

'Secret' Curia meeting arouses speculation

UNIVERSITY OF
INDIANA
FEB 10 1964
HUMANITIES
LIBRARY



NEW MARIAN RESIDENCE HALL—Above is shown the architect's sketch of the new Marian College men's residence hall, to be erected on the college's new south campus. Construction will begin next month on the center unit, which will accommodate 75 students. The remaining two units will be added later.

More than two dozen Curia cardinals met in Vatican City on Friday, Jan. 31, re-city on Friday, Jan. 31, in a "secret" meeting that has aroused wide speculation.

Unconfirmed reports indicate that the cardinals discussed possible steps to further Christian unity with the Orthodox Church.

The two major religious news services, NCWC News Service and Religious News Service, carried divergent and in some points conflicting reports on the nature of the session.

NCWC stated that the Pope was not present, while RNS reported that His Holiness presided at the three-hour meeting in the Hall of Congregations. RNS stated that 29 cardinals were present (including eight non-Italians), while NCWC set the figure at 27.

THE NCWC account—a bylined story by James C. O'Neill—called the meeting a "general plenary congregation" details of which were completely shrouded in secrecy. The writer reported that no reference was made to the session in L'Osservatore Romano nor in the daily Vatican press office bulletin nor was it mentioned over Vatican Radio.

Both services agreed that the meeting dealt with a review of a report on Pope Paul's confrontation with Orthodox Patriarch Athenagoras of Constantinople and other Orthodox leaders in Jerusalem as well as a report on the outlook for continued ecumenical relations, particularly with the Eastern Church.

The RNS story stated definitively that the cardinals discussed the possibility of another meeting between the Pope and the Patriarch—this time in Rome—and the establishment of a commission of theologians to examine doctrinal differences between Orthodox and Roman Catholicism.

"ALTHOUGH officials of the Roman Curia have been noticeably reticent in the matter of Christian unity efforts in the past," Religious News Service added, "it is now known that the general opinion in Curia circles is that no effort must be spared to achieve unity, that the road opened by the late Pope John XXIII can no longer be retraced. At the same time, however, there has been much insistence on not taking imprudent steps."

The RNS writer also reported that some sources consider the January 31 meeting of the Curia cardinals as indicative of the fact that Pope Paul "considers it expedient and proper to call upon the cardinals for advice regarding future unity undertakings."

MSGR. TOBIN stressed that "many things the communists condemn in our society must be condemned and many things they want to achieve should be achieved."

"Just agreeing with a communist objective doesn't make you a communist. . . I myself, of course, have been accused of being communist," he added.

Mrs. Green termed the assassination of President Kennedy "the most stunning consequence of contemporary American extremism."

She said extremism "provides the purge trials in Moscow and the gunfire in Dallas. It lays a trail of gunpowder in our national life."

Pope sends candles to Orthodox

VATICAN CITY—Pope Paul VI is sending some of the large ceremonial candles traditionally presented to the vicar of Christ on Candlemas Day to Orthodox patriarch he met during his Holy Land pilgrimage.

He will send others to the various Christian churches which send observers to the Second Vatican Council and to heads of diocesan missions accredited to the Holy See.

THE PONTIFF said his distribution of the candles to non-Catholics should add an "ecumenical significance" to the feast (Feb. 2) which commemorates Christ as the Light of the World.

In the annual ceremony in the Consistorial Hall of the Vatican (Feb. 2), hundreds of bishops, heads of religious orders and representatives of the various knight-hoods of the Church knelt before the Pope and hailed him as the "Light of Nations."

The ceremony is designed to recall the words of the priest Simeon in the temple who recognized the Christ Child as the Messiah and hailed him as the "Light of Nations."

POPE PAUL told the assembly he would send the candles to various parts of the world to remind those who see them of the Light of Christ.

In singling out various groups and individuals, Pope Paul followed a precedent of Pope John XXIII who, in 1960, first sent candles to principal churches throughout the world to invite Catholics to pray for the success of the ecumenical council.

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

Construction to begin on new Marian dorm Urge fight against extremism

Marian College today announced an early start on construction of a men's dormitory, to be completed in time for the fall semester. Construction will begin in March on the first unit housing 75 men students, according to Msgr. Francis J. Reine, college president.

The three-story residence hall, as yet unnamed, will be erected in three sections, accommodating a maximum of 225 men. Each wing will include a lounge and will be built of concrete, stone and brick.

To be located on Marian's south campus, southwest of the main residence on the former Stokely estate, the hall will be financed by student room fees and by gifts from friends of the college.

Bohlen and Burns will serve as architects on the project. The general construction contract has not yet been awarded.

Present enrollment of Marian, founded in 1937 by the Sisters of St. Francis, Oldenburg, is 827 students. Originally a women's college, the institution became coeducational in 1954.

Urban social changes seen clergy challenge

BOSTON—The changing sociology of an urban America presents a tremendous challenge to the clergy in our city parishes, a priest-sociologist emphasized here.

Father Joseph H. Fichter, S.J., sociologist at Loyola University, New Orleans, spoke at a colloquium (Jan. 29 to 31) sponsored by Harvard University divinity school at which there was general agreement that new methods must be found to reunite an American culture which is beginning to fall apart.

During the series of lectures and seminars some 160 Catholic, Protestant and Jewish representatives discussed problems of human renewal related to the physical rebuilding of a city. Two focal points of tensions recurred constantly in the discussions—the plight of the Negro in today's large cities, and the relationship between city and suburb.

U.S. SEN. Paul Douglas of Illinois set the tone and theme of discussions with a charge that the modern city is being transformed into "a one-class ghetto." He said: "The central cities of today have become repositories for the destitute, the deprived, the victims of discrimination, the uneducated, the sick. . . . And the tragedy is that these enormous pockets of poverty and misery and discrimination are surrounded by the richest communities on earth—the American suburbs."

Father Fichter said the problems of the Church in a rapidly urbanizing society are sociological. He asserted: "In reference to American Catholicism, what I am trying to say is that the Church ideally changes with the times, but that the Church also has the ideal mission to change the times."

"One of the sociological pitfalls of the past half century has been the wide acceptance of Troeltsch's typology which categorized the Roman Catholic Church as the ecclesia type par excellence," Father Fichter said.

He reminded that Will Herberg, discussing "pluralism of the Catholic Church," said there are many differences among Catholics in the United States than between Catholic and non-Catholic Americans.

"Any Church that can include both the Catholic Worker group and the Knights of Columbus, and has room for both the simple Trappists and sophisticated Paulists, that promotes both Skid Row missions and cathedral parishes, is not in practice held to the formalities and rigidities of Troeltsch's typology."

MSGR. TOBIN stressed that "many things the communists condemn in our society must be condemned and many things they want to achieve should be achieved."

"Just agreeing with a communist objective doesn't make you a communist. . . I myself, of course, have been accused of being communist," he added.

Mrs. Green termed the assassination of President Kennedy "the most stunning consequence of contemporary American extremism."

She said extremism "provides the purge trials in Moscow and the gunfire in Dallas. It lays a trail of gunpowder in our national life."

Scout award

Approximately 50 Catholic Boy Scouts of the Archdiocese will receive the Ad Altare Dei Medal from Archbishop Schulte at ceremonies slated at 2 p.m., Sunday, Feb. 9, at St. Peter and Paul Cathedral, Father Earl Fellman, pastor of St. Simon's parish, Indianapolis, will be the speaker. Recipients of the award are asked to assemble at Cathedral High School at 2:15 p.m.

TIME FOR LUNCH

Dugan Hall residents Don Moeller, left, from Immaculate Conception parish, Millhousen, and Dennis Pugh of St. Michael's parish, Greenfield, have lunch in the Latin School cafeteria. They eat all meals in the cafeteria, as the residence hall does not have dining facilities. All Dugan Hall boys have day students, return home to their families on week-ends.

AMPLE SPACE FOR STUDY

Each of the eight large bedrooms in Dugan Hall will accommodate three boys. A bed, desk, chair and chest is provided for each boy. Sufficient applications have been received by the Latin School for housing facilities next September to require the addition of a second residence unit. Present boarders are from Shelbyville, Cincinnati, Greensburg, Sunman, Millhousen and Greenfield. Shown above are Billy Stone, at desk, of Millhousen, and Frank Bedlovic of Cincinnati. (Photos by Robert Lavelle)



VOL. IV, NO. 18 INDIANAPOLIS, INDIANA, FEBRUARY 7, 1964

Annual Lenten letter Liturgy body is appointed by Pontiff

TO THE CLERGY, RELIGIOUS AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS Greetings:

Many of us, caught in the maelstrom of the materialistic currents that engulf us in the life we are living, find little time or inclination to pause for any serious reflection as to where it is taking us. Yet, we cannot silence the knowledge within us that each day we are being brought closer to our demise, and to the man of faith this means the conviction of an accounting of our lives before the judgment seat of Almighty God.

At all times, but with an added emphasis during Lent, the Church cries out to us to halt our headlong rush to destruction and to prepare our souls for the inevitable accounting to our Creator, the thought of which, even for the best of us, cannot but cause fear and apprehension. It is something that we cannot escape. We may try to drown even the thought of it and to stifle our conscience in excesses of pleasure and worldly pursuits, but it will rise up to haunt us as the inescapable day approaches. So let us face it and prepare for it now. That is the purpose of Lent.

The Church begins the Holy Season with the sombre reminder of death: "Remember man dust thou art and unto dust thou shalt return." But She closes the penitential season in a tone of joy and happiness by presenting for us the triumphant Resurrection of the Saviour as a pledge of our own resurrection and eternal happiness, if only we make our souls worthy of it.

Let us enter into the Holy Season, with an examination of our life and with the intention of eliminating whatever we find drawing us away from God, and then, during these days, embrace the penitential works of fasting, prayer and almsgiving suggested by the Church for our spiritual renewal.

As for fasting and abstinence, the Church has set down certain norms for us to follow. Viz:

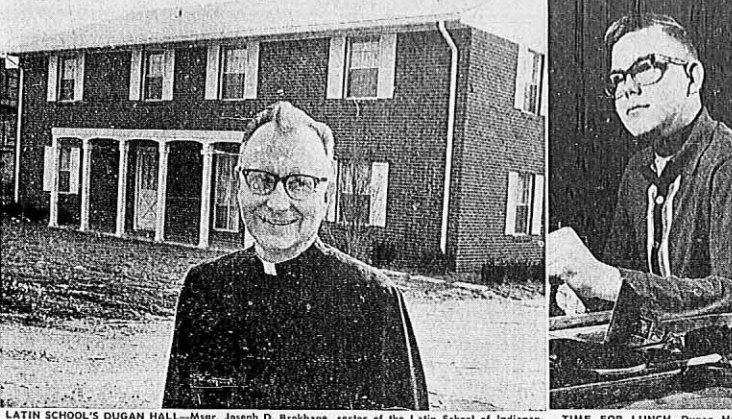
ON ABSTINENCE Everyone over 7 years of age is bound to observe the laws of abstinence.

Complete abstinence is to be observed on Fridays, Ash Wednesday, and the Vigils of "the Immaculate Conception and Christmas. (May be observed on December 23.) On days of complete abstinence meat and soup or gravy made from meat may not be used at all.

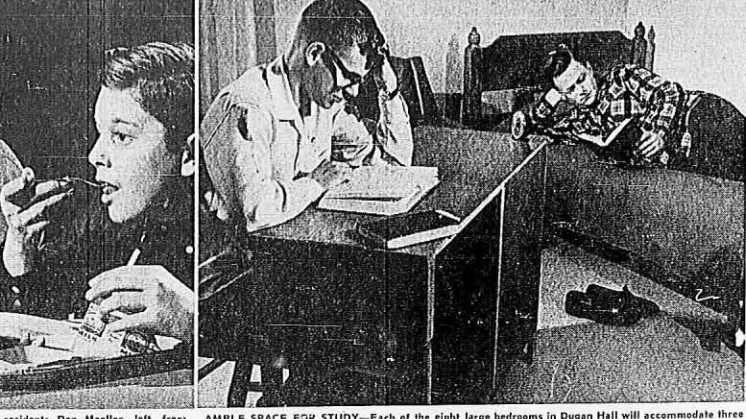
Partial abstinence is to be observed on Ember Wednesdays and Saturdays and on the Vigil of Pentecost. On days of partial abstinence meat and soup or gravy made from meat may be taken only once a day at the principal meal.

ON FAST Everyone over 21 and under 59 years of age is also bound to observe the law of fast.

The days of fast are the weekdays of Lent, including (Continued on page 9)



LATIN SCHOOL'S DUGAN HALL—Msgr. Joseph D. Brokhage, rector of the Latin School of Indianapolis, is shown in front of Dugan Hall, the first student residence unit to be constructed there. Dugan Hall is named in memory of the late Msgr. Henry F. Dugan, former Chancellor of the Archdiocese who died in 1957. Built by the Latin School Foundation, a private corporation formed by laymen, the residence building was opened in September, 1963, and will accommodate 24 high school boys. The Foundation is one of three major projects of the Indianapolis District Council of Catholic Men.



