

Interracial Council opens drive

By PAUL G. FOX

Archdiocesan Catholics were urged this week by the president of the Catholic Interracial Council of Indianapolis to help bring about "justice and equal opportunities to all citizens of Indianapolis."

Mrs. Osma Spurluck, who is also deputy director of the Indiana Civil Rights Commission and a long-time worker for social justice, stated in an interview that many white persons are unaware of the existence of discrimination and its impact on the Negro.

The Catholic Interracial Council, now in its fifteenth year in the Indianapolis area, is currently conducting a membership drive to advance its program. The following, in question and answer format, are Mrs. Spurluck's replies to basic queries about the organization.

Q. What is the Catholic Interracial Council of Indianapolis?

A. We are a group of Catholic clergy and laymen joined together to organize a program of citizen action for bringing justice and equal opportunities to all citizens of Indianapolis regardless of race, color or creed. We try to make our Catholic beliefs and "God created all men equal and gave to each an immortal soul" a living reality in our lives in our churches, our schools and our neighborhoods.

We are not alone but a part of a national Catholic movement with branches in 250 cities in both the North and South. In fact, some southern units are more zealous in their efforts to bring about racial equality than northern ones.

Q. What is the CIC program?

A. Our program is varied. Perhaps it can best be described by someone of the many units in discrimination in Indianapolis and our response to these challenges.

The first thing to strike anyone concerned about racial injustice and discrimination is the lack of knowledge among many white people that discrimination exists and how it affects the Negro.

From the beginning, the CIC has sponsored panel discussions, mass meetings, speakers' bureaus and the distribution of educational literature to make our fellow Catholics in the Indianapolis area aware of the problem and to urge their cooperation in correcting these shortcomings.

This type of program requires dedicated people with time, energy, and public speaking skills.

The CIC was a sponsor of the Indianapolis Conference on Race and Religion, held at Indiana Central College a few months ago. This Conference was the first concerted effort of all religious groups in the city to confront the discrepancy between our stated beliefs on the equality of man (human dignity) and our actions.

ANOTHER AREA of concern is our Catholic schools and their personnel. So many priests and religious have been trained in localities which offer few opportunities to know Negroes personally. They are not aware of the conditions that face Negro families.

To help the priests and Religious in instructing both white and Negro parishioners and students in forming sound, prejudice-free attitudes, the CIC has conducted three seminars at Marian College, St. Meinrad Seminary and St. Mary-of-the-Woods. The CIC also sponsored a workshop at the Archdiocesan Teachers' Institute.

A great part of our efforts have been channelled toward securing sound legislative measures passed by the Indiana General Assembly.

(Continued on page 9)



MAP ANNUAL BISHOPS' RELIEF APPEAL—Clergy directors and lay leaders of the Catholic Bishops' Relief Fund Appeal from 41 dioceses met recently in Chicago to map plans for the 1964 campaign. Among those attending was Msgr. Victor L. Goossens, Indianapolis Archdiocesan Director, shown above with Cardinal Albert Meyer, of Chicago, and Bishop Edward J. Swamson, National Director of the Appeal. The annual collection will be taken up in all churches on Laetare Sunday, March 8.

Msgr. James P. Galvin named to pastoral post

The Chancery Office this week announced the appointment of Msgr. James P. Galvin, Ph.D., Archdiocesan Superintendent of Schools, as pastor of St. Patrick's parish, Indianapolis.

He will retain his Archdiocesan post in addition to his new pastoral duties, the Chancery Office indicated. Effective date of the appointment is February 25.

Msgr. Galvin, who presently lives at Immaculate Heart of Mary parish, Indianapolis, succeeds Father Thomas Fields, who died on February 12.

The third oldest parish in Marion County, St. Patrick's will observe its centennial in 1957. Parishioners number 2,800, with 180 pupils in the parish school.

A NATIVE OF Indianapolis, Msgr. Galvin, 50, was ordained in 1938 at St. Meinrad's Seminary, where he studied for the priesthood. Following four years as assistant pastor of St. Mary's parish, Richmond, he served as chaplain in the U.S. Army, including service in the European Theatre.

In 1946 he served briefly as assistant pastor of St. Ambrose parish, Seymour, before being assigned to the Catholic University of America for graduate studies. He was awarded his doctorate there in 1950.

From 1950 until 1951, Msgr. Galvin was superintendent of Cathedral High School. He was



MSGR. GALVIN then named Archdiocesan Superintendent of Schools.

School fire law hassle brewing in St. Louis

ST. LOUIS, Mo.—This city's building commissioner has charged that 83 Catholic schools, 23 Lutheran schools and 16 private and business schools are not in compliance with the city's fire safety ordinance.

Building Commissioner Kenneth O. Brown said that unless fire hazards are corrected by March 10—the date the new city ordinance becomes effective—the schools can be closed if they are in violation of major requirements of the law. He said an over-complete inspection will be made two weeks before March 10.

Mr. Brown said that the last complete inspection took place in September, 1953, when certain improvements were required to establish compliance with the new ordinance. Since that time, he announced, no permits have been issued for improvements re-

Three Protestants given papal award

PITTSBURGH—Three Protestants are included among 68 persons cited for recognition here on the fifth anniversary of Bishop John J. Wright as Ordinary of Pittsburgh.

The three are among 17 lay persons receiving papal honors. Benefactor Medals will go to Lawrence S. Bell, treasurer of the Greater Pittsburgh Center for the Blind; George Eby, active on behalf of a home for unwed mothers; and Mrs. Joseph A. Dagner, volunteer worker at Mercy Hospital.

Pope stresses relationship of parish priest to flock

ROME—Pope Paul VI had special words of praise for the work of parish priests and urged the laity to strengthen the bonds that unite them as parishioners in a Lenten homily delivered on the first Sunday of Lent at a neighborhood church.

Pope Paul resumed the practice begun by Pope John XXIII of visiting a church in one of Rome's more crowded sections on each Sunday of Lent.

He drove to the Church of St. Pius X on Monte Mario, not far from the Vatican. Even though the (Feb. 16) trip was a short one, the crowds lining the way were so dense that it took the Bishop of Rome 20 minutes to reach his destination.

THE POPE, who had avidly responded to the salutes of members of his Roman flock, vigorously climbed the 30 steps leading up to the modern Church of St. Pius X. He was followed by Cardinal Luigi Traglia, his provincial general for Rome, and by the parochial clergy of the district. Among the priests was Father Giorgio Alessandrini, son of Federico Alessandrini, associate editor of the Vatican City daily, L'Osservatore Romano.

Before beginning the rites of the day, the Pope paused to silence the crowd, which was anxious to cheer him. After walking in procession through the square, facing the church and kneeling for the blessing with the true Cross, the Pope delivered an emotion-filled homily. His voice rang with the echoes of his feelings.

He told the assembled crowd:

"I am glad to see you here. You are sons; you are brothers. You must love one another. You must form a kind of mutual spiritual aid. You must be one for all and aware that it is thus that the Church is made real, that you are the Church in charity, in professing the same Faith, in common prayer, in the effort of the common good example."

Shared time under study in Chicago

CHICAGO—The case for tax aid to non-public schools, was presented to the Tri-County division of the Illinois Association of School Boards by Msgr. William McManus, archdiocesan superintendent of schools, who urged trial of a shared-time program.

"Some time I would like to see a referendum on the question whether taxpayers should be asked to pay for nonpublic school operating expenses at a rate of about \$250 per pupil per year, or to absorb them all into public schools at a rate at least double that amount," Msgr. McManus said.

The top administrator of Chicago's Catholic schools spoke on a panel, "Public Funds for Non-public Schools," opposite Mrs. Newton Grobe, president of the Chicago Region Parent-Teacher Association.

Earlier Msgr. McManus and Protestant church leaders discussed the "infinitely and indivisibly" the possibility of public-parochial school cooperation in a shared-time program in the vicinity of Midway Airport.

REV. DR. EDGAR H. S. CHANDLER, executive director of the Church Federation of Greater Chicago, said the luncheon meeting was "splendid" and would be followed by others.

Two other Church Federation members and Msgr. John J. Egan, director of the Archdiocesan Building Commission, and Leonard J. Dieker, superintendent of the Lutheran schools, said they had forwarded Mr. Brown's inspection reports in past months to individual pastors.

MSGR. JAMES R. HARTNETT, secretary of the Archdiocesan Building Commission, said that four Lutheran schools are hazardous and 20 need improvements. He said many of the Commissioner's statements were "excessive" and said that parochial schools were doing everything possible to attain compliance, but that some delays would be inevitable.

"For instance," he said, "we are building a new \$1 million St. Mary's High School which will



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RELIGIOUS PERSECUTION

Haiti ousts all Jesuits, closes major seminary

The Haitian government of President Francois Duvalier has expelled the entire Jesuit community from the country and automatically forced the closing of the nation's only major seminary.

The 18 priests and Brothers of the Society of Jesus in Haiti, all members of the Jesuit province of lower Canada, were forced to fly out of Port-au-Prince, the capital, on Ash Wednesday (Feb. 12). Two of the Jesuits had been held in prison incommunicado for 12 days prior to their ouster.

The Canadian Jesuits undertook the Haitian mission in 1953, after the Holy See requested them to provide the faculty and administration of the Port-au-Prince seminary. With their expulsion, the seminary was closed.

The foreign minister further noted that he had ordered the charge d'affaires of the Canadian embassy in Haiti, Charles Bedard, to lodge an official protest with the Duvalier regime for refusing to allow any Canadian official to see the two Jesuits who were held in prison.

The two were Father Paul Laramée, S.J., and Brother Francois-Xavier Ross, S.J., who were arrested at the Port-au-Prince airport January 31 on their return from a trip to Canada. Arrested with them was Father Paul Hamel, S.J., who had gone to the airport to meet them. All were imprisoned in the notorious Fort Dimanche jail. While Father Hamel was released several days later, following a protest by the Canadian charge d'affaires, Father Laramée and Brother Ross were held in jail until they were hustled off to the airport February 12 and ejected from Haiti.

ACCORDING to Father Jean d'Autent Richard, S.J., Provincial of the Jesuits' lower Canada province, who went to the Montreal airport to welcome the ousted missionaries home, neither Father Laramée nor Brother Ross apparently suffered any particular ill-treatment. The provincial said, however, that the conditions at the Fort Dimanche prison were obviously "deplorable."

The Jesuit community flew out of Port-au-Prince in three different planes. One group of eight flew to Kingston, Jamaica; then to Miami, New York and Montreal. Another eight flew to San Juan, Puerto Rico, New York and Montreal. Two priests flew to Santo Domingo, capital of the Dominican Republic, which shares the island of Hispaniola with Haiti. The two — Fathers Paul Charteau, S.J., and Paul Lachance, S.J.—planned to go by ship to New York and then on to Montreal by train, because 61-year-old Father Charteau has a heart ailment and prefers not to fly.

THE SUPERIOR of the Jesuit community in Haiti, Father Gerard Goulet, S.J., who was also rector of the seminary, said on arriving in Montreal that the Haitian government "engaged in deliberate programs of religious suppression." "We were supposed to have been treated in some political activity," he said. "But that was false, of course—complete nonsense."

Among the Jesuits' returning here was Father Roy Fenech, S.J., who had opened the mission in Port-au-Prince in 1953. Father Richard, the Provincial, said that the 16 Jesuits who had arrived back in Montreal seemed to be in good health. He said, however, that they had been "under very severe strain for the past two weeks" and that the "psychological climate prior to that was bad."

Father Richard noted that meanwhile eight Haitians who are Jesuit scholars and have been studying in Montreal will continue their studies there. The expulsion of the Jesuits was the latest episode in the long war of attrition the Duvalier regime has waged against the Jesuits in predominantly Catholic Haiti.

The first major incident was the expulsion of the French-born superior of the Holy Ghost Fathers in Haiti, Father Edouard Grinberger, C.S.S.P., in 1959. That was two years after Duvalier came to office. In November, 1959, the head of the Haitian Hierarchy, Archbishop Francois Poirier of Port-au-Prince, another Frenchman, was summarily expelled. Early the following year the regime also ousted Archbishop Poirier's Haitian-born auxiliary, Bishop Henry Augustin Gaudin, who had been serving as administrator of the archdiocese. Various other Church officials have been ejected since that time.

THE JESUIT community had been under fire by officials of the regime since early in 1960, a few months after the opening of the retreat house in the retreat. Haitian Government sources charged that the retreat house was in fact a center for political and revolutionary "weekend" meetings.

According to Father Origene Greuter, S.J., who was assigned to the retreat house, the Villa Manassa did receive "everybody" who came to the retreat. Father Greuter said in Montreal that this might well have included persons opposed to the Duvalier regime. But he said this did not affect the fact that it was a center for spiritual retreats, not political action.

Et tu, Brute? LONDON — Four boys from the Becket School, big Catholic school in Nottingham, gave the nation a new twist to a "good" song introduced by the Beatles. The Becket boys went on television to sing it in Latin.

Open House scheduled

TERRI HAUTE, Ind.—The six parishes of Terre Haute will hold "open houses" to emphasize the eumecanical aspect of Brotherhood Month on Sunday, Feb. 23, from 2 to 4 p.m.

Coordinated by the District Council of Catholic Men and the Diocesan Council of Catholic Women, the project has the endorsement of the pastors of Sacred Heart, St. Ann, St. Benedict, St. Joseph, St. Margaret Mary and St. Patrick parishes.

Catholics are urged to accompany their non-Catholic friends and neighbors on a tour of their parish church. Representatives will be on hand to explain the statutory, stained glass windows, votive lights, stations of the cross, symbolic art, altars, vestments and sacred vessels.



OFF TO THE MOON?—The Very Rev. William J. Schmidl, S.J., president of Brebeuf Preparatory School, left, and Father Richard J. Middendorf, S.J., principal, look on as Taylor Wilson congratulates Jay H. Harmon on being the first Taylor Wilson Trophy winner.

Official



Dispensation

Catholics in the Archdiocese are dispensed from the Lenten fast and abstinence on Saturday, Feb. 22, Washington's Birthday, a national holiday. The dispensation is granted through special faculties from the Sacred Congregation of the Council.

The Chancery Office By Order of the Most Rev. Archbishop

BISHOP WRIGHT INTERVIEW

Aimless spirituality of today's laymen

By RHEA FELKNOR

Copyright, 1964 (Third of three articles)

In last week's article you suggested that the layman budget some time every day for spiritual reading. Yet isn't it true that most of the spiritual books available were primarily designed for people living in convents or monasteries?

A. Only a few years ago that might have been true. Until recently the spiritual literature available for the reading and guidance of the devout layman, precisely as a layman, was pretty meager. Most of our spiritual books were primarily designed for people living in convents or monasteries?

(Bishop John J. Wright of Pittsburgh is one of the two Americans on the Second Vatican Council's Theological Commission. A schema on the Laity, proposed for introduction at the council's third session this fall, is now before the Commission. This is the third and last of a series of interviews with Bishop Wright on the Laity and the Second Vatican Council.)

classes were obviously written for monks and religious, and concepts of lay spirituality were threadbare.

Q. But the situation has changed?

A. Yes. A rich literature is becoming every day more and more available, thanks both to the theologians and to the sensitive, informed laymen themselves.

Q. For example?

A. Well, few books published in

English version of Pontiff's book due off the press

BALTIMORE—The first English version of a book by Pope Paul VI, entitled "The Christian in the Material World," is scheduled for publication simultaneously on Feb. 28 in this country, Great Britain and Canada.

Written while the Pope was Cardinal Giovanni Battista Montini, Archbishop of Milan, the volume will mark the first English publication in modern history of a book by reigning pontiffs.

These are "The Church," ten theological essays on the meaning and mission of the Catholic Church, a series of sermons on Christmas and Epiphany, and a compilation of sermons on Holy Week and Easter.

