to the happy restoration of the association of parents and children within the home. When this has been settled in due and proper order, it will surely be possible to protect effectively the good of these immigrants and find all that concerns religion and sound morals and economic stability, and at the same time benefit the countries which welcome them.

To the persecuted

While We exhort all Our children in Christ to avoid the clearly errors which can overthrow not only religion, but also the man's society, here come before Our mind the many venerable brethren in the episcopate and the beloved priests and faithful who have either been driven into exile or are held under restraint or in prisons, simply because they have refused to abandon the office of Bishop or priest committed to them, or to cut themselves off from the Catholic Faith.

We wish to give offense to none. Nay, We desire freely to pardon and to beg this of God. But Our conception of Our holy office demands that We do all We can to protect the rights of Our brethren and children; that We persist in Our asking that the freedom of law, which is due to all, and also to the Church of God, be granted, as it ought, to everyone.

Those who support truth, jus-

lice and the advantage of each individual and each state, do not refuse liberty, do not put it in bonds, do not suppress it. They have no need of that yearning for acting. For this reason, just state of prosperity among the members of a state can never be arrived at by violence or by the crushing of their minds and hearts.

And We think the following principle, above all, must be maintained as certain, namely, if the rights of God and religion have been ignored or trampled upon, the very foundation of human society, sooner or later, collapses into ruin. This is in accordance with the wise comment of Our predecessor of immortal memory, Leo XIII, who said: "It follows that... if the supreme and eternal order of God, who commands or restrains, is repudiated, the force of the laws is weakened." (Epis. "Exsultetiam anno", A.L. vol. VIII, 1888, p. 398). The following remark of Cicero agrees with that opinion: "Do you, the Priests, suffer persecution for justice? The city with religion that with walls?" (De N.D. III, 40).

Pondering on these circumstances, We embrace in deep sorrow each one of those whose practice of religion is impeded and restricted within narrow limits, and who frequently are suffering persecution for justice's sake" (Matt. 5, 10) and for the kingdom of God.

We share in their sufferings, their difficulties and anguish of mind, and We pray supplicantly to God in heaven that for them the first light of better days may at long last shine forth.

This, in addition, is Our earnest desire: that in union with Us, all Our children throughout the world will do likewise, so that a great chorus of entreaty and prayer from every nation may rise towards the most merciful God, and win a plentiful showering of graces on these unfortunate members of the Mystical Body of Jesus Christ.

Conclusion

From Our beloved children We are asking not for prayers, but also for a renewal of Christian life which, more than the prayer of entreaty, can gain God's mercy for ourselves and our brethren.

We may again repeat the words of the Apostle to the Gentiles: "All that is true, all that commands reverence, all that makes for right, all that is pure, all that is lovely, all that is gracious in the telling, virtue and merit, wherever virtue and merit are found — let this be the argument of your thoughts" (Phil. 4, 8). "Arm yourselves with the Lord Jesus Christ" (Rom. 13, 14).

That means: "You are God's chosen people, holy and well-beloved; the lively you wear must be humility, compassion, kindness, humility, gentleness and patience; . . . and to grow up all this, charily; that is the bond which makes us perfect. So may the peace of Christ, the very condition of your calling into exile or as held under restraint or in prisons, simply because they have refused to abandon the office of Bishop or priest committed to them, or to cut themselves off from the Catholic Faith.

If anyone, in matters of religion, is lukewarm, weak in faith and religion, let him rouse his faith, and by the grace of God, nourish, rekindle and strengthen his virtue. Finally, if anyone, by the gift of God, "is just, let him increase in justice; and he that is holy,

let him become more holy" (Apost. 12, 11).

And since there are many in these days who need the counsel, the enlightening example and the assistance of us all, since they are in a state of misfortune and unhappiness; do you, every one, according to your ability and resources, take part in those "works of mercy" which are most pleasing to God.

If each one strives to persevere in all these, that sign will shine out with renewed brilliance in the Church which is recorded so wonderfully about the Christians in the Epistle to Diognetus: "They are in the flesh, but live not according to the flesh. They dwell on earth, but their proper city is in heaven. They observe the established laws, but they surpass the laws by their manner of life. . . . They have no knowledge, and are blamed; they are put to death, and give life.

"They are beggars, and enrich many; they are in need of all things, and all things are theirs in abundance. They are disgraced, and in their shame they are glorified. Their reputation is torn to shreds, and their weakness is forthcoming of their goodness. They are rebuked, and they bless. They are treated with contempt, and they render reverence.

"When they do good, they are punished as evil men. When they are punished, they rejoice as if they are being given the gift of life. . . . To sum up in a word, the Christians are in the world what the soul is in the body." (Funk: Patres Apostolici, I, 394-41; cf. Migne PG, II, 1174-1175).

Among these lofty statements, many can be asserted with special reference of those who belong to "the Church of Silence" and for whom we are all particularly bound to make entreaty to God, as We recently recommended with earnestness to all the faithful when We spoke to them in the Basilica of St. Peter on Pentecost Sunday and on the feast of the Most Sacred Heart of Jesus.

We desire this renovation of Christian life, this virtue and holiness, from you all, and We unceasingly implore this from God in Our prayers, and not only from those who remain steadfastly in the unity of the Church, but from those also who, out of love for the truth and from good will, are endeavoring to obtain it.

May the apostolic blessing which We impart with a heart full of a father's love for each one of you, venerable brethren and dear children, be the occasion and token of heavenly graces.

From St. Peter's, Rome, June 29, Feast of the holy apostles SS. Peter and Paul, in the year 1959, the first of Our Pontificate.
John XXIII, Pope.

Veteran Statesmen Urge U.S. Diplomat At Vatican

Washington (RNS) — The Senate Foreign Relations Committee has received a recommendation that formal diplomatic relations be established in an "instantaneous manner" with the Holy See by sending an American charge d'affaires to the Vatican on a permanent basis.

This recommendation was one of a number made by a select group of retired foreign service officers, all of whom have spent their careers in the State Department.

The career officers were asked their recommendations in various areas of foreign policy as part of a study authorized by the Senate last January. Their suggestions for improving American foreign policy have now been published as a Senate document.

Identify of those making the various recommendations was not disclosed by the committee, although many who responded to the inquiries indicated that they had no objection to publication of their views.

Under the heading "Relations with the Holy See" the committee reported that it had received a strong recommendation that the U.S. establish formal diplomatic relations with the Vatican.

"On the ground that the Vatican is an important source of world information and intelligence; that it would enhance our position with our Latin American neighbors; and that we should ally ourselves with an important anti-Communist force," the committee said, "it is argued that a U.S. charge d'affaires should be appointed to the Holy See on a permanent basis."

The committee then went on to quote arguments cited in favor of formal relations with the Vatican.

"The retired diplomat who was author of this recommendation pointed out that there is an essential similarity between the objectives of the Holy See and the U.S., both of which seek peace and solidarity in Europe.

"The United States has no better ally in its struggle against the Communist ideology and in the preservation of Christianity," the Senate committee was advised.

A vast amount of material is constantly being gathered on world conditions at the Vatican, the committee was told, and the United States through formal diplomatic relations could avail itself of much of this material which "otherwise is inaccessible."

Attention of the committee was drawn to the fact that other Protestant nations,

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