AMPLE SPACE FOR STUDY—Each of the eight large bedrooms in Dugan Hall will accommodate three boys. A bed, desk, chair and chest is provided for each boy. Sufficient applications have been received by the Latin School for housing facilities next September to require the addition of a second residence unit. Present boarders are from Shelbyville, Cincinnati, Greensburg, Sunman, Millhousen and Greenfield. Shown above are Billy Stone, at desk, of Millhousen, and Frank Bedlovic of Cincinnati. (Photos by Robert Lavelle)

FIRST OF A SERIES

AN INTERVIEW WITH BISHOP JOHN WRIGHT

By RHEA FELKNOR

Copyright, 1954

(First of three articles)

Q. Bishop Wright, you said at the last session of the Council that the laity had been waiting for 400 years for an Ecumenical Council to come along and develop their theological place, their apostolic role. What are the prospects that this Council will do this?

A. Well, the Theological Commission is now reviewing the section on the laity. And I'm happy to report that it is being assisted by several extremely competent laymen, particularly from Europe.

Q. Just how meaningful is their work going to be to the average layman? I get the feeling that most laymen are pretty unconscious of theological definitions, or of the work of the Theological Commission. Just what relevance has theology to a layman in his life in the United States right now?

A. It has tremendous relevance to him. Let's face it, in the last lived by what they love. What

they love is motivated by what they know. And what they know, in a civilization which includes religion at all, must ultimately include elements that are directly and indirectly theological.

Q. I won't think that most laymen are going to see this.

A. But it's true, all the same. Men's thoughts are theological in many of their premises, in much of their coloring, in their aversions, in their motivations. Dogma is a word that many people don't like, and yet dogma is at the beginning and end of truly human thought and action.

Q. We have had quite a time of it, in the last 400 years, in expressing dogma.

A. Yes, we have. The radical problem in recent centuries has been due to the divorce between reason and faith, religion and science, doctrine and life. As a result, we have had a great need to teach men the relevance of dogma to what they think, love, and do. The mood of a civilization greatly influenced by Cartesianism makes it difficult for our contemporaries to see

that any number of problems which they recognize when they are talking about areas other than the faith, also apply here.

Q. What do you mean?

A. Well the problem of communication, for example. The problem of semantics, cultural differences which affect the modalities of peoples' understanding and expression.

Q. We haven't given much thought to the way cultural differences affect the way people think about religion.

A. But they do, of course. Remember the axiom of the philosopher? Whatever we assimilate, whatever we hear, is in no small way conditioned by the receiver, by the hearer. This carries over into our assimilation of theology. Accordingly, as peoples' cultures change the vocabulary of theology can become very dated.

Q. I have heard some theological definitions which would seem to have little bearing on the problems at hand.

A. This is true not only in the past but in everything—science, literature, art. The formulae in which the Ancient Faith is expressed can become unintelligible and sometimes irrelevant to the formulae and modes of expressions of successive generations. But the basic truths being expressed remain unchanging.

Q. I remember Pope Paul, when he was still at Milan, being concerned about the fact that the Church wasn't getting across to the people. It was too removed from the workers and their problems.

A. When this happens, it is true because those who speak for the Church have been talking in terms that take no account of the fact that the problems of people are constantly changing. Sometimes as a result, preachers and teachers wind up talking to people not only in a dated vo-

Bishop John J. Wright of Pittsburgh is one of two American prelates on the Theological Commission for the Second Vatican Council. This is the first of three interviews with him on laymen and the council. Rhea Felknor, who conducted the interview, is managing editor of the St. Louis Review.

cabulary, but talking about problems which, whether they be afflicted their fathers or their grandfathers, are no longer problems to them. No wonder they're paying so little attention.

Q. I wouldn't say they were paying little attention.

A. Well I would. And it's hard to blame them. God's truth hasn't changed, but man's vocabulary has. The people haven't changed but the problems have.

Q. It's certainly a different world from grandfather's day.

A. Entirely different. The people use entirely different monetary systems than their grandfathers did, they do entirely different kinds of work, they live under totally different political systems, they wear entirely different clothes, they follow different sports, they even live in different parts of the world. And yet we priests often are talking in the same language and addressing ourselves to the same problems that we did in grandfather's day.

It's not a question of our teaching the same truth; this is constant and always relevant. But what we have to say is sometimes said in phrases so dated and irrelevant that the ever ancient, ever new Truth does not get through. And the result is a failure to bridge the chasm between dogma and daily life, between divine faith and human experience.

Q. I have visited parishes in some 20 states during the past year, and I can't report that I have seen any overwhelming evidence of a revival in the city. Oh, there are unusual cases, many parishes, of course, but they seem to be just that—excep-

tions to the general rule. I don't know what you mean by men evidencing as much activity for the Church as, let us say, members of the National Association of Manufacturers or the John Birch Society are showing for their organizations. In fact, if one drops in at random at almost any parish organization it's hard to escape the impression that there's a lot of dead wood.

A. Well, I don't buy the proposition that it's all dead wood—although each of us must be painfully aware of the dry rot in ourselves and all around us. But despite what we've said—and as if by a miracle—we find many men enormously alive to the faith, and enormously busy. But they are busy about too many things, like Martha in the Gospel, and they're troubled about many things.

Q. Are they even doing it around the Church?

A. Some are. But there is no reason why all the evidence need be around the Church buildings. Some of the evidence is in the witness many other folk bear in the professions and elsewhere. Some of the inspiring evidence is in the way young couples are marrying and having their children. Some of the evidence is in his day an honest ballot did as much for the life and work of the Church as a Compostellan pilgrim. And in the way young people having families in Christian love and idealism are bearing witness to the Kingdom of God and the civilization of man than any hermit or flagellant could possibly do today.

Q. People having families...

A. Even the specific heresies of our day, people having families are doing more work for Christ and His truth than almost anyone else. For, when they are in the love of God, and rearing them in the knowledge of God, and bringing out in them the image of Jesus Christ, they are as vital as they are when they're singing Compline and Vespers, or engaged in other apostolates usually labeled Catholic Action.

Q. Then you won't buy the idea that the vitality of a parish can be measured by the number of its organizations?

A. There is a dangerous note in such a concept of wherein the vitality of a parish lies.

Q. Is the vitality of a parish in its organization?

A. The vitality of the Church is not in any particularly organized activity as such, necessary. The vitality of the Church is in the Christian life lived. That is to say, lived in its totality—in its personal implications, in its family implications, in its social implications, in its ecclesiastical implications, in its cultural implications.

Q. But what are some of the evidences of this? How can you tell when you visit a parish, that this is a place where the Christian life is being lived?

A. When one is looking for a vital, organized parish, he certainly looks for the things you've mentioned. He observes whether or not there is participation in the parish liturgy. That's good, it's one thing. Whether or not they have good liturgical music (and good other music, too, by the way). Fine, that's a good thing. Whether or not they have a good school. That's a fine thing. Whether or not the priest is visiting the people pastorally, fine. Whether the people are visiting the priest when they need him. Fine. If they have Catholic scouting, youth programs, Confraternity of Christian Doctrine, and so on, fine. If they have an ecumenical spirit, a disposition to share and to talk over the community problems with their neighbors, not of the Catholic faith; all that is excellent. But it isn't the whole picture.

Q. What else would you look for?

A. Are the people reading at home? Are they growing intellectually? That is a part of the Catholic life lived. Are they having children, if they are blessed with fecundity? With what spirit? If they are unmarried or afflicted by the strange mystery of infidelity, are they striving to be spiritually creative, to be agents of God's provident powers if they are not of His creature? This is the Catholic life lived. Do they love one another—love one another—as well as in meeting one another and cooperating with one another in their affairs? This is the Catholic life lived.

Q. You can't measure these things by membership rosters in parish organizations.

A. It is in this sense that I don't buy the idea that the vitality of the Church in America are dead wood. Wherever I go I find young Catholic couples developing an inspiring and spiritual intellectual life. They are not, for the most part, professional intellectuals, to be sure. They are not making their living by intellectual trades as professors or research experts. But I find them reading as their ancestors never had time or

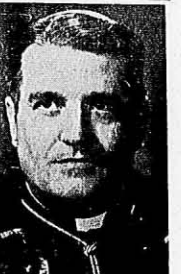
strength to read. I find them engaged in conversation echoing the current ferment on all matters of cultural and theological problems. I find study clubs of the Confraternity of Christian Doctrine in places where once upon a time there was nothing.

Q. Sometimes people say that parish life isn't what it used to be in Dad's or Grandfather's day. I like it that you don't agree with this.

A. The ancestors of today's people went home at night dead tired. With the increased leisure of our relatively more affluent society, people are finding time to talk about and enjoy things that their ancestors dreamed of and loved; but rarely came to enjoy. I'm not sure that in the

days of their grandfathers parish life was more vital, even though it may have been more organized.

Next: THE VOCATION OF BEING A LAYMAN



BISHOP WRIGHT

Next: THE VOCATION OF BEING A LAYMAN

Birth control battle ending, experts say

ST. LOUIS—"The conflict over birth control will be over in five years, maybe even in two years," a British author and expert on population, poverty and marriage predicted here.

Father Arthur McCormack, a Mill Hill Father visiting in St. Louis, said in an interview that science is so near to perfecting ways to detect—and even to anticipate—fertile periods in women that birth prevention devices and chemicals will soon be out-of-date. In fact, he said, "In the next few years contraceptives will become as out-of-date as the Model T Ford." Instead, family regulation will be achieved by two major methods throughout the world—rhythm and "the pill." Both rhythm and the pill, said Father McCormack, will be perfected to the point that they'll revolutionize the whole controversial area of family planning and population control.

FATHER McCormack said that methods of perfecting the rhythm method "are in the laboratories and have gone even further." Medicine and science are working on several systems, but their aim is the same: to develop a simple, easy, cheap, and accurate way to detect the time when a woman is likely to conceive.

This scientific development would then know ahead of time when to expect ovulation to occur.

Among the scientific methods being developed are a simply administered oral test or even more simple saliva test.

ANOTHER SYSTEM being worked on, said the priest, is electronic. He described this as a minute transistor capsule that would reveal the nature of a woman's ovulation cycle by measuring normal body reactions. The capsule would indicate its findings by some sort of signal. The priest said: "It sounds humorous, but it isn't. It can work." He said the new method is being worked out to indicate other body functions.

FATHER McCormack is professor of natural theology at the general house of the Mill Hill Fathers in London. Mill Hill has houses in four United States cities, including St. Louis. As to the much-publicized "pill," an oral tablet for regulating ovulation cycles, Father McCormack said it has "quite good uses besides as a contraceptive." He predicted that it too will be improved by science, so that its use is so near to perfecting ways to detect—and even to anticipate—fertile periods in women that birth prevention devices and chemicals will soon be out-of-date.

FATHER McCormack pleaded for more responsible discussion. (Continued on page 9)

EUROPEAN SKETCHBOOK

Yugoslavia

By REV. CHARLES FRAZEE

One of the things you take with you into Yugoslavia is advice. All of your friends have a few words of caution and especially anyone who has had some experience with Europe's Communist way of doing things.

It was with some hesitation that I approached the Yugoslav border. There is an old Saturday afternoon in December. As it happened, there was no reason for concern. Outside my passport look at my passport and a request to declare how much money I had, nothing else was required. The first part of my trip was through Slovenia, without doubt one of the most beautiful lands of the world. Lakes, forests, and mountains—the Julian Alps combine to make it a "little Switzerland" on the Adriatic.

The Slovenes have lived in this part of the world since the seventh century. Along with the Serbo-Croats, their ancestors moved here from central Europe displacing the Roman and indigenous Hlyrian peoples.

THE SLOVENES have never been a numerous people; they only enjoyed independence for a few generations before being taken and his Germanic armies appeared and subjected them to the new "Roman Empire." From that time until 1918 the Slovenes lived under German domination. It is a tribute to their tenacity that they preserved their language and culture in the face of such able circumstances forced upon them.

My destination the first day was Ljubljana, the capital of Slovenia. It proved to be a modern city in all respects with a great number of new buildings. Only its thousand-year-old castle on the hill which dominates the city reminds you of its past.

The countryside in Slovenia—and in fact throughout all Yugoslavia—is quite a contrast to the urban centers. Here life has changed for the past five hundred years. Many of the houses seemed terribly poor. They were small, frequently with no glass in the windows and apparently without heat except for the single wood-burning kitchen stove. Animals wander around in the houses—and onto the roads—as the spilt moves them. The horse and cart remain the principle means of locomotion.