"The Christian in the Material World," was written by the Pope in Italian last spring. A 75-page volume, it is a series of essays dealing with the problems which face the Christian immersed in the material things of the world.

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1963 were more exciting than Theodore Westow's "Variety of Catholic Attitudes." The sections on the laity are historically informed and stimulating. There are other historical and philosophical books which have multiplied recently, but quite apart from these there are, in every western language, a number of new books on the sacred life of the person living in the world. Your truly thought layman should budget time for these in 1964.

Q. How do you find the spirituality of laymen today?

A. Aimless. It's diffuse, imprecise. There is no reason why it should be, either. The resources of the Holy Catholic Church which can give precision are rich and means for the spiritual formation of the laity.

Q. What are some of these resources?

A. There are the sacramental resources—the Sacraments, misunderstood and fully applied. There are the writings of the Fathers, the saints, the theologians. There are the lives of the laymen who take advantage of all these and superabundantly illustrate their transforming power.

Q. He may or may not be a member of an organization.

A. He is a member of an organization from the day he is baptized. The Church is organized—we never lose sight of that. From that day on, the need and the desirability of other organizations within that initial and necessary organization. But the organization is a means to an end. The building up of the interior life, the life of grace organically shared with Christ by all.

Q. Was this what you had in mind when you said—at least, some reports of the Council discussed indicated you said—that ours is a clerical Church?

A. In great part. The word "clerical" is a historical, sociological and perhaps even theological term that has made it, if not a term of reproach, at least an indication of how the full, fair image of the Church.

Q. Then ours is not a clerical Church.

A. No, except in a definite and reasonable sense which cannot be overstated. The history of the Church may record the excesses but not the true sense. No theology reveals it as a "priestly" Church in many senses. It was founded

Q. We don't do this so much today.

A. Today this theological concept of an election, God's choice of me to do a work for Him and for my neighbor, has all but disappeared. I am not in those sensitive to a priestly or other "religious" vocation.

Q. And what would you say has been the result, in the absence of this sense of a lay vocation?

A. In the absence of a sense of vocation, then jobs become mere jobs. It is not that. Professions become other kinds of jobs—nicer jobs—but too often, again, rackets. And marriages become what we know them, alas, so widely to have become.

Q. Aren't you saying that marriages—good marriages—are made in heaven?

A. Once every devout married

man spoke of his wife as Adam did, but with deeper spiritual understanding of what he meant: "This woman that Thou gavest me. He did so because I saw his place in God's love and plan. Hence the phrase, now the object of ruseque, that marriages are made in heaven. Well, the object admits of exaggeration or oversimplification, but it has truth in it. In the absence of recognition of that truth, couples marry who have no vocation to marry. They marry not because they are seeking to live in their love, and certainly not because they think they have discovered it, but for a thousand reasons that have nothing to do with God or their own spiritual salvation. And yet, if there is one thing more than anything else that affects the spirituality and personal perfection of millions, it is the person who they marry.

Q. Well, even we Catholics are not taught that. You hear in Catholic circles that marriage is a contract—a contract whose primary purpose is the begetting of progeny.

A. That's merely a definition, merely. It is not a definition, it is not a contractual definition. It does not even hint at the inexhaustible historical and spiritual treasure of Christian marriage. Q. Yes, and it really doesn't offer much help to the person who happens to be married, insofar as enabling him to understand what sort of condition he's in.

A. If I took the definition of a priest only from a canon law dictionary, it might be equally correct. But if we are going to develop a spirituality for the layman we cannot think only in terms of canon law definitions. We must think in terms of the total context of Christian theology. And that is another reason why the matter is so basic and intimately relevant to any discussion of the life, the vocation and the work of the Christian layman in the Church.

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Conscience, authority seen mutually dependent

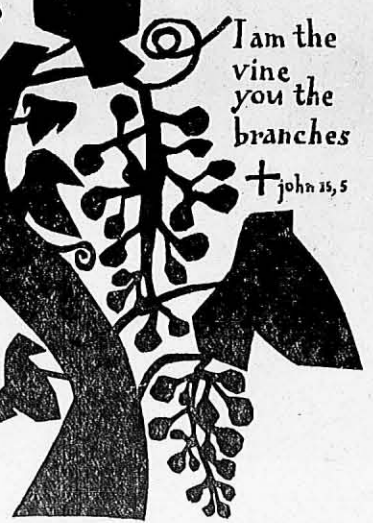
CHICAGO—Bishop John J. Wright of Pittsburgh said here that conscience and authority are merely admit of reconciliation but demand one another.

BISHOP WRIGHT said "for organic moral vigor, whether in the person or in society, a certain tension is as inevitable and necessary as... authority itself and the impulse of conscience."

He declared that "it is in fostering and forming both, in the guidance it gives to conscience and in the controls it imposes on authority, with the harmony arising from their mutual interplay."

Education display planned for Fair

WASHINGTON—U.S. Catholic education's goals and operations will be highlighted in a 300-square-foot exhibit in the Hall of Education at the 1964-65 New York World's Fair.



reactions to the inevitable human defects. Generally it has been a healthy thing, too.

Q. But sometimes not so healthy.

A. It's only disastrous when it becomes centrifugal, and drives people away from the Person and work of Jesus Christ. But when it is centripetal and makes them even more determined to get the work of Jesus Christ done—in spite of human stupidity or even cruelty, then it's very healthy.

Q. We're hearing a little more about the tensions between priests and laymen. Daniel Callahan's book is a case in point. Well, what about the layman who is disgruntled with his pastor? This isn't too uncommon a sort of thing. What I'm wondering is how this going to affect the spirituality of the layman? Is it a blessing or a curse?

A. Whatever it is, it is not new. It's as old as the Church. But it is, at the essence, it's not at the heart of the matter at all.

Q. No, I suppose not.

A. Are Twentieth Century Catholics reacting any differently than those in previous centuries? Fish-fishers! In the days of St. Bernard, in the days of St. Catherine of Siena, in any moment of Church history, we find the same impatience with human nature in others—and above all, in procedure of the clergy. There have always been the inevitable human

Q. Bishop Wright, supposing that a person had never really thought about this before. Suppose that it never occurred to him that he had a specific vocation, a specific calling to the Christian life. And he reads this, and begins to think about it. He needs a sort of de-escalator of instructions for developing his own spiritual life. Well, Bishop, just how does he begin? Remember, for example, how would he start?

A. Tomorrow morning?

Q. Yes. Supposing he is determined, from the moment he wakes up, that he is going to develop his spiritual life along the lines we've been discussing. What is the first thing he does?

A. Let him begin tomorrow morning with a meditation, as religious are expected to do. And as his first point for meditation I suggest one compact line from Pope St. Leo the Great: "The praise, O Christian, your dignity!"

Q. Recognize, O Christian, your dignity...

A. Yes. If a Christian recognizes his own dignity, and reflects upon the roots and implications of it, he won't become involved in an imbrigo over personalities. He'll have a clear consciousness that his dignity is not that he's 21, or bright, or living in the Twentieth Century, or a lawyer, or a tradesman, or a leader, or colored, or white, or

Legion praises 'Becket' movie

NEW YORK—The National Legion of Decency has "specially recommended" to attention of adult audiences "the movie 'Becket'."

Catholic growth WASHINGTON—The number of Catholics in the Washington archdiocese has increased 24 percent in the past six years. Catholics now total 349,179.

Christ; and by thinking on your own relationship to Christ. Develop the day by asking at every stage of it, "What does Jesus Christ in His Church, expect of me at this particular moment?" Not what do I as a layman wish, or I as an American, or I as a white person. Not only that, but should my priest expect? But "What does Jesus Christ expect? And how will I go about reaching Christ in the other (religious) priest or layman—with whom I must work in order to do the work of Christ in accordance with His plan and teaching?"

Q. That could change the world.

A. All this is theological. You see, the present tension, as pinpointed by Dan Callahan, is psychological, sociological, political, cultural, a thousand things all of which are important—but all of which are subordinate to this theological question that I fear we tend to miss. Priests often miss it, the laity perhaps more so. Until it is a great big thing, only the thoughts of man. And these divide. When it is faced, we begin to think that I thought of God which unites in Christ.

Q. You have been optimistic about your hopes for the laity. You say that perhaps we are living right now in an Age of Faith, which is the great Age of Faith as the Thirteenth Century, without yet realizing it?

A. I think that all ages are potential ages of faith. And I do not think of the Thirteenth as necessarily greater than ours, nor even perhaps as good. Our own age may prove as powerful in its perception of Christ and its attachment to Christ as any other—and nowhere more than

among lay people. This is not to forget for a moment the tremendous sanctity that exists in the ranks of priests and monks. But it is to say that lay spirituality is coming into its own in our generation. And that constitutes, for me, at any rate, the chief ground for optimism about this "Springtime of the Church" abroad in the world.



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THE CHURCH AND THE WORLD

Pope's Lenten visit — Anti-poverty drive — Cancel talk



TEACHING STAFF OF 'NEWEST' SCHOOL—The newest school in the Archdiocese is St. Columba's, Columbus, which began sessions in the parish part at the start of the second semester. Previously, the 271 pupils attended St. Bartholomew's School, Columbus. Shown above at a "coffee break" is the teaching faculty at St. Columba's. Sister Mary Therri, seventh grade; Sister M. Lucia, first grade; Mrs. Joyce Quin, sixth grade; Mrs. Sherri Ravencroft, second grade; Sister M. Lucia, first grade; Mrs. Joyce Carpenter, fourth grade; Sister M. Georgina, third grade; Harry Schuck, fifth grade; and Edwin Hines, seventh grade. (Staff photo)

THE LITURGY REFORM

Why Communion under both species?

By REV. F. R. McMANUS

This article is one of a series on the broad reform of the public worship of the Church which were enacted by the conciliar council. The author, an official conciliar report, is a professor of canon law at the Catholic University of America and is the immediate past president of the North American Liturgical Conference.

Some changes are obvious enough. Others, like concelebration of Mass and Communion under both kinds, require much explanation.

Even the simpler changes may take time to work out. One of the more important changes, at least for the scriptural readings and the parts of Mass which are properly said or sung by the people.

Greater variety and better selection in the Epistles and Gospels. Preaching of homilies as an integral part of Mass—already required.

Restoration of a form of "people's prayer" after the Gospel and homily, to ask God's intercession for the Church, diocese, parish, for those in need and for all mankind.

More explicit of the council's solemn decision to restore, at least for certain special occasions, Communion under both kinds or species. In effect this means that, once a new ritual is given approval, Catholics will have some opportunity to receive Communion not only under the eucharistic form of bread but also under the form of wine.

This is a restoration; it is a recovery of something lost. The Eastern Rites, which have faithfully maintained the practice, in the tradition of the Lord's Supper itself, at least by dipping the host into the precious blood before consumption.

The Vatican

◆ Pope Paul VI told the preachers of Rome that they should stress the certainty and goodness of Christ's message in the new liturgy rule that requires sermons at Sunday and holy day Masses, he told them that the Church is rehabilitating the function of the living word in the economy of its pastoral office.

◆ Continuing an ancient custom revived by the late Pope John XXIII after a lapse of centuries, Pope Paul began Lent with a ceremonial visit to the stational church of the day. More than a simple tour, the visit for him inside and just outside the church of Santa Sabina on the Aventine Hill. After praying the stational Mass for the people, the Pope gave a 20-minute talk in which he urged them to intensify their prayers and penances during Lent.

◆ The Holy See is supporting a campaign to save the Nubian monuments in Egypt from the rising waters of the Aswan dam. It is issuing a series of stamps calling attention to the campaign, conducted by the United Nations Educational, Scientific and Cultural Organization. The stamps of the series will bear a representation of a pharaoh's temple on which an effigy of St. Peter is being painted. They will be issued on March 10.

◆ Archbishop Antonio Samore, Papal Secretary for Extraordinary Ecclesiastical Affairs, has been appointed a member of the Sacred Congregation for the Oriental Churches by Pope Paul.

At home

◆ WASHINGTON—Churches and other non-governmental institutions must be enlisted in the nation's drive to eliminate poverty. President Johnson has stated in a letter, at which the president has asked to direct the program. "The problem of poverty is a problem for all of us," the president said. "It is so widespread that it is a federal problem; but it is not just a Federal matter. It is also a national, a community, a problem for each citizen, for each business and labor union, each charity and religious group, our churches and our clubs."

◆ CHICAGO—Loyola University here canceled a scheduled talk on standing of priests. It shows the meaning of the holy order of priesthood—a college, a body, a community into which men are ordained to be the collaborators and cooperators of the bishop, where the priest and ministers of the people.

Even though it has not yet issued its constitution, "The Church," the Second Vatican Council has already proclaimed the nature of the Church as the presence of God as an assembly of worshippers. Communion under both kinds, celebration and the whole range of the liturgy of Mass will gradually make this doctrine concrete, a matter of Sunday practice in the parish which is the Church in miniature.

campus by Alabama Gov. George C. Wallace. Stan Dale, an assistant professor of speech, said an invitation he had extended to Wallace to speak at the University of Alabama was refused by his officials on the grounds that "it would be a disservice to the people of Alabama to have Wallace speak at the University of Alabama."

◆ TUCSON, Ariz.—A priest-activist on agriculture told a group of farmers here: "If you want skilled American laborers to work on your farms, give them American type jobs of the type James I. Vizard, S.J., speaking at the three-day National Farm Labor Conference, sponsored by the U.S. Labor Department's Bureau of Employment Security, said farmers should not be surprised that so many different groups are concerned about migrant farm workers. He said Protestant, Jewish and Catholic groups are interested in the welfare of poor, sick, hungry, unemployable and oppressed."

Abroad

◆ SYDNEY — Australia should continue to keep its doors open to immigrants but at the same time should do something to alleviate excessive population concentration in the continent's two major cities, a committee of Catholic bishops here said. The bishops of the Australian Federal Catholic Immigration Committee said in a statement that although the country has a "spectacular" population growth.

◆ LEOPOLDVILLE—The American Catholics overseas relief agencies have distributed tons of food to help stave off the threat of famine in the Congo's Kyll province, devastated by terrorists. The terror raids have killed at least 150 villages and forced thousands of Kyll's 1.5 million people to flee from their homes and fields. Distribution of food from Catholic Relief Services will be continued.

◆ CLEVELAND — An Eastern Rite Catholic bishop said here East-West church union can be achieved only if both sides move toward the common ideal of Christ.

Bishop Nicholas T. Elkko, Bishop of the Pittsburgh Byzantine Rite diocese, said the centuries-old split cannot be mended by one side submitting to another. "The crossing over of one side to the other is truly only a crossing over to a central point, which is Christ," he said.

He called upon the Hierarchy of the Catholic Church to surrender its "Romanism" to "Catholicism."

BISHOP ELKO spoke before 1,000 persons, including Ohio Gov. James Rhodes, Cleveland Mayor Ralph Hooper and Mayor Charles Seward. Vicar General of the Cleveland Latin Rite diocese, at a dinner on the feast of St. Maron, an Eastern Rite martyr. Earlier the Bishop presided and delivered the sermon at a celebration of Divine Liturgy (Mass) in St. Maron's church.

Earlier the Bishop presided and delivered the sermon at a celebration of Divine Liturgy (Mass) in St. Maron's church. Bishop Elkko said the ancient rupture within Christ's Mystical Body must be united again in the authority of Christ Himself. He referred to the Eastern Rite Catholic Church as a bridge to reunion, but cautioned that the bridge must not be crossed by one side only.

be difficult, however, because the guerrillas have destroyed roads and bridges.

◆ BONN, Germany—Vacant dioceses in communist-ruled Czechoslovakia will be filled by prelates who have not compromised themselves by belonging to the government-sponsored "peace priests" organization, it has been reported by the Holy See and Czechoslovakia. (No confirmation of the reported agreement was available at the Vatican.)

