

Civil Rights Act

Key provisions of the Civil Rights Act of 1968:

OPEN HOUSING

1. Immediately covers 900,000 units in apartments built since 1962 with federal assistance.
2. As of Dec. 31, 1968, it will cover 11.8 million remaining apartment units as well as 8 million units not owner-occupied in single and duplex housing.
3. As of Dec. 31, 1969, it will cover 31.3 million single-family homes.
4. Exempted are 5.5 million units in Mrs. Murphy boarding houses, owner-occupied dwellings with two to four units each; 7.6 million single-family homes sold privately without the services of a real estate agent and without the use of discriminating advertising.

ENFORCEMENT

The bill places the initiative on the person alleging discrimination. First, he must seek remedy in a state or local fair-housing law if one exists; 60 per cent of the nation's people now live in areas covered by such laws. To begin a subsequent federal action, the complainant petitions the Department of Housing and Urban Development. If department officials think discrimination exists in the specific case, they will try to talk the owner into selling the house to the complainant. If they fail, the complainant may then sue the owner. The complainant, or plaintiff, must prove that the refusal to sell was racially motivated. If he proves this, the court can order the owner to sell the house to the plaintiff, assess actual damages and court costs against the defendant, and make him pay up to \$1,000 in punitive damages.

OTHER PROVISIONS

Makes it a federal crime to manufacture, sell, demonstrate, or transport across state lines any firearms, Molotov cocktails, or other explosive devices meant for use in a riot. The prohibition carries a maximum prison term of five years.

Imposes federal penalties of up to five years in prison for anyone crossing state lines or using a means of interstate communication, such as television, to incite a riot. This provision extends to persons crossing state lines to participate in a riot. Another portion of this provision prohibits obstructing a policeman or fireman in his official duties in a riot.

Sets criminal penalties against a person who injures, intimidates, or interferes with anyone exercising such civil rights as voting, serving on a jury, attending school, or seeking a job, or who is encouraging others to exercise such rights. If injury occurs, the penalty can be a 10-year prison term; in a death, the sentence is up to life.

Assures to American Indians the same rights, privileges, and immunities available in federal courts to other citizens; this bars Indian tribal rules from infringing any of the rights specified in the Bill of Rights. Included is a provision to educate Indians in their civil rights, train Indian judges, and give states jurisdiction over criminal offenses and civil matters on Indian reservations if the particular tribe approves.

Pittsburgh Bishop Discusses Tithing

Following are excerpts from an official statement by Bishop John J. Wright announcing that the Pittsburgh Diocese will undertake a new "tithing" program to help finance housing and other projects for the assistance of the poor.

In the Christmas message for 1967 I pointed out that part of the money received from the Christmas collection would be used toward our diocesan contribution to community programs in the organized war on poverty.

I stress the word "organized," because, of course, we each remain personally bound to bear the burdens of others whenever or wherever opportunity presents.

Our diocesan part in fighting community problems of poverty and under privilege is manifold. In addition to our long-established Catholic programs of social service and education, we are increasingly participating in community programs involving cooperation with or going beyond projects made possible by governmental agencies. These are chiefly in the area of youth work and special education programs.

But now and for the indefinite future, we are committed to cooperate with other religious groups in plans to sponsor housing programs designed to give hope to the underprivileged and encouragement to other voluntary agencies better prepared than we to supplement or inspire government action.

For reasons of principle as well as of prudent procedure, we have insisted that such religiously backed housing programs should, in maximum possible degree, be ecumenical in their sponsorship, should include the initiatives and responsibility of the persons served and should be so set up that the Church does not become a landlord or a recipient of profit from housing for the poor.

The recent report of the National Commission on Civil Disorders has underscored the necessity for new programs and it constitutes an urgent summons to their generous implementation once they are soundly established. The report is bound to be controversial but it, as well as other signs of the times, requires that we plan much more than mere participation on the level of the responsible use of money.

It requires even more—a gigantic spiritual, religious and educational crusade to bring about those changes of basic attitudes in the human community and toward social problems without which organized programs will be without any or stable principle to give them life, love, direction and stability.

This fundamental change of attitude has been called for by wise political and sensitive religious leaders for years, by none more than the Popes and in plain fact, the Catholic American hierarchy. It presupposes a mighty work of education, of witness and of improved human relations which require that we strengthen our schools, step up our spiritual programs, renew by reform and by increase, where necessary, our programs inherited from the past and the religious commitments in the present.

This means that our diocesan financial commitment to poverty programs, whether involving education, social service or housing projects, whether under our own auspices or in ecumenical collaboration with other religious groups, must include projects over and above our past and present commitments.

Our financial participation in the contemporary war on poverty (even as our spiritual and

educational effort in the underlying battle for changes in attitudes and human relations generally) must be, therefore, part of our permanent commitment to the battle against ignorance, error, human inadequacy and unrealized human dignity.

A basic problem in all this is the practical question: How shall we finance the additional burdens we must take on in order to implement our conscientious commitments to ecumenical and other community participation in the war on poverty? How does the diocesan authority propose, while observing the existing canonical and synodal law to make good its financial commitment to community collaboration and not default its present internal burdens and apostolic responsibilities?