In the cities people live in relative comfort, many own cars and houses in the latest fashions. There are supermarkets, banks, department stores and public buildings which compare favorably to those found in western Europe. Obviously the peasants of Yugoslavia, and they are

eighty per cent of the population, have not shared in the general rise in the standard of living their neighbors in the city have enjoyed.

Tito's government tried collective farms, but abandoned it when things went from bad to worse. Some of the bigger farms are state owned and operated but the vast majority of farmers hold their own land in Yugoslavia.

HERE IN Slovenia, only the officials of the government and the heads of the professional and trade organizations are Communists. Most of Yugoslavia's mass support for Communism is found in Serbia and Macedonia, although Tito personally seems to command a great deal of popularity throughout the country. The lower officials in the Communist hierarchy, on the other hand, are generally incompetent and are the most hated people in Yugoslavia.

There is an open persecution of either the Catholic or Orthodox churches in Yugoslavia—but there is a constant pressure on the Catholic clergy to make the practice of religion difficult. Religious instruction in schools is forbidden and the door to advancement, certainly in the political area, and usually in most of the other socially desirable fields of occupation, is closed to a practicing Christian.

I attended Sunday Mass in the cathedral of Ljubljana. The church was completely filled then and during the other Masses as well. During the Mass a priest led the people in singing some lively Slovenian hymns.

The pride of the Yugoslav highway system is the road which runs the length of the country from Ljubljana to the Greek border. Only a very few miles in Macedonia remain to be completed; here there is a detour which makes you appreciate what has been done.

After Slovenia the road passes into Croatia in the direction of its capital city of Zagreb. The countryside is much more level here and the farms improve. Croatia also bears the imprint of foreign settlement since it too was linked with America and Hungary for most of its history. The Baroque architecture of its cities gives ample evidence of this. The Cardinal's Shrine placed behind the main altar. The Cardinal was the symbol of Croatian resistance to Communism and the great proponent of Croatian nationalism who he lived. Today the shrine has become a place of pilgrimage for thousands of his countrymen.

The monument is very simple and is always covered by a fresh flower. Numerous candles are glowing nearby. The head of

Doyle Furniture Co. Inc. advertisement featuring a 'SALE' sign and a picture of a man reading.

BACK AGAIN! 11th Anniversary advertisement for Fish & Shrimp Dinners.

Scecina High School Cafetorium advertisement with contact information for Dan Bowron.

Help Students to Become Priests advertisement for Rev. Father Ralph, N.M.I., Dir.

W. O. Jones Rug Cleaners advertisement.

Magnifiers Central Surplus advertisement.

Continental Hotel advertisement.

Providence Retirement Home advertisement.

Independent Retirement Living advertisement.

Burnet-Binford Lumber Trusses Custom Panels Millwork advertisement.

THE CHURCH AND THE WORLD

Chancellor in audience — Papal retreat — Arrest priests

The Vatican

◆ Pope Paul VI received German Chancellor Ludwig Erhart at a state audience (Jan. 29) and assured him that German Catholics...

until the legal issue created by the ruling is settled.

dominated government is harassing Christian communities. Reports reaching here say all five of the newly-arrested priests were charged with anti-government activities...

church unity, "but the mentality of church denomination has been changed by the coming together for discussion."



They Built Their New Home Sooner With Celtic's Bigger Dividends

Abroad

◆ AMSTERDAM—The revelation that Princess Irene of the Netherlands has become a Roman Catholic was greeted with mixed reactions in Dutch Protestant circles...

◆ STUTTGART, Germany—The practice of having non-Catholic observers at the ecumenical council should become a permanent institution, Dr. Peter Meinhold of the Protestant theological faculty at the University of Kiel said...

◆ BERLIN—A Polish general said in Warsaw that conscription of seminarians has boomeranged because there has been "an alarming increase in religious feeling" in the military units...

◆ ROME—Three Italian missionaries and two native priests have been arrested in southern Sudan, the African nation whose Muslim-

The Southside's Only Completely

Early American Furniture Store



2714 Madison Ave. St. 6-2714

Whatever YOUR savings goal, you'll find that GOOD LUCK follows the good judgment of saving at Celtic Federal... where savings earn PROFITABLE DIVIDENDS...



CORNER MARKET AND DELAWARE STREETS Indiana's Oldest Active Savings and Loan Association - Founded 1874

Advertisement for HERMAN C. WOLFF CO., Inc. featuring portraits of several men and the text 'Independent Agents Your Counselor and Buyer of Fire and Casualty Needs'.



SECICINA PLANS ANNUAL MARDI GRAS PARTY—The money tree shown above will be the top award given away at Secicina High School's annual Mardi Gras Party on Tuesday, Feb. 11, beginning at 7:45 p.m. at the school. All card games will be played. Tickets may be purchased at the door...

THE LITURGICAL REFORM

More lay participation seen as a primary goal

By REV. F. R. McMANUS

Pope Paul VI in bringing into force the ecumenical council's Constitution on the Liturgy has made active and understanding congregation participation in worship a primary goal.

Of the constitution's 130 sections, the first one singled out by the Pope for immediate action and application is Article 19: "With zeal and patience, pastors of souls must promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and standard of religious culture..."

When the Constitution on the Liturgy was promulgated on Dec. 4, 1963, at the public session which closed the second session of the council, a date was set for its regulations to become effective and universal law of the Church: Feb. 16, 1964, the first Sunday of Lent. At the same time it was evident that many of the council's decisions would have to be delayed still longer—chiefly because they depend upon the revision of services, texts, and prayers etc.

Most of the parts of the constitution which must wait further and specific action are evident enough. For example, the bishops decided that during Mass "a more representative portion of the holy Scriptures will be read to the people in the course of a prescribed number of years," that is, in a kind of cycle.

PARENTS Are Your Children Mentally Inclined

Are Your Children Mentally Inclined



RENT \$8 Per Month A New Wurlitzer

Advertisement for PEARSON MUSIC CO. featuring a logo and contact information.

Large advertisement for Home Beverage Delivery Service, including address (418 East Troy Ave.), phone number (ST. 6-8656), and delivery details.

(This article is one of a series on the broad reforms in the worship of the Church enacted by the ecumenical council. The author, an official council expert, is a professor of canon law at the Catholic University of America and the immediate past president of the North American Liturgical Conference.)

of things" the directions for liturgical education and participation "come into force immediately."

When the Constitution on the Liturgy was promulgated on Dec. 4, 1963, at the public session which closed the second session of the council, a date was set for its regulations to become effective and universal law of the Church: Feb. 16, 1964, the first Sunday of Lent. At the same time it was evident that many of the council's decisions would have to be delayed still longer—chiefly because they depend upon the revision of services, texts, and prayers etc.

Most of the parts of the constitution which must wait further and specific action are evident enough. For example, the bishops decided that during Mass "a more representative portion of the holy Scriptures will be read to the people in the course of a prescribed number of years," that is, in a kind of cycle.

OBVIOUSLY, this provision cannot take effect until new lectionaries and altar missals are prepared and published. To clarify any doubts and to make sure that the liturgical renewal goes ahead without delay, Pope Paul's Jan. 25 instruction deals with several matters:

(1) Begging "all Christians and particularly all priests" to study the text of the constitution, the Holy Father urged bishops and pastors in the strongest terms to teach the people how to take part in the Church's worship, with an

Advertisement for FORD DEALERS Of Indianapolis, listing several dealerships.

understanding of its "strength and inner value."

(2) Next Pope Paul set up a special commission to carry out the council's decisions—particularly by revising the service books, such as the altar missal and ritual. Plans for this commission are found in the constitution itself: "The liturgical books," says the council, "are to be revised as soon as possible; experts are to be employed on the task, and bishops are to be consulted, from various parts of the world."

(3) Finally the Pope settled specific questions and in a few cases anticipated the reform of rites and services: immediate permission to celebrate the sacraments of Confirmation and Matrimony during Mass—with special provision for Scripture readings and the nuptial blessing even at marriages celebrated apart from Mass; permission to suppress parts of the daily office of prayer, in the case of those bound to the office, without waiting for the revised texts.

SOME specific directions given by the Pope insist on more serious steps to be taken without delay:

◆ Establishment of diocesan liturgical commissions to promote understanding and active participation in public worship by the people;

◆ The homily preached at Mass in which "the mysteries of the Faith and the guiding principles of the Christian life are expounded from the sacred text"—a homily to be composed by the council as a part of any and every Mass—required, as of Feb. 16, at every Sunday and holy day Mass when a congregation is present;

◆ The teaching of the liturgy in seminaries and similar institutions to be revised according to the council's legislation.

Because the Second Vatican Council has not yet determined with precision the role of "episcopal conferences" or bodies of bishops in the different countries, the Jan. 25 document of Pope Paul gives specific rules: Such bodies, organized on a national basis, must include all bishops of dioceses which may include coadjutor and auxiliary bishops; the enactment of decrees requires a two-thirds vote by secret ballot.

The importance of this role lies in the authority conferred by the council itself upon such bodies of bishops in liturgical matters, especially in the introduction of the vernacular language into the liturgy. A new papal directive is added, that translations of Latin liturgical texts are to be submitted to Rome for approval.

It is only natural that most attention should be concentrated upon future reforms, upon the commission set up to revise the rite of Mass and the sacraments, and upon the few changes which become effective without delay. Dramatic changes catch the eye; it is all the harder to propose, as Pope Paul and the other bishops have done, the broad program of study, instruction, education and formation.

Just as there is no waiting period before the council's doctrine or teaching about the liturgy becomes official or effective, so Pope Paul's first point, even before setting up the commission for liturgical reform, is the need for training and congregational participation that is both interior and exteriorly expressed.

If any specific norm is the key to the others, it is the insistence that Articles 15, 16, 17, of the constitution be put into effect immediately—that semin-

At home

◆ WASHINGTON—The Senate voted by a 48-45 vote following sharp exchanges in debate a proposal to permit those paying for college education to subtract a portion of the expense from Federal income taxes. The plan was put forward (Feb. 4) by Sen. Abraham Ribicoff of Connecticut as an amendment to the John administration's \$11.6 billion tax cut bill. The Johnson administration fought the proposal vigorously, claiming it would be too costly.

◆ LANSING, Mich.—A pilot job training program for unemployed and unskilled persons is expected to get started in April under supervision of the Michigan Catholic Conference, an organization of the state's bishops. The conference will train 150 persons who have less than an eighth grade education under a \$60,000 contract from the Office of Manpower Automation and Training of the U.S. Department of Labor.

◆ ST. LOUIS—The Missouri State Board of Education has refused to give state aid for speech therapy classes conducted by a special tax-supported school district in normal and other private schools here. The board said that the state aid would be using public funds to subsidize a sectarian purpose. Morcin Wirtz, superintendent of the St. Louis County Special School District, said here that the classes would continue.

ary programs be revised for the next scholastic year.

The council has called for a thorough reappraisal of the teaching of dogmatic theology, Scripture, spiritual theology, and other parts of the liturgy—all to be united in the exposition of "the mystery of Christ and the history of salvation" which is celebrated in Christian worship. The liturgy, which is faith in action, is to have new emphasis in the seminary program of studies and in the seminary life of prayer.

ALL this stems from the council's recognition that "it would be futile to entertain any hopes of realising" its purposes "unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it."

Irrespective of reforms and changes yet to come, the immediate need is education and participation—beginning with "priests, both secular and religious, who are already working in the Lord's vineyard" and with candidates for the priesthood in seminaries and other places of study.

Only this can bring to pass the high hopes of the Church, as expressed by the Pope and by all the bishops: "Participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a redeemed people' (1 Peter 2:9; cf. 2:45) is their right and duty by reason of their Baptism."

Large advertisement for the ART ROBERTS SHOW, featuring a large image of a man's face wearing glasses and the text 'make it a good morning with ART' and '950 ON YOUR DIAL INDIANAPOLIS • INDIANA'.

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.

Inner schools

We should like to be able to give the Indianapolis public school board an unrestrained high-pitched hurrah. Its multi-million-dollar building and refurbishing program at three city-high schools—Tech and Attucks and, to a lesser degree, at Shortridge—is good news.

Yes, we should like to cheer the board.

But the fact is, the central-city school improvement program began only after public opinion had rebelled against arrogant neglect by the ultra-conservative far-north-side power elite which runs the board.

For nearly three decades the Indianapolis school board has been hand-picked by a small, self-chosen, self-perpetuating group which gradually evolved from an eminently worth-while battle in the 1920s against the Ku Klux Klan.

Now this group is being challenged as never before—not only by public opinion but by a vigorous new school committee.

Thus it is that the school board which a year ago gave the back of its hand to Tech now is showing a measure of the generosity usually reserved for new schools in outlying developments.

Thus it is that Attucks is favored by a long-overdue major building program. A year ago it had been allocated a miserable \$11,285 for repairs of a decaying physical plant, and had managed to lay hands on but \$78.42 of that sum.