◆ HAMBURG, Germany — A Christian summit meeting of representatives of leading churches. Bishop Johannes Ilie of Hanover said he would be a big help to the German Catholic news agency KNA said this is part of a preliminary agreement on Church-State relations reached by the Holy See and Czechoslovakia. (No confirmation of the reported agreement was available at the Vatican.)

◆ ATHENS — Greek Orthodox priests and laymen have met here with Catholic Archbishop Beneditos Printesis of Athens and expressed regret over the bitter reaction of some of their bishops to the recent meeting between Pope Paul VI and Orthodox Patriarch Athanasios of Constantinople. Among the events that have disturbed those seeking friendlier relations between Catholics and Orthodox in Greece were public conferences and news articles characterized by attacks on both Pope Paul and Patriarch.

◆ BERLIN — Cardinal Stefan Wyszyński, Primate of Poland, asserted in Warsaw that the Polish government is not building nearly enough churches to keep pace with suburban development. The people have a right to churches, he said, and should press the government to fulfill it. He spoke in a converted frame farmhouse which serves as a parish church in a Warsaw suburb.

◆ THE HAGUE—Premier Victor Marijnen in a speech to Parliament denied rumors that Prince Bernhard, husband of Queen Juliana, had followed his second daughter, Princess Irene, into the Roman Catholic Church. Rumors concerning Prince Bernhard apparently stemmed in part from the fact that the Prince's mother, Princess Ariburg, became a Catholic in 1956.

◆ Meanwhile, Cardinal Bernard Alfrink of Utrecht, who formally received Princess Irene into the Catholic Church last December, has told the Dutch Reformed church he hopes the Princess' conversion has not caused lasting damage to the trend toward better interfaith relations in the Netherlands.

◆ FRIEBURG, Switzerland—An American-born woman who holds a doctorate in theology said here that more women theologians would be a big help to the Church. "More women should specialize in philosophy and theology" and "should also teach these subjects," said Mary F. Daly, 35, a native of Schenectady, N.Y., who teaches theology and philosophy to American students in their junior year abroad.

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Archbishop Scutic's schedule

Friday, March 6 — Seelyville, 4 p.m.; Brazil, 7:30 p.m. Saturday, March 7 — St. Mary of the Woods, Mass and Confirmation, 8 a.m.; Clinton, 10:30 a.m.; Rockville, 2 p.m.; Sacred Heart, Terre Haute, 7:30 p.m. Sunday, March 8 — St. Margaret Mary, Terre Haute, Mass and Confirmation, 7:30 a.m.; St. Benedict, Terre Haute, 10 a.m.; St. Ann, Terre Haute, 2 p.m.; St. Joseph, Terre Haute, 4 p.m.; St. Patrick, Terre Haute, 7:30 p.m. Monday, March 9 — West Terre Haute, Mass and Confirmation, 8 a.m.; Gibraltar, 10:30 a.m.; St. Patrick, Terre Haute, Deaconry Conference, 3 p.m.; Greensville, 7:30 p.m.

Bishop Pinger's schedule

Friday, March 27 — Enochburg, 3 p.m.; Hamburg, 7:30 p.m. Saturday, March 28 — St. Mary of the Woods, Mass and Confirmation, 8 a.m.; Clinton, 10:30 a.m.; Rockville, 2 p.m.; Sacred Heart, Terre Haute, 7:30 p.m. Sunday, March 29 — Cedar Grove, Mass and Confirmation, 8 a.m.; St. Peter's, 3 p.m.; Aurora, 7:30 p.m. Monday, March 30 — Lawrenceburg, Mass and Confirmation, 8 a.m.; New Albans, 3 p.m.; New Albans, 7:30 p.m. Tuesday, March 31 — Yorkville, Mass and Confirmation, 8 a.m.; Dover, 3 p.m.; Batesville, 7:30 p.m. Wednesday, March 4 — Gosport, Mass and Confirmation, 8 a.m.; Napoleon, 3 p.m. Friday, March 6 — New Castle, 7:30 p.m.

Dear Father: Enclosed find \$_____ for sponsoring a student to the priesthood for _____ days. NAME (please print) ADDRESS CITY STATE MAIL TO REV. FATHER RALPH, NAT'L DIR. S.V.D. Catholic Universities 316 N. MICHIGAN CHICAGO 1

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.

Dirksen's choice

"A man does what he must—in spite of personal consequences, in spite of obstacles and dangers and pressures—and that is the basis of all human morality."

Thus spoke John F. Kennedy in the closing chapter of his masterful "Profiles in Courage," a non-political book about a diverse handful of American lawmakers who did what they thought right at critical moments in our history.

It is not given to all men in public life to show their colors in the dramatic manner which lifted the likes of John Quincy Adams, Daniel Webster, Sam Houston, Edmund G. Ross and Robert A. Taft to the summit of political and personal courage.

But it is given to some.

We believe the banner of the universal virtue, courage, is at this very moment in the hands of Everett McKinley Dirksen of Illinois, minority leader of the United States Senate.

As Russell Shaw reported in depth in last week's Criterion, the House of Representatives has passed the most comprehensive civil rights bill in the nation's history.

Now comes the showdown fight, probably early in March, in the Senate. The composition, and the disposition, of the Senate is such that one man can assure victory for the sort of unwavering civil rights law the nation wants and needs.

That man is Senator Dirksen.

According to United Press International this week, Senator Dirksen has become more friendly to key provisions of the bill most bitterly opposed by southern racists.

If this change of attitude were to be translated into active leadership by Senator Dirksen, he could fashion a coalition of Republicans with northern Democrats and frustrate segregationist plots to emasculate the bill.

In his long years in Congress, Senator Dirksen has not been closely identified with racial issues. He has no pose to sustain. And, in regard to the present bill, his chief objection until this week has been a somewhat moderated resistance to equal access provisions—this having stemmed, it seems, from his espoused principles concerning free enterprise.

It may be that the Illinois statesman has embraced the view that free enterprise cannot be separated from the general welfare, regardless of skin color.

We hope so.

We do not doubt his political courage, and his political acumen has been abundantly demonstrated.

Senator Dirksen now is in the dreadful, yet enviable, position of being able to exhibit memorable greatness. If he throws his weight in support of the House civil rights bill, he will suffer savage abuse, to be sure.

But the abuse will be transient. In the hearts of the majority of Americans, he will be ranked among the great senators who unflinchingly have taken the banner of moral principle in an hour of crisis and implanted it on the summit of an enduring democracy.

An explanation

The Criterion was pleased last week to receive and publish Father Donald Schmidlin's letter supporting our editorial view that the moon exploration program must not be muddled by momentary setbacks.

We further share the opinion of the Archdiocesan Director of Catholic Charities that "full speed ahead in other government projects deserves equal support."

In one paragraph of his letter, however, he caught us in a trifle of gaucherie. Since this is an age requiring semantic precision as well as space-shot precision, an explanation might be in order.

Noting the failure of Ranger 6's cameras, we predicted in our editorial that this would be the sort of chance "professional champions of the needy" would exploit in seeking to sabotage the moon program.

Father Schmidlin rightly criticized that "professional" label. The needy are dependent upon professional champions.

What we meant—but didn't say—was "politically insincere champions of the needy." These are the professional cyclotron-collars who claim to oppose the space program on the grounds that poverty here below first should be conquered, but whose political record is that of being against the outlay of money to conquer poverty or anything else.

We are in agreement with you, Father Schmidlin. We just made a clumsy choice of phrasing.

Batter up

We like the neat packaging of social conscience and sales promotion recently dreamed up by one of the giants in the food industry.

"Yeast baking is the greatest tension reliever, personality expresser, and general cheerer upper that ever was!"

Now there's a statement calculated not only to sell yeast and flour but to rid the country of the plague of frustrated housewives.

Housewives are frustrated, unhappy and confused, you know, if those horrendous case histories in slick magazines, ghost-written for psychiatrists, are to be believed.

But perhaps that all will be in the past now if the bouncy yeast-baking burb inspires enough women to heed the call to contentment and self-fulfillment.

Out with the analyst's couch, then, and in with the lightly floured board. Punch the dough rather than hubby. Slay the batter and spare the child. Knead enough each day, throw the tranquilizers away. Raise bread and lower the boiling point. Happiness is a fragrant kitchen.

We're all in favor of the ladies baking their way into a new era of domestic harmony. The national divorce rate could stand some healthy slicing.

Meanwhile, what does one do with 24 loaves of "Ego Batter" bread, though, and still keep a waitline meeting Dr. Paul Dudley White's approval?

The helmsman

Benjamin Franklin, who loved the crackle of lightning or words, once was faced with a tense but not uncommon challenge in the world of manners and diplomacy.

As a guest at a dinner in Versailles, he listened while the minister from Great Britain proposed a toast to King George III and compared him to the sun. Then he heard the French minister call the guests' attention to Louis XVI as not unlike the moon.

When all eyes at the table turned expectantly toward the scholarly old Philadelphian, Franklin arose and proposed a toast:

"George Washington, commander of the American armies, who, like Joshua of old, commanded the sun and the moon to stand still . . ."

We probably wouldn't compare Washington to the Biblical prophet. Yet, if a child asked about Washington, would he take quick and comfortable refuge in the generalities about cherry tree chopping and national fatherhood (and that vague idea about how he ranked "first")?

QUESTION BOX

Can theologians, scientists agree?

By MSGR. J. D. CONWAY

Q. Does it matter to God if we accept the theory of evolution? I do not understand how good scientists can be good theologians at the same time.

A. It is pleasing to God that we seek the truth and accept it. He gave us natural faculties of observation and reason to be used in seeking the natural truths of the world He created. And He gave us the supernatural "faculty" of faith to be used in seeking, understanding and accepting the truths which He revealed to us. Truth is an attribute of God Himself; it never contradicts itself. The integration of natural truths learned by scientific study and supernatural truths taught us by God's revelation is not always easy. At some stages of man's learning his scientific knowledge has been defective; at other times his grasp of the true meaning of revelation has not been complete.

Late in the 16th century Galileo's scientific teachings were condemned by theologians who falsely interpreted the Scriptures. In the latter half of the 19th century Darwin's scientific deductions were in dispute in many religious circles, because they seemed to contradict the Genesis stories of creation. Scientists have now gone far beyond Darwin; and Scripture scholars have done much to uncover the true meaning of Genesis. Both can now be good friends. And I have known excellent scientists who were very good theologians.

To answer your question more directly: no one can deal sensibly with any of the biological sciences today without accepting the theory of evolution. And certainly the Church—and God Himself—wishes that Catholics deal sensibly with living things—the highest forms of God's earthly creation.

Q. Catholicism is often a primary conversational topic among my non-Catholic friends. Many of these friends seem to think of my religion as a mysterious enigma. Since I believe that ignorance is the basis of prejudice I try my best to explain many of our beliefs. But I must confess that a slight red tint begins to glow on my face every time the topic swings to the Spanish Inquisition of the sixteenth century. Here is where my ignorance shows, and I wonder if you would enlighten me.

A. The so-called Papal Inquisition had its origins in the 13th century, and was a clearly defined legal procedure for the accusation, trial and punishment of heretics. It was a normal product of the juridical thought of its age, and of the attitude towards heresy which prevailed at that time, following the traditions of earlier centuries.

The most fertile fields for the activities of the Inquisition was in southern France, where the Catharist heresy was widespread. However, it soon found the heretics into the neighboring kingdom of Aragon. In those early days it accomplished little in this Iberian kingdom, however. At least two inquisitors were put to death.

What we usually know as the Spanish Inquisition did not have its beginnings, however, until the time of Ferdinand and Isabella, the celebrated Catholic rulers who united the Kingdoms of Aragon and Castile, sent Christopher Columbus to America, and were noted for their rough treatment of Jews and Moslems. They had Pope Sixtus IV authorize the use of the Inquisition especially against those Jews and Moslems who pretended to become Christians under threat of persecution. The Jews who faked conversion were called Marranos, and the Moslems of similar pretense were known as Moriscos.

Even in its early days this Spanish Inquisition was notorious for its cruelties and injustices. In 1482, only four years after he had instituted it, Pope Sixtus IV had to reprimand it for its false imprisonments, tortures, and confiscation of property. In general we may say that the Spanish Inquisition got out of hand; it became a tool of Spanish civil authorities; and worst of all it lasted until modern times. Its final suppression was in 1820.

I would not let my face become even faintly red about the Spanish Inquisition. It is a historical fact which cannot be explained away; and it was simply one of many examples of the Church being used and abused by the State for its own purposes. My personal concern would be with the continuation of this same attitude under the Franco dictatorship—though I understand that there have been some hesitating mitigations of totalitarian rigorism in recent months.

You mention the 16th century particularly. The Spanish Inquisition was used against any unfortunate Protestants who got caught in that Iberian domain; and it did keep them out. It was less successful, however, in later times, in efforts to eliminate rationalism and various immoralities.

Q. Would you please tell me if a priest can excommunicate a person because he has transferred his child from a Catholic to a public school? Please give me a yes or no answer.

A. No. A priest cannot excommunicate anyone, for any reason. A bishop may make a law providing a penalty of excommunication for those who maliciously violate the law.

We hope not, not again this year. Instead, for an experiment, maybe we could describe Washington as some people of his time might have seen him:

If you were a member of the Congress when he stood before you to accept the Continental command, you might have heard him say of his assignment: ". . . I do not wish to make any profit from it." (You would later learn how closely he kept track of his expenses; and maybe some day you would hear that he had to borrow money to go to his own inauguration.)

If you were at Harlem Heights, you might remember a desperate moment when he put his faith in you (and many separate, provincial units). You might wonder what he thought when the bearskin-capped Grenadiers and the famed killed Black Watch fell back and broke before a charge by ragged colonials who had themselves fled the day before.

If you were at Trenton, you might remember crossing the river nobody could possibly cross and striking down the first Hessian pickets at a time when some people were getting up elsewhere from a night of toasting Washington's inevitable destruction.

If you were at Monmouth and many such moments, you might well remember the tall, calm Virginian ignoring the sharpshooters and riding among the fear and confusion to stem the tide of retreat.

If you were one of the angry, unpaid soldiers at Newburgh, you might remember how you forgot (and maybe cried a little) when he began an address: "Gentlemen, you will permit me to put on my spectacles; for I have not only grown gray but almost blind in the service of my countrymen."

If you heard his dispatch from the final victory at Yorktown, you might remember how it praised everybody except Washington himself.

These things we might well begin to tell our children today—how this man made Americans out of Vermonters and Marylanders; how he forged an army and a nation out of snow and blood and rage.

It is time that more details be told and there is time to tell them because Washington gave his all.

After all, throughout all the nights and days when a nation needed him, Washington never really slept anywhere.

YOUR WORLD AND MINE

Spirit of the Poles is still undaunted

By DR. GARY MacEON

A quarter century has passed since Russia joined with Nazi Germany in occupying and dividing Poland, and 20 years since the Soviet armies resumed the stranglehold which imposed a Communist regime on an unwilling people. What are the Poles today thinking of their past, present and future? Has Communism brought them benefits? How long are they condemned to it? Are they growing to like it, or even to get used to it? If they had a choice, what would they change?

While most questions about Russia itself must be answered with considerable reserve, it is possible to talk with some assurance about Poland. The opposition to the Communist regime is as nearly total as it could possibly be, and there is no sign of a lessening of resistance in the new generation.

Some Poles are better off than before, especially the skilled workers (though not the unskilled workers who still form a high proportion of all industrial and urban workers). A further substantial number, the swollen ranks of bureaucracy who has run wild in the attempts of the State to control all aspects of life, derive their livelihood from the system. Yet it is precisely in these groups that the opposition is strongest. They would gladly sacrifice their benefits to get rid of the regime.