1. The diocese is building up a special emergency charitable fund to make possible its participation in ecumenically established programs of legally chartered interfaith housing corporations or like legally established non-political and non-profit organizations.

2. The source of many for the emergency fund for ecumenical and community projects (The diocese of Pittsburgh Fund for Aid of Neighbors in Need) will be these:

a. The diocesan authority is imposing on itself a "tithing." In the Sacred Scriptures and in the practices of devout people of many religious traditions "tithing" has been a means of meeting one's obligations to the Church and the religious com-

munity. In this case we shall "tithe" all funds contributed or bequeathed for diocesan purposes (as distinct from contributions to foreign and home missions or relief programs) in order to meet the obligations in charity of the Church to its underprivileged neighbors in the general community around us.

Quite simply, this means that 10 per cent of any collection taken up for diocesan purposes and 10 per cent of every gift made to the diocese for general diocesan purposes (unspecified or "stringless" gifts) will be transferred to this special fund.

b. In the case of the Christmas collection or like general gifts for charity, we shall continue to try to assign a generous proportion (if possible even more than 10 per cent) to help ecumenical projects for all the poor through the Diocese of Pittsburgh Fund for Aid of Neighbors in Need.

The diocesan authority imposes no "tithe" on parish funds and asks no "tithe" contribution from institutions operating in the diocese. Many of these have problems and projects of their own which would be unfairly complicated by any such sudden policy decision on the part of the diocese.

However, individual parishes may, through their pastor, as responsible agent for the parish, with the concurrence of the parish committee and the approval of the consultors, participate through "tithes" or other contributions.

Obviously the community situation which prompts the procedures set forth above is grave. It challenges conscience, judgment, love. It requires, as we have said, far more than the generosity and prudence which govern stewardship over money, particularly fiduciary funds. It will tax our very resources of preaching, spiritual direction, education, social action and community collaboration. It will involve discouragements, disagreements on points of procedure, great faith, unconquerable hope, ardent charity.

This initial step toward diocesan ecumenical charity through "tithing," as here set forth, cannot be called too much; the problem which it seeks to help solve is too great, too burdensome on conscience for us to do less.

Neither can it be called too little; the other problems which confront us and our responsibilities both to the present and to the future—must continue to be met responsibly, with a prudence purged of all merely selfish caution.

Priest To Teach Lutherans

St. Paul, Minn. —(RNS)— A Roman Catholic priest, the Rev. Harry McSorley, C.S.P., will lecture June 10-28 at the Summer session of Luther Theological Seminary here.

Father McSorley, professor of ecumenical theology and ecclesiology at St. Paul's College, Washington, will be the first Catholic to teach at the seminary of the American Lutheran Church.

Missionary to Be Speaker

A lively octogenarian with a missionary career flowing back over six decades will be the guest speaker for the Rochester Ministerial Fellowship meeting on Monday, April 22 at 9 a.m. in Brick Church Institute.

Mrs. Welthy Honsinger Fisher, who is responsible for helping two million people in Indian literacy, will be the speaker, according to co-chairmen Fathers John J. Phillips and George Nicozisin.

Mrs. Fisher first went to Asia in 1906 to head a mission school in China. She married the Methodist Bishop of India and Burma, Frederick Fisher, and worked with him in India.

After her husband's death, she traveled and wrote many books. She returned to India

in 1953 to found Literacy Village near Lucknow. This center has trained almost 8,000 Indians in a basic literacy course, which they in turn have used to teach more than 2,000,000 other people who were formerly illiterate.

Coffee will be served at 9 a.m., with Mrs. Fisher's talk scheduled for 9:30 a.m.

SINGLE WOMEN'S RETREAT

Father Albert Bartlett, rector of McQuaid High School, will give a special retreat geared for single women at the Cenacle Retreat House, 693 East Ave. May 3-5.

For information and reservations, please write or call Sister Helen Stula, 271-8755.

Church in Latin America To Be Assessed at Meet

Salvador, Brazil —(NC)— An assessment of the effectiveness of the Church's social action in Latin America will be made at a meeting here May 12-19.

A strong indictment of current "political and economic colonialism" was made by Archbishop Avelar Vilela of Teresina, Brazil, president of the Latin American Bishops' Council.

Announcing the meeting, he outlined the main problems confronting Church leaders.

"In our land of contrast," he said, "we have strong economic groups coexisting with huge massive areas of impoverished people. Our countries are also tied to a political and economic colonialism, as they badly need foreign aid, which often comes at the price of lessening cultural values."

"These nations show alarmingly low standards in education, health, transportation, communications and other vital factors. Often submerged in political crisis, their governments oscillate between military and civilian dictatorships, with frequent disregard for democratic principles."

"This continent has been tra-

ditionally Catholic, although lacking a deep formation.