But the winds of change began to be felt by at least some members of a board theretofore obsessed by a dominant concern in the United Nations or TVA be favorably mentioned in school books.

And so we are seeing the close-in schools get a measure of the loving attention they almost had despaired of.

All of which comes quite tardily, of course. It never is good economic, social, or spiritual sense to talk of revitalizing the so-called central city while treating the schools serving that same area as anachronisms.

It takes a curious twist of thought to fancy that downtown Indianapolis can race ahead with swank high-rise apartments and new office buildings while churches and schools in the same sector go to pot.

But that was the thinking until the power elite began to pay attention to public opinion.

An alert citizenry must now keep the pressure on what is popularly known as "The Establishment."

As for the specific issue of the public schools, Catholics have a gilt-edged interest in them, or should have. They pay the same taxes non-Catholic parents pay. A substantial number of Catholic children attend public schools, particularly in some of the central-city areas.

And, most of all, Catholics should be interested in the well-being of the whole community, not just in their own parishes.

To the moon

"A thousand pardons, my dear Queen Isabella, but about this chap, Christopher Columbus. Would it not be wiser and more humanitarian, if you please, to take the money this crazy young fellow is going to cost and put it to practical use—maybe even cut taxes with some of it? What's so important about finding a new route to India anyway?"

Unless we miss our guess, the failure of Ranger 6 to send back pictures of the moon surface is going to orbit a lot of criticism of the National Aeronautics and Space Administration program this election year.

And the crying bench is going to have an odd brotherhood—professional champions of the needy, and professional cart-doors, just to name a few.

They will forget that the Ranger's heartbreaking photographic blackout was counterbalanced in quite a dramatic measure by its pinpoint accuracy on hitting the moon where it was supposed to hit.

They will forget, too, that earlier last week the United States scored a glittering triumph in shoving the heaviest payload ever into space.

They will forget all the other remarkable advances made by this country, and by Russia, in the exploration of space.

They will just sit and sob that months have been lost, that the moon program is costing too much, and why go there anyway?

They are the descendants of those who would have tossed Columbus into jail and then divided the money among themselves. Or they are the descendants of those who would have insisted that all the social ills of America be cured before the government be allowed to experiment with airplanes. Or they are the descendants of those who decreed a home-town basketball team hopeless—a few weeks before it won the state tournament.

The moon program is not prohibitively expensive. It cannot await the attainment of social perfection on earth; all great breakthroughs of knowledge would have been stymied by such a prerequisite as that. And nobody knows what is to be gained or lost until it is given the fullest possible try.

The exploration of space, of which conquest of the moon has been made a way station, is an imperative of the human spirit. The compulsion to do the very best that possibly can be done in the endeavor is irreversible. Perhaps men could step back from trying that best. But they no longer could call themselves men, for they would have failed in a basic goal of life itself—which is to turn fancy into fact.

Weep not for Ranger 6. Summon up the poet inside yourself and join confidently in the next step on the stairway to the stars.

Outlook: cloudy

According to a lead article in a TV magazine we read recently, the 1964 fall season is somewhat "comfortably remote" by the average viewer's mind right now. The only things he probably notices at this time are those casual but significant little obituaries about the non-renewed contracts among this year's program crop.

However, from some of the descriptions we also noted on the new "hits" we conclude that some of these Hollywood-Madison Avenue brainstorms should be not only "remote" but downright inaccessible.

Specific programs aside for the moment, we've been wondering about some trends the 1964 season may bring. For example, it looks like there's little gold left in them that ratings—Westerns seem headed for the lone programming prairie.

QUESTION BOX

Friday abstinence prompts a query

By MSGR. J. D. CONWAY

Q. Eating meat on Friday is the issue. I firmly adhere to my point that one is not permitted to indulge, as a guest, when the hostess has erred in selecting meat for her menu. The opposition declares feelings should be spared, and the Catholic should, while remembering it is Friday, eat the meat without comment to save the hostess embarrassment and avoid the waste of food.

A. Your question is complicated, my lady, and even if you simplified it you would still get a complicated answer. Let us simplify it a bit by elimination of impertinent features:

1. I don't believe faith is involved. In the light of faith we are trying to decide between two duties: charity, or love of neighbor, and observance of church law.

2. It is precisely our duty to our Lord that we are trying to fulfill. Would He, in the circumstances, want us to embarrass and hurt our hostess or to judge ourselves excused from church law? His own example may be pertinent to our decision. He often healed on the Sabbath, even when it gave occasion to the Pharisees, strict interpreters of the Law.

3. Self-discipline is hardly involved. It has not been suggested in your question that we are eating the meat because it is so luscious. Self-discipline may be needed to exercise charity with graciousness. Besides we can do penance next day, if we need it for our own discipline.

4. I would eliminate all question of waste of food, except in cases of real poverty. Most people have refrigerators which keep a roast nicely. Steaks may suffer a bit! But for most of us I don't believe a few bucks excuse us from a serious law of the Church.

5. Our bishops sometimes grant dispensations from the law of abstinence for various reasons, but I have not heard of any of them giving an official interpretation of the dilemma you present.

Now that we have pared down your question, let us first note that your rigorous pastor in Memphis agrees with a majority of traditional moralists. Assert yourself strongly as a Catholic by Friday, and let the offense fall where they will.

Today moralists tend to place more emphasis on charity: love of God and love of our brethren; and they seek the examples of this love in the words and actions of Jesus. They keep in mind that the letter of the law may kill, but the Spirit gives life: that rigorous observance of legal details may, as St. Paul says, set at naught our own pride rather than give honor to God (2 Cor. 3, 9, 11).

At a Friday dinner, this new attitude makes us think first of our hostess and our fellow guests. Meat has been served; there is no other piece of resistance. What should we do?

It all depends on circumstances. Charity is certainly not served by giving scandal. We must assess that factor honestly, on the spot. Will our eating the meat do real spiritual harm to others?

If that answer is negative, then further decisions depend on your hostess. If she is Catholic and well known to you, and if most other guests are Catholic, then you may well say when you first smell the roast: "Maude, don't you know what day this is? There everyone gives her a bad time, she laughs or cries a bit, opens some salmon cans, and all Catholics there do penance—especially if the Protestants present partake of the meat."

However, if your hostess is Protestant, if few of the guests are Catholic, and if you are confident your hostess has prepared the meat in good faith, and if general embarrassment would be caused by your refusing it, then eat it quietly.

If you have good reason to believe the hostess has served the meat just to taunt or test you then eat vegetables and like them.

Sometimes, if you are invited to a Protestant home for informal Friday dinner, you might give a gentle hint at the time of the invitation and thus avoid the issue.

Q. My husband, who is baptized but not a Catholic, says a daily rosary. Does he receive the same graces as I who am a Catholic?

A. I hope so, but I do not know for sure. Technically he cannot receive indulgences, but I am not sure the Lord is concerned about technicalities. Honest good faith, sincere love and devotion are much more important by far.

Again, considering the size of those pro football TV contracts, it may be hard to tell next fall when the Packers or Chargers group on the field if it's a huddle or a stockholders' meeting.

Now, back at other places this year besides the ranch, we ponder the announcement of a new Macdonald-makes-good series about Alexander the Great. Maybe, if he knew his memory was to be celebrated electronically, Alexander should have spent his time trying to utilize the Gordian knot and may not have become history's notorious dropout from Aristotle's class.

"Peyton Place," we hear, is due for a video version. We suspect that the whole thing will end up as a "Defenders" case—with the Prestons retained to make Grace Metalious look like Emily Dickinson.

Then there's supposed to be one in which Craig Stevens plays a Broadway press agent (probably trying to make the old "Peter Gunn" heavies into musical stars). There's also

supposed to be a medicine chest offering called "The Healers." We surmise this will be a soap in which Richard Chamberlain is the nephew of Vincent Edwards and engaged to Zina Bethune.

Seriously, we do think the coming season looks for the most part like another money-see-money-produce chapter for American television. What the majority of possibilities add up to we aren't sure—maybe radio and a good book between some of the better movies.

We do hope television and television people may be graced in real life by a little bit of common-sense refreshing spirit we noted recently. Seems that Lorne Greene, Michael Landon, and Dan Blocker reined up and rode away from a Mississippi personal appearance upon learning that their arrangements for the audience were strictly segregated. Some racists are pretty ruffled at the Cartwrights; but we suggest that they think twice about tangleing with Pa, Little Joe, and Hoss especially.

We tip our Stetson in the direction of the Ponderosa.

YOUR WORLD AND MINE

Tension mounting in the Holy Land

By DR. GARY MACEOIN

The fact that Pope Paul had to insist so emphatically that his pilgrimage to the Holy Places had no political implications was not an indication of the delicacy of the political balance in the area he visited, Jordan and Israel, the two states in which partitioned Palestine lies, formally respected the Pope's wishes in their arrangements for his welcome. The leaders of both states, nevertheless, selected each word and planned each ceremony to highlight the unresolved conflict and present their respective positions in the most favorable light.

At a distance, it is easy to overlook the fact that Israel and her neighbors have been at war for more than 15 years, and that the present border is simply an armistice line patrolled by UN forces to maintain an uneasy truce. Not only is such the case, but the passage of time is increasing rather than diminishing the tension.

The 900,000 Arabs who fled their homes in Israel during the open warfare in the late 1940's still live in the main in refugee camps near the borders, their numbers greater today through natural increase than at the outset. No formula has been found to absorb them in the countries around, nor is any likely. The Arab leaders deliberately hold them together, a human pawn in the struggle. Without them, the tension would be less and their case against Israel weaker.

No issue arouses more feeling in this arid part of the world than water. The original partition plan called for a sharing of the waters of the Jordan, the major available source of fresh water. The Arab states in the Arab States will not attempt as a condition preceding any kind of discussion, and Israel is absolutely opposed to any mass return of Arabs to the territory it controls. But it has now brought the water issue to a head by the construction of pumping stations and pipe lines to carry water from the Jordan (at the northern end of the Sea of Galilee) to irrigate the Negev desert in the south end of the state. These works are now almost complete.

Arab outrage at this unilateral action has been such as to bring together the many Arab states, one of whose weaknesses is internal disunity, for a summit conference. But fiery resolutions alone will not stop the Israeli, and there are two reasons to believe that the Arab States will not attempt the major military action which would be the logical next step. One is that they probably realize that they would suffer a defeat similar to that of 1948, a defeat possibly involving a further loss of territory.

The other reason is more complicated but also more basic. It is that there is an unresolved conflict in the Arab States itself. The Arabs themselves see the region as involved in a process of emancipating itself from feudal backwardness and apathy. They regard the kings and sheiks as part of the feudal and colonialist system, and they will not take action to change any part of them, successful war on Israel, however, would benefit Jordan's king more than any other Arab ruler.

It is worthy of note that this attitude is shared by Christian Arabs no less than Moslems, in spite of the fact that the "progressives" have in many cases treated Christianity as an ally of colonialism and an alien element in the Arab world. The Christian Arabs identify themselves with the Arab world and believe that the emergence of modern states will ultimately be to their advantage, as well as to that of the community as a whole.

For the outsider, which is perhaps the most sinister aspect of the Palestine situation is that none of the principals is concerned about the nuclear war which could grow out of border raids. They are willing to play with fire.

It is not merely that they believe that the nuclear warheads would seek more important targets, if released. It is that the bitterness is such as to blind the judgment. In these terms, Palestine is a sword of Damocles over all our heads. No price would be too great to pay for the true peace for which Pope Paul has pleaded so insistently in his every address during his pilgrimage.

(Question Box Continued)

Q. I would like to know whether a person from the U.S. traveling through Canada or staying in Canada on a vacation business or pleasure, or stationed there while in the Armed Services would be obligated to observe the Holy Days of Obligation as they are set up in the U.S. or would he have to observe the ones as they do in Canada?

In a St. Joseph Daily Missal it lists Epiphany, January 6, as a Holy Day in Canada and omits the Assumption, August 15.

A. Any person visiting in Canada, for any reason, must observe the Holy Days of Canada while he is there, but need not observe the Holy Days of his own country which are not of obligation in Canada.

The same rule applies for a person visiting any other country. In Rome, for instance, you would be obliged to observe the Epiphany, the feast of St. Joseph, Corpus Christi and the feast of St. Peter and Paul.

'FILL 'ER UP'



SOCIAL REFORM

Freedom does make a difference

By WILLIAM J. SMITH, S.J.

It was the contention of Karl Marx that human society is shaped by the pressures of the economic system. It is not the home nor the school nor the church, but the economic system which determines the kind of society in which we are to live.



Capitalism, to the mind of Marx, was nothing less than a continuous exploitation and oppression of the working people and it could never be anything else.

That is why Marx wanted to get rid of the Capitalist system and supplant it first by a dictatorship of the workers and then by the gradual evolution of a system of socialism. He believed that according to his ability and take according to his need."