Poland's strength derives from several sources. The solid Catholic tradition is quite different from that of Italy, so that a free Catholic vote for a Communist candidate would be unthinkable. The national abhorrence of Russian interference has deep roots in history. And on top of this, there is a will to freedom that has always thrived in adversity.

Most Poles think that even as an economic system, Communism is highly inefficient. This is not meant to mean that they would go back to the capitalism of the 1930's. The recognize that it permitted excessive differences between rich and poor, and that land in particular was concentrated in too few hands. But they give Communism no credit for the change. Already by 1955 the big houses had been divided. There was no longer need for violent social revolution or class warfare. The subsequent Communist changes were introduced to satisfy the needs of an ideology, not to eliminate injustice.

The biggest economic defect of Communism, as the Poles know it, is the swollen bureaucracy. In some sectors there is a bureaucrat for every four workers, a heavy load borne by production units adding nothing to it. This burden would not necessarily be so heavy if the workers were not universally anti-Communist. The Poles believe they could run a welfare state, something on the Scandinavian model, if they were free to choose. They would reduce the bureaucracy while retaining public control of major segments of production. This, I think, is applicable to all states that have at any time come under Communist political domination. While they want to restore individual freedom, they would retain much broader state control of economic activity than appeals to the few countries which like the United States have made liberal capitalism provide high living standards for most citizens.

But concretely speaking, the Poles have no hope of any change or evolution in the foreseeable future that would give them a voice in their political destiny. It is not merely that they were completely disillusioned by the failure of the Western allies to redeem, when Hitler collapsed, the pledge they had made when they began the war against him, a pledge to the nations of central Europe in general but to Poland specifically. It is that they recognize that today the West could not realistically attempt what is then could easily have done. They must endure their slavery until changes today unforeseeable occur.

Nor do they hope for much from internal evolution of the Communist system. A times, there are relaxations in favor of the individual, in favor of the Church. But these are not like the growth of freedom in countries like England or the United States, where what began as a concession became a right. The Communist system denies rights not only in theory but in its practical techniques. A person cannot give a privilege to one while denying it to another. Arbitrary discretion remains at all times. They endure without hope in the ordinary sense of the word. But they endure with faith. They endure. And that is something we must not ever lose sight of in our international policies. The Iron Curtain does not separate the good from the bad, but only the free from the not yet free.

(Question Box Continued)

Q. Please give me some information about St. Benignus?

A. I find two of them; one an Irish chieftain of the 5th century, who was baptized by St. Patrick and became his coadjutor bishop at Armagh. The other is patron saint of Dijon, in France. His feast is November 1; that of the Irishman on November 9.



OPINIONS

Opposes paper's stand on the Beatles

To the Editor:

I enjoy The Criterion very much. I am not a Catholic, but I think like a Catholic, probably because I have lived in Catholic homes. However, I take issue with your paper regarding the Beatles.

You say if the Beatles would be given haircuts they would look like the nice kids next door. Nice kids indeed! Eighty per cent of these teenage recalcitrants are fugitives from justice due to parents' iniquity and tolerant courts. Besides if they were given haircuts they would look like Yul Brynner, as if it rumored they are bald eagles.

Teen-agers berate their parents because they are poor, and not able to give them luxuries, such as high powered autos.

Compared with the Beatles, Elvis Presley at least had some talent. He could sing and play the guitar and throw his scrofulous out of joint. In Indianapolis recently, a 13-year-old girl ran down her mother and an eight-year-old mile and a 13-year-old boy committed a killing station. They commit murder on the highways. Students at Indiana University are necking in public in the daytime!

POEM
Oh what's a little kiss
Between a boy and a Miss
There's no harm in necking
But not essential for matriculation
Boys go to college to major in football—
The girls go to college to get a husband.

Tommy Thomson
Greensburg, Ind.

Overtime pay

To the Editor:

For the first time in many years of reading The Criterion I would like to disagree with you on something on your lead editorial in the issue of February 14. There are two objections to not enforcing the double overtime pay rate:

1. Limited size of factories. One must assume that more production assembly lines will be required to maintain production without overtime.
2. Limited facilities within the

factory. Only one man can work a machine at one time.

I am a factory worker and single; so, of course, I agree with you that married women belong in the home.

In recent months, I have become an avid reader of the Wall Street Journal. (You must admit my reading tastes run the gamut, wouldn't you say.) It was in the Wall Street Journal that I learned of the objections to the double overtime pay.

However, the real purpose of my letter is a result of your cartoon on the editorial page this week. In the last six weeks, there was an article in the Wall Street Journal on the front page about the poor in our country. It was a marvelous article.

1. They pointed out that the poor have no lobby to represent them in Congress.
2. As a result of sales taxes,

many people in the \$2000 a year bracket pay as much as 28 per cent in income tax.

3. The poor are really invisible because of their living conditions. They don't go out in the daytime.

4. The article describes how workers stand beside buses calling out wage rates to the berry pickers in Los Angeles at 3 o'clock in the morning. The average workers is asleep at 3 in the morning, and at his desk at 3 in the afternoon.

The article is written with great compassion. I wish you could see it. I threw my paper away.

Patricia Ryors
Bloomington, Ind.



THE YARDSTICK

Did Pope John favor Christian unions?

By MSGR. GEORGE HIGGINS

In its treatment of contemporary trade unionism Pope John XIII's encyclical, Mater et Magistra (Christianity and Social Progress) takes note of the fact that Catholics throughout the world are actively engaged in two different types of unions: (1) those that carry on their activities in more or less explicit accord with the principles of Christian teaching and (2) those that follow the natural law and respect the liberty of individuals in religious and moral questions.



The first of these two categories is comprised of the Christian unions of Belgium, Holland, France, Switzerland, Latin America, and some parts of Asia and Africa. The second category includes the neutral unions of the United States, Canada, England, and various other countries.

Chauffeur gets papal honor

NEWARK—Some people drive for 20 years before they get a traffic ticket. Joseph J. Koschik drove for 32 years and got a papalific decoration.

Koschik, 61, was a chauffeur for the late Bishop Thomas H. McLaughlin of Paterson, and then for Archbishop Thomas A. Boland at Paterson and at Newark.

Presenting the Benemerenti Medal which had been awarded Koschik by Pope Paul VI, Archbishop Boland explained: "It's Joe's good conduct medal."

INDIA: A SCHOOL UNFINISHED

NELLIKUNU is a slum quarter in the city of THIRUCHI, in southern India. The Sisters of St. Clare opened a small house there to take care of children, especially young girls. The number of these increased to 150 and now the Sisters are compelled to turn many away. There just isn't enough space for them. The Sisters have even a chapel for themselves and a place for a chaplain. . . . Some time ago, they began the necessary enlargement program but had to stop for lack of money. Their appeals for funds met little response for the people were as poor as themselves. For once, if I may say so, the Holy Father has asked that we stop for lack of money. Their appeals for funds met little response for the people were as poor as themselves. For once, if I may say so, the Holy Father has asked that we stop for lack of money. Their appeals for funds met little response for the people were as poor as themselves. For once, if I may say so, the Holy Father has asked that we stop for lack of money.

LECTURE NOTE

A distinguished theater director said: "The lecture is the most unsatisfactory method yet invented for getting across an idea." College students have long suspected this. We don't wish to lecture but we would like to plant an idea. . . . Why not send your LENTEN SACRIFICE this year to the Holy Father in the Near and Middle East? You can help in so many ways. For instance: PUNISH A MISSION CHAPLAIN, Vestments — \$50, Monstrance — \$10, Chalice — \$40, Ciborium — \$10, Tabernacle — \$25. Stations of the Cross — \$25, Censer — \$30, Sanctuary Lamp — \$15, Altar Linens — \$15, Sanctuary Bell — \$5. EDUCATE A SISTER-TO-BE like — SISTER MARY JOB. The cost is \$100 a year for two years. HELP EDUCATE A SEMINARIAN. One like DIAB L'AMNE. The cost is \$100 a year for six years. FOR SISTERS. A habit costs \$10. Shoes — \$3. A year's incidentals — \$7.50. MEDICAL NEEDS FOR THE MISSIONS. \$50 provides a complete MEDICAL KIT. For \$5, \$10, \$15, \$20, \$25 we can provide DRUGS, SPLINTS, INOCULATIONS. SCHOOL SUPPLIES. A desk costs \$4. A blackboard costs \$1.50. For \$5 we can provide BOOKS, CATECHISMS or SCHOOL SUPPLIES. FIRST COMMUNION DRESSES. It takes \$10 to outfit a child for First Communion. STINGLESS GIFTS enable us to help where the Holy Father thinks the need is great. Our missionaries go appreciate your MASS STIPENDS, often their sole daily support.

POPE JOHN XXIII

In his encyclical, Mater et Magistra, the late Pope wrote: "We all share responsibility for the fact that populations are undernourished. . . . You can share your goods by sending a FOOD PACKAGE to a needy PALESTINE REFUGEE FAMILY. Cost: \$10. This will help them through a month."

KINDLY REMEMBER THE CATHOLIC NEAR EAST WELFARE ASSOCIATION IN YOUR WILL. Thanks, Dear Monsignor Ryan:

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Near East Missions FRANCIS CARDINAL SPELLMAN, President. Send all contributions to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave., at 46th St., New York 17, N. Y.

mean to favor or to give preferential status to the so-called Christian unions. That there are a number of people associated with the Christian trade union movement in Latin America (and a tiny handful of American Catholics as well) who so interpret the encyclical is a matter of record. I have disagreed with them more than once in this column and, in support of my position, have quoted, among others, the internationally renowned German scholar, Father Oswald von Nell-Breuning, S.J., only to be told in effect, by at least one spokesman for the Christian trade union movement in Latin America that I am a Yankee imperialist and that Father Nell-Breuning really doesn't know what he is talking about.

As far as I am concerned, that settles the matter once and for all. From here on in, the burden of proof is on those spokesmen for the Christian trade union movement who continue to argue that Mater et Magistra gives a preferred status to Christian unions as opposed to neutral unions.

In conclusion, it is only fair to report that not all of the official spokesmen for the Christian trade union movement interpret the encyclical in this way. On the contrary, the executive secretary of the International Federation of Christian Trade Unions, Auguste Vanstaendael of Brussels, recently stated, for the record, that he does not agree with those who say that the encyclical "favors" Christian unions.

In a letter intended for publication in World Campus, a monthly published by the Maryknoll Fathers, Mr. Vanstaendael continues, "an extraordinarily gifted trade union leader and a man for whom I have the highest admiration — points out correctly, that Mater et Magistra makes a clear distinction between Christian unions and so-called neutral unions. . . . But why," he asks, "is it necessary to insist that the Pope give special attention to such labor unions as are inspired by Christian principles?"

"The International Federation of Christian Trade Unions," Mr. Vanstaendael continues, "did not seek any favors, but I can quite imagine that the Pope is rather happy when a trade union movement, which claims as the foundation of its action the principles of Christian ethics, is successful. For once, if I may say so, why should Christians have any inferiority complex in this respect? I cannot be quoted to have said that Christian trade unionists are a 'must' everywhere. I do not ask more than Mater et Magistra does, but I am not ready either to minimize the evident statement contained in the encyclical."

It strikes me as being a thoroughly reasonable interpretation of the encyclical's teaching with regard to Christian unions on the one hand and neutral unions on the other. It is too much to hope that it will soon be adopted as the official position of the Christian trade union movement not only in Europe but in Latin America as well! The sooner, the better.

Former Anglican is named bishop

VATICAN CITY—Pope Paul VI has named a former Anglican clergyman, a one-time British infantry lieutenant and an executor of Rome's Gregorian University as bishop.

The former Anglican minister is Mr. Gordon Wheeler, who has been named Coadjutor Bishop of Middleborough, England. Bishop James Scallan of Motherwell, Scotland, who served in the British Army in Africa, has been appointed Archbishop of Glasgow.

Father Pablo Munos Vega, S.J., rector of the Gregorian University until a few months ago, has been named Coadjutor Archbishop of Quito, Ecuador, his birthplace.

The Pope has also named Bishop Gordon Wheeler, B.A., of Salford, head of the British Bishops' educational activities, as Archbishop of Liverpool.

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



NEW AUXILIARY OFFICERS—A check for \$1,800 was presented to the Little Sisters of the Poor recently by the St. Joseph's Auxiliary. Mrs. Robert Maynehan, above right, new president of the organization, presented the check to Good Mother Marie Mallide, administrator of the home for the aged poor. Leaking on, from left, are Mrs. Blanche Polowich, corresponding secretary; Sister Mary Candida, Bishop Henry Pingree, O.F.M., chaplain; and Miss Mary Morley, recording secretary. Other officers include: Mrs. John Heldt, vice president; and Mrs. Francis Moore, treasurer.

WHAT OF THE DAY

Time's morality report

By REV. JOHN DORAN

The study "Sex in the U.S.: Mores and Morality" in the January 24th issue of Time, I think, a valuable contribution to the necessary self-knowledge which every people should have. Just as a person cannot even begin any valid self-examination without some at least some self-knowledge, neither can a people. This article is filled with introspection for Americans.

The thesis of the first part of the study is, I think, "The U.S. seems to be undergoing a revolution of mores and an erosion of morals that is turning it into what Reich called a 'sex-affirming culture.'" This thesis is documented quite copiously with the free access we now have to pornographic literature, the unbridled legitimate stage, Hollywood's desire to be "outshock" television, and the general breakdown of human morality.

The article makes the valid point, I think, that an America we seemed intent upon breaking up our early Puritan heritage which pretended that sex did not exist, and have done this so successfully that we have reached the opposite conclusion that nothing else does exist. This final position it epitomizes by D. H. Lawrence's insistence that sexual fulfillment is everything, that sex is the one, great, true thing in life.

Between these two extremes, the article seems to think, Americans are trying to work out some standard. Many have been out loose from their traditional moorings of faith and morality, and now have no rational grounds within which to cage their animal appetites. How thoughtful men have become alarmed at the opposite extreme of our complete permissiveness, as evidenced by Will Durant's "But now that I too am old, I wonder whether the battle (against restraint) was not too completely won. Let us not huddle but publicly that we resist corruption in politics, dishonesty in business, faithlessness in marriage, pornography in literature, coarseness in language, chaos in music, meaningless in art."

The religionless American finds himself with the "feeling" that all this sexual indulgence, either in itself or in the image arts, is wrong; but he has no rational grounds upon which to base his ethics.

In this very quandary of our fellow Americans, let us not simply try to be of assistance. We cannot do this simply by the

SHRINE CHAPEL DEDICATION SET

WASHINGTON—The chapel of Our Lady of Czestochowa in the National Shrine of the Immaculate Conception here will be dedicated at 3 p.m. on May 3, climaxing a nationwide campaign conducted among Polish-Americans. Construction of the chapel was started two years ago. A nationwide collection was taken up in Polish parishes in October, 1961, to defray the estimated \$25,000 cost of the chapel. The collection realized \$56,000. After the chapel cost is deducted, the balance will be used to help pay for the mosaic dome above the main altar in the shrine, which probably will be completed in 1965.

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Raps 'loaded question' in birth control poll

WASHINGTON — A Catholic family life expert said the wording of a birth control poll was such that he was surprised only 49% of Catholics interviewed said they would like to see the Church decide to permit Catholics to use contraceptive devices. Commenting on results reported in a nationwide poll conducted by Louis Harris and published in the Washington Post here, Msgr. John C. Knott, director of the Family Life Bureau, National Catholic Welfare Conference, stated: "In seeking an answer to any question, much depends on the way the question is phrased. The Harris Survey put the question this way: 'Would you like to see the Catholic Church decide to allow Catholics to use birth control devices (contraceptives) or would you oppose that?'"

"Forty-nine per cent of the Catholics interviewed responded in the affirmative. Frankly, it is somewhat of a surprise that only about half answered this way. One would have thought that many more would have liked a change," he continued. "The Harris Survey, which is compiled in New York, reported answers to the question: 'Total Public: Should allow, 52%; Not allow, 15%; Not sure, 33%; Catholics: Should allow, 49%; Not allow, 32%; Not sure, 19%.'"

