

Diocese Plans New St. Ann's

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will be provided for sitting of bed-ridden guests.

The location of the new St. Ann's is three miles from town Rochester and is served by local buses. The new outdoor loop highway, still under construction, will be 500 feet from the home to speed friends there from out of Rochester or from distant sections of the city to visit guests at St. Ann's.

The 23-acre site will be landscaped with paths, picnic areas, game areas—all set against the backdrop of an existing woods complete with a stream. The building will be set back 700 feet from Portland Avenue.

Mr. Hall, the architect, and his associates have worked with Monsignor Rattigan for eight months in research and planning for the building.

A volunteer committee of engineering advisers—David Carroll, William Dowey, Lewis Kohl, Robert Sheridan and Bernard Vieux—has met regularly twice a month since January to aid in planning details of the new St. Ann's.

Donations or requests for aid St. Ann's is sustaining the estimated million-dollar debt may be made by contacting Monsignor Rattigan at the Catholic Charities office. He said benefactors here in the province and good works of the chaplain, nuns, nurses, workers and guests at St. Ann's.

Since its establishment in 1906 on the present Lake Avenue site (then called "West Charlotte-Boulevard") St. Ann's Home has been staffed by the Sisters of St. Joseph. The institution is owned by the Catholic Diocese of Rochester which exercises overall financial direction through a Diocesan Board of Trustees with Bishop Kearney as president.

As an institution for the care of the aged, both men and women St. Ann's is an outgrowth of an earlier Catholic institution, the "Home of Industry" for the protection and training of homeless girls.

The Home of Industry, first opened in 1872 and finally located on East Main Street, was founded by Mother Hieronyma, noted charity leader in early Rochester and also founder of the present St. Mary's Hospital, the first in the city's history.

EVEN BEFORE Mother Hieronyma's death in 1898, her Home of Industry for girls was converted into an exclusive home for the care of aged women or, as it was designated in the popular press of the day, the "Catholic Home for Old Ladies" or the "Old Ladies Home."

The growing need to care for the aged, even in those early days, brought a further development in 1904 when Bishop Bernier and J. McQuaid, first bishop of Rochester, changed the name of the "Catholic Home for Old Ladies" to St. Ann's Home.

Court Opens Mails To Chatterley

Federal attorney S. Hazard Gillespie appeared in "earlier court approval of the book 'Lady Chatterley's Lover' for distribution by mail. His action stays mailing permission until the U. S. District Court in New York City hears his claim the book is obscene.

Two major department stores in Rochester, Silbey's and McCurdy's, announced this week they will not have the "Chatterley" book for sale.

New York—(RNS)—Postmaster General Arthur Summerfield's mail ban on the novel "Lady Chatterley's Lover" was ruled by Federal Court Judge Frederick Van Pelt Bryan here as "illegal and void."

Judge Bryan said the D. H. Lawrence novel, which has been widely attacked by religious groups throughout the nation, is not obscene and it cannot be barred from the mails.

THE JUDGE'S ruling came in the wake of heated controversy over the movie version of the book, which concerns a noblewoman who commits adultery with one of her servants. The U. S. Supreme Court recently held that New York State, in denying a license to the film and "unconscionable" protection of religious precepts and moral standards.

Both the movie and the novel on which it is based have been condemned as obscene by Protestant and Roman Catholic groups.

In its action on the movie, the high court held that the guarantee of freedom of speech under the First Amendment is not confined to the expression of ideas that are conventional or shared by a majority. It protects advocacy of the opinion that adultery may sometimes be proper, no less than advocacy of socialism or the single tax.

Diesel For Brazil Mission

Oconomowoc, Wis.—(RNS)—Mechanically inclined students at the Redemptorist seminary at Oconomowoc, Wis., rebuilt this diesel powered electric generator for shipment to their order's mission at Coari, Brazil. The generator will be used to supply additional electric power at the Coari mission, which includes a grade school, a minor seminary, and a hospital. There has been what promises to become a steady flow to the U. S. Brazilian candidates for the priesthood since the minor seminary was established 10 years ago.

Vocation Drop Laid To Parents

New York—(RNS)—Failure of many Catholic parents to understand the nature of religious vocations and foster them in their children is responsible for the slow down in the number of entrants into religious life, Bishop Lawrence J. Shehan of Bridgeport, Conn., warned here.

"Since 1958," he said, "there has been less than one-fourth of one per cent increase in the numbers of those entering the priesthood and religious orders."

THE PRELATE addressed some 200 priests, brothers, nuns and layly from the Greater New York and New Jersey area at Fordham University's ninth annual Institute on Religious and Sacramental Vocations.