We have seen how both Capitalism and Communism have evolved over the years. Without doubt the lives of the people of the Soviet and satellite countries have been shaped according to Communist economics—which includes constant propaganda and military pressures as well as the dictatorial methods of its economic system.

We have seen our own Capitalist system, on the other hand, grow and expand since the days of the stagecoach and the steamboat to become the gigantic network of economic enterprise we know today, unmatched anywhere in the world. Through Social legislation and the give-and-take of collective bargaining we have at least aimed to curb monopoly and economic dictatorship and to bring both industrial and social relations into some kind of working balance.

AT THE SAME TIME, it might be of interest to delve into the question: "In what extent does our economic system shape the social lives of our citizens?" The effect does the profit motive, which is the driving force of free enterprise, have upon me in my thinking and my acting?

This is no probe in depth. It is merely a little experiment in sociology which any one of us can easily conduct. Just take those products of our modern economic system closest to hand—the daily newspaper, TV, the telephone, the automobile, adver-

tising, the installment plan, loan and credit associations, etc.

I don't think there is any doubt that the economic system has a tremendous influence on the type of society in which we live. That influence ranges all the way from the kind of soap we use to the legislation that will be passed in Congress to protect our oil interests or some other economic international interest in some far off corner of the world.

THERE IS NO DOUBT that our profit-motivated TV industry has a great influence on the minds of our citizens both in the drooping commercials and the type of entertainment it offers. The profit-motivated automobile industry certainly has affected the whole range of community interests and relationships. The profit-motivated publishing industry influences us for good or evil depending upon what we choose to read.

Without doubt, our economic system and the way it functions has a very definite effect upon the way we live our lives both at home and in our social relationships. But certainly the home, the school, the church are still major, if not the predom-

inant influences upon our lives. And the reason these non-economic elements in our society can still play the major role is precisely because our economic system itself is a free form of social living. It is not tied up with the tyrannical forces of a state-controlled society.

WE MAY NOT be as free in every respect as we would like to be, but we are free enough for the average citizen to live a normal life, to marry, to educate his children, to spend his leisure as he likes, to worship God according to his conscience, etc. There are still obstacles in the paths to freedom for all. But we are working and striving to make the ideal a reality for all.

Eventually, the Communist economic system may catch up with us in both quantity and quality of manufactured goods and services.

They may even produce a better telephone system, improved TV, advanced models of automobiles, etc. But the form of society under which they are going to live, the real enjoyment of their material progress cannot differ from the original service.

(Continued on page 9)



"—AND TO THINK, SISTER—YOU TAUGHT ME TO WRITE!"

FAMILY CLINIC

Perennial bridesmaid beginning to despair

By JOHN D. KANE, Ph.D. I am one of those cases of always the bridesmaid and never the bride. At twenty-eight I am beginning to despair of ever getting married. I have a degree in Library science and work in the library of a men's college. I see plenty of men, but they are either too young, too old, or already married. In college I had dates, and I remember the boys called me "a brain." I still don't want to be an "unclaimed treasure," almost any man is beginning to look good. Do you have to be well, do you have to be a husband?

can be better than you think. The most alarming part of your statement is that almost any man is beginning to look good. Perhaps you can't be so selective as you would like to be. You have been five or six years ago, but you had better not be completely unselective. Let's look at this one by one: First is your age, second is your reputation for being a "brain," and fourth, which might well be placed first, is your anxiety.

The average age at marriage today for girls is nineteen or twenty, for boys twenty-one to twenty-two. But this is the average, not the only age. People literally marry at all ages, some in their sixties and seventies.

So far as marital opportunities are concerned, you are not in the right job. It's amazing how many people find others whom they met at work. But you are in one of the occupations where this occurs least often. The reason is that there are many more women than men librarians. The same is true of elementary and high school teaching as well as nursing. But at your age perhaps the only place worse to work, so far as marriage chances are concerned, would be a library in a girl's college. Since it is a college, I assume there are no or very few graduate students who would be near your age. The downy-chinned Freshman who shows interest in you maritally speaking would be looking for a mother for a wife. Obviously this is to be avoided. Even the upper classmen will consider you too old because boys tend to marry girls younger than themselves.

But you needn't desert library science. It's desirable to have a library in which you are now employed for the kind where you are apt to meet men of your own age. There are many such libraries of a university which has a large number of graduate students. A law library also seems desirable. Even a public library will bring you into contact with a wider age spread of men.

You don't have to depend upon work as a place for meeting a potential partner. What about social clubs and other parish societies. Participate actively in them and you will acquire new friends.

This brings me to the point about which you express the greatest concern and upon which I suspect you place the blame. You have been called "a brain." Somehow or other this seems to be a liability in our society at large. It is one of the assets which we all need. Girls it appears to alienate boys.

Some might claim that this proves Americans are anti-intellectual, but I doubt it. Rather, it upsets the traditional roles of men and women. Despite all the brave talk about the equality of the sexes, there is still certain areas of life where this is not so. Husband-wife relations are one.

Most husbands would still like to be the head of the family, and should be. If a wife is more intelligent than her husband, she should be. It is, or at least appears to be, a threat to their position as head of the family. They still want to cherish, protect and support their wives. But the more intelligent wife may be more capable of supporting the family than the less intelligent husband. She may even protect it more. We think of intelligence in terms of the ability to solve a puzzle, so, as some men might put it, you can't cherish a walking dictionary.

The very intelligent girl has two choices in seeking a husband. She can look for a man who is as intelligent as she is, or she can look for a man who is less intelligent. This restores the balance. But he may be hard to find, especially at twenty-eight. But, Clara, you have enough common sense and knowledge on all occasions. Don't always know the answer, don't correct your boy friends. This is not playing dumb, this is acting intelligently and courteously.

Perhaps it is not so much that men resent intelligence in women as they resent a woman who is it especially when it shows in a bad light. The really intelligent person feels secure in her own intelligence. She has to be so good that she has to shine on all occasions. No, one does not have to be stupid to get a husband but perhaps it is not so much that. It has occurred, it has been. If boys called you "a brain," they probably had a reason, and this reason, right or wrong, is that you are too good for them. You are too good to judge of the sin belongs to the true Judge—to Him Who sees the hearts and reads the most secret motives of men. But this is the time for His Mercy; and Jesus, my Head, demands that I keep my judgment of others unfainted by my passions and free from my judgments of others so that, animated by faith, it will be marked by seeing the offender as a member of Christ's Body—by seeing him in the Person of Christ.

O Jesus, our Redeemer, how could it ever have been said that Your religion is alien to the life of the earthly city and without influence on that life? How greatly indeed would this earthly life be transformed if—amid the injuries, the misunderstandings and the injustices which set one against another in the love of families, friendships and communities—something of Your Divine Compassion were to become a real force in the world, through the members of Your Mystical Body.

WORKING TO BEAT HELL

Lent is for love!

By JOSEPH T. MCGLOIN, S.J.

Now that Lent is about to begin again, it might be good to understand why it has more to do with love than with anything else, and why the various Lenten orgies, where adults revert to infancy, are so half-bow and stupid.

The M.O. (That's modus operandi, a manner of getting to us old Draught fans) of Christ, who started Lent, strikes you as strange at first. He keeps Himself relatively hidden for forty days, doing nothing more earth-shaking than obeying Joseph and Mary. Of course this is somewhat earth-shaking, since He created these two in the first place and, therefore, keeps them in existence at least as long as He obeys them!

He begins His public life on a still stranger note. After thirty years of His "hidden life," He takes off for the desert and hides out 40 days more. Not only that, but He prays and fasts during those days, and receives a double portion for God seemingly to waste time on.

Now Christ hid no number of things, as an example for us, and this fasting had to be for that reason. And the same holds for His being tempted. He's trying to tempt you, and you are to undergo temptation as part of the job of getting to God, a little fasting can help us fight off temptation.

Why Lent? Why do we fast, why during Lent or any other time? Well, let's see.

Since we're made for an unmaterial goal, and since, at the same time, we're surrounded by material things, we need something to keep our minds balanced, something to help us understand that things like character and courage and kindness and perfection are much more necessary for us than material wealth or comfort. And so, one big reason for penance is the discipline it imposes, the restraint we practice.

If you go through life doing only what you want all the time, you'll end up with all the personality and character of an overripe banana. You'll be a sucker for the first temptation that comes along, and you'll fall every time to show your strength of character. But make some little practice for yourself, and you'll be able to meet them as they come.

The soft and un disciplined have been known to commit suicide. They're afraid of the horrible thought of losing their youthful beauty, for instance. But the person who practices at the beginning of his life a little practice of character with some little practice is ready to face reality rather than running from it. After all, you're not going to do well in a fifty-mile hike if you've never practiced for a mile or two. Try a few fast miles now and then.



Patroness of the Congo

MOTHER OF THE AFRICANS... The mystery of the Incarnation, of the Redemption—in a word, the mystery of love, for God is truly love—fills to the brim the heart of the African, as of nature. Convinced of this overwhelming love which permeates his whole life, the African will henceforth be able to find God in every aspect of his existence, where previously he could see only blinding influences, witchcraft, and spells... King Matua II, King of Rwanda.

THIS IS CATHOLICISM The inspired Word

By REV. JOHN WALSH, S.J. Q. How is the Bible the word of God? The Bible is the word of God because He wrote it.

Q. If God wrote it, why are various books written—Moses, Jeremiah, Isaiah, Matthew, Mark, Paul, et cetera—credited with having written various books of the Bible? God is the principal author of the entire Bible; the human beings who composed the different books of the Bible are merely secondary authors.

Q. What is the difference between the principal author and the secondary author of a literary production? The difference may be illustrated by citing the example (admittedly inadequate) of a stenographer taking a letter under dictation. In such an enterprise, though both persons compose the letter, the stenographer is merely the secondary or subordinate author. Since the decision to write the letter at all and the message contained in it are due solely to the one dictating, he is the primary or principal author of the letter.

Q. Did God dictate the Bible to its various human authors? God dictated the Bible in the sense that He communicated to the authors the content of the words.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Feb. 9 QUINQUAGESIMA SUNDAY. "Protect us from all that assails us," we pray in the Collect of today's Mass. These three Sundays of pre-Lent receive a consciousness dimmed in the joy and celebration of the incarnation and epiphany of the Lord—our consciousness that, even though we are in Christ, as long as we are on this earth we are assailed.

And evil are realities even after the Christ-event and even in the Church. We have been "freed from the power of sin" (Collect), but not from its subtly coercing attraction. We may "speak with tongues," we may have prophetic power, we may believe deeply, we may share our wealth with the poor, we may suffer martyrdom, but perfection is not ours in this life (First Reading).

To grow in Christ is to grow in love, always in time an unfinished process. This is the purpose of the baptismal retreat and penance we begin again on Wednesday.

Feb. 10 ST. SCHOLASTICA, VIRGIN. Love is the theme of this Mass of a virgin. Christ is the bridegroom (both readings) and one is permitted to renounce the normal exterior human love in marriage only in order to serve the Church by being a living sign of her commitment to an ultimate union with Him in heaven. Hence the emphasis today on the last things, on the "eternity" on meeting the Lord in His glorious coming.

Feb. 11 THE APPEARING OF OUR LADY AT LOURDES. Shrove Tuesday this year is celebrated with this feast of the Blessed Virgin. As first among the redeemed, she shows us in her liberation from sin and in the assumption those fruits of redemption toward which our hope in the last coming of the Lord is directed.

Feb. 12 ASH WEDNESDAY. Today we look toward Easter, toward the glorious triumph of Jesus over death and toward the baptismal vows we will pronounce again in that great Vigil. And

we admit publicly in deed and word that we have been unfaithful to our Baptism, unfaithful to Jesus Christ to whom Baptism relates us. We receive ashes on our heads, in token of what we are by ourselves, dust, dependent on God for life both in and in eternity.

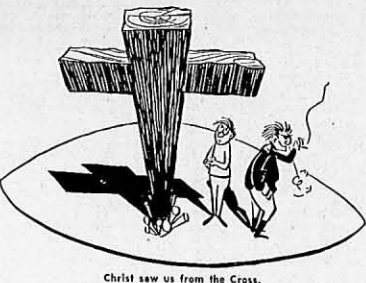
Repentance is our theme, both in the rite of blessing ashes and in the texts of the Mass itself. And not repentance alone, but repentance in the sight of a merciful Father. Our fasting, our penance, is personal gesture more than legal obligation.

Feb. 13 THURSDAY AFTER ASH WEDNESDAY. Persistent, steadfast faith—in Ezekiel in the First Reading and the centurion in the Gospel—is the quality in man which enables us to receive "the Kingdom of God." "His rule will endure forever" (Entrance Hymn). "Upon you I have set my heart" (Offertory Hymn).