"The Catholic Church's persistent teaching that the use of contraceptives is immoral is, in the Scriptural phrase, 'a hard saying,'" Msgr. Knott continued. "It puts a burden on married couples and on priests who must counsel and absolve them. It can be a reason for defection from the Church, for non-participation in the sacramental life of the Church and for much personal wrestling with conscience."

The NCWC official said it is only human "to want relief from a burden." He added: "If on a given Friday one were to ask a Catholic who abstained fish as to whether he would like the Church to change its discipline laws, the answer probably would be yes. This does not mean necessarily that he would proceed to eat meat on that particular Friday."

"A NOTICEABLE thing in the survey is that while 49% of Catholics would like to see a change, about two-thirds of all Catholics are obeying the law of the Church," Msgr. Knott said. "It is also interesting that 45% of the total public do not use contraceptives."

"The fact that some Catholics are not following the Church's teachings in the matter of contraceptives is not news in itself," the Monsignor continued. "Most knowledgeable Catholics, both lay and clerical, are also aware that a percentage of other Catholics steal and commit murder and adultery; but this is no reason to recommend amendments to the Ten Commandments."

The Harris Survey also reported a pattern on present use of contraceptive devices among married couples. It gave the following results: Total public: Use devices, 55%; Don't use, 45%; Catholics: Use devices, 35%; Don't use, 65%.

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Edited by the Cleric Seminarians of West Baden College

The search

By JAMES B. BRADY, S.J.

Becoming an adult means both accepting the privileges of the adult world, but also grappling with its problems. One double-edged sword that every adult must answer for himself is: Who is God, and what does He mean to me?

You may recall a man from your English literature who had to grapple with this question. King Arthur of Round Table fame is dying in Chaucer's poem, "The Knight of Arthur." He says dejectedly to one of his few loyal friends: "I found Him in the shining of the stars, I marked Him in the flowering of the fields; But in His ways with men I find Him not."

IN THE BIBLE, quite obviously, we have the problem of a personal God presented to us. From the Old Testament comes the startling words: "Only the Lord is in his heart; there is no God." None of us wants to be

St. Catherine wins volleyball honors

INDIANAPOLIS — St. Catherine parish annexed the championship for the first half of the Cadet Girls' volleyball season with a 9-1 record. St. Christopher's and St. Philip Xerri required a playoff to determine the second place finisher.

The second half of the season opened this week. In the event St. Catherine does not win the second half season crown, a playoff will be held at the end of the month to determine the league champion.

Gy Cipher

CADET INSTRUMENTAL MUSIC CONTEST—Deadline for the annual CYO Cadet Instrumental Music Contest is Wednesday, Feb. 25, with the event scheduled for Cathedral High School March 14 and 15.

CADET BOYS' WRESTLING—Entry blanks for the CYO Cadet Boys' Wrestling Tournament are in the mail. The tourney will be held the latter part of March.

ONE-ACT PLAY CONTEST—Directors of the Junior CYO One-Act Play Contest met last evening. Competition will open the week of March 8. Approximately 40 comedies and 17 serious plays have been entered.

CADET BOYS' TRACK—Entry blanks have been mailed for the CYO Cadet Boys' Track Meet, with an entry deadline of March 20.



"67" LEAGUE CHAMPIONS—St. Joan of Arc's outstanding '67 basketball team is shown here just after winning the 1953-54 league title in a battle with St. Simon's Division Three champs, 37-21. The Northside's sweat through Division One competition without a challenge, turned back St. Patrick's Division Two champions in a preliminary play-off game, 35-14, and then St. Simon to complete probably the most impressive season in the annals of the league. Standing behind the boys are Coaches John C. O'Connor, Jr. (left), and Ray Bando (right).

Richmond team cops Junior title

St. Andrew's pulverizes Seymour 5

St. Andrew's of Richmond rolled to an impressive 98 to 58 victory over a game but outmanned St. Ambrose of Seymour aggregation to win the annual Archdiocesan Junior CYO basketball tournament at Secunia High School last Sunday.

Led by offensive star Bob Daugherty, who poured in an individual record 38 points, the Richmond quiet racked up a 47 to 27 margin by halftime and added another 30 points in the third canna, which ended 77 to 39.

Seymour was severely handicapped by an ankle injury suffered by their regular center during a 4-ternoon game. Riordan was the high point man for the losers with 22.

ST. PAUL OF TELL City took consolation honors by defeating St. Mary-Michael, Madison, 56 to 34, in the battle for third place. R. Smith's 14 points was high for the City's, and Warren led the losers with 10.

Richmond's eventual champions gave a preview of their scoring power in their afternoon semi-final against Madison, winning handily, 63 to 45. Scoring was more balanced than in the championship game, with Daugherty again leading the pack with 13 markers. The Wissel brothers—Dick and George—chipped in with 12 and 11 to aid the Richmond cause. Hoffman was high for Madison with 11.

PART OF the reason for Seymour's poor showing against Richmond lay in the afternoon off-balance against St. Paul of Tell City, which they pulled out in the closing moments, 49 to 48. Riordan was the offensive star with 25 points. Bruggeman paced the losers with an even 20.

A crowd of approximately 400 fans sat in on the finals. George Stark, a member of the CYO Board of Directors, presented the trophies.

CADET finale set Sunday
Four CYO Cadet teams—including one from Indianapolis—will battle it out Sunday at Secunia High School for Archdiocesan honors.



INDIANAPOLIS CYO JUNIOR-SENIOR DEANERY CHAMPS—Two teams which failed to win CYO Junior-Senior division titles in regular season play made up for it with a bang in tournament competition. St. Thomas (top) won the "A" Tournament, beating St. Patrick in a thriller, 44-42, while Immaculate Heart (bottom) copped "B" Tournament honors by downing St. Joan of Arc 43-27. It was the first CYO deannery tourney crown for either of the neighboring Indianapolis Northside parishes. St. Thomas Coach Henry Huber is standing at the right behind his St. Thomas boys in the top picture, while for Immaculate Heart, Coach George Schlieders is at the left and Father John Ryan, CYO Priest Moderator for the parish, is at the right in the bottom picture.

Table tennis tourney to open play Sunday

Eight hundred entries are expected in the annual Junior CYO Table Tennis Tournament, scheduled to pop the lid Sunday, Feb. 22, at the Little Flower gymnasium in Indianapolis.

Freshman-Sophomore singles for both boys and girls lead off the schedule from 1 p.m. to 3 p.m., with the Junior-Senior group taking over from 5 p.m. until 9 p.m.

The Freshman-Sophomore doubles competition is set for Monday, Feb. 23, beginning at 7 p.m. Junior-Senior doubles are scheduled for Tuesday, also beginning at 7 p.m.

Semi-final and final matches in all events are slated for Sunday afternoon, March 1, beginning at 1 p.m.

Contestants are asked to be present at the opening of play in their respective categories. They are to provide their own paddles, with the CYO office furnishing the table tennis balls. Soft-soled shoes, preferably sneakers, are to be worn by all contestants.

CYO Scores

- ARCHDIOCESAN JUNIOR-SENIOR TOURNAMENT
St. Andrew, 98; Seymour, 58; St. Paul, Tell City, 49; St. Mark, 48; St. Mary-Michael, 34; St. Patrick, 44; St. Thomas, 42; Immaculate Heart, 27; St. Joan of Arc, 21; St. Philip, 20; St. Anthony, 19; St. Francis, 18; St. Elizabeth, 17; St. Rose, 16; St. Vincent, 15; St. Clare, 14; St. Agnes, 13; St. Ann, 12; St. Cecilia, 11; St. Dymphna, 10; St. Gertrude, 9; St. Hilary, 8; St. Ignace, 7; St. Joseph, 6; St. Luke, 5; St. Margaret, 4; St. Monica, 3; St. Nicholas, 2; St. Rita, 1; St. Veronica, 0.

High schools ban student smoking

MILWAUKEE, Wis.—Catholic high schools in the Milwaukee archdiocese have banned smoking by students anywhere on school property. The prohibition was adopted by principals of 23 archdiocesan high schools who pointed to the recent Surgeon General's report citing health dangers facing smokers. Before the new ruling, each of the schools, which have about 17,000 students, made its individual smoking regulations. In a letter to principals endorsing the ban, Msgr. Edmund J. Goebel, archdiocesan school superintendent, said his office was cooperating with the State Department of Public Instruction in educating students against dangers of smoking.

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HONORED—Mary Belle Pardo, president of the Richmond Deannery Junior CYO, and a member of the board of directors of the national CYO, was recently named social chairman for the national organization. In addition to the social committee, other committees cover cultural, spiritual and athletic activities. In her new post, Miss Pardo, who is also secretary of the Archdiocesan CYO and president of the St. Andrew's unit, will help draft ideas for social programs for the introduction of CYO units throughout the country.

Invitational won by St. Andrew's

St. Andrew's, Indianapolis, missed out traditional rival, Latin School "B," 50 to 54, to capture top honors in the sixth annual Holy Spirit Freshman-Sophomore Invitational basketball tournament. St. Paul X defeated St. Thomas Aquinas, 40 to 35, for the third place spot. The sportsmanship award for the tourney was awarded to Jamie Lanagan, of St. Thomas Aquinas. A total of 22 teams competed.

The Holy Cross '67 Tournament enters second round play on Saturday, Feb. 22, with the quarter-finals set for Sunday, Feb. 23 and the final games for Sunday, March 1.

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FAMILY CLINIC

Should we put mother in a nursing home?

By JOHN J. KANE, Ph.D. Our 75-year-old mother is bedridden and... with my sister who has three children. It is getting impossible to take care of mother.

unusual. Today, one out of almost ten Americans is 65 years of age or over. Because of better medical care and public health measures, more people are living to a later age.

parents, and this certainly means taking care of them in old age. Such care is not limited to money. It must be broader and deeper than that.

IN THE WHOLE CHRIST MERCY

By ABP. EMILE GUERRY Put ye on therefore... the bozels of mercy... (Col., III, 12)

Spiritual mercy is a very exalted form of charity towards our neighbor. It consists in an acute sense of the spiritual distress of humanly, plunged in sin; but this must be accompanied by a firm resolution to cooperate in the redemption of the world.

Slaves of sin

Men are slaves: slaves of the flesh and of the senses; slaves of ambition and the pursuit of honors; slaves of egotism and of pride, of passion and of ignorance; slaves of their temperament and their vacillating moods; slaves of their instincts, their cowardice and their weakness; slaves of money and pleasures. The world is full of slaves.

To be merciful is to suffer—in intimate union with the merciful Heart of the Redeemer—an account of the anguish and stifling burden of this servitude of men under the yoke of sin. "Whoever committeth sin is the servant of sin," said Christ (John, VIII, 34). To be merciful is to acquire—in the contemplation of the pierced Heart of Our Divine Savior—the sense of sin; and of the evil of sin; and the conviction that sin is the only real evil, when we consider it in itself, in relation to God and to Christ, and also in its consequences and its ravages.

Victims of sin

Besides being slaves of their personal sin, men are the victims of the world's sins; victims of the social injustices of an economic system, and of the oppression and vengeance of political regimes; victims of public opinion and of the propaganda machine; victims of scientific techniques and progress, which have been deflected from their true purpose because society has willed to trample on the higher demands of the moral law.

The blindness of men

The worst element in all this, is the blindness and the ignorance of these unhappy people. They do not know what sin is, or what is sinful. They have become incapable of seeing and judging their own acts and those of the world, in relation to a moral law and an ideal of life. They are no longer aware that their very behavior, their ambition and crime in all its forms are sinful. They even pride themselves openly on committing them, regarding such actions as proofs that they are broad-minded, shrewd and alert people.

Patron of Germany

THE APOSTLE OF GERMANY... Saint Boniface, was born at Crediton in Devonshire, England, around 680 A.D. He went to school at a monastery at Exeter, and became a Benedictine Monk at Nursling in Hampshire.

THIS IS CATHOLICISM Interpretation

By REV. JOHN WALSH, S.J. Yes, many Christian churches maintain that everyone who de- voutly reads the Bible possesses the right of private interpretation—that is, of reading whatever meaning he pleases into its obscure and mysterious texts.

No, on the contrary, the Church warmly encourages all types of biblical research and rejoices when a fresh discovery sheds new light on the meaning of a passage. Nor does the Church prohibit scholars from proposing various interpretations of disputed biblical texts.

Q. Do not many Protestant and other Christian churches deny that the Bible requires a public, official, authorized interpreter of its message? A. The actual location of the home is quite important. Try to see how the home is set up for you and your sister to visit your mother frequently. Don't fall to lazarine from the person who is the mother of the home about visiting.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA Feb. 23 2ND SUNDAY OF LENT. "We gave you a pattern of how you ought to live, so as to be able to do the will of God."

Feb. 24 MONDAY, 2ND WEEK IN LENT. Yesterday's Transfiguration was a visible sign of the human race in which God has made His home.

Feb. 25 ST. MATTHIAS, APOSTLE. Today's Mass invites us to pray and to thank God for the ministry of the Church, for our bishops as the chief ministers of Word and Sacraments for the sake of the Holy People of God and for our priests and deacons who assist them.

Feb. 26 WEDNESDAY, 2ND WEEK IN LENT. This theme of the ministry is present again at the end of today's Gospel. Jesus tells the leaders of His Church that His service to the community of His disciples and that the attitude and atmosphere surrounding bishop and priest must mark them as servants.



WORKING TO BEAT HELL

Sin and stupidity

By JOSEPH T. MCGLOIN, S.J.

Every now and then the creative mind in search of a fast buck will come up with a hilarious joke or a tongue song in which the word "sin" is used as something very funny, or very coy and cute.



Don't imagine any pretty pictures of sin—there aren't any.

Now it is quite true that sin can look attractive to the superficial observer—otherwise there wouldn't be any trouble with it. It is obviously possible, too, that another man's wife could be very attractive to a man.

Sin isn't just a word. It's not funny. It can't stand for the "it" in the next expression. "It's bigger than both of us," because the essence of sin is its smallness. No one is bigger than the sinner, and the pathetic thing is that he somehow imagines, as did Adam, that by his sin he will make himself a big shot.

Though the vast majority of people are, in the moral leading of good lives indeed, the trouble is that, in our world of reversed values which confuses noise with virtue, this is the very nature of sin. It is to be loud and strident and insistent, constantly explaining that sin is not the nature of sin.

Sin is not sin because anyone sees it and says a shocked "oh, how!" It is sin precisely because it offends God and frustrates our very nature—from the first sin down to our petty attempts to elevate ourselves to a pedestal.

next to God. Nor is sin sin because some monk in the middle ages said down one day when there was nothing better to do and said "Now, let's see—let's make something out of it."

Notice Adam's ingratitude, as he reaches for a microscopic bit of forbidden fruit over all the enormous gifts he already has. Notice the unbecoming ingratitude of seeking God through these creatures.

If you want a picture of what sin really is, don't look at the imagined picture of your own pleasure or the imagined favor you do others by dragging them away from God through your own selfish desire to sin with them.

Webster College, conducted by the Sisters of Loretto, one-fourth of the teachers are non-Catholic, she said.

Exert social impact, Catholics are told

By JAMES M. SHEA

CINCINNATI—A non-educator calculated that the Catholic presence in the "mainstream of society" is more urgent than getting every Catholic child into a parochial school.

"I don't believe we've begun to do this to the extent to which we are capable," she added.

Sister Jacqueline, executive vice president of Webster College, Webster Groves, Mo., told an audience here that Catholics in America we ought to take every opportunity for real intellectual education.

IN AN INTERVIEW, Sister Jacqueline said Catholics colleges, rather than protecting their students from diverging points of view, ought to create them. At

"In our freshman Scripture course—we've introduced a Lutheran theologian and a Jewish rabbi as visiting lecturers."