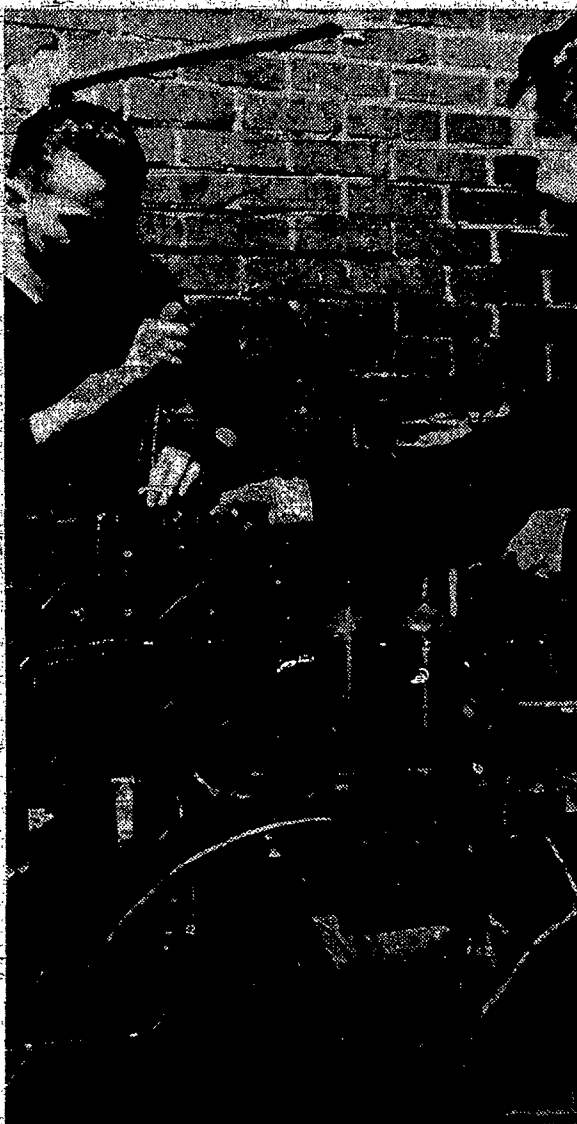
Speaking on the theme "Vocations—Challenge to the Catholic Family," he asked parents to realize that "given the necessary qualities and proper intentions, the chances for the children's happiness in religious life are far greater than in any other occupation or profession."

Catholic Press Tops 25 Million

New York—(RNS)—Circulation of Roman Catholic newspapers and magazines in the United States has reached a record high of 24,272,972. This is a gain of 857,554 over last year.

The circulation increase was revealed in the 1959-60 Catholic Press Directory, published by the Catholic Press Association here. Monsignor John S. Randall of Rochester is the directory's editor.

The directory listed 580 Catholic newspapers and magazines in the United States. It is reported that there are 39 Catholic magazines and newspapers in Canada, with a circulation of 1,308,798. The combined U. S. and Canadian circulation is 25,582,770.



Students at the Redemptorist seminary in Oconomowoc, Wis., are shown working on the diesel generator for their mission in Brazil.

A Protestant Admires Work Of Church In Home Missions

By FATHER JOHN L. THOMAS, S.J., Assistant Professor of Sociology at St. Louis University

While in South Dakota recently my longstanding interest in Indian affairs prompted me to visit Holy Rosary Mission at Pine Ridge. The school with its 500 boys and girls is doing a tremendous job, of feeling the bright-eyed Sioux youngsters the solid education that is their one hope of escaping poverty and holding the kind of job that will enable them to support a family. Yet the superior, Father Lawrence Edwards, tells me this school is desperately in need of help. I'm not a Catholic, but I feel every American ought to chip in to give these kids a fair break for a change.

As I read through your interesting and truly Christian letter, Bob, I kept thinking of the hundreds of "Pine Ridges" throughout the country, with their "Holy Rosary Missions" and their dedicated, hard working, unknown leaders like Father Edwards.