And faith is itself one of the gifts of that baptismal covenant to which Lent turns our thoughts. God, then, is totally the author of our salvation; preparing us to receive it as well as bestowing the gift.

Feb. 14 FRIDAY AFTER ASH WEDNESDAY. Penance and love go not hand in hand. If they are to find acceptance in God's sight, Last Sunday's hymn to charity in the First Reading is applied concretely in both lessons today to the moral life of believers. Man is a body-soul unity and the order of his penance are no more independent of an inner conversion to God by his brothers than the inner conversion of love is independent of outward acts.

Feb. 15 SATURDAY AFTER ASH WEDNESDAY. The First Reading continues yesterday's moral lesson, while the Gospel points again to Christ as the Person in whom recovery is to be found. "All those who touched him recovered." This season of recovery we call Lent is particularly a time to come close to Him in the Scriptures and in the sacraments, as well as in prayer and brotherly love. To help us to do this we see the Church, the People of God, with its guarantee of His presence.



Christ saw us from the Cross.

though, and you'll at least do better than Pierre Sallinger. Now, these are natural principles, and even someone who did not believe in God would go along with them. But, to the 99.99 per cent of humanity which believes in God, penance is much more than this.

God is our Creator and our only God. We either get to Him or we are left, 100 per cent flops. Our life here on this earth is, then, not our final goal at all but only a means to that goal. Life on earth is a test we either pass or fail. And in order to pass any test there has to be discipline, self-denial, unselfishness.

For the Christian, there is still greater reason for penance. Christ came to earth to redeem us—so live, suffer and die on the Cross for our sins.

Now it would take something considerably less than a man to stand by and see someone he loves suffering without wanting to alleviate or share in the suffering. And so, if we Christians have any love whatsoever for Christ, we will want to share in His sufferings—which we undertake out of love for us in the first place. It's only fair that we try to unite some little sacrifice of our own to the infinitely valuable Sacrifice of Christ—for us.

To go a step farther, we Christians must understand that Christ is not in His Church, in the Sacrament of the Eucharist, and, above all, in His friends, His Mystical Body.

Every baptized person seen member of Church

WILMINGTON, Del. — The Catholic Bishop of Wilmington told the annual banquet of the Episcopal Diocese of Delaware that all baptized persons are members of Christ's church.

"All those who are baptized are in some definite way members of the one true church," Bishop Michael W. Hyde declared. He was featuring the speaker before a capacity crowd of 800 at the annual Episcopal event. Ten Catholic priests and 12 laymen were also present as guests.

BISHOP HYLE commented that a hundred years ago such a gathering of Catholics and Episcopalians would have been a cause of "fear and consternation."

"Thank God, times have indeed changed," he said. The Bishop, reporting on the ecumenical council, described religious unity as a major concern of the council Fathers.

"Not one word of denunciation or condemnation was expressed, but there were frequent references to our separated brothers in Christ," he said.

"We are consciously adhering to the defined doctrine of the Catholic Church, every effort was made to avoid or eliminate from the discussion words or expressions that might offend those not of our Faith," he added.

"WHILE CLAIMING the fullness of God's gifts could be found only in the Catholic Church, it was openly reaffirmed that, since the Holy Spirit breathes where He will, the gift of grace to any Christian community and may use them as a means of salvation," he said. Bishop Hyle said the council Fathers are "overwhelmingly" in favor of ecumenism and religious liberty.

On the question of freedom of conscience he said that "a man with a free will does have the right to hold an erroneous opinion if he is honestly convinced in his own mind that it is true."

NEW YORK—The Ford Foundation has granted \$38,600 to the Lavanium University, Leopoldville, Congo, to expand research the Catholic institution is conducting in the field of African and Congolese development programs.

VIEWING WITH ARNOLD

'The Cardinal' is often dramatic, but is devoid of spiritual depth

By JAMES W. ARNOLD

As an ecclesiastical adventure story, Otto Preminger's film version of "The Cardinal" has its moments. But as a religious movie, it is nowhere, unless you count the number of church interiors photographed or the percentage of actors in clerical garb.



The hero is bright, handsome, and rather chilling; he happens to be a priest. He undergoes nearly every dramatic experience possible for that state in life (as well as some not so possible) as he moves up the ladder. But something essential never happens. Neither he nor the audience ever has a genuine spiritual experience.

Yet the film is sympathetic to the church in general, if not always in particular. The image is of a legalistic but highly dynamic institution, beset by subtle internal conflicts, struggling to keep its balance in a world of change. If not entirely unfair, the image is oversimplistic and unlikely to make the converts author Robinson might once have hoped for.

The movie is poor propaganda because motives are never made spiritually meaningful. When the priest allows his sister to die, he seems heartlessly intellectual. His "inhuman" choice of the priest over a woman who loves him seems motivated only by long stares at the altar (with pious music on the sound track).

The neutral observer is likely to respond with his heart to the priest's heroics on behalf of civil rights, but Father Fermoye seems cold fish in the incidents involving women. As for the

Nazis, the priest's efforts are overshadowed by the impression that the Austrian primate, at least until the end, is a fervent fascist.

As art, "The Cardinal" barely gets its head above water. There's the sheer incredibility. The priest, who is being stripped and beaten before a burning cross because he will not spit on the crucifix, a various times, he also copes with a "bleeding statue" miracle, quits the priesthood for several years (just as his Bishop tells him he's resigning), falls in and out of love with a pretty Viennese, wrestles with Hitler in Austria and a conservative cardinal in the Curia.

All this could occur, but if it happened to one man he would deserve more than the Red Hat. One gets the sticky feeling that Preminger is gaily working in every major controversy of the 20th century—especially those with a bit of spice, violence or shock.

Then there is Georgia. Father goes there to lend moral support to a Negro priest trying to integrate the parish school. In a matter of hours he is being stripped and beaten before a burning cross because he will not spit on the crucifix. At various times, he also copes with a "bleeding statue" miracle, quits the priesthood for several years (just as his Bishop tells him he's resigning), falls in and out of love with a pretty Viennese, wrestles with Hitler in Austria and a conservative cardinal in the Curia.

There are many earlier moments. Besides the bistro, bordello and torture scenes, we have the dark and pious excitement of the illicit romance, a suicide, a full-scale Nazi riot with a murder or two, and a Cardinal who tries to blackmail the hero with a romantically suggestive photo.

In the lead role, darkly handsome Tom Tryon has strength but little of the warmth the character needs. Preminger's top card cardinals (John Huston, Raf Vallone, Tullio Carminati, Josef Meinrad) are slick and believable, with Huston the most humanly at ease.

The only really "holy" people in the film are Burgess Meredith, as the dying pastor of a poverty-stricken flock, and Jill Haworth, as the pretty would-be nun who cares for him. Despite a touching death scene played with Huston, Meredith seems trying too hard for the Franciscan image; the subtlety of sanctity eludes him. I liked Miss Haworth, but Romy Schneider (as the Viennese), asked only to be cute, European and a trifle vain, does splendidly. Much more is asked of young and inexperienced Carol Lynley (as the sister); she hangs on nobly until the dissipation sets in. John Saxon has vigor and individuality as the Jewish boy friend.

Preminger's best dramatic scene is probably that wild Nazi rush on the Cardinal's residence in Vienna. But it seems a bit much to have the Vienna Youth Choir off to the side singing Handel, just as it does to hear a harmonica play "Yip-Ski" during the Klan beating. Some Boston scenes, bluntly describing casual Catholic anti-Semitism, are uncomfortable on target.

(Legion of Decency: A-3)

BOOKS OF THE HOUR

Catholic Almanac wins plaudits of reviewer

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

This year marks the 60th anniversary of the "National Catholic Almanac" (distributed by Doubleday Co., \$2.95) which is perhaps too much taken for granted as a part of the American Catholic scene.



Coming from the small beginnings of a sort of Francis's "house organ," called "St. Anthony's Almanac," this immensely useful compendium is still edited by the Franciscans of the Holy Name Province. But recourse has now been had, for purposes of achieving wider distribution in cooperation with one of the country's publishing giants.

Though jacket blurbs are notoriously unreliable and often the object of much fun at publishers' expense, the editor cautions that here, here is substantiated, when they call the book "A complete one-volume encyclopedia of facts and figures on every phase of Catholic life."

Like its secular equivalent, "The World Almanac," this marvel of condensation does not follow much of a systematic arrangement, though (also like the "World Almanac") it has in the front a very full and detailed index, which makes all items easily traceable.

In general, there is an attempt to put "News Events of Catholic Interest" in the front of the book—not only in the form of monthly and quarterly news items, but also in somewhat extended treatment of such topics as the Vatican Council, Civil Rights activities, the General and Supreme Court cases of Catholic interest.

From this point on, the attempt, generally successful, is to cram all of the nearly 700 pages with useful and useful information about the Church throughout the world. As one might expect, the greatest attention is given to the U.S.

Protestant doctrines; a survey of the Catholic literary market; the Catholic scene in color and pressing modern problems such as nuclear war and the tendency of the public to try to cheat in religious matters (including 87-year-old St. Stephen's Cathedral). But

These and hundreds of other topics are treated, generally most satisfactorily. Sociologists have pointed out that we are a fact and statistic hungry people and this is one fine means toward satisfying that hunger.

The familiar principle of Benedictine life is itself an aid in presenting a spiritually as valid for the house as it is for the cloister. Further, as there is nothing peculiarly Benedictine about the seeking of God, neither is it impractical for the lay person to be guided in his religious life by the Benedictine ideals of stability, the pursuit of perfection (sometimes called "conversion of manners") and obedience to the will of God.

Abbot Alban is interested in showing the layman some of the ways in which he may share the monk's vocation (which is not at all peculiar to Benedictinism), and "truly seeking God."

The familiar principle of Benedictine life is itself an aid in presenting a spiritually as valid for the house as it is for the cloister. Further, as there is nothing peculiarly Benedictine about the seeking of God, neither is it impractical for the lay person to be guided in his religious life by the Benedictine ideals of stability, the pursuit of perfection (sometimes called "conversion of manners") and obedience to the will of God.

All of these things are discussed in 22 chapters, so that the book lends itself to weekly meditation or spiritual reading.

Wm. Weber & Sons "Parcours of Fine Meats" Beech Grove, Indiana Breaded Fish Portions For Fish Fries

National Wholesale Grocery Co. 937 N. Capitol Ave. ME 5-4778 Indianapolis 4, Indiana

Distributors of Quality Foods and Specialties For Churches, Schools, Hotels and Restaurants

PURVEYORS OF FINER FOODS Supplies For Churches, Schools, Clubs, Institutions, Restaurants. Coffee, Tea, Spices and A Complete Line of Institutional and Grocery Size Canned Goods. 50 South Ko-We-Ba Lane ME 6-4507

1st Place THE WINNER Golden Guernsey Milk. Delicious Golden Guernsey Milk is the only milk ever to attain a perfect rating in every category during national competition. From its velvety-smooth taste to the rich, natural food elements found in every golden glassful, Golden Guernsey is nature's most nearly perfect food.

Golden Guernsey Farms, Inc. ST 7-2234 GOLDEN GUERNSEY MILK Power-Packed with Protein

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Evansville, Madison, and Richmond.

DINING FARE GIVE YOURSELF A DAILY BREAK WITH LUNCH AT LAUGHNER'S 6515 Westfield Blvd. 5115 E. 16th Street 2834 W. Morris Street

In Brown County The Nashville House DINING ROOM Serves 12 noon until 8 p.m. LOCATED among SCENIC HOOSIER HILLS

the door to old-fashioned dining pleasure Durbin Hotel RUSHVILLE 5 Dining Rooms—Gay Nineties Bar Private Parties—Serving 15 to 300 Persons "Over A Century of Hospitality" Serving 6 a.m. to Midnight Daily SMORGASBUFFET 11:30 a.m. to 8 p.m. Sundays

Visit — Steak 'N' Shake "IT'S A MEAL" 5360 N. Keystone 2660 Lafayette Rd. (at Tibbs) 2935 Madison Ave. 3810 E. Washington

Now Open Sundays — 11 A.M. - 3 P.M. ALL YOU CAN EAT CHICKEN or PERCH DINNERS \$1.95 8 OZ. TOP SIRLOIN STEAK \$1.95 SIRLOIN STEAK Extra Large \$3.75

McCLARNEY'S Famous Restaurant and Cocktail Lounge 1435 W. MORRIS ST. ME 2-1621—ME 2-1772 Fireside Tavern & Dining Room OPEN TILL 1 A.M., MON. THRU SAT. CLOSED SUNDAYS.