"We really believe that the Christ-life can communicate with the whole world, the continent. When we've got to know and love the agnostic humanist, if the Catholic college can't do it, we've got this in the whole key of his experience, then who will be the apostles to and with these intellectuals?"

In providing diverging views for the students, she said, "we have to face whether or not we believe in indoctrination or whether we have faith enough to infuse truth to think it can take a little vital inquiry."

SISTER Jacqueline said "the American Sister in education has a fantastic potential for communicating with and contributing to the frontiers of the intellect (Continued on page 10)

Radio & TV Apostolate

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FRIDAY, Feb. 21—(Tape) Rev. John Harter and members of Holy Trinity C.V. MONDAY, Feb. 24—CANCELLED. High School Tournament. TUESDAY, Feb. 25—(Tape) Rev. Kenny C. Sweeney. WEDNESDAY, Feb. 26—CANCELLED. High School Tournament. THURSDAY, Feb. 27—CANCELLED. High School Tournament.

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BOOKS OF THE HOUR

Something unique in religious dialogue

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

"Mind If I Differ?" by Betty Mills and Lucile Hasley (Sheed and Ward, \$3.95) is subtitled "A Catholic-Unitarian Dialogue," and the nature of the book is well summed-up in a preface by Frank Sheed, referring to it as "Ecumenism at the Grass Roots."



Mrs. Mills has acquired a sizable audience as the author of essays that deal largely with the problems, pains, and foibles of ordinary Catholics, especially of converts. Upon reading one of Mrs. Mills' books, "Reproachfully Yours," which has much to say about the relations between converts and "cradle-Catholics," Mrs. Mills, a Unitarian, writes her sort of a letter, suggesting that she consider for her next book a series of apologetic (in the technical sense of the term) essays, aimed at "ordinary" non-Catholics, to inform, rather than to convert them.

Mrs. Hasley replied to this letter with a short reading list about Catholicism and with the expressed hope that some sort of "dialogue" might ensue. And so came about somewhat more than 200 pages of letters, over a period of about two and a half years.

The two correspondents have much in common. Both are wives of professional men, both mothers of several children. Mrs. Mills has not been published before, but she has done a great deal of lecturing before various groups, and has been very active in club and professional associations. Mrs. Hasley both writes and lectures.

To both women, religion means a good deal as it affects daily life. And both set out upon this epistolary dialogue, not primarily to convert, but to explain, to remove misconceptions, and to exercise charity.

This reviewer admits to a long-time prejudice against bookishness in the form of a series of letters—but I think the correspondents here have well justified their publisher's desire to let others

in on this grass-roots dialogue. Mr. Sheed's adjective, by the way, seems particularly apt, for the Mid-West, which both participants call home, is pretty much accepted as the "grass-roots" area of America.

Mrs. Mills writes, of course, not as a representative of Protestantism in general, but as a Unitarian position is much more flexible and wide-ranging than that of, say, Methodists, Baptists, or Episcopalians. But her views are held by a great number of Americans today, whether officially Unitarians or not. She is an articulate spokesman for what a prominent Unitarian minister calls, in a forthcoming book,

"The Fourth American Faith." As one might expect, she objects, among other things, to the envisaging of God as a Person, the divinity of Christ, the Catholic position on Mary, the Trinity-Transubstantiation, the form of a dogmatic structure of Catholicism. Yet Mrs. Mills was willing to meet Catholicism a good deal more than half-way, besides absorbing and making intelligent comments on Mrs. Hasley's capsule doses of Catholicism, she attended convert classes at her local Catholic Church.

The dice, though, are pretty much loaded against Mrs. Mills; with all the good will in the world, and with great good humor and a very evident love for

her followers, she can never be very convincing about the advantages of a church founded upon doubt, not even when she uses the metaphor about the delights of living in a Japanese house with paper walls and a room-scheme that can be changed at will.

In the final exchange of letters, there is no envy or wishfulness on Mrs. Hasley's side—but Mrs. Mills confesses, "In a way, I

burned my bridges when I decided to go to this (Catholic) inquiry class."

Yet, for the reason suggested above—the existence of so many communicants of the "Fourth Faith," who want desperately to see why that faith is inadequate—this book is always instructive. It is more likely to appeal to women than to men, but that is probably not a serious defect in a field of writing that has for so long been a man's world.

VIEWING WITH ARNOLD

Delicate topic handled with commendable skill

By JAMES W. ARNOLD

Art, as in life, it's not what you have but what you do with it that counts. A notable example: "one With the Proper Stranger," a deft but inconsistent 110-minute film about a boy and girl who fall in love on their way to an abortion.



Statistics show an increase both in mixed motherhood and in attention devoted to it in the public media, not all of it mature or enlightening. But between the extremes of trash ("searing truth" about the modern generation at the local drive-in) and soap opera (all those medics, lawyers and social workers on TV), the movies have found an occasional oasis of taste and compassion.

Oddly, while the drift of opinion in other media seems sympathetic to birth prevention, pictures have heaved to a forthright pro-life line. They have not viewed the birth of an illegitimate child as a greater evil than the circumstances of its conception, or even as an evil, but as a moral action which redeems not only the mistake but often the dreary lives of the participants.

In "The L-Shaped Room," a

girl found that the difference between hope and despair lay in a real ability to love her neighbor as well as her unborn child. In another British film, "A Taste of Honey," an accidental pregnancy and a resolve to have a child sired by a Negro sailor bring moments of love and light into an existence that is otherwise tawdry, materialistic and brutal.

"Proper Stranger," an American film by the makers of "To Kill a Mockingbird" (producer Alan Pakula, director Robert Mulligan), conceals a happy ending to fit the pattern of Hollywood romantic comedy. But the subject is treated with grace and sensitivity in a framework of social and moral intelligence.

In Arnold Schulman's story, a Macy's shopgirl (Natalie Wood) seeks help from her companion of one night, an unemployed musician (Steve McQueen) who can't even remember her. After arranging an abortion, the guilt-ridden musician is unable to let her go through with it and offers, too dutifully, to marry her. Refreshingly, she scorns the marriage of convenience, and the rest of the film, in cherry contrast to the somber beginning, outlines their rapprochement.

The film's viewpoint is a lonely one. Amid dozens of movies that glorify the life of a promiscuous bachelor, it suggests that such a career is boring and hollow. The film indicates that col-

sequences, good or bad, flow from action, good or bad, of which the viewer is a part.

Instead of showing man and woman as two atoms, disconnected from all others and connected to each other only by chemistry, "Proper Stranger" suggests that each is a human, linked by love to other humans, and that real devotion involves sacrifice. Life is neither hopeless or absurd, but subject to marvelous manipulation by human will.

The movie, of course, could say all this and still be a lousy movie. But it's not. Director Milton Krassner shot in New York locales with an eye for vivid visual imagery put together in the film editing; Schulman's script is realistically sparse (full of shrines, grime, mumbles, conversational clichés, incomplete sentences), allowing ample room for the attractive, cinematic style.

In the best scenes, they hardly speak at all—waiting in the cold of a bleak Sunday afternoon at the Fulton market for a contact with the abortionist, struggling through an awkward meeting with McQueen's parents, desperately needing another \$50 for the operation. Again, in a dingy factory loft, what is said is interesting, but secondary to what the actors convey by their silences.

Mulligan's skill is partly in bringing almost three-dimensional depth to the flat black-and-white screen, but mainly in achieving truth without sensationalism. His triumph is the abortion scene: a dank, furnitureless flat where a woman waits crouched over her tools like a sorceress, while a crass accomplice whistles quietly through his teeth. This little cul-de-sac of hell is transformed by the action; as the scene ends, we see, at the brother's insistence, McQueen comforting the sobbing girl, and the room is warmed by the decency of the human spirit.

The only flaw is the story's split-personality, half social tragedy, half boy-girl comedy with Italian-American family overtones reminiscent of "Marty." Despite his generally worthless character, the musician's compassion for the girl may be accepted. But when he comes swooning in Sunday suit, violets in hand, the solution is too comfortable for an otherwise honest picture.

TV-trained Mulligan has several rollicking domestic scenes, reminiscent of the great years of TV drama, in which cluttered kitchens and bathrooms are populated by shouting, shirt-sleeved actors and screaming, screaming actresses. One beautiful bit has Miss Wood battling with a protective brother while another brother sits unperurbed, absorbed in a TV western.

There are sharp digs at traditional folkways: e.g., double standard morality ("Guine's a boy, who cares what he does?") and the notion that nothing matters about a potential son-in-law "as long as he's Catholic."

But "Marty" is too much in mind when the family tries to bring together Miss Wood and a lovely fat-but-clumsy short order cook (Broadway's Tom Bosley) with his assorted neurotic female relatives. It's funny, but it belongs in another picture, perhaps the humor will help put the movie over with audiences who can't face too much unvarnished reality at one sitting. One hopes so. The film deserves to make money. (Legion of Decency: A-3)

Parish is holding Bible Devotions

INDIANAPOLIS—Lenten Bible Devotions are being held at 2 p.m. on the Sundays of Lent at St. Catherine of Siena Church, Shelby and Tabor Streets. The services consist of solemn enthronement of the Bible, readings from the Old and New Testaments, psalms, homily and special sacramental blessing.

Chatard to sponsor fish fry tonight

INDIANAPOLIS—The Parent-Faculty Association of Chatard High School will sponsor its first Fish Fry in the school cafeteria from 5:30 to 8 p.m. on Friday, Feb. 21. The fund-raising event will feature the Chatard-Walnut Grove basketball game, which will begin at 8 p.m. in the gymnasium.

Card party slated at Little Flower

INDIANAPOLIS—A combination card party and hat party is slated Sunday, March 1, in the Little Flower hall, 14th and Hart art. Hats will be displayed and sold from 8 a.m. to 6 p.m. Card games begin at 2 p.m.

ND head named

WASHINGTON—Father Theodore M. Hesburgh, C.S.C., president of Notre Dame University, is one of six persons appointed by President Johnson as trustees of the Eleanor Roosevelt Memorial Foundation.

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Radio and Television schedule listing various programs and times for different areas like Indianapolis, Evansville, and Madison.

The Tracker

PLAN BYZANTINE LITURGY—Two Perry County parishes will have the opportunity to attend Byzantine Rite Liturgy (Mass) during Lent. Beneficent bi-racial priests from St. Melchor Archbishop will conduct the Liturgy at St. Pius parish, Troy, on Sunday, March 1. On the previous Wednesday evening they will explain the ritual during Lenten services there. The Liturgy will be celebrated at St. Paul's parish, Tell City, on Sunday, March 8, which will be a Day of Recollection sponsored by the Charrtrand Council, Knights of Columbus, in Tell City.

SCHOOL ROUNDUP—The dean's list at Marian College for the first semester included: David Amrosch, Ellen Scanlin, Thomas Steiner, Raymond Schaefer, Thomas Alosip, Judith Pille, James Reib, Elaine Christen, Evelyn Loefer, William Wilmerring, Cheryl Gray, Karen Lee, Gregory Schaefer and Elaine F. Zimmer, all of Indianapolis; Sandra Whitman, Terre Haute; Laura Schaefer, Richmond; Diane Schuck, Brookville; Carol Erlauste and Mary Jo Schickler, both of Greensburg. . . . Mary Ellen Farley of Indianapolis made the dean's list at the college of M. St. Joseph, Cincinnati. . . . Jacob J. (Duffy) Hagist, Indianapolis student at St. Joseph's College, Tinseltaler, achieved the dean's list there. . . . Five Cathedral High School bandmen won first place gold medals last Saturday in the State Finals of the Instrumental Music Contest. They are: Tony Westmore, Mike Madjan, Tim Quinn, James Kirsch and David Rahtz. George Reppas received a silver medal. Theoretical music master is Brother Eugene Weisenberger, C.S.C., . . . Seven Cleveland High School students gained special recognition in the annual high school speech festival sponsored by the Indiana State Forensic League. The event was held last Saturday at Indiana State College, Terre Haute. "Superior" performances were scored by: Andrew Wyszok, Miriam Watson, Jill Pickering and John Jaffe. "Excellent" citations were awarded to: Kenneth Kern, Mary Bea Shore and Michael Kuebel, Sister Ann Monica, S.P., and their coach. . . . Cathedral senior George Heppas has been named one of 870 outstanding high school English students in the country by the National Council of Teachers of English. He was a national runner-up in NCTE's annual achievement awards competition.

NOTABLE PEOPLE—Best wishes to Mr. and Mrs. Fred Mitchell of Fountain City, Ind., who will observe their 50th Wedding Anniversary on Sunday, Feb. 23. They are members of St. Mary's parish, Richmond.

HERE AND THERE—Indianapolis sectional fans would be smart to take advantage of Fish Fries next Friday night at Secunia Memorial and Charrtrand High Schools. Why not stop for dinner or carry-outs the way to the sectional games at Butler or Southport ballballs? (See ads on Page Six for details). . . . Tickets to the Indianapolis Symphony Pop Concert, sponsored by the Indianapolis District Council of Catholic Men on Sunday, March 1, are available at the Clowes Memorial Hall box office. Prices are \$2, \$3, and \$1. . . . The St. Mary-of-the-Woods Chorus, under the direction of Sister Marie Brennan, S.P., is in Cleveland today for joint concerts this weekend with the Johns Carroll University Glee Club. . . . About 500 Sisters from Indianapolis, Greenfield and Columbus recently attended a special showing of "Lilies of the Field," prize-winning movie at the Emerson Theatre, courtesy of H. A. Calloway. . . . Our Lady of Providence High School, Clarksville, is conducting a three-part parents' forum on teen problems.

HEMOPHILIA WEEK—"An Evening with Frank Edwards" is the title of the fund-raising banquet sponsored by the Indiana State Chapter of the National Hemophilia Foundation, to be held at 6:30 p.m. Saturday, Feb. 22, in the Indiana State Teachers Association Center, located in downtown Indianapolis. Msgr. Cornelius B. Sweeney, Chancellor of the Archdiocese, will give the invocation. Ticket reservations may be obtained from: Stanton T. Friedman, 3916 Washington Blvd., Indianapolis, AT 8-9-49 or CH 4-1411 (Ext. 5386).

42,990 Cubans Pope Paul honors are relocated NCCW president

MIAMI—Catholic Relief Services-National Catholic Welfare Conference has relocated 42,990 Cuban refugees since 1961, according to the latest statistics released by the Cuban Refugee Center here.

A total of 23,678 of the exiles have been resettled to other areas of the U.S. since the resettlement program began Feb. 1, 1961. Combined efforts of Church World Service, United HIAS, and the International Rescue Committee have arranged transportation for 30,988 of the exiles.

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Interracial

(Continued from page 1)

Assembly. We have jobbed, held legislative workshops and sponsored "write-ins" for legislation on the state and national levels. We realize that legislation is not a panacea, but we feel that it places our government on record regarding civil rights. We believe that good civil rights laws are the first step in securing justice for all citizens.

At the present time, we are campaigning for "write-ins" for our Senators on the civil rights laws now before Congress. If it means anything to be a U.S. citizen, a Negro citizen and taxpayer should have the right to travel anywhere in the nation and expect service in a hotel, motel or restaurant without incurring humiliation or insults.

ANOTHER primary concern of the CIC is to make each parish and each Catholic institution an example of wholesome integration of human beings who happen to be different in color, but who have the same immortal soul.

In spite of a great deal of progress in fair employment, Negroes are still concentrated in the lowest jobs with low incomes. Do Catholic institutions have Negro secretaries, stenographers and supervisors? Do all Catholic schools have Negro teachers, or just Negro maintenance and cafeteria workers?