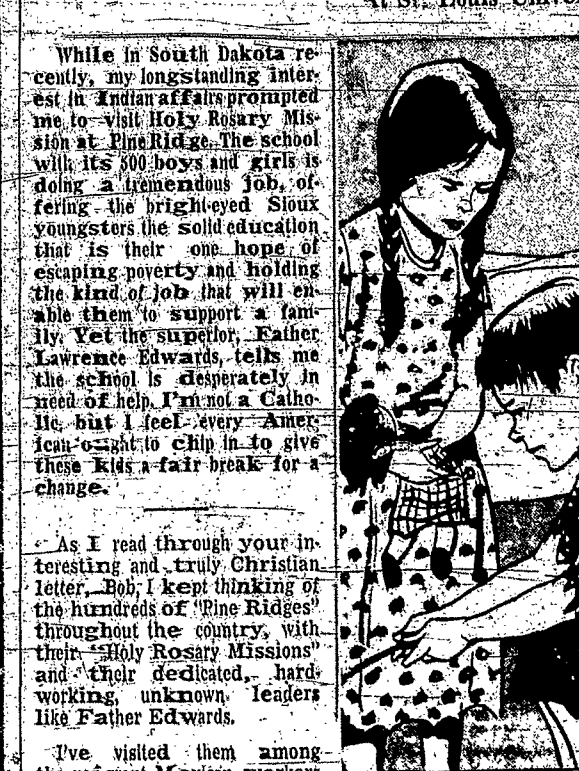
I've visited them among the migrant Mexican workers in Colorado and California, among the Puerto Ricans in New York, among the Negroes in the South and the industrialized cities of the North, to name only a few examples. The purposes are always the same: to teach sound principles of Christian family life, to help smooth the adjustment to new situations, to train and prepare youth to make use of the opportunities our country holds out to them.

Paradoxically, it seems we are more likely to forget these missionaries in our midst than those who labor in foreign lands. There is something colorful, exotic and challenging about the foreign missions.

Interest and curiosity are easily aroused as we read of strange customs, places or people and with the divine command: "Go teach ye all nations," gently prodding our consciences, we generously support the brave men and women who have left all to preach Christ among the nations still dwelling in darkness. This is as it should be.

To the extent that they grasped the meaning of the Gospel, the "good news" meant for all mankind, Christians of every age have unselfishly shared in the work of the missions.

But there is another command of our Lord that should also stir the Christian conscience: "Thou shalt love thy neighbor as thyself." And



A young boy and girl at Holy Rosary Mission at Pine Ridge, S. D., are shown in their classroom.

who is my neighbor? As the disturbing parable of the good Samaritan reminds us, it is the weak, the helpless, the unfortunate one, the man who fell among the robbers and was left by the wayside.

It takes no stretch of the imagination to see the parable—to apply this definition of neighbor to the families dwelling near our numerous "Pine Ridges," and being helped by our "Holy Rosary Missions."

Left weak, helpless, and frequently exploited alongside of the busy, prosperous currents of our affluent society, we cannot paraphrase pass them by as if they had no claim upon us.

Who are these neighbors of ours that missionaries like Father Edwards are calling to our attention? They are found primarily among the unassimilated minorities still found in our midst. For example, there are over 100,000 Catholic American Indians receiving service from 112 mission centers, 404 churches, and 60 mission schools.

There are nearly a half million Negro Catholics with some 461 churches or chapels and over 325 schools. There are roughly four million Spanish Americans of Mexican ancestry, living primarily in the Southwest, though they also are settled in or near urban centers in Michigan,

Minnesota, and Ohio. With the exception of the old native group, they are uniformly poor, suffer marked discrimination in education, law, and social life, and are the victims of widespread and flagrant exploitation in the economic sphere.

Lastly, there are around three quarters of a million Spanish-speaking immigrants from Puerto Rico, clustered primarily in and around New York City. Poverty, language and cultural diversity, together with fragile over-crowding in industrial slums—create serious obstacles for Christian family living and the practice of the faith among these latest arrivals.

What can we do? Well, in the first place we must see them—it is so easy to pass by without noticing their disturbing plight. Like the first two travelers in the parable, once we have acknowledged the problem and our necessary personal involvement in it, as did the Good Samaritan, we can find ways to help according to our means.

Many Catholic organizations have rendered excellent service in various ways once their attention was called to specific needs. Perhaps one of the groups of which you are presently a member could select a special mission or service and make it their personal responsibility.

More important, however, is the family circle. What better way to impart vocations, or teach youngsters the Christian virtue of concern for the needy, than to present them with the challenge of our home missions? Unless we acquire through practice:

How can children develop a sense of unity and solidarity with all the members of Christ's Mystical Body—unless parents teach them to extend the focus of their charity beyond the narrow circle of immediate relatives and friends to their needy neighbors outside?

As Christians, let us learn to pray, and think and feel concern for all the members of our Father's household, for, in the final analysis, we are our brother's keeper under the providence of God. As St. Paul reminds us also: "What have you, that you have not received?"

ELECTRIC SHAVERS: Sunbeam, Remington, Schick, Free Trial, William S. Thorne, Fowler, 318 Main St., East-Ad.

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