MILANO INN "Since 1934"—Paul & Mary Modoff, Prop. Real Italian Spaghetti • Ravioli • Pizza Cocktails, Wine and Beer 231 S. College Ave. ME 2-8834

RURAL INN Original Cinemascope Movie Bar Mixed Drinks • Wine • Cold Imported Beer Cold Champagne Visit Our Unusual Carry-Out Dept. 257 Brands of Liquors and 45 Brands of COLD BEER

PARTY PANTRY ENCHILADAS PIZZA TAMALES TACOS FRIED BEANS

Name our Dog — and win a beautiful 8-transistor Arvin radio We Call It MEX-I-DOG — Do You Have a Better Name? Foot-long hot dog covered with hot chili con carne, ground cheese, chopped onion, shredded lettuce and hot peppers... a real meal for 49c.

Spacious, leisure, gracious Dining Landmark of shell pink shrimp and luscious-tasting steaks. A beacon to quality cuisine — fine service — good cheer. The Indianapolis Restaurant with a National Reputation

KEY WEST SHRIMP HOUSE 2861 MADISON AVE. ST 6-1441

BEST OF MEXICAN & AMERICAN FOOD! Open Daily From 11 A.M. Open Sunday After Church Fiestas Fri. & Sat. Eves. Mexican Village Restaurant 39 W. Michigan ME 2-6682

AROUND THE ARCHDIOCESE

Annual carnival slated at Schulte High School

TERRE HAUTE, Ind. — A "Roaring Twenties" theme has been selected for the annual Mardi Gras Carnival at Schulte High School Sunday, Feb. 9. The theme will be carried out in decorations, costumes and floor shows presented by Schulte seniors.

Featured on the carnival midway will be such popular favorites as the fast food, cakewalk, parmpost booth, pizza place, penny pitch, basketball and football throws.

Delicious ham and roast beef dinners will be served continuously during the afternoon and evening.

The carnival king and queen, chosen by the student body, will be crowned in special ceremonies at 8 p.m.

Serving as faculty coordinators are Sister Marie Carmel, Sister Marie Monica, Emmanuel Fusco and James Fuelle. Student coordinators are James McCarthy, Dorcas Moulton, Dan Pfeifling, and Kris Schneider.

The carnival is open to the public from noon to 10 p.m.

TELL CITY

A Pre-Cana Series will begin at St. Paul's Church on Sunday, Feb. 9, at 2 p.m. This series of marriage conferences is open to the entire Tell City Diocese. Speakers for the conference will include priests, business men and doctors. Participants are asked to register at St. Paul's rectory, Tell City.

Recovering

JAMAICA, N.Y.—Father John Courtney Murray, S.J., is making what he calls an "unconventional recovery" here at Jamaica Hospital from a heart attack he suffered on January 12.



MAP CARD PARTY PLANS—The Sacred Heart Women's Club, Jeffersonville, will present their Annual Card Party and Style Show at 8 p.m., Tuesday, Feb. 11, in the school hall. The theme of the Style Show is to be "Springtime Fashions." The White House of New Albany will provide the fashions. For reservations call Bu 2492 or Bu 3893. Above, left to right, are Mrs. Robert Pender, publicity chairman; Mrs. Glenard Bell, reservations chairman; and Mrs. William Schnatter, reservations chairman. For those who do not wish to attend the card party but would like to participate at home, table prizes and door prizes will be furnished.

FARMER'S VIEW The drop-outs

By DANA C. JENNINGS

Thousands, probably millions, of children over the years have been taken out of school because their parents "couldn't afford" to send them. Today many school-age youth are deciding not to go on to high school, or to quit high school, or not to go on to college because they want to "make money."

You can't make money by harvesting wheat before it is ripe and the youngster is cheating himself of \$15,000 to \$20,000 for every year he falls short of completing his education.

In one midwestern farm state it has been learned that a high school graduate will earn \$60,000 more in his life-time than will an eighth-grade graduate. A college graduate will earn \$70,000 more than a high school graduate, \$120,000 more than the one who quit after grade school.

These extra earnings for educated people are still higher in other states with more city and industrial jobs than the one studied.

"Education is a high-return investment," said the report. "Indeed, it would be difficult to discover a more productive investment for a state or nation."

The report points out how, paying on a dollar and cents basis, educated people are an economic asset to a community because they earn more, spend more, own more, pay more taxes.

Too, "New ideas, new techniques, high-quality management and efficient use of resources are all basic to economic growth and usually stem from high-quality education and training."

Seaford RESTAURANT OPEN Tues, Wed, Thurs., Sat. 4 p.m. to 8 p.m. Fri., Sun. 11 a.m. to 8 p.m. The CAPE CODDER 916 Eastern Blvd., Clarksville, Indiana

BROOKVILLE Insure and Be Sure Think Young—Say Pepsi Please Sheets Ins. Agency Main St. Ph. 386 Brookville, Ind.

MADISON HARPER'S FASHION CLEANERS Use Our COIN LAUNDRY 224 E. Main St. Phone 76 Ph. CRtwd. 32125 Highway 7 Lichlyter Building Supply Complete Building Supplies Contracting Company 1113 W. First St. Phone 399 Phone 675 Madison, Ind.

TELL CITY The Eger Studio "Portraits—Weddings" 717 Main St. Phone KI 7-3479 TELL CITY NATIONAL BANK "Drive-In Banking Service" FREE PARKING

Zoercher-Gillick Funeral Home — Ambulance Service — KI 7-2511 TELL CITY, IND.

JEFFERSONVILLE SAVE TIME SAFELY Dial Butler 3-6688 1100 TAXI, Inc. 135 W. Court Ave. Jeffersonville, Ind. Over 30 Years Continuous Service REMODEL * Plumbing * Masonry * Roofing * Painting * Siding * Wiring Frederick Lumber Co. * Carpentry * Flooring 1601 Spring St. BU 3-6683 Jeffersonville The Clark County State Bank 415 Spring St. Member FDIC

NEW ALBANY Kannapel's GRADE QUALITY Schmitt Furniture Phone WH 4-2285 State and Main Streets Open Evenings by Appointment MEMBER FDIC Hargo Oil Company Cleaned Filtered FUEL OIL 140 E. Main St. Ph. WH 4-0581 12 Pearl St. Mutual Trust And Deposit Company DAY LUMBER CO. * Lumber * Millwork 15th & Shelby St. WH 4-6457 BRAYTON—2735 Charleston Rd. 10105 KNOS BRANCH

'Renewal' is theme of NCCM meeting

WASHINGTON—"Planning and Action for Renewal" will be the theme of the National Council of Catholic Men's biennial "Conference of President." It will be held here March 19-21.

Attending the meeting will be presidents, vice presidents and moderators of diocesan Councils of Catholic Men, national executive committee members, and heads of representatives of national organizations affiliated with the NCCM.

The men's council holds its national conventions in the spring of odd-numbered years. In even-numbered years it holds the Conference of Presidents.

Catholics in India NEW DELHI — Catholics in India now number 6,400,000 out of a total population of over 450,000,000 according to an India Radio broadcast. It said Catholics living in 75 ecclesiastical jurisdictions are served by 7,000 priests, of whom 5,000 are Indian-born.

Fr. Walsh

(Continued from page 7)

the human authors all the thoughts and ideas which He desired to be included in the sacred text. Any statement contained in the Bible, then, is there because God wanted it there and moved the human author to put it there. The manner in which each statement is expressed, however, the choice of words used and the literary style employed, were factors which were probably left entirely to the discretion of the human authors. The Bible, therefore, is a joint production since both God and the human authors really contributed to the writings of it. God determined what was to be said; the human authors decided how it was to be said.

Q. What is the name of that act whereby God communicated to the various human authors the thoughts and ideas which He desired to be included in the Bible?

A. That act is called divine inspiration.

Q. How do we know that God inspired the human authors of the Bible?

We know that the Bible is divinely inspired only because of God's infallible Church so teaches.

Q. Why must we depend on the teaching of the Church in order to know whether or not the Bible is inspired?

Divine inspiration is a supernatural act. By its definition it lies beyond the reach of human reason and experience. God alone knows whether He inspires and whom He inspires. Unless, therefore, God told us through His Church that He had inspired the human authors of the Bible, we would never be able to arrive at that fact.

Q. Is that why the divine authorship of the Bible was not discussed until the present chapter?

Yes, for until it had been proved that the Church is infallible on all questions dealing with religion and morality it would have been impossible to show that God wrote the Bible.

Q. Do not many Protestants and other Christians accept the Bible as the inspired word of God, although they do not recognize the infallible authority of the Catholic Church?

Many Christians, although declining to acknowledge the infallibility of the Church, revere the Bible as the inspired word of God. If such Christians were asked, however, why they are convinced that the Bible is divinely inspired, they would be unable to provide objectively reasonable grounds for this conviction.

From "The Catholic Faith" by John J. Walsh, S.J., Copyright 1959 World Library, Inc. Published by Doubleday and Company, Inc.

Dr. Kane

(Continued from page 7) economic circumstances. Marriage is for life. What a tragedy if your present anxiety to get married leads you into a matrimonial mess.

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.

Visits Holy Land

JERUSALEM, Israel — Sen. Ludovico Montini, brother of Pope Paul VI, and Mrs. Montini visited here for four days as guests of the Israeli government. The Senator came here from Bangkok, where he had attended a conference. He and his wife visited many of the shrines in the Holy Land. They left January 25.

Secina planning for Lenten dinners

INDIANAPOLIS — Fish and shrimp dinners will be served every Friday from 5 to 7:30 p.m. during Lent in the Secina High School cafeteria, 5500 Knowland Ave.

In addition to fish and shrimp, the menu on different Fridays will feature such culinary delights as fried pike, fried turtle and lobster. A carry-out service will be in operation weekly.

Msgr. Brokhage to be speaker

INDIANAPOLIS—Msgr. Joseph D. Brokhage will address the Bishop Chafard General Assembly 4th Degree, Knights of Columbus on Sunday, Feb. 16, following a Communion Breakfast at Holy Rosary Church.

The 4th Degree members will receive Corporate Communion at the 8 a.m. mass at Holy Rosary Church. For reservations call SF 4-3894 or ME 8181.

Redford Pay 'n Pakit IGA Mkt. Quality Meats—Beer & Wine Free Delivery—Open Sundays 1320 5th St. BR 5-3121

Lawrenceburg The Dearborn Gravel Co., Inc. "READY MIX CONCRETE" SAND—GRAVEL—FILL DIRT Call — 208 — Call

BRAZIL KIDD Insurance Agencies General Insurance—Bonds 15 N. Walnut St. Phone 2201

The Stanger Co. Men and Young Men's CLOTHING and SHOES 114 West Nat'l Ave. Ph. 26076 Patronize Our Advertisers

The Riddell National Bank of Brazil, Indiana Since 1885 Member FDIC

AURORA Ullrich Drug Store Go To Ullrich's for Service ZENITH HEARING AIDS 301 2nd Street Ph. 27

Savage Appliances Your General Electric Dealer 216 Main St. Ph. 309-R

JOE CHRISMAN — Clothier — AURORA, INDIANA Patronize Our Advertisers

Waltermann, Inc. Home For Funerals 32 South 11th Street Ambulance Service

Patronize Our Advertisers

Patronize Our Advertisers

Patronize Our Advertisers

Patronize Our Advertisers

Patronize Our Advertisers

Patronize Our Advertisers

Patronize Our Advertisers

Patronize Our Advertisers

TERRE HAUTE MOVING Local & Long Distance Eldred Van & Storage Co. 517 N. 13th St. C-4225 Agent United Van Lines "Be Sociable... Have a Pepsi!" Patronize Our Advertisers E. T. Hazledine Co. Ornamental Iron—Welding Machine Shop 231 S. 1st St. C-9323 TERRE HAUTE SAVINGS BANK Member of Federal Deposit Insurance Corporation S.W. Cor. 6th and Ohio C-9376

SCHULTE HIGH SCHOOL Terre Haute COME BY ANY MEANS POSSIBLE BUT BY ALL MEANS COME! Schulte Mardi-Gras Carnival Sunday—Feb. 9, 1964 Booths • Games • Entertainment • Talent Show • Dinner Music • Floor Show Roast Beef or Ham Dinners (Served in School Cafeteria) Noon to 6 P.M. Full Dinner \$1.50 Children's Portion .55c Parcel Post • Cake Walk • Pizza Palace • Dinner Music • Floor Show SCHULTE HIGH SCHOOL TERRE HAUTE, IND.

FOUR ATTRIBUTES

Cogley outlines role of Catholic college

PITTSBURGH — Journalist and author John Cogley said here that the Catholic college should seek to merit the adjectives traditionally applied to the Catholic Church: one, holy, universal and apostolic.

Through a proper understanding of these qualities, he said, the Catholic college will strike a balance between its "candid commitment to the life of faith and the good of the Church" and the good of the individual student, and the life of learning and the good of the city of man.