Housing is also an area of immediate attention. We are trying to develop some action to foster "open occupancy." We feel that the Negro citizen should be able to buy a house wherever he sees one he likes and can afford. He should not be handicapped by the myths and hysteria that have permeated our thinking on housing. The freedom to buy housing in a free market is the most urgent one for the Negro now.

Q. Why should Catholics become members of the CIC?

A. We are only interested in Catholics who truly believe that God created all men equal and gave to each of us an immortal soul. We are only interested in Catholics who want to live Christ's teaching. We are interested in Catholics who believe in justice for all mankind.

Do these people who offer a chance to the Negro citizen in carrying out the beliefs of the Catholic Church.

We are interested only in those Catholics who feel the urge to do something to bring these statements to a reality in our community. We are only interested in those Catholics who believe in justice for all mankind.

Do these people who offer a chance to the Negro citizen in carrying out the beliefs of the Catholic Church.



MARIAN LECTURER — Rev. Canon F. V. H. Carthy, director of the Episcopal Diocesan Social Development Department and pastor of All Saints Church, will discuss "The Anglican Church in a Changing World" on the "Christian Religion" series at Marian College at 7 p.m. Thursday, Feb. 27. Canon Carthy is the third speaker in the eight-part series.

Calendar

FRIDAY, FEB. 27
Fish and Shell dinners, also pizza from 4:30 to 7 p.m. in Sacred Heart Cafeteria, 150 S. Meridian St.

St. Rita's Social begins at 6:30 p.m. in the church hall, 19th and Arsenal.

St. Christopher's Social in the school social room, 5335 W. 16th St., Speedway, from 7 p.m. to 11 p.m.

SATURDAY, FEB. 28
St. Bridget's Social in the church hall, 818 S. West St., begins at 6:30 p.m.

TUESDAY, FEB. 25
St. Bernadette's Social begins at 6:30 p.m. in the parish hall, 4838 Federal Ave.

THURSDAY, FEB. 27
Holy Angel Sec. begins at 6:30 p.m. in the school hall, 28th and Northwestern Ave.

Fire law

(Continued from page 1)

be ready in September. We are not going to sprinkle the old school building even though it will be in use for a few more months before being abandoned.

"I cannot say that all our schools will be in compliance by the deadline, but the majority will be."

The "St. Louis Review," official Catholic newspaper, charged errors in the building commission report and said that "an apparent bureaucratic mixup at city hall has started Building Commissioner Brown on a round of inquiries which have already been made days, and even months when they have actually taken place."

THE REVIEW said the list of violations from the commission's report include St. Bernard School, which closed years ago; St. Elizabeth Academy, where a fire drill ordered by the commission had already been installed; St. John School, where a sprinkler system ordered by the commission had already been installed.

"Still other reports of alleged inadequacies in the Catholic schools were concerning chapters and verses, by pastors," the Review stated.

Steady progress noted on new encyclopedia

WASHINGTON — One of the most scholarly Catholic literary projects in the nation's history is coming into the stretch, expecting to get 15 million words across the finish line by December, 1965.

It is the New Catholic Encyclopedia, being produced at the Catholic University of America at the request of the U.S. hierarchy.

A staff of 50 at the university is editing the work of some 7,000 contributors drawn from the Catholic community. Mrs. McGuire, who is in charge of the project, is directing the operation. She is also in charge of the project at St. John's Hall that the project is progressing smoothly and McGuire's publishers believe she is able to market the 15-volume set right on schedule in 1966.

The two are Father John P. Whelan, assistant professor of theology at the university, who is editorial operations director, and Martin B. P. McGuire, a scholar in classics and ancient history at the university since 1923, who is senior editor.

Editor-in-chief is Msgr. William J. McDonald, rector of the university. The project's assistant editor-in-chief is Msgr. James A. Magner, procurator and assistant treasurer of the institution.

Both said the old encyclopedia was definitely apologetic in tone and excluded the treatment of many subjects that require a place in a Catholic encyclopedia at the present time.

"Protestantism, Judaism and non-Christian religions are being receiving adequate and sympathetic treatment in the new encyclopedia," said Father Whelan.

THE TWO MEN see the encyclopedia, which will sell at a cost comparable to that of other encyclopedias, as designed for

Shared time

(Continued from page 1)

building plans, announced the faculty to construct a high school close to Kinzie and could have it ready for the first day of school next September.

He agreed with critics of the shared-time plan that a public hearing should be held on the matter. He said he would be in town before a decision is taken.

Msgr. McManus said the hearing would clear the air so that the shared-time experiment, if attempted, would be tried in an atmosphere of good will and cooperation.

CRITICS of the plan oppose it on the grounds that it would be the traditional separation of Church and State.

"The fact is that regardless of what we may think of the non-public school's philosophy, probability, nor the presence of these schools by the sheer force of their size have become an indispensable part of the Tri-County pattern of education," Msgr. McManus said.

"The nonpublic schools, especially the Catholic schools, know well, need help, not to stay in business, but to help their parents to share with their children the general public, not to divorce tax dollars from education. They need help to give steadily improved education to Tri-County children."

"When I ask for help from the Tri-County boards, I seek assistance to share the tax dollars of their parents, and that, I think, is a reasonable request."

"Our concern, therefore, is not Church or State, not public or parochial, not Catholic, Protestant or non-believer. Our concern is the children, all the school children in the Tri-County area."

"Must a school swear that it will not be a religious institution, or of a voluntary character, as a condition for being a beneficiary of state support?" he asked.

"PARENTS rightfully may argue that the state restricts their parental, educational and religious freedom when in effect the state, as a non-believer, intervenes tax-supported, non-religious and tax-supported, religious education, between a tax-supported parochial school and a tax-supported parochial school."

"Freedom means the right to choose, and when you have to choose, when, for example, you have to choose between public officials, you have no freedom."

"And this argument is not answered by saying 'Parents are free to send their children to parochial schools if they want to pay for them.'"

"When a parent who cannot afford a parochial school is forced to violate his conscientious convictions by sending his child to a public school, that parent is guilty before the eyes of God, or at least the restriction of his parental and religious freedom."



Wilson to address Drama Workshop

INDIANAPOLIS — Frank Wilson, a member of St. Catherine's parish, who was recently named "actor of the year" by the Variety Club, will be the guest speaker at the High School Drama Workshop session at Cathedral High School on Saturday, Feb. 22. Mr. Wilson, who is a member of the editorial staff of the Indianapolis News and has done theoretical reviews, will treat the topic: "Both Sides of the Footlights."

Mr. Wilson was honored by the Variety Club for his portrayal of Alexander Hamilton in last year's Civic Theater production of "The Patriots."

The High School Drama Workshop has completed about half of its 11-session schedule. Co-director of the project are Lloyd Egan, instructor at Whiteland High School; Father James Doherty, Latin School instructor; and Mrs. Larry Zapp, board members of the Junior Civic Theater, and a member of St. Roch's parish. Mrs. Zapp had a role in "The Patriots" with Mr. Wilson.

Legate appointed to World's Fair

VATICAN CITY—Pope Paul VI has appointed a special legate to represent him at the opening of the Vatican pavilion at the New York World's Fair on April 21.

The papal legate is Cardinal Paolo Marella, Archbishop of St. Peter's basilica and former Apostolic Delegate to Australia and New Zealand, and a member of the French. Now 69, Cardinal Marella served at the Apostolic Delegation in Washington from 1924 to 1933.

Retreat slated
BEECH GROVE, Ind.—Catholic and non-Catholic women throughout the Indianapolis area are invited to join the women of Holy Name parish for a retreat at Fatima Retreat House, from Friday, Feb. 28 to Sunday, March 1. A bus will leave the school yard at 6:30 p.m. February 28 and return at 5 p.m. March 1. Reservations may be made by calling ST 6-7888 or ST 4-7774 by February 22.

News Service gives report on Radziwill marriage

The following report was received this week from NCWC News Service, Washington, D.C., relative to the regularization of the marriage of Prince Stanislas Radziwill and Princess Caroline Lee Radziwill:

The Sacred Roman Rota in late 1963 found null the previous marriage of Prince Caroline Lee Radziwill, sister of Mrs. John F. Kennedy.

Reports of the official declaration of nullity were confirmed here by the Princess' lawyer, Fernando Della Rocca. He refused to specify the grounds of nullity.

Rocca said, however, that the Rota issued two judgments in the case on October 6, 1962, and a second on November 24, 1962.

REGULARIZATION of the marriage of Prince Stanislas Radziwill and the Princess took place in Westminster Cathedral, London, on July 3, 1963, according to Rocca. The couple had gone through a civil ceremony in 1959.

The cathedral administrator, then Msgr. James Gordon Wheeler, was the witnessing minister, he said. Msgr. Wheeler was then head of the American Mission despatch on February 11, 1964. "It was a hard and difficult struggle," Rocca said, "in which canonical legislation regarding matrimonial cases was applied with unimpeachable justice after an inquiry so strict that it made one think of a mathematical table."

"It took four years, several hundred pages written in Latin and many witnesses before the matter was concluded."

PRINCESS Radziwill, the former Caroline Lee Bouvier, was married in 1953 in a Catholic ceremony in Washington, D.C., to Michael T. Callaghan, a non-Catholic. The marriage was terminated by a civil divorce.

The reason for the Rota's declaration of nullity has not been disclosed. But it is understood it was defect of consent—an impediment that invalidates marriage because of the lack of full and deliberate consent to it by one of the parties.

The Sunday News of New York, in a copyrighted report, said (Feb. 16) it has reports the marriage was found invalid because Callaghan had no intention of having children.

Prince Radziwill, a member of the former Polish aristocracy and a British subject since 1951, was married twice before his marriage to the former Miss Bouvier.

His first marriage, to a Czech girl, ended in a civil divorce and was judged null by a Czech court. His second marriage was a civil one and hence not recognized by the Church. His second wife remarried in a Catholic ceremony on July 16, 1961.



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Voice of authority seen primary need of Protestantism

STUTTGART, Germany—Interfaith progress is difficult to achieve as long as Protestantism lacks authoritative leadership, said the Rev. Dr. Hans Asmussen, of Heidelberg, says in an article in Deutsches Volksblatt, Catholic daily newspaper.

"Should a conference of Christian leaders be called, we Protestants would be quite embarrassed in facing the decision whom to delegate," the Protestant theologian says.

The General Council of Churches, Dr. Asmussen states, is not functioning as a world church in the way the Catholic Church does. It is not a real partner in the interfaith dialogue because it does not represent the individual communities associated with it, and its voice is not representative of Protestant public opinion as reflected in the various parishes.

Even the Protestant observer-delegates at the Second Vatican Council, Dr. Asmussen adds, are not spokesmen of the churches associated with the council. Delegates of Churches, which they represent the most varied traditions.

Theologian dies
ROME—Requiem Mass was offered here (Feb. 17) for Father Reginald Garrigou Lagrange, O.P., 86, one of the century's outstanding theologians. The Dominican theologian died here (Feb. 14) at the University of St. Thomas Aquinas, where he had occupied the chair of theology for 50 years.

Even the Protestant observer-delegates at the Second Vatican Council, Dr. Asmussen adds, are not spokesmen of the churches associated with the council. Delegates of Churches, which they represent the most varied traditions.

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AROUND THE ARCHDIOCESE

Pre-Canas Conferences slated at New Albany

NEW ALBANY, Ind.—A series of Pre-Canas Conferences for engaged couples, sponsored by the St. Thomas Aquinas Library, will open on Thursday evening, Feb. 27. The sessions are scheduled for 8 p.m. on Thursday and 2 p.m. on Sundays, concluding on Sunday, March 22. All sessions will be held at the library.

Speakers for the series include: Father Charles Long, Father Richard Lawler, Father Harold Rippberger, all of New Albany; Father Richard Mode, Bradford; Father Robert Konstanzer, Clarksville; Dr. Patrick Hess, New Albany; Dr. Oscar Hayes, Louisville; and Mr. and Mrs. Charles Burkhardt, Jeffersonville.

The Third Order of St. Francis will meet Sunday, Feb. 23, in St.

Mary's Church. A business meeting will follow in the school. Visitors are invited.

RICHMOND — Father Maurice Dugan, pastor of St. Mary's Church, will serve as a panel member for the discussion of "Religious Faith and the Retarded Child" on Monday, Feb. 27. The program is the fourth in a series of eight being sponsored by the Wayne County Council for Retarded Children.

The Young Christian Workers will serve breakfast to the young single members of St. Mary's parish after the 9 and 11 o'clock Masses Sunday, Feb. 23.

The Little Flower Circle, Daughters of Isabella, will sponsor a spaghetti supper on Saturday, Feb. 23, in St. Andrew's school hall.

Polar specialist is Woods speaker

ST. MARY-OF-THE-WOODS, Ind.—John Hanessian, Jr., a member of the American Universities Field Staff, will address faculty and students of St. Mary-of-the-Woods College at 8 p.m. Monday, Feb. 24, in the Cecilia Auditorium.

Advertisement for Padgett Chevrolet Sales in Morrisstown, Indiana. Includes phone number 3-4235 and address 507 E. 11th St.

Miss Gertrude Waltermann was guest speaker at a recent meeting of the Little Flower Circle, D. of I. She spoke of her work in the Papal Volunteers for Latin America. She recently returned from Puerto Rico, where she spent several months in training for the PAVLA program.

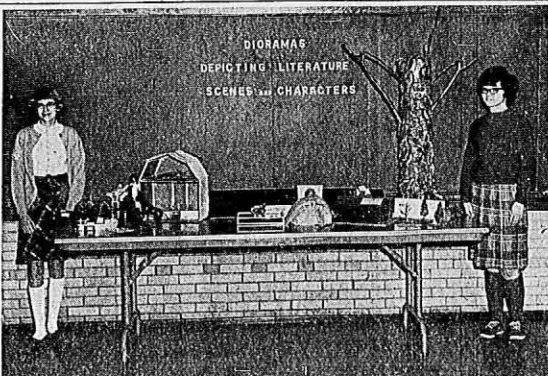
A YMI Communion breakfast is planned Sunday, Feb. 23, after the 7:30 Mass at St. Andrew's church.

Richmond couple to mark jubilee

RICHMOND, Ind.—Mr. and Mrs. Fred D. Mitchell, of Fountain City, will celebrate their 50th wedding anniversary on Sunday, Feb. 23. A Mass of Thanksgiving will be offered at St. Mary's Church at 11 a.m. on that date. Mr. and Mrs. Mitchell were married in St. Mary's on Feb. 18, 1914.

The Mitchells are the parents of Raymond and William, both of Fountain City; Mrs. Leon Cox and Mrs. Albert Salzarulo, both of Richmond; and Mrs. Lester Wise, of Fountain City.

A reception is planned at Cleveland's Smorgasbord in Richmond, from 2:30 to 4:30 p.m.



EIGHTH GRADE LITERATURE PROJECTS—These two young ladies, eighth graders at St. Paul's School, Tell City, display their literature "dioramas" prepared for the class. The projects were taken from the students' favorite literary work or literary character. Shown is left is Gretchen Hagedorn. Christine Graves is on the right.

Fr. Walsh Sr. Cecilia Therese dies at the Woods

(Continued from page 7) ence for the Bible, because a document which may mean anything ends up by meaning nothing.

Q. Why does the Church claim the right to determine the correct meaning of a biblical text? The Catholic Church is the religious society which Christ founded to transmit infallibly God's entire religious and moral message to mankind. There is, then, no religious or moral problem which lies outside the Church's competency to decide. Since problems of biblical interpretation obviously involve religion, the Church clearly possesses the right from Christ to settle them.

Q. Does the Catholic Church, then, in a sense own the Bible? Yes, she does. Christ bequeathed the Old Testament, which had grown and developed as a part of the living religion of Israel, to His new religious society, the Catholic Church, that she might guard and preserve it until the end of the world. As regards the New Testament, it was composed largely by the apostles themselves, under divine inspiration, to serve the needs of the infant Church, which was then in the process of being written by God for her benefit and entrusted forever to her keeping. No one may claim the right, then, to read the Bible in isolation from the Church, or to use it as a substitute for the Church, much less to employ it as a weapon to attack the Church. Such acts constitute a sacrilegious perversion of the Word of God.