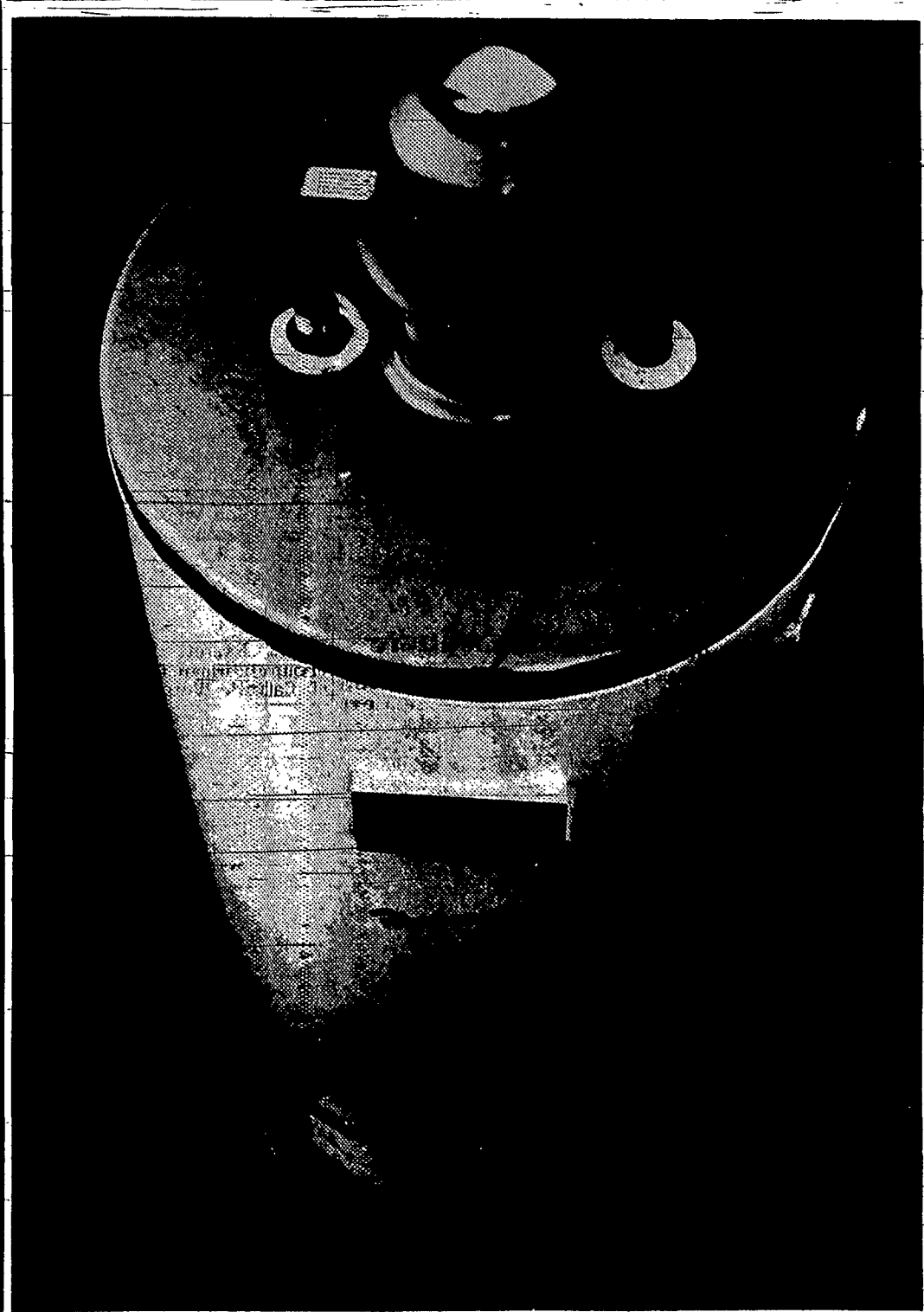
"What is the Church's position then? Can we pretend to accept all these things as a fine situation and simply pray and preach an angelic Gospel? Such an attitude is far removed from charity and justice, and therefore from peace. Can we further adhere to the individualistic idea of personal comfort without a social awareness of the lot of the common man in Latin America? Indeed, no.

"The social revolution is rather a process by which the people are becoming aware of their own reality, either under Christian influence, or under purely secular motives."

Fordham to Recruit Negro, Puerto Rican Students

New York —(RNS)— Fordham University has named an assistant to the dean of its new liberal arts college at Lincoln Center to recruit and counsel Negro and Puerto Rican students.

Father Daniel J. Mallette also will help develop a program for all students that will involve them directly in New York City's urgent city-wide social problems.



The Water Heater for the Growing Family

Active growing families need lots of hot water. There's many, many, baths, many, many washings and much, much cleaning to be done. And, as the family grows, so grow the number of helpful appliances to make life easier. Soon an automatic dishwasher is added, then a newer and bigger washer—all to keep you, your family and your home as neat as a pin.

But many times, as you grow, your old water heater seems to shrink. You find you're running out of hot water right in the middle of a shower, or the water isn't hot enough for the second batch of clothes. If this is the case—now is the time to switch to the water heater that grows with your family—an A. O. Smith Permaglas gas water heater.

Because A. O. Smith is quality constructed throughout, it's able to keep up with your growing demands. The glass lining is built to take the numerous changes that occurs when converting cold water to hot. And the thick blanket of insulation keeps the hot water in the tank—where you want it!

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