Cogley spoke at the installation of Sister Mary Thomas Aquinas Carroll as fifth president of Mount Mercy College. He flew here from Rome where he is spending a year, on leave from the Center for Study of Democratic Institutions, carrying out

a writing assignment for the Encyclopedia Britannica. Sister Thomas Aquinas succeeds the late Sister Mary Muriel Gallagher as president of Mount Mercy. A native of Pittsburgh, she has been on the college faculty since 1939 and has been its academic dean since 1952.

IN HER inaugural address she defended the idea of a woman's college, saying: "We affirm, against current popular ratings, not that women don't like men but that at certain periods of the day and week it is good for women students to be alone. . . . Therein they gain fuller confidence in themselves as important in their own right, not merely as wives or mothers or secretaries, but as persons with unique destinies," she said.

Cogley in his talk said that the words one, holy, catholic

(or universal) and apostolic should "in an analogical sense" characterize the day-to-day operations of the Catholic college as they characterize the Catholic Church.

Of "oneness" he said: "Whatever might be parochial or narrow or sectarian — whatever might set off one family of man from another—whatever might be based on pride of blood or a narrow understanding of Catholicism: one would hope that there would be no trace of that in mankind — whatever the intellectual community that forms the college."

NOTING that technology is imposing a new kind of unity on mankind, he commented that "unless the unity of mankind is founded on a better basis than this . . . we might be entering an Orwellian future where mankind is victimized by the very awareness of its own unity."

In this situation, he said, the role of the college is to "hold out for a broader notion of civilization."

As for "holiness," Cogley said he meant not what goes on in the chapel but what goes on in the classroom. "It is not the holiness of many people and 'lost the sense of the holy' and 'lost their divinity' unworthy objects."

The response of the Christian college, he said, should be "not to deny the goodness of those things mistaken for divinity but rather to proclaim their value, though measured against 'the abiding claim of the living God.'"

He said the ideal Catholic college would "shine forth with the holiness it comes from holiness and affirm that since the world has been redeemed, holiness is there to be found on all sides."

ON THE SUBJECT of universality of catholicity, Cogley said that "at its best the catholic mind is unshakably poised and almost scandalously unshockable."

"It frees from the provincial outlook like a girl escaping to Greenwich Village from a young ladies academy. . . . It has no fear of ideas, old or new or yet to be born. . . . It is characteristically suspicious of simple answers to complicated questions," he said.

As for "apostolic," he said it is the "mission" of the Catholic college "to give witness to the abiding intellectual tradition of catholicity in the modern world."

This does not mean, he said, that the college should be "a training school for missionaries" but rather that "by doing its work well with integrity and honesty, it will perform provide a Christian leaven in the world."

ND head deplors dearth of impact by U.S. colleges

NOTRE DAME, Ind. — American colleges and universities must make their influence felt more in national and international life, Father Theodore M. Hesburgh, C.S.C., said here.

The University of Notre Dame president advocated programs, including education for alumni in this country as well as programs oriented toward needs of other nations. Church-related institutions, he added, have the special opportunity and responsibility to help advance the ecumenical movement "whose impact, even in our time, is incalculable."

He spoke before 100 alumni leaders attending a three-day conference to review recent university developments and to launch "Challenge II," a new Notre Dame \$20 million development program.

Father Hesburgh said that in today's sophisticated world colleges and universities must develop practical programs of continuing education "if alumni are to keep pace with developments in the arts and sciences and develop their full potential for leadership in their home communities."

With the support of a recent \$1.5 million Kellogg Foundation grant, he said, Notre Dame will soon erect a center for continuing education which will serve a host of alumni, academic and professional groups and members of the local community.

Clergy shortage

ASUNCIÓN, Paraguay — Paraguay has an area of 157,000 square miles and a population of 1,820,000, has 370 priests—one for every 4,800 inhabitants, according to the Ecumenical Yearbook published here. The yearbook shows, however, that only 186 priests are engaged exclusively in parochial work.



AT RICHMOND VOCATIONS CONFERENCE—All parishes of the Richmond Deanery were represented last Sunday as the Parish Laymen's Vocational Committees of the respective parishes gathered to hear a panel presentation by Msgr. James P. Galvin, Archdiocesan Director of the Pontifical Society of Priests' Vocations and two members of the Serra Club of Indianapolis. The Serra Club spokesmen were Clark Walker and Hugh Knoll, both of Indianapolis. Shown in the photo above (from left) are: William Kendall, Richmond; Stanley Gilman, Richmond; Andrew Bedel, Rushville; Father Robert Milton, pastor of Holy Family parish, Richmond; Hugh Knoll; Robert Thomas, Liberty; Clare Falkner; William Ancira, Richmond; Virgil Wagner, Connersville; Elmer Schwegman, Cambridge City; and Edward Dyer, New Castle. The meeting was held at Holy Family parish.

Raps parents who depend on schools

ST. PAUL, Minn.—A Catholic educator has criticized Catholic parents who assume they have relieved themselves of the responsibility for the moral formation of their children when they put them in parochial schools.

"It is up to us as educators to place the yoke of moral training back on the shoulders of the parents and to refuse to accept the responsibility for something which we cannot possibly accomplish," said Father Vincent E. Rush.

Principal of Cathedral High School, Superior, Wis., Father Rush made his comments in an address at winter commencement exercises at the College of St. Thomas here.

"IF CATHOLIC education is to survive," he declared, "it must be free of false responsibility, and be evaluated by its achievement in its primary work. . . . Our right to exist must be put

forth in a framework which is our primary domain—we have a right to exist because we have something to say to the faith of the young people who come to us and unless we are doing this we have no right to exist."

Father Rush called for "much rethinking about the content" of the courses taught at Catholic schools.

This kind of approach, he said, "will presuppose a more active and intelligent participation by the theology and philosophy departments in contributing what has been specifically theirs to the other departments in the school."

THERE ARE philosophical implications in the sciences, social studies, and, to some extent, in the arts, he explained.

Subjects such as biology have ramifications for the faith even though they are natural knowledge, he said.

Father Rush said the liberal arts needs to be restored not only in a specific department in school, but all of the people who teach in college.

He held parents should encourage their children to seek something worthwhile through their education and not just materialistic goals.

Program slated or Woods group

INDIANAPOLIS — Mrs. Mary Beth Strauss will present a program "Coffee and Arts" Thursday, Feb. 13, beginning at 10:30 a.m. for the alumnae and friends of St. Mary-of-the-Woods College. The affair will be held in the Park Avenue Art Gallery, 1204 Park Ave.

Mrs. Strauss will introduce and explain avant-garde art and discuss problems which artists of today face. Coffee will be served in the drawing room following the program.

Mrs. J. L. Martin is chairman of the event.

NEAR THE NEW Winter Spinet
Winter Spinet Pianos
"With That Good Tone"
MARION MUSIC CO.
108 S. PENNSYLVANIA

Termites, Roaches, Waterbugs, Mice, Etc.
ST 4-3236
FIELD PEST CONTROL SERVICE
931 E. Tabor—David Field—Free Inspection

42 pct. of 'eligibles' are in Catholic schools

DETROIT — A "progress report" on the current nationwide study of Catholic elementary and secondary schools revealed here that enrollment represents only 42 per cent of the children eligible.

Reginald A. Newwien, a specialist in education research, said that percentage may be lower than when his staff determines a precise "eligibility figure" based on the number of infant baptisms over the past 20 years.

Mr. Newwien, speaking before 3,500 teachers and administrators attending the Detroit Archdiocesan Elementary Institute, gave what he described as "preliminary findings" of the nationwide survey. The study team's headquarters is at the University of Notre Dame; a \$350,000 grant from the Carnegie Corporation of New York is financing the work.

THOUSANDS of Catholic children are unable to gain admission to parochial schools each year, Mr. Newwien reported.

In November, 1962, Catholic elementary schools rejected 17,700—16 per cent of all applicants, while high schools rejected 81,700—22 per cent of all applicants.

The researcher cited what he called "interesting, though not necessarily the most important" findings of the Catholic schools study to date:

1. Only 23.6 per cent of reporting elementary schools have full-time, non-teaching principals.

2. The ratio of lay teachers to religious teachers is 1 to 2.21 in elementary schools and 1 to 2.61 in secondary schools.

3. The median age of Sisters teaching in elementary school falls between 35 and 41, with the largest group, or 28.8 per cent, in the 25-31 age category.

4. The median training level for all teaching groups in Catholic secondary schools (priests, Brothers, Sisters, laymen) is beyond the bachelor's degree but below the master's degree.

5. The move to the suburbs had affected city parishes and they report most of the 5,875 vacant elementary school classrooms in the U.S.

6. Of 2,075 reporting secondary schools, 49 per cent have 38 or fewer students in the senior class. Mr. Newwien pointed out that educators are in general agreement that it is difficult for a school with less than 100 graduates each year to provide quality teaching and a diversified program.

MR. NEWWIEN said the survey team had been surprised to find that 20 per cent of the questionnaires sent to 24,000 parents resulted in volunteer comments far beyond the answers sought. Ninety per cent were "favorable" to the Catholic educational system, he said.

Foremost of the 31 things cited by parents as goals of Catholic schools were religious training of a child, moral discipline and academic and social development.

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Friday, Feb. 7th
NOCTURNAL ADORATION
Members are reminded of the customary watch in the Blessed Sacrament Chapel, 55, Peter and Paul Cathedral.

Holy Trinity Ladies
PRE-LENTE DANCE
Friday, Feb. 7 — 8 P.M. — 12 P.M.
Holmes and West St. Clair

ANNUAL CARD PARTY
SECICINA MEMORIAL HIGH SCHOOL
5600 Newland Avenue
Tuesday, Feb. 11 — 8 P.M.
Tickets at Door — All Games Played

FISH FRY
NCCW Catholic Mothers
Ash Wednesday, Feb. 12 — 5 P.M.
St. Lawrence Cafeteria — Carry Out Service

These announcements are available without charge. To have your event listed, please bring the notice to the Mortuary at least 2 weeks before the event.

WA 3-4504

HARRY J. FEENEY
MORTUARY
MERIDIAN AT 19TH STREET

British Catholics to fast for needy

LONDON—British Catholics are holding a national Family Fast Day (Feb. 21) Ember Friday, and giving the money saved on food and luxuries to the missions.

Last year the fast raised \$182,600 which was just about double the total of the year before. Officials hope to double the amount again this year, bringing it to \$364,000.

TERMITE
LIFETIME GUARANTEE
PLAN
FREE Inspection for
AC 7 Termite
Control Service, Inc.
WA 3-3383
3205 N. Meridian St.

Complete
Home Insurance
Protection . . . in
ONE low-cost
Package!

simplified
HOMEOWNERS
POLICY covers:

- 1 Dwelling and other private structures against fire and extended coverage hazards.
- 2 Household and personal property against loss through theft and away from your premises.
- 3 Your legal liability arising from accidents (including medical expenses) on or off your premises.

Call for Details and Estimate of Savings.
GRAIN DEALERS
MUTUAL
AGENCY, Inc.
Fire - Auto - Casualty Insurance
1740 N. Meridian Street • WA 3-2453
Indianapolis 7, Indiana

FEBRUARY IS
CARPET or RUG
TRADE-IN
MONTH!

JERRY MILLER INC. TRADING POST
3839 E. WASH. ST.

YOUR OLD CARPETS or RUGS ARE WORTH MANY DOLLARS TO YOU!
EXAMPLES OF THEIR TRADE-IN VALUE!

9x12\$12	32 Yds.\$32
9x15\$15	40 Yds.\$40
12x15\$20	50 Yds.\$50

Your Purchase must equal the amount of yardage Traded In

CARPET PACKAGE SALE!
CARPET + PADDING + INSTALLATION
(Enough for the Average Living Room, Dining Room & Hall)

32 SQ. YDS. CARPET
INSTALLED OVER HEAVY
RUBBERIZED PADDING
ALL AT THIS ONE LOW PRICE

\$287⁵⁰
PAY ONLY \$2.30 Per Week*

100% CONTINUOUS FILAMENT NYLON PILE
* HIGH & LOW TEXTURED DESIGN * ALL FIRST QUALITY
* CHOICE OF COLORS * 12' & 15' WIDTHS
* Payments Based on Monthly Payment Plan and Wood Floor Installation

YOU SAVE 2 WAYS!
SPECIAL VALUE! TRADE-IN PROGRAM!

NO MONEY DOWN!
UP TO 5 YEARS TO PAY
1st Payment Not Due 'til May 1, 1964
Use Our 30-Day Charge or Budget Account

Open Monday and Thurs. Eve. 'til 9 P.M.
Balance of week 'til 5:30

FREE Parking Diagonally Across Street
CALL FL 7-1161 and a salesman will bring samples to your home at your convenience

Jerry Miller, Inc.
INDIVIDUALLY OWNED
NOT ASSOCIATED WITH ANY OTHER STORE

*CARPETS *RUGS *LINOLEUM
3839 E. WASHINGTON ST.
ONE BLOCK EAST OF SHERMAN DRIVE
FL 7-1161