Q. Does the Catholic Church mean to use the Bible? The accusation is sometimes made that the Church keeps the Bible away from Catholics, or frowns on their reading it, or fails to employ it in her religious services, or neglects to preach it. Such charges are not true. The Church exhorts and entreats her members to read the Bible daily. All the devotional literature—the prayer books, catechisms, ascetical, moral, and religious books—recommended to Catholics is filled with comments on, or paraphrases of, or quotations from the Bible, as anyone who examines it may see. It is the general practice in PARISS churches to read sections of the Bible publicly to the people every Sunday and to follow it with a

Sr. Cecilia Therese dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held on Friday, Feb. 14, for Sister Cecilia Therese (Nichols), who died at the motherhouse on Feb. 12.

A native of Greenwood, Mich., she entered the novitiate of the Sisters of Providence on June 22, 1901. She was a music teacher, specializing in harp and voice. For many years she taught at St. Agnes' Academy, Indianapolis; also at Providence High School, Chicago; and Marywood School, Exton, Pa., which was her last assignment.

Survivors include two brothers, Harry J. and Durt Michaels, both of Bay City, Mich., and two sisters, Sister Mary Christa, C.S.C., St. Mary's Convent, Notre Dame, Ind., and Mrs. Frank Curran, of Grand Rapids, Mich.

Sister Doris Marie, Franciscan, dies

OLDENBURG, Ind.—Funeral services were held at the motherhouse of the Sisters of St. Francis here Tuesday, Feb. 18, for Sister Doris Marie Nichols, O.S.F., who died on Feb. 15 of a heart attack.

A native of Cincinnati, she entered the Franciscan community in 1922. Since 1957 she served on the faculty of St. Andrew's School, Richmond, where she also taught in 1958-57. Other teaching assignments were in Ohio and Missouri.

A brother, Ferd Nichols, president of the Cincinnati Archdiocesan Council of Catholic Men, survives.

sermon based on the sacred text. The ornaments in Catholic buildings—the pictures, the statues, the stained-glass windows—represent biblical personages or depict biblical scenes almost exclusively, an example which is followed by the laity in their private homes. Finally, the books which are used in the official worship of the Catholic Church, particularly the missal and the breviary, contain scarcely anything else except sections from the Bible?

from "This Is Catholicism" by John J. Wagner, D.D., 1948, World Books, Inc. Published by Doubleday and Company, Inc.

CONTRIBUTORS

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

MARGARET RICHARD, New Albany; MISS BELLA LINGNER, Sellersburg; OPS. HESEAN KING, Columbus.

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FARMER'S VIEW

How important?

By DANA C. JENNINGS

Some people think "agriculture isn't important any more." Let them skip these meals in a row and re-examine their opinion.

Aside from agriculture's bedrock fundamental importance as sole supplier of our most important need—food—consider: Farmers manage half of all the private business in the U.S. Farmers' assets nearly equal the value of all stocks listed on the New York Stock Exchange. Farmers grossed in 1961, on and off the farm, \$49 billion, nearly as much as the whole U.S. defense budget.

Out of every 100 private enterprise jobs in America, 40 are in some way related to agriculture. Every farmer today keeps men busy in town, one to supply him and 1 1/2 to process, distribute and sell his products. Farmers use more petroleum products

than any other industry and more electricity than Chicago, Kansas City, Detroit, Houston and half a dozen other major cities combined. Farmers use four times as much mechanical horsepower as all U.S. factories put together. In the light of these figures, it's easy to see how the national economy cannot be anything but sick when agriculture is in dire pain. Those who would solve the nation's economic problems would do well to start on farmers' problems. Farm problems will never be solved, however, by economic alone. Social, cultural and spiritual values must be recognized, preserved and strengthened along with the economic.

Dr. Kane

(Continued from page 7) though, he believes, are living rather happy lives. They are with their own age group, have their various kinds of recreation and some life, and a kind of companionship they rarely get elsewhere.

Finally, there is the matter of money. Here you will have to stop around a bit and try to get the maximum care for whatever you are able to spend. Some of these institutions are rather expensive. Others have relatively modest fees, but it must be remembered that adequate care of this type is never inexpensive. Keep in mind, too, that the usual adjustments according to the income of those paying the bill.

There is no need to feel a sense of guilt about placing your mother in a good nursing home. But she must be prepared for it. If she absolutely refuses to go, then you may try to be patient and persuasive. One method is to get her to agree to try it for a month or six weeks. At the end of that time she may not only be willing but eager to remain there.

After a short stay in the nursing home, you may be amazed at the changes in your mother. The only feeling of guilt you will then have is that you delayed so long finding a suitable nursing home for her.

Doctor Kane will be unable to answer personally. However, he welcomes your suggestions of topics that would particularly interest you. Address Dr. Kane in care of this newspaper.

Oldenburg holds investiture rite

OLDENBURG, Ind.—Fortteen Franciscan Brothers were invested in the brown habit and white cord of the Third Order of St. Francis on Feb. 14 at St. Joseph Brothers' School here.

Father Andrew Fox, O.F.M., Assistant Provincial of the Cincinnati Province of the Franciscan Order, officiated at the ceremony.

Law teaching

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Cincinnati nuns to 'update' garb

CINCINNATI—The Sisters of Charity of Cincinnati plan to "update" their religious garb in keeping with the agreement urged by Pope John XXIII.

The article in the Sisters' publication Unity notes that "our founders, Blessed Elizabeth Seton, wore a post-Revolution widow's cap, short fashionable cape, and serviceable apron."

"Today, her daughters from Cincinnati," the article adds, "hope to update that costume, as they have continued to expand and to tailor her work and spirit to the needs of each generation."

GETTING MARRIED?

Start Right by Attending the PRE-CANAS CONFERENCES Beginning Thursday, Feb. 27

At the St. Thomas Aquinas Library, E. 7th and Spring — New Albany, Ind. For Further Information, See Your Pastor

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PRESIDENT AT ST. LOUIS

Asks education 'for all'

By DONALD QUINN

ST. LOUIS—"Our progress can be no swifter than our progress in education" for all Americans, regardless of race or religion, President Johnson said at a ceremony marking expansion of Jesuit-operated St. Louis University.

The President was here (Feb. 14) on the 200th anniversary of the founding of St. Louis by Auguste Chouteau. In a whirlwind six-hour tour he visited the rising Gateway Arch on the riverfront and the St. Louis University

campus, and spoke at a civic banquet which opened two years of bicentennial celebration.

At the university, where he turned earth at a tree planting, the President told nearly 7,000 persons, most of them students, that "the strength of this city lies in the colleges, its churches, and its courageous people."

The tree planting was at the site of the Busch Memorial Stadium Center, a \$22 million building named to honor a pioneer St. Louis family. August A. Busch, Jr., president of the Anheuser-Busch brewery corporation, is

general chairman of St. Louis University's development program.

Busch Memorial will be the largest structure on a 22-acre university expansion which is rising in the millstone and Mill Creek Valley redevelopment project.

IN BRIEF remarks at the Catholic institution Mr. Johnson paid tribute to the world leadership of Pope Paul VI. He said America works for peace and freedom "for a world in which men can have peace and also have freedom and can worship their God, not a godless state."

"So in this work, I am sure that all Americans and all free men everywhere, whatever their faith, welcome and are grateful for the leadership being offered so forcefully by His Holiness Pope Paul," he declared.

The President also said: "America's most urgent work is educating its people, educating all the people, all the time, whenever they may have been and wherever they may have chosen to live."

Father Paul C. Reinert, S.J., president of the university, introduced the President. He called the occasion unprecedented "for both the city and the university that bear the name of St. Louis."

The Chief Executive took the occasion of the campaign to announce the appointment of Stan (The Man) Musial as head of the President's physical fitness program. Musial, 43-year-old veteran of 22 baseball seasons, retired from playing capacity with the St. Louis Cardinals last summer. He is now a vice president in the Cardinal organization.

Musial, a Catholic who is generous with his time and energy spent on charitable projects, was called by President Johnson an athlete "who has always been true to his fans, true to his family, true to his state and most of all always true to himself."

FROM ST. LOUIS University Mr. Johnson went to a dinner to open the city's two-year birthday party.

Cardinal Joseph Ritter gave the invocation at the huge banquet which overflowed all the ballrooms of the Chase-Park Plaza Hotel. At the dinner a message from Pope Paul congratulating the city on its 200th anniversary was read. Sent by papal Secretary of State Amleto Cardinal Cicognani, the message read:

"On the happy occasion of the 200th anniversary of the founding of the City of St. Louis, the Holy Father extends paternal congratulations, expresses prayerful good wishes for the future, and invokes richest heavenly graces and blessings."

Cardinal Ritter in his invocation pleaded for God's blessings on the city, for "tolerance to live peacefully with our neighbor and the moral strength to safeguard the rights of St. Louisans, be they white or black, Christian or Jew."

The President told the civic gathering that St. Louis faces the "biggest choice of all cities: between progress and decay. He said urban problems such as choking traffic, overcrowded schools, overcrowded police, increasing poverty of the slums, and the continued flight to the suburbs make this a "decade of decision."

If "we are merely to keep up with the growth of our population," he said, by 1970 "we shall build at least two million new houses each year, and many new schools, libraries, streets" and other facilities.

The Federal government is prepared to act, if cities show they want help, he said.

POLICE estimated that 100,000 persons saw the President at his various stops in the city. The White House said the Chief Executive was given the tightest security ever, and the security measures were the most exact ever seen in St. Louis.

Despite this, the President at every stop broke away from his escort and shook hands with the crowd. At St. Louis University, he clasped at least 600 hands across a temporary sound fence barrier.

Once he stopped to talk to a nun and two cooks. He asked what they were studying and they said nursing. "We need all the nurses we can get," the President said. "Good work."

There was only one minor security incident during the whole six hours. However, the banquet was marred by the arrest of 86 civil rights demonstrators who were making their way to the hotel. They were marched quietly to police wagons and later were released without being booked.

German Catholics — BONN, Germany—There were 26.7 million Protestants and 24.5 million Catholics in West Germany, excluding the city of Berlin, in 1961, according to a census taken that year.



BILL SYLVESTER



TOM DEEM

Chatared and Ritter name athletic heads

New athletic directors and head football coaches were named this week at Chatared and Ritter High Schools in Indianapolis.

Bill Sylvester, 35, assistant football coach at Cathedral High School since 1961, was appointed athletic director and varsity football coach at Chatared. The announcement was made by Father James P. Higgins, principal-designate of Chatared.

TOM DEEM, 27, presently holding both positions at Chatared, will assume identical duties at Ritter High School, which will open to a freshman class in September. He will also be track coach there. His appointment was announced by Father John Fish, principal-designate of Ritter.

Father Higgins also indicated that the Chatared administration will be streamlined. In addition to his other duties, Sylvester has been named vice principal in charge of studies.

Other administration positions at Chatared will be Father Gerald Gettelinger, vice principal in charge of guidance; Father Patrick Harpman, dean of boys; and Sister Emily, O.S.B., dean of girls.

Decries lax morality of youth

SAN FRANCISCO—Archbishop Joseph T. McGucken expressed "a great deal of concern" about sexual promiscuity among unwed young people.

The spiritual head of the San Francisco archdiocese told a press conference 300 unmarried young mothers were admitted in 1963 to St. Elizabeth's Infant Hospital here.

"That means there was better than one girl a day going in there," he said. "Girls are admitted to St. Elizabeth's at younger and younger ages every year—so the hospital has to give the young ones priority and sometimes the older ones shift for themselves."

THE TEENAGE sexual pattern is the result of a "whole post-war generation that has been vague about morality," the Archbishop said. The problem should be attacked through increased counseling services both to families and to the young people.

In this age of moral relativism, the Archbishop said, some people have suggested that even the Ten Commandments are "outdated."

He emphasized there are "sound reasons"—psychological, social and physiological—behind common moral dictums which oppose premarital sexual relations.

"Frankly, I find it a little annoying that, now faced with the shocking results of moral relativism, some people are acting like they just discovered those reasons yesterday," Archbishop McGucken said.

"WE HAVE to do a little more educating—and give our teachers some backbone. We must teach the responsibilities of married life—and if you think people know them, just look at the A to Z Necdy Children rolls mounting higher and higher each day as more families break up," he continued.

"We must spell out more clearly to our young people that the facts of love and life are not just satisfying and sensual impact," he told newsmen in the interview before the annual archdiocesan Catholic Charities meeting here.

For the poor — LA PAZ, Bolivia — The first five of 100 low cost houses for poor families, which are being built here by Mary Auxiliadora parish, have been turned over to their new owners.

The 32,000 houses—containing living room, dining room, kitchen, bath and three bedrooms—are being paid for by the owners in low monthly installments. Their construction was raised by the parish.

Bishop defends schools

NEW ORLEANS—Archbishop John P. Cody said here he gets annoyed by national magazine articles which "point out only the defects" and "condemn the whole system of Catholic education."

The Archbishop—who is also president of the National Catholic Educational Association—said when bishops meet they talk about their problems and their progress. What comes out of these meetings, he added, is not "a sense of desperation" but a desire for "greater achievement."

When the bishops meet a year later, he continued, and talk about the changes of the past year, like the 20 new schools built by one, "we see that we somehow manage to go on."

The Archbishop told teachers at the annual teachers institute of the Archdiocese of New Orleans they should be proud that they "have helped build an educational system equal to the best."

Urges credit unions

TAGBILARAN, Philippines — Bishop Manuel Mascarnas of Tagbilaran has urged every parish in his diocese to set up a credit union. The establishment of such credit unions, he said, could help rid the country of usurers who get rich on excessive rates of interest at the expense of poor borrowers.

Winter Spinnet Pianos — "What's that great?" MARION MUSIC CO. 100 S. PENNSYLVANIA

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Alumni Mothers of Cathedral High School ANNUAL DINNER Sunday, Feb. 23 — 2 P.M. to 6 P.M.

High School Cafeteria — Turkey and Ham Dinners Benefit Brother Bruno Memorial Science Fund

Ladies Auxiliary Knights of St. John HAT PARTY — 8 A.M. to 6 P.M. CARD PARTY at 2 P.M.

Little Flower Auditorium 14th and Boaz Sunday, March 1 Public Invited

CARD PARTY Sunday, March 1 — 2 P.M. St. Catherine's School Hall — 1115 E. Taber

Three announcements are available without charge. To have your event listed, write or bring the notice to the Ministry at least 2 weeks before the event in advance. WA 3-4704

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D165—LIFE OF ST. DOMINIC—by Bede Jarrett, O.P. Outstanding biography of the founder of the Dominican Order. 75c
D166—IN SOFT GARMENTS—by Ronald Knox. Treats the challenges and problems which face today's Catholics in a sympathetic, skillful and witty manner. 75c
D167—THE YEAR AND OUR CHILDREN: Planning the Family Activities for the Church Year—Mary Reed Newland. A handbook showing how to initiate children into the true spirit of the Church year. 95c
D168—THE CHURCH IN CRISIS: A History of the General Councils, 325-1870—by Philip Hughes. A comprehensive survey of the origins, accomplishments and significance of the Councils through 1500 years of history. \$1.25
D169—ISRAEL AND THE ANCIENT WORLD—by Henri Daniel-Rops. A history of the Israelites from the time of Abraham to the birth of Christ. \$1.35
D170—THE SPIRITUAL EXERCISES OF ST. IGNATIUS—Trans. by Anthony Mottola, Ph.D., Intro. by Robert W. Gleason, S.J. A new translation of St. Ignatius' profound classic of spirituality. 